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THE IMPACT OF SERVANT LEADERSHIP AND CHRIST-CENTERED
FOLLOWERSHIP ON THE PROBLEM OF POLICE
BRUTALITY AGAINST MINORITIES

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Daniel Eugene Reinhardt
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**THE IMPACT OF SERVANT LEADERSHIP AND CHRIST-CENTERED
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BRUTALITY AGAINST MINORITIES**

Daniel Eugene Reinhardt

Read and Approved by:

Timothy Paul Jones (Chair)

John David Trentham

Date _____

To my Lord and Savior Jesus Christ, who changed my mind,
my heart, and gives me purpose.

To my wife, Yvette, who has stood by me with unwavering faith and endurance. May we
never forget what God has delivered us from nor our hope in Him for the future.

TABLE OF CONTENTS

	Page
LIST OF TABLES AND FIGURES	vi
PREFACE	vii
Chapter	
1. RESEARCH CONCERN	1
Increased Tension and a Needed Response	4
Thesis	9
Three Gaps in Existing Leadership Literature	14
Research Methodology	20
Delimitations	21
Research Assumptions	23
Definitions	24
2. THE POLICE HISTORY AND CULTURE	26
The Complexity of the Police Context	28
The History of the American Police, Police Power, and Abuse	31
Police Brutality and Police Departments as Social Structures	48
Summary	62
3. LEADERSHIP IN LAW ENFORCEMENT	64
The Traditional Police Structure	67
Contemporary Leadership	69
Organizational Structure and Leadership in Law Enforcement	77
Servant Leadership	89
Summary	98

Chapter	Page
4. LEADERSHIP MODEL SYNTHESIS: CHRIST-CENTERED FOLLOWERSHIP AND SERVANT LEADERSHIP	100
Christ-Centered Followership in Law Enforcement	103
Leadership Model Synthesis	113
Summary	133
5. SERVANT AND SHEPHERD MODEL APPLICATION	135
Targeting the Internal Problem	139
Leadership and Organizational Change	141
Leadership Application	148
Leading Change as an Ethical Example	157
Law Enforcement Mission	173
Changed Philosophies and Methodologies	180
The Empowered Servant and Shepherd Officer	185
Conclusion	191
6. THE SERVANT AND SHEPHERD OFFICER IMPACTING IDENTITY FORMATION	192
Relationship and Identity Formation	195
The Framework	198
Law Enforcement and African Americans	208
Summary and Conclusion	215
Future Research	218
Closing Reflections	219
BIBLIOGRAPHY	223

LIST OF TABLES AND FIGURES

Table	Page
1. Inverse consistency protocol	112
2. Modified protocol	113
3. Leadership model synthesis	131
4. Servant and shepherd model with application	156
5. Modified protocol	168

Figure

1. Servant and shepherd leadership model progressive impact	190
2. Current Police Context Versus Reformed Police Context	216

PREFACE

I am thankful and indebted to the people who have supported and helped me complete this dissertation. From the initial research to the final product, my doctoral supervisor, Dr. Timothy Jones, provided guidance and instruction, and his feedback has been invaluable. My cohort has also been a source of encouragement and strength.

My mother, Jeannie, read and edited every chapter. I cannot thank her enough for all her time and efforts. To my wife, Yvette, who has supported me, prayed for me, and sacrificed. Lastly, I am thankful that God has not only provided the means and opportunity but also given me a desire to keep pressing forward.

Daniel Reinhardt

Lorain, Ohio

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CHAPTER 1

RESEARCH CONCERN

Policing is a unique occupation and perhaps cannot be fully understood unless experienced. Without stepping into that existence, one may never truly grasp the world and culture of law enforcement. I began my law enforcement career at twenty-two years of age and soon after attended the police academy. I spent four months learning laws and standards of conduct, as well as hands on training in defensive tactics, driving, and firearms. Certainly, these practices all take place in police academies; however, in hindsight—after twenty-three years of experience and reflection—more than just training and preparation occurred. The police academy was an indoctrination into a unique culture. For the most part, police academies are managed and supported by police officers, and the stories and experiences of the academy instructors accompany the training. Looking back, I can see how that experience began to shape my thinking, speech, and even *who* I was as an officer. Nonetheless, in the academy this identity and occupation is abstract. The new recruit still has not walked in his or her new identity.

After the academy, I spent four months with training officers. The indoctrination continued as I learned how policing was really done at the street level. I can now see— although perhaps implicitly at times—I was clearly being taught that the police culture was the dominant shaping force of how we operated. The process happens so quickly I am not sure I understood the impact of these experiences. Approximately eight months after I walked in the door of the police department, I was on my own in a police cruiser. I remember thinking, “I cannot believe they are letting me do this.” This thought was likely an expression of my superficial grasp of the immense power I possessed as a police officer; however, at that point, my thoughts on the matter never

progressed past a superficial understanding. The power I possessed as an officer quickly became my new normal. As I walked in my new identity within my new culture, we all possessed that power; and no one seemed to be concerned with the implications of that power or the unusual, intense, and frequent experiences that were common for all of us. With just a little over a year of experience, I had been in foot chases, car chases, fought with resisting suspects, and had been assaulted. I was on the scene at large bar brawls, belated rapes and murders. I witnessed an officer shot and stood less than fifty feet away as two officers later shot and killed the suspect. This was my new normal, yet I still had not deeply reflected on my new identity and power. However, one incident woke me from my slumber.

I was working night shift and was sent to a domestic violence call. Domestic violence are a common call for service, but this incident would turn out to be unique and transforming. The neighbors across the street from the residence of the domestic incident had called the police. The female victim was screaming so loudly the dispatchers could hear the screaming coming through the neighbor's cordless telephone as she reported the incident from the tree lawn. When I received the call, I was only one street block away from the residence; however, my back-up officer was cut off by a train, and he had to take a much longer route to get to the residence. As I pulled up to the residence, I could immediately hear the screaming. I approached knowing I was alone. I walked up the broken steps of the porch that led to the front door. The door was open but the screen door was closed, so I opened the door and stepped into the residence. Approximately ten feet away was a couch facing the door. A younger African-American male in his twenties had his back to the door and was standing over a female who was crouching on the couch. He was striking her repeatedly. The screaming was so intense that the best description would be to say that she was screaming bloody murder. It was dark and because of her visceral screaming and the motion of his arms, I thoroughly believed that he was stabbing her. So, I unholstered my gun pointing it at him and began to yell for him

to stop and get on the ground. He immediately turned, looked at me, and walked towards me in a manner that appeared aggressive. I continued yelling for him to get on the ground as I tried to see if the knife was in his hand. It was too dark to see, and I did not have enough time to pull out my flashlight. In literally one second, he had closed the distance between us. I took the slack out of the trigger of my gun preparing to shoot him. In the academy, I was taught the danger of knife attacks to my life, and that the reaction to a knife wielding suspect is to use deadly force. I realized that if I tried to grab hold of his right hand—where I believed the knife to be—with my left hand, I would not be able to stop a knife attack. I could not turn and run nor did I have the time to holster my gun and try to grab his right hand with both my hands. Keep in mind, I had to process this information under stress in just seconds while fully convinced my life was in danger. For reasons that I would not understand until many years later, I chose to try and grab his right hand with my left hand instead of pulling the trigger. As I did, he offered no resistance. I turned him toward the wall, and once again, he offered no resistance. I then placed him in handcuffs as he complied with my directions. I turned him towards me and looked for the knife. There was no knife. He still had an angry look on his face, and I asked him, “Why didn’t you listen to me? Why didn’t you get on the ground?” With an angry tone yet with complete sincerity he yelled, “I’m tired of her, and I came out so you could take me to jail!”

I placed him in the rear of my police cruiser. I sat down in the driver’s seat, and my hands began to tremble uncontrollably. I was not trembling because I thought my life was in danger or from the stress of the incident. That was not new to me. I trembled because the reality set in that I had nearly shot and killed a man who was not a threat and meant no ill will towards me. This was the first time, I truly grasped the power that had been entrusted to me. For many years, I could not understand why I chose not to shoot him. I was fully convinced he had a knife. I was fully convinced my life was in danger. I was fully convinced that attempting to grab his hand would not stop an aggressive knife

attack. As thankful as I was and am that I did not pull the trigger, I realized my response was not consistent with my training.

Now more than twenty years later, I believe it was my Christian faith that ultimately dictated my response. In the end, I valued that young man's life. He is made in the image of God and is intrinsically valuable. That reality—I believe—tipped the scale in that split-second encounter. I am truly thankful to God for his grace and mercy that guided my actions, especially as I think of the repercussions had I chosen to use deadly force in the defense of my life.¹ This incident did not occur in a vacuum. Had I taken his life, it would have affected more than him and me. His family, his loved ones, and our community surely would have all been affected.

This introductory story underscores several important realities. First, police officers are influenced by the police culture. Second, that cultural influence is present when officers exercise the immense power entrusted to them. Third, if that culture does not promote valuing people and relationships within the community, the exercise of power—specifically the use of force—can have catastrophic consequences. Perhaps, these consequences are exactly what has been experienced by racial minorities throughout the history of American policing and sadly, still exists even today.

Increased Tension and a Needed Response

Racial tensions have existed to differing degrees in the United States throughout the country's history, and law enforcement has been closely linked to this unfortunate reality.² As a result, there is an existing tension and mistrust of the police in

¹ I write in the defense of my life because officers are only held subject to the facts at hand and not hindsight. An officer's perception must be reasonable in light of the circumstances and the reality that officers have to make split-second decisions under extreme stress. Given the described circumstances, I believe my perception that the woman was being stabbed and that the man had a knife was a reasonable deduction given the circumstances and facts at hand.

² Gina Robertiello, *The Use and Abuse of Police Power in America* (Santa Barbara, CA: ABC-CLIO, 2017). Robertiello explains the role of the police historically starting from the 1600s to the current era. In doing so, she notes key events such as an early form of law enforcement that was utilized to return

many African-American communities.³ Furthermore, recent events wherein the police have used force to apprehend individuals from racial minority groups, specifically African Americans, have perhaps increased the awareness of the tension between the police and racial minorities.⁴ Anthony Stanford explains,

The Ferguson incident and its aftermath have focused attention on the chasm between young black males and police across the country. . . . Tense protests, exasperation, and racially explosive situations related deaths of the unarmed black males such as Michael Brown, Trayvon Martin, and Eric Garner have become a catalyst to examine the treatment of black males by law enforcement organizations.⁵

Currently, the police may be at the culmination of a long and unfortunate history of events that have afflicted African Americans and other racial minorities. Leadership in law enforcement should be compelled to respond. The police have a duty to keep the

escaped slaves to their owners, law enforcement during the civil rights movement, and current events that have led to civil unrest and tension between the police and racial minorities.

³ Malcolm D. Holmes and Brad W. Smith explain, “Blacks see the police as oppressors protecting the interests of the white community. . . . Many minority citizens perceive the police as a real danger in their day-to-day lives.” Malcolm D. Holmes and Brad W. Smith, *Race and Police Brutality: Roots of an Urban Dilemma* (Albany: State University of New York Press, 2008), 2-6. The authors note that racial minorities perceive the police as a legitimate threat to their safety. Furthermore, the police are often understood as oppressors rather than public servants that are interested in helping the community. Holmes and Smith, *Race and Police Brutality*, 2-6. Robertiello confirms, “Surveys consistently show Blacks are less likely than Whites to trust local police and to treat both races equally.” Robertiello, *The Use and Abuse of Police Power*, 213.

⁴ Robertiello notes, “The 2010s has witnessed an increased criminalization of public demonstrations. Additionally, the upsurge of police brutality has once again become more prevalent within the decade. More importantly, due to the rise of social media activism, many of these accounts of police abuse have been documented and posted on social media outlets, online newspapers, blogs, and YouTube. The Occupy Wall Street and Black Lives Matter movements are undoubtedly two of the largest social movements of the 21st century. These political and social demonstrations propelled into national movements making news headlines across the world.” (Robertiello, *The Use and Abuse of Police Power*, 221)

Robertiello also notes key cases that have led to increased tension and drawn attention to the need for police reform: Timothy Thomas, Sean Bell, Trayvon Martin, Michael Brown, Eric Garner, Ezell Ford, Timir Rice, Freddy Gray, Walter Scott, and Sandra Bland. Robertiello, 221, 243–309. Pegues references a 2013 survey in the *New York Times* that showed that only 32 percent of African-Americans believed that police relations with African-Americans has improved since 1963. Furthermore, in 2014, a year after Michael Brown was killed, the Pew Research Center conducted a survey and 80 percent of African-Americans surveyed believed the incident “raised important issues about race.” Jeff Pegues, *Black and Blue: Inside the Divide Between the Police and Black America* (Amherst, NY: Prometheus Books, 2017), 101.

⁵ Anthony Stanford, *Copping Out: The Consequences of Police Corruption and Misconduct* (Santa Barbara, CA: Praeger, 2015), 166.

peace by protecting and serving, and police leaders are to ensure officers fulfill this commitment. If police leaders ignore the tension and violence, then they are negligent.

Local law enforcement agencies, the courts, and federal law enforcement agencies are not blind to the problem and have responded. The history of law enforcement is replete with responses and organizational reforms designed to mitigate problems related to abusive practices in local law enforcement.⁶ Nonetheless, the problem of police brutality remains, and many African Americans feel that little to no progress has been made as a result of the police reforms implemented following the civil rights movement.⁷ Some may have concluded that organizational reforms have been largely ineffective in adequately addressing the problem of police brutality against racial minorities, particularly African Americans.⁸

There is a need to identify contributing factors to police brutality by looking further into the police context and thought processes of police officers with the intention of finding solutions that enable organizational reforms. In other words, external measures alone have not proven successful, and leaders in law enforcement must identify internal factors contributing to the problem of police brutality against racial minorities. The focus on internal factors, however, does not suggest that external factors do not contribute to

⁶ Robertiello, *The Use and Abuse of Police Power*. Robertiello overviews the history of law enforcement reform by noting the key court decisions, federal commissions, and local law enforcement applications that were largely a result of controversial and abusive applications by local law enforcement. Many of the changes were orchestrated because of the police using force against African-Americans. The LA zoot suit riots are an early example, and the beating of Rodney King is a more recent incident that led to organizational changes in local law enforcement.

⁷ Pegues notes, “According to a 2013 survey conducted just before the fiftieth anniversary of Martin Luther King, Jr.’s March on Washington, 48 percent of whites claimed that a lot of progress has been made since 1963, yet only 32 percent of blacks agreed with that assessment of police relations.” Pegues, *Black and Blue*, 101.

⁸ Holmes and Smith note, “The findings of various empirical studies support the argument that racial/ethnic minorities are victimized disproportionately by police brutality.” Furthermore, the authors note that law enforcement agencies rely on organizational reforms implemented through training and supervision to reduce police brutality. Holmes and Smith, *Race and Police Brutality*, 9. However, Robertiello notes the “difficulty to change police behavior via training” related to police brutality given the current overarching philosophy of law enforcement. Robertiello, *The Use and Abuse of Police Power*, 205.

police brutality. Nor does this dissertation suggest that internal factors within the police context are the sole reason for police brutality. Though, the focus of this dissertation is on the internal factor—how they contribute to the problem of police brutality, and how leadership can respond.

Some of the contributing internal factors to police brutality may be social identity, power, and the nature of police departments as social structures. The police have a social identity that can be distinct in comparison to the social identity of racial minorities in the areas that police officers operate.⁹ Additionally, the police possess significant power over the public, and power can damage the character of officers and manifest in the abuse of power, specifically police brutality.¹⁰ Perhaps further exacerbating the problem is the nature of police departments as social structures. Social structures are formed by individuals; however, they also influence the behaviors of people within a particular social structure.¹¹ The police subculture and the overall social structure of a police

⁹ Holmes and Smith explain that police officers have a formative subculture that results in a social identity. The social identity of police officers is disparate from the social identity of racial minorities. This disparity contributes to social distance and ultimately leads to a proclivity for abuse. Holmes and Smith, *Race and Police Brutality*, 52–53.

¹⁰ Fredrick Douglass noted how the power over him changed the character of his slave owner. She was seemingly transformed from gentle and caring to harsh and abusive. Douglass described the transformation as a result of “the fatal poison of irresponsible power.” Fredrick Douglass, *The Narrative of the Life of Frederick Douglass: An American Slave* (New York: Barnes and Noble, 2003), 40. The Stanford Prison Experiment, although problematic in some respects, illustrated the behavior change that can take place when group identities exist and one group has power over another. The study may reflect the human proclivity for the abuse of power. The authors selected seemingly peaceful and well-adjusted college students to participate in a mock prison experiment. They randomly chose students to play the role as a guard or prisoner. The experiment quickly became problematic and behaviors changed dramatically. Craig Haney, Curtis Banks, and Philip Zimbardo, “Interpersonal Dynamics in a Simulated Prison,” *Journal of Criminology and Penology* 1 (February 1973): 69–97 .

¹¹ Daniel Daily notes that social structures influence moral agents, yet sinful people construct evil social structures. The reciprocal relationship draws attention to the influential danger social structures can have on an individual’s actions. Daniel J. Daily, “Structures of Virtue and Vice,” *New Blackfriars* 92 (2011): 341–57. Daniel Finn explains that social structures are ontologically real. They are formed by a collective of individuals but have an independent existence and they influence individuals that are part of the structure. Social structures have causal impact on individuals. The social structures have norms that affect individuals within the structure. These norms are in the form of restrictions, enablements, and incentives. Daniel K. Finn, “What Is a Sinful Social Structure?” *Theological Studies* 77, no. 1 (2016): 136–64.

department can influence officers' behavior by promoting problematic and immoral attitudes.¹²

The combination of social distance, power and authority over people, and a potentially problematic social structure appear to exist in law enforcement creating a climate ripe for abuse in the form of police brutality. Drastically different social identities can lead to social distance and the dehumanization of a people group; and power, inherently dangerous alone, when coupled with the dehumanization of a people group, increases the proclivity and probability for abuse. Stated succinctly, the police possess a social identity that can result in social distance and the dehumanization of others, as well as the power to commit abuse.¹³ These internal problems are not resolved by organizational reforms alone. Law enforcement needs a coherent and efficacious leadership paradigm to address the internal contributing factors that lead to police brutality. Additionally, the problem of police brutality is clearly an inner moral issue. Thus, clear moral guidelines must accompany a leadership model to address the internal problem.

Christian leaders in law enforcement are embedded in this context. Although Christian leaders should examine the problem in the context of a biblical worldview, they face a difficult challenge in creating a leadership theory that is authentically Christian and applicable in public law enforcement organizations. The Bible is not a recognized source of authority for leadership in secular contexts. Additionally, the Christian law enforcement

¹² Jack Howell and Charles Huth note, "The [police] department member is allowed (if not encouraged) to entertain demeaning, prejudicial, attitudes and have private conversations that are slanderous and defaming." Jack L. Cowell and Charles Huth, *Unleashing the Power of Unconditional Respect: Transforming Law Enforcement and Police Training* (New York: CRC Press, 2010), xvii.

¹³ Philip Zimbardo attempts to answer why seemingly good people commit evil acts. He analyzes the Stanford prison experiment and proposes that there were systemic contributions to the phenomenon of evil actions. He notes that dehumanization, power, and systemic problems with culture are all contributing factors. He illustrates his conclusions by highlighting and analyzing prisoners abused by American soldiers and historical examples to include the Nazis and other notorious groups. Philip Zimbardo, *The Lucifer Effect: Understanding How Good People Turn Evil* (New York: Random House Trade, 2008).

leader is not leading a group of Christians—he or she is leading a group that can represent a conglomerate of worldviews.

Thesis

Racial tensions clearly remain in urban communities in the United States, and the deaths of individuals in racial minority groups as a result of police action have provided the impetus for at least some level of reform in law enforcement. The Christian worldview in particular calls for leaders in law enforcement to address the problem.¹⁴ Therefore, it is paramount for Christians to explore how Christian leadership theory and moral theory can address the problem of police brutality in contexts with high concentrations of racial minorities.

In addressing this concern, one must recognize that although there are clearly distinctions between leadership in the church and leadership in law enforcement, there are also commonalities. Police departments are secular institutions that do not submit practices and institutional mission to Scripture, yet Christian influence and Christian leadership are not completely foreign to police departments. In fact, the first police departments in the United States were founded on principles drafted by a Christian—Sir Robert Peel—partly as a response to pressure from evangelicals to transform the British legal system.¹⁵ Furthermore, contemporary leadership emphasizes empowering and

¹⁴ Godfrey Harold notes that evangelicals have equated addressing social injustice with abandoning sound doctrine and “watering-down” the gospel. However, writing from the context of the racial disparity in South Africa, he argues that evangelical Christians are called to address social injustice because the true gospel does not promote disengaging but mandates social action: “The church must respond, not in an ‘ascetic’ life by disconnecting itself and becoming otherworldly, but by immersing and identifying itself in words and deeds with the struggles of the majority in post-apartheid South Africa; to become the voice of the voiceless and marginalized by becoming the prophetic conscience to government.” Godfrey Harold, “Evangelicals and Social Justice: Towards an Alternative Evangelical Community,” *Conspectus* 25 (2018): 25. Likewise, evangelical leaders in law enforcement, driven by the gospel and Christian worldview, must engage and influence the governmental institution of law enforcement.

¹⁵ Eric Evans notes Peel’s background in explaining his view of Roman Catholicism: “As an early-nineteenth-century Protestant, also, Peel’s background and upbringing conditioned him to believe that Roman Catholicism was a primitive, authoritarian religion appropriate only to simple minds and inimical to liberty and freedom of speech.” Eric J. Evans, *Sir Robert Peel: Statesmanship, Power and Party*, 2nd ed.

serving followers, which are components of Christian leadership,¹⁶ and law enforcement—at least to some extent—has been impacted by these specific contemporary leadership trends.¹⁷ Therefore, applying Christian components of leadership to law enforcement is not a radical or untenable practice, and some aspects of authentically Christian leadership theory can be synthesized into an existing law enforcement leadership theory for implementation into the law enforcement context. The first step is to identify an authentically Christian model of leadership as a foundation for the synthesis.

This dissertation intends to utilize not only a Christian model of leadership but also a followership model of leadership that can be used in the law enforcement context. Followership is a relatively recent leadership concept, and is closely tied to the leadership process and leadership construction.¹⁸ Christ-centered followership as leadership is a uniquely Christian expression of followership theory that might serve as a helpful

(New York: Routledge, 2006), 9. M. A. Lewis notes that Peel was sympathetic to “British evangelicals” protests of the legal system, which contributed to Peel’s “sweeping penal reform.” M. A. Lewis, “Peel’s Legacy,” *The FBI Enforcement Bulletin* 80, no. 12 (2011): 8.

¹⁶ Justin A. Irving and Mark L. Strauss note that “controlling leadership” is being replaced by empowering and servanthood and these practices reflect biblical leadership:

Increasingly, researchers are demonstrating that such empowering and servant-oriented practices are not only a good idea but also produce superior results. . . . This model of empowering and follower-focused leadership is compelling, and throughout this book we aim to provide you with biblical insight, research-based reflection, and practical recommendations for how you can grow as an empowering leader as well. (Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* [Grand Rapids: Baker, 2019], 2)

¹⁷ Ken J. Peak et al. note that law enforcement is influenced by contemporary leadership trends: “The police profession is a consumer of leadership theory.” Ken J. Peak et al., *Police Resources: International Association of Chiefs of Police Promotional Examination Preparation Manual* (New York: Pearson, 2012), 3. The authors specifically name servant leadership as an emerging leadership theory in law enforcement, noting that it includes “empowering” and focusing on followers. Peak et al., *Police Resources*, 39–40.

¹⁸ Mary Uhl-Bien et al. trace the history of followership and provide a fairly comprehensive literature review. In doing so, the authors trace the progression of leadership theory from leader centric to follower centric to more relational conceptions of leadership. Furthermore, the article identifies two theoretical frameworks for followership: role based and constructionist. Followership theory involves the study of the nature and effect of followers in the leadership process. Therefore, followership includes followers’ roles, behaviors, and the leadership process. Mary Uhl-Bien et al., “Followership Theory: A Review and Research Agenda,” *Leadership Quarterly* 25 (2014): 83-104.

foundation for a synthesis with law enforcement leadership theory.¹⁹ Therefore, discerning how Christ-centered followership as leadership can inform or transform an existing leadership theory in law enforcement is the next step in crafting a Christian leadership model as followership for law enforcement.

Servant leadership is a leadership style that is prevalent and arguably preferred in law enforcement today.²⁰ Additionally, there is some level of coherence between servant leadership and followership.²¹ Consequently, Christ-centered followership as leadership can serve as a foundation for a synthesis with servant leadership.

¹⁹ Michael J. Wilder and Timothy Paul Jones present a leadership model predicated on Christ-centered followership. Leaders derive their power and authority from Christ; thus, power and authority ultimately belong to Christ. Furthermore, Scripture is the leader's source of truth. As a result, leaders do not reign over a community but have been granted stewardship by Christ for a community. Thus, submission to Christ is the foundation of leadership. Other Christian models of leadership have utilized timeless leadership principles extracted from Scripture; however, this effort has often been misguided with Scripture being taken out of its proper context. In light of this problem, the authors examined the life of Christ holistically and in its proper context to include the entire metanarrative of Scripture. The purpose of this method was to provide a foundation for leadership drawn from a comprehensive examination of Scripture. Thus, Wilder and Jones provided a definition of leadership that is holistic and authentically Christian. The authors' definition has key components: (1) a bearer of God's image living in union with Christ; (2) one who empowers fellow laborers; (3) followership, delegated power, and the necessity of community. Michael J. Wilder and Timothy Paul Jones, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018), 16.

²⁰ Charles R. Swanson, Leonard Territo, and Robert W. Taylor note that servant leadership is an emerging leadership theory in law enforcement. This source is a foundation for promotion exams and leadership training in law enforcement. The authors' recognition of servant leadership is strong evidence for its presence and viability in law enforcement. Worth noting is the recent nature of servant leadership in law enforcement; the 7th ed. of this work did not recognize or address servant leadership. Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes, and Behaviors*, 8th ed. (Upper Saddle River, NJ: Pearson, Prentice Hall, 2012). Genarro F. Vito and George E. Richards surveyed 126 police managers on leadership style. The managers were from 23 states and had attended the Southern Police Institute. There was a strong preference for the style of servant leadership where leaders follow the tenets of servant leadership. Furthermore, there was a general rejection of traditional autocratic styles and hands-off styles. Genarro F. Vito and George E. Richards, "Emphasizing the Servant in Public Service: The Opinions of Police Managers," *International Journal of Police Strategies & Management* 34, no. 4 (2011): 674–86.

²¹ Nicole Davis notes that servant leadership is a follower-focused leadership theory. Furthermore, she connects Greenleaf and Kelley concerning the nature and importance of followers. She also identifies several common themes between servant leadership and followership. She draws an inverse relationship between the two conceptions than are proposed in this dissertation; nonetheless, her work reflects the apparent coherence between servant leadership and followership. Nicole Davis, "Review of Followership Theory and Servant Leadership Theory: Understanding How Servant Leadership Informs

Furthermore, although the proposed leadership model will reflect clear moral implications, a clear and applicable ethical model is necessary for the efficacy of the leadership model. Therefore, constructing an ethic that combats the dangerous tendencies in policing is paramount. For the ethic to be applicable, it must be formed in light of the police context and mission.

This dissertation proposes that a law enforcement leadership model predicated on Christ-centered followership with a biblically based shepherding framework enhanced by servant leadership can shape individual officers and the police subculture. This new model can uphold a Christian deontological ethic—an ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness—for law enforcement that in tandem organically supports methodologies and philosophies that promote harmony, peace and human flourishing. Therefore, the purpose of this dissertation is to construct a new model of leadership and guiding ethic for law enforcement that impacts the problem of police brutality. The model is intended to serve as an internal safeguard against police brutality in contexts with high concentrations of racial minorities. The model is new in the sense that it is a unique synthesis of existing leadership and ethical theories designed for application in the police context.

This leadership model and ethic is predicated on the Christian worldview, and the servant leadership component is defined and expressed in a distinctly Christian manner. The emphasis on shepherding as a metaphor for leadership has distinct Christian elements and applications. Additionally, the ethic is constructed from a Christian epistemology and metaphysical reality. Nonetheless, the model is intended to be applicable for Christians and non-Christians; this application is grounded in an understanding of common grace that has been derived from Abraham Kuyper.

Followership,” in *Servant Leadership and Followership: Examining the Impact of Workplace Behavior*, ed. Crystal J. Davis (New York: Palgrave Macmillan, 2017), 207–23.

Abraham Kuyper, as an evangelical Christian, clearly affirmed that sin has distorted man's thinking, and that conversion to Christianity is necessary to restore proper reasoning that enables holistic understanding;²² nonetheless, he affirmed the true and profound insights of non-Christian thinkers.²³ Kuyper argued that due to the systemic and distorting nature of sin, God extended common grace to all people and gifted them with wisdom and the powers to reason and investigate.²⁴ As a result, non-Christians can access some aspects of truth because of common grace and engage as societal stewards who cultivate order and peace.²⁵

²² Abraham Kuyper notes,

Sin is what lures and tempts people to place science outside of a relationship with God, thereby stealing science from God, and ultimately turning science against God. The flower of true science possesses its root in the fear of the Lord, grows forth from the fear of the Lord, and finds in the fear of the Lord its principle, its motive, its starting point. If through sin a person is cut off from its root that proceeds from the fear of the Lord, the inevitable result must be that such a person will present as science something that is a façade without any essence. (Abraham Kuyper, *Wisdom and Wonder: Common Grace in Science and Art* [Grand Rapids: Christian's Library Press, 2011], 51)

Kuyper also explains that true understanding and science necessitates Christian conversion and the Bible: "The operation of God's Spirit within the investigating subject must be paired at this point with the objective operation of the Spirit in special revelation. Precisely at this point special revelation shines its light in common grace, in order to strengthen it." Kuyper, *Wisdom and Wonder*, 81–82.

²³ Kuyper explains, "Among the Greeks, who were completely deprived of the light of Scripture, a science arose that continues to amaze us with the many beautiful and true things it offers us. The names Socrates, Plato, and Aristotle have always been esteemed among Christian thinkers." Kuyper, *Wisdom and Wonder*, 52. Additionally, John M. Frame affirms that non-Christians are not unable to acquire knowledge: "We may legitimately assert that unbelievers do sometimes repress the truth . . . but we should not generalize so much that we say all unbelievers always do that. To say that . . . would be to deny to the unbeliever anything that could be legitimately called knowledge." John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: P & R, 1987), 53.

²⁴ Kuyper writes that common grace consisted of wisdom that was "useful for the moment in practical living," and a "second element" that provided insight as the "pathway was opened so that through the indefatigable labor of further research, observation, analysis, imagination, and reflection, a person can acquire at least some knowledge of the external side of things and can learn to understand the appearance of things together." Kuyper, *Wisdom and Wonder*, 61. Herman Bavinck supports man's God given abilities to reason and discern:

The human intellect also has the capacity to abstract general and universal judgements from particular events. Contrary to all forms of nominalism, which by denying the reality of universals in effect makes all science impossible, realism correctly assumes their reality in the thing itself and therefore also in the human mind subsequent to the thing itself. The theological explanation for this is the conviction that it is the same Logos who created both the reality outside of us and the laws of thought within us. (Herman Bavinck, *Reformed Dogmatics: Prolegomena* [Grand Rapids: Baker, 2003], 207-8)

²⁵ In the introduction to *Wisdom and Wonder*, Vincent E. Bacote notes that common grace

The leadership model and ethic proposed in this dissertation may, therefore, be accessible and applicable to non-believers who can recognize—through common grace—the validity of the model and thereby utilize the model to exercise order and peace.²⁶ Perhaps the model will be best expressed by Christians who grasp its deeper relationship to the Christian faith; however, the model is potentially applicable to anyone who recognizes the verity and applicability of the practical concepts and applications.

Three Gaps in Existing Leadership Literature

The void in the literature exists in three primary areas. First, few, if any, scholars have explored implementing Christian leadership theory into an applicable model for police departments. Second, few scholars have constructed a guiding Christian ethic for law enforcement. Third, few, if any, scholars have offered an efficacious plan predicated on the Christian worldview to address the problem of police brutality. This dissertation addresses all three voids.

Christian Leadership in Law Enforcement

The relationship of Christianity and leadership in law enforcement has been virtually unexplored. In fact, surprisingly, until the 1990s, little scholarly work had been done connecting spirituality and police work at all. Judith A. Kowalski and Dean J. Collins offered a seminal work into the relationship of spirituality and law enforcement. Their book is a small and introductory phenomenological study that captures the insights

according to Kuyper equips “humans to obey God’s first commandment for stewardly dominion over the creation,” and common grace “is seen in the human inclination to serve one’s neighbor through work, pursue shalom in broken social situations, and defend equality in all forms of human interaction.” Vincent E. Bacote, in Kuyper, *Wisdom and Wonder*, 26.

²⁶ John David Trentham affirms Kuyper’s perspective regarding non-Christians arguing that humanity inherently has certain God given capacities: “Unquestionably though, human beings possess and leverage ‘powers of discernment’ (Heb. 5:14) which entail the capacity for rational analysis and reflective judgement. Those powers are capacities imparted through the divine image of God in humanity.” John David Trentham, “Reading the Social Sciences Theologically (Part 1): Approaching and Qualifying Models of Human Development,” *Christian Educational Journal* 16, no. 3 (2019): 468.

of six police officers regarding the relationship between their work experiences and faith.²⁷ The existing literature on law enforcement and spirituality largely addresses spirituality from the perspective of the police officer's experience with inherent stress, danger, and the chaotic experience that characterizes police work.²⁸

Some recent attention has been given to the relationship between spirituality and leadership. Ramon Moran notes that spirituality in law enforcement can be related to virtuous leadership (associated with commitment to integrity, values, principles, and ethical standards in policing).²⁹ Samuel Feemster focuses on the connection between spirituality and the wellbeing of officers, and he notes that police managers must be aware of this reality and promote spiritual health among the officers they oversee.³⁰

²⁷ Judith A. Kowalski and Dean J. Collins, *To Serve and Protect: Law Enforcement Officers Reflect on Their Faith and Work* (Minneapolis: Augsburg Fortress, 1992). Ginger Charles writes an article as a reflection and summary of her PhD dissertation from 2005 with the same title. She notes that when she began her research into spirituality and police work in 2004, the only existing study had been conducted in 1992, by Kowalski and Collins. She confirms that spirituality in law enforcement is largely unexplored. Ginger Charles, "How Spirituality Is Incorporated in Police Work: A Qualitative Study," *FBI Law Enforcement Bulletin* 78, no. 5 (2009): 22–25.

²⁸ Antoinette M. Ursitti studied the spirituality of police offices and the relationship of their spirituality to work stress. In doing so, she reviewed the literature and found that there has been minimal scholarly work done in spirituality among police officers. Antoinette M. Ursitti, "A Quantitative Assessment of Spirituality in Police Officers and the Relationship to Police Stress" (EdD diss., Olivet Nazarene University, 2011). Jonathan Smith and Ginger Charles note the problematic nature of police work and the effects on officers' wellbeing. They recognize the positive effects of spirituality to help officers cope with the difficult nature of police work. Jonathan Smith and Ginger Charles, "The Relevance of Spirituality in Policing: A Dual Analysis," *International Journal of Police Science & Management* 12, no. 3 (2010): 320–38.

²⁹ Ramon Moran, "Workplace Spirituality in Law Enforcement: A Content Analysis of the Literature," *Journal of Management, Spirituality & Religion* 14, no. 4 (2017): 350.

³⁰ In making his point, Feemster quotes Lieutenant Adan Tejada, University of California Police Department, Berkeley California: "Law enforcement managers must recognize the short and long-term effects of this work and . . . must protect those who they task with the protection of others." Samuel L. Feemster, "Spirituality: The DNA of Law Enforcement Practice," *FBI Law Enforcement Bulletin* 76, no. 11 (2007): 7–8.

The literature that does exist on this topic is religiously pluralistic and does not necessarily have a Christian emphasis.³¹ Therefore, there is little scholarly work related either to Christianity and law enforcement or to leadership in law enforcement predicated on a Christian foundation. Michael Williams has written an article on servant leadership in law enforcement. He loosely ties Robert Greenleaf's servant leadership to a few biblical principles and emphasizes the careful use of power without abandoning the officer's duty to arrest and enforce.³² Williams does not appear to attempt a leadership synthesis nor is he writing at a scholarly level. He is writing to police officers at the street level and is simply explaining Greenleaf's principles from a Christian perspective. His primary emphasis for application is that neither servant leadership nor Christian leadership concepts are contradictory to the duties of a police officer.

Williams' article and his attempt to relate servant leadership to Christianity highlight the reality that little scholarly work has been done concerning servant leadership from a Christian perspective in law enforcement. Servant leadership not only lacks a Christian foundation, but it lacks a clear philosophical foundation; although some leadership scholars have highlighted this reality, few in law enforcement have addressed the void.³³

³¹ Kowalski and Collins, Ursitti, Smith, and Charles, Moran, and Feemster all address spirituality as a broad conception of religious expression and do not differentiate between differing faiths and religious traditions.

³² Michael Williams, "Servant-Leadership in Law Enforcement," *Chaplain, Exclusive, Leadership News* (January 2016): 9–10.

³³ Timothy Robert Cochrell notes that Greenleaf relies on an "eclectic spirituality" and servant leadership is "shaped by a syncretism of Unitarian, Buddhist, and Judeo-Christian principles." Timothy Robert Cochrell, "Foundations for a Biblical Model of Servant Leadership in the Slave Imagery of Luke-Acts" (PhD diss., The Southern Baptist Theological Seminary, 2015), 10. Cochrell also notes that servant leadership is a prevailing theory in leadership, yet there is not an authentically Christian form of servant leadership. Cochrell proposes that slave-leadership as drawn from Luke-Acts can serve as a model for leadership that provides a comprehensive and encompassing foundation for a leader's identity and behavior. There is a need for a Christian form of servant leadership because current models of servant leadership are incompatible with the Christian worldview. Servant leadership has a high view of man, an eclectic spirituality founded on multiple worldviews, and is focused on serving followers without first

Christian Ethics in Law Enforcement

Given the power that police officers possess, ethics should be an important consideration. Police officers can lawfully exercise deadly force within the scope of their duties, and this reality alone should place a great emphasis on ethics in law enforcement. Additionally, police officers are also invested with powers of arrest. They can lawfully remove citizens from their homes and incarcerate them. These realities are clearly understood by law enforcement scholars, and they have written extensively on ethics. Generally, works on police ethics cover a brief history of ethics, the different types of ethics, and problems with particular methods as well as how ethics relates to difficult situations in policing. For instance, Cliff Roberson and Scott Mire trace the history of ethics, explain different ethical schools, and then discuss applications in law enforcement.³⁴ Douglas W. Perez and J. Alan Moore emphasize the importance of ethics in law enforcement before reviewing ethical dangers in policing to underscore the importance of professionalism and ethical conduct; they offer a general principle for officers: “Police officers ought first to do no harm, and then, where possible, to prevent harm, remove harm, and to promote good, in that order of importance.”³⁵ Therefore, present works on ethics in law enforcement offer general knowledge about ethics and particular applications in policing as well as guiding principles.

Nonetheless, there has been little work done on Christian ethics in policing; a fact that Paul Dixon notes in his book *Police Ethics and Catholic Christianity*.³⁶ Dixon

serving God. For these reasons, servant leadership is clearly in need of a biblical paradigm. Cochrell, “Foundations for a Biblical Model of Servant Leadership.” 4-10.

³⁴ Cliff Roberson and Scott Mire, *Ethics for Criminal Justice Professionals* (New York: CRC Press, 2010).

³⁵ Douglas W. Perez and J. Alan Moore, *Police Ethics: A Matter of Character*, 2nd ed. (New York: Cengage Learning, 2013), 17.

³⁶ Paul Dixon writes, “The fact of the matter is that there is very little published moral guidance on police ethics from the Catholic Christian tradition.” Paul Dixon, *Police Ethics and Catholic Christianity: Lying and Related Ethical Issues within Policing* (London: Kenrycudden Press, 2019), xi.

primarily focuses on the practice of lying in policing from a Catholic moral perspective; however, he does not offer a guiding Christian ethical principle for police officers. This dissertation will prescribe a Christian moral maxim for officers as a duty in which all other duties can be subsumed. Additionally, the ethic will complement the proposed leadership model. Perhaps, no one has attempted to create a Christian leadership model and ethical model that can target the police culture.

The Problem of Police Brutality

To some extent, police brutality may be attributed to internal factors. Power, the influence of the police subculture, and social identities appear to play a role in police brutality.³⁷ Organizational reforms have failed to resolve the problem, and a solution that addresses the internal factors and the police subculture is needed. Yet, law enforcement has frequently overlooked internal factors. In the book *Race and Police Brutality*, Holmes and Smith do examine internal factors and note that social dynamics, specifically disparate social identities between the police and ethnic minorities, contribute to police brutality. Unfortunately, they offer no solution to the problem.

Jack L. Cowell and Charles Huth do attempt to offer a solution to the internal problems contributing to tensions between communities and police officers. They call for an “anima rooted in integrity” as an essential component to transform the problematic police culture.³⁸ Predicated on behavior theory, the authors propose an “inner way,” or an anima of “self-respect,” that “manifests in unconditional respect for all people.”³⁹ They capture many of the contributing factors to the problems in law enforcement and realize

³⁷ Holmes and Smith believe the police subculture shapes and forms the norms of a police department. Furthermore, these norms are the source that contributes to officers’ attitudes and actions at the street level. The police subculture is “powerful” and “the normative framework for action.” Holmes and Smith, *Race and Police Brutality*, 25.

³⁸ Cowell and Huth, *Unleashing the Power of Unconditional Respect*, xviii.

³⁹ Cowell and Huth, 2–3.

the need for an inner guiding principle resulting in respect for others.⁴⁰ In other words, they understand that officers' attitudes and the police culture must be transformed through internal measures to address the problem of abuse. However, the authors do not necessarily emphasize leadership. Instead, they focus on training as the medium of implementation for their anima of self-respect. Also, they do not anchor their conceptions of self-respect and unconditional respect for others to any explicit theological foundation.

The danger of power and the human proclivity for evil are common themes in sociological studies and in anecdotal reflections;⁴¹ social structures are recognized as problematic when they negatively influence people. However, little attention by law enforcement leadership has been given to internal factors associated with the dynamic relationship of power, human nature, and social structures in law enforcement.

In summary, the relationship between spirituality and law enforcement in scholarly literature has only recently been explored, and little attention has been directed toward Christian leadership theory in law enforcement. Furthermore, although Christianity has been vaguely associated with servant leadership, no substantial conception of Christian servant leadership has been attempted in law enforcement, specifically that correlates followership with servant leadership.⁴² Lastly, although some literature exists that recognizes the internal factors contributing to police brutality and some solutions have been offered, there is currently no Christian law enforcement leadership model and ethic constructed to address the internal factors contributing to police brutality.

⁴⁰ Cowell and Huth acknowledge the trend in police officers to create social distance from their communities and dehumanize the people they police. Cowell and Huth, 46. They also recognize that officers can adopt an attitude of moral superiority that magnifies the weakness of others and is used to justify abuse. Cowell and Huth, 15–17.

⁴¹ See Douglass, *The Narrative of the Life of Frederick Douglass*; Haney, Banks, and Zimbardo, "Interpersonal Dynamics in a Simulated Prison"; Zimbardo, *The Lucifer Effect*.

⁴² Crystal J. Davis notes, "As a consummate researcher in the field of leadership, I realized that in all of the books and leadership works I have read, I had not come across much in the way of the follower as a servant leader." Crystal J. Davis, preface to Davis, *Servant Leadership and Followership*, xv.

Research Methodology

The void in the literature that highlights the need for an authentically Christian leadership theory that can be implemented by law enforcement to address the problem of police brutality informs this research methodology. Constructing a leadership paradigm to address the problem is the central rationale for this study. However, before explicating a Christian leadership model for law enforcement, the police context must be understood, specifically the internal factors related to police brutality. Thus, social identity and its contributing factors are explained. The nature and problem of social structures—particularly factors related to organizational culture—are explored. Social identity, power, human nature, and the ontological reality of social structures may all interact and contribute to the problem of abuse and police brutality. How these factors interact and contribute to the problem of police brutality is explicated as well.

Since law enforcement agencies are secular institutions, an existing leadership theory in law enforcement must be identified that can serve as a potential model for a Christian leadership synthesis. As noted, servant leadership is already a prevalent and likely preferred leadership style in law enforcement and shows some congruity with followership and Christianity. A brief history of contemporary leadership theory in relation to law enforcement leadership will be provided before evaluating servant leadership for application in law enforcement. In the process, some problems associated with the nebulous nature of servant leadership are explained;⁴³ and the core

⁴³ Denise L. Parris and John W. Peachy note that servant leadership still lacks a universally accepted definition. Additionally, servant leadership varies in differing contexts and cultures. Denise L. Parris and John W. Peachy, “A Systematic Literature Review of Servant Leadership Theory in Organizational Contexts,” *Journal of Business Ethics* 113 (2013): 377–93. Robert F. Russell and A. Gregory Stone note that servant leadership is not complete or systematically defined. Furthermore, there is not sufficient empirical research to support a comprehensive model of servant leadership. Additionally, they note the disparity in the literature related to the attributes related to servant leadership. Robert F Russell and A. Gregory Stone, “A Review of Servant Leadership Attributes: Developing a Practical Model,” *Leadership & Organization Development Journal* 23, no. 3 (2002): 145–53. Sen Sendjaya addresses the ambiguous nature of servant leadership. He notes the disparity of the concept, particularly when it comes to identifying characteristics. Sen Sendjaya, “Demystifying Servant Leadership,” in *Servant Leadership: Developments in Theory and Research*, ed. Dirk Van Dierendonck and Kathleen Patterson (New York: Palgrave Macmillan, 2010), 39–51.

characteristics that emerge from Robert Greenleaf's work are identified as a more practical model.⁴⁴

Next, the history of followership is reviewed, culminating in the concept of Christ-centered followership as leadership. Key aspects of this leadership theory are identified. These key aspects of the leadership theory are instrumental in shaping and informing servant leadership in law enforcement. A synthesis is then constructed between Christ-centered followership as leadership and servant leadership in law enforcement. As a result of this synthesis, an essential focus on biblical-metaphorical shepherding is added to the leadership paradigm.

Lastly, servant leadership predicated upon Christ-centered followership with an emphasis on biblical-metaphorical shepherding and a Christian deontological ethic are applied to selected factors that contribute to the problem of police brutality against racial minorities. Each contributing factor is addressed by key components of the leadership style and worldview, and the leadership model and ethic are presented for application by law enforcement leaders.

Delimitations

Although this study explains the broader concept of followership, it primarily focuses on and utilizes the unique conception of Christ-centered followership found in *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* by Michael S. Wilder and Timothy Paul Jones. Some attention is given to the history and progression of followership, and some attention is also given to key components of

⁴⁴ Larry Spears reviews the concept of a servant leader and how Greenleaf began his work before identifying ten servant leader characteristics. Spears draws these characteristics from Greenleaf's work alone. Thus, given the disparity in identifying the characteristics of a servant leader, Spears' article is important in establishing a core of characteristics in Greenleaf's work. Although similar applications with servant leadership can be seen in historical leaders well before Greenleaf, the beginning of servant leadership as a leadership theory in contemporary times starts with Greenleaf. Thus, Spears' article provides a set of leadership characteristics that reflects the core source of the leadership theory. Larry C. Spears, "Servant Leadership and Robert K. Greenleaf's Legacy," in van Dierendonck and Patterson, *Servant Leadership*, 12-24.

followership. The history and conception of followership in the review is directly related to the relationship and formation of Christ-centered followership.

The trend in law enforcement literature, as already noted, is eclectic and religiously pluralistic whenever spirituality is incorporated into law enforcement. This study is specifically related to Christian leadership; thus, the Christian worldview is never compromised. However, the model is readily applicable to any leader in law enforcement who accepts the validity and applicability of the model.

Servant leadership can be a broad term; therefore, this study limits the concept of servant leadership to the leadership theory that emerged from Robert Greenleaf's work. More specifically, this study focuses on the ten characteristics of a servant leader from Greenleaf's work that are already acknowledged by law enforcement.⁴⁵ Law enforcement is a secular construct; thus, any Christian leadership theory designed to reconstruct the organizational structure of law enforcement would likely be rejected. This study limits the application primarily to the character of the leader so that it can be applied in the secular law enforcement context for the purpose of influencing officers, police departments, and the overall police subculture.

The biblical concept of shepherding is an important part of this dissertation. The biblical meanings and implications of shepherding are related to law enforcement leadership and the internal factors that contribute to police brutality. This study limits shepherding to a biblical concept and the application and expression of shepherding to the law enforcement context and the specific problem of the abuse of power in the form of police brutality.

Ethics is a broad category with a long history. This study limits the field of ethics by focusing on utilitarian ethics and deontological ethics. Utilitarianism is

⁴⁵ The IACP manual is a primary source for police leaders and presents the ten characteristics of servant leadership as espoused by Larry Spears as an accurate representation of servant leadership characteristics. Peak et al., *Police Resources*.

considered in light of the current context in policing, and a Christian deontological ethic is provided as an alternative. More specifically, this study focuses on Immanuel Kant's categorical imperative, and how it can be synthesized with a Christian epistemology for ethics and contextualized for contemporary law enforcement.

In summary, this study focuses on the formation of a Christian leadership theory that will be usable in law enforcement. The theory is constructed through a synthesis of Christ-centered followership with selected characteristics of a servant leader. The leadership theory and ethic are applied specifically to influence police officers and the police subculture with the intent of addressing the problem of police brutality.

Research Assumptions

Although this dissertation criticizes problematic practices in law enforcement, this dissertation is not anti-law enforcement. Law enforcement is a necessary and God ordained institution.⁴⁶ Additionally, law enforcement is an honorable profession in which the majority of officers serve with integrity. Officers regularly use force appropriately, and many officers treat people from minority communities with respect and compassion.

The police profession—despite the problem of police brutality—is not irredeemable. Police leaders and police officers are capable of change. Law enforcement—as shown in the next chapter—has overcome many obstacles, and the problem of police brutality can be mitigated.

⁴⁶ The apostle Paul writes,

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore, whoever resists the authorities resists what God has appointed, and those who resist will incur judgement. For rulers, are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is a servant of God, an avenger who carries out God's wrath on the wrongdoer. (Rom 13: 1–5)

Definitions

External factors. *External factors* are those factors related to department rules, policies, organizational structure, and disciplinary measures, in addition to federal, state, and local laws that govern the police.⁴⁷

Internal factors. *Internal factors* are those factors related to the culture, worldview, and social structure of law enforcement agencies.⁴⁸

Law enforcement or police. When used as a noun, *law enforcement* can emphasize the aspects of enforcement rather than the broader duties of the police; and *police* as a noun can emphasize the peace keeping aspects of police officers' duties and place less emphasis on the enforcement aspect. Technically, the term *police* only applies to local and state entities. Conversely, *law enforcement* is a more inclusive term that references local, state, and federal law officers. Despite these nuances, *law enforcement* and *police* are more commonly used as interchangeable terms or synonyms. For the purpose of this dissertation, *law enforcement* and *police* are used as synonyms. These terms are used to reference persons or agencies involved in the general practices associated with the mission to serve and protect communities through enforcement and peace keeping. Since this dissertation is concerned with police brutality against minorities, and historically these incidents involve municipal or local police, unless otherwise specified, *law enforcement* and *police* refer to local or municipal entities.⁴⁹

⁴⁷ The working definition was drawn from Darrel W. Stephens, "Organization in Management," in *Local Government Police Management*, 4th ed., ed. William A. Geller and Darrel W. Stephens (Wilmette, IL: ICMA Publishers, 2003), 47–48.

⁴⁸ The working definition was drawn from Holmes and Smith, *Race and Police Brutality*, 25.

⁴⁹ The working definition was drawn from Roger G. Dunham and Geoffrey P. Alpert, "The Foundation of the Police Role in Society," in *Critical Issues in Policing*, 7th ed., ed. Roger G. Dunham and Geoffrey P. Alpert (Long Grove, IL: Waveland, 2015), 8–9.

Police brutality. *Police brutality* is the excessive use of force by police when assessed in relation to the factors that warrant an arrest or seizure by the police and the reasonable use of force to counteract a person's resistance.⁵⁰

Police power. The police are authorized to enforce the law and maintain peace in communities. They possess the governmental authority and power to use force to overcome resistance from citizens to fulfill these duties, even deadly force.⁵¹

Social distance. The police can have an identity that is drastically different than racial minorities. As a result of the disparity, the police can have difficulty understanding and relating to racial minorities in a personal and respectful manner. Furthermore, this trend can cause the police to perceive themselves as superior to the community.⁵²

⁵⁰ The working definition was drawn from Jeff Rojek, Scott H. Decker, and Allen E. Wagner, "Addressing Police Misconduct: The Role of Citizen Complaints," in Dunham and Geoffrey, *Critical Issues in Policing*, 165.

⁵¹ The working definition was drawn from Joycelyn M. Pollock, *Ethical Dilemmas and Decisions in Criminal Justice*, 7th ed. (Belmont, CA: Wadsworth, 2012), 411.

⁵² The working definition was drawn from Malcolm D. Holmes and Brad W. Smith, *Race and Police Brutality: Roots of an Urban Dilemma* (Albany: State University of New York Press, 2008), 4-8.

CHAPTER 2

THE POLICE HISTORY AND CULTURE

I did not become a Christian until my early twenties. I had been a police officer for approximately six months and was in the training program when I committed my life to Christ. When a new police officer is hired, generally he or she is smiling and ready to save the world. Veteran officers will often make comments like give them five years and let's see if they're still smiling. My faith did not exempt me from this trend. Immersed in my new identity and culture and experiencing the tragic events that are part of an officer's normal day, I could feel the negativity and cynicism sinking into my heart. As a new Christian, I understood the thoughts and attitudes I was experiencing conflicted with my faith, but I was not sure how to respond. However, with less than two years of experience, I had an important life changing event—that in hindsight—pulled me back from the despair and desensitization that can plague police officers.

My son—who has cerebral palsy—was gifted a vacation to Disney World. My family stayed in a vacation village that was built for handicapped and sick children. Being in that place where people were bringing joy to small children that had stage four cancer and other life threatening and debilitating illnesses reminded me that there is a world outside of policing—a world where there are greater concerns and personal struggles than fighting crime. That week caused me to deeply reflect on the slippery slope I had entered by allowing myself to be immersed in and impacted by the police culture. For the first time, I saw the police culture as a real danger and feared what type of man I could become.

As I focused my mind on my faith and guarded my heart from the work environment, I could see more clearly the damage to many of my brothers. It was most

evident—I believe—in the SWAT team. I was appointed to the SWAT team in my third year of service. The SWAT team is often considered a positive career advancement. As a young officer, it seemed a good move. Generally, the SWAT team is involved in more dangerous police operations like serving no knock warrants on drug houses and calls involving barricaded gunman. Also, it is one of the most militarized units in policing. We raided drug houses dressed in black wearing black hoods that covered our faces while carrying automatic rifles. The SWAT team's operations are not only dangerous, but they are the most impersonal. You are a nameless black hooded figure storming into homes with aggression and tactical precision. We threw flash bangs through the windows while simultaneously blasting open the door. Fourteen officers blitzed into the residence pointing automatic rifles in the faces of terrified people while yelling, "Get on the ground; police search warrant!" Few people offered resistance because the experience was so sudden, dramatic, and terrifying.

SWAT operations are certainly dangerous, and the tactics are intended to protect life; nonetheless, it is hard to exercise compassion during this type of operation. Within my first year on the SWAT team, I began to struggle with my new duties. I could see the utter terror in the eyes of the people as we invaded their homes. Certainly, some of the people we arrested were engaged in violent criminal activity, and we did our best to avoid having innocent people in the house at the time of the raid; however, innocent people were regularly present: children, visiting family members and the like. The memory of a terror-stricken weeping toddler is hard to erase from your mind. I believe many officers simply disconnect from this reality in order to avoid the tension that results from recognizing the inhumane nature of the operation. It's almost natural to gravitate towards dehumanizing defense mechanisms. My brothers on the SWAT team regularly referred to the people as rats—even the children. Some may be quick to react in anger and demonize these men; but I knew them. They were devoted husbands, loving fathers,

and men of integrity in every other arena of their life. But the police culture was shaping them, and the disparity of character likely never entered their mind.

Soldiers are indoctrinated into the military through basic training and some enter combat. These two short term experiences can transform their lives forever. The police culture and the officer's experience does not transform him instantly; it's more like a slow poison or erosion. Year after year, the officer slowly becomes more distant, prone to dehumanize, and possibly even abusive. Nonetheless, in the end, soldiers in combat and police officers can suffer the same unfortunate transformation.

This tendency may be evident in the black lives matter/blue lives matter controversy. The police had a difficult time understanding the emphasis on the statement that black lives matter, and we didn't respond with empathy and compassion. I've heard it said asserting that blue lives matter in response to black lives matter is like a person going to a cancer support group and saying all diseases matter. In general, as a profession, we just didn't grasp the offensiveness of our response. However, the response is not a standalone occurrence; it is anchored to a problematic history of abuses where one mainstay is the police culture. Perhaps the shaping power of this culture is ensuring—despite a history of reforms—the same result: racial minorities victimized by the police.

The Complexity of the Police Context

The police are a complex entity and the police context is multifaceted.¹

Additionally, police brutality is a complex and multifaceted issue that relates to the police

¹ Charles R. Swanson, Leonard Territo, and Robert W. Taylor note that the “preservation of peace is more complex” than simple enforcement and that because of society “policing is subject to, and continuously shaped by, a multitude of forces at work in our larger society.” Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes, and Behaviors*, 8th ed. (Upper Saddle River, NJ: Pearson, Prentice Hall, 2012), 4.

context and the community.² As a result, an examination of the police context is necessary to understand factors that relate to the problem of police brutality. A brief history of the police and the history of abuse will be provided before defining police brutality and reviewing some of the proposed contributing factors.

Police officers exist and operate in a social structure that includes a distinct subculture, and the influence of that social structure may reinforce and promote behaviors that essentially lead to police brutality.³ As a result, an explanation related to the power of social structures, and specifically the police department as a social structure with a subculture, is necessary.

Within the police subculture, the police have a social identity that may be a contributing factor to police brutality.⁴ The police interact with racial minorities who may have a contrasting social identity, this contrast may further exacerbate the tension

² Gina Robertiello notes,

Police brutality is a multifaceted term, the use of which signifies protest against conduct, policies, and practices that have resulted in individuals and groups feeling abused or brutalized by the hands of the police. Although their implications overlap somewhat with phenomena of excessive force, officer misconduct, and system-wide racial disparity in criminal justice outcomes, charges of police brutality tend to transcend procedural examinations of specific circumstances or individual incidents, drawing attention instead to the overall climate of police-community relationships. (Gina Robertiello, *The Use and Abuse of Police Power in America* [Santa Barbara, CA: ABC-CLIO, 2017], 211)

³ Jerome H. Skolnick and James J. Fyfe explain,

Like a tribe or an ethnic group, every occupational group develops recognizable and distinctive rules, customs, perceptions, and interpretations of that they see, along with moral judgements. . . . Police also live by a profusion of such unwritten rules. Some have been adopted by police all over the Western world, such as customary ways of dealing with people who challenge police authority. Others are the unwritten norms prevailing in a specific department. Every police department has such written and unwritten guidelines, including the proprieties of accepting gratuities, discounts, bribes, or favors. (Jerome H. Skolnick and James J. Fyfe, *Above the Law: Police and the Excessive Use of Force* [New York: The Free Press, 1993], 90-91)

The authors also note that the police make moral choices “developed within the subculture of a police department.” Skolnick and Fyfe, *Above the Law*, 90–91.

⁴ Holmes and Smith note, “With this sense of mission and strong ingroup solidarity, police work provides officers with more than a job—it is the core of their identity.” Malcolm D. Holmes and Brad W. Smith, *Race and Police Brutality: Roots of an Urban Dilemma* (Albany: State University of New York Press, 2008), 48.

between the police and the communities in which they are assigned to serve.⁵ Thus, the social identity of the police will be examined in relation to the tension and volatility that may lead to police brutality. Social identities that define the police may also lead to social distance and the dehumanization of particular people groups, specifically racial minorities in impoverished communities;⁶ and the power the police possess may further exacerbate the problem. Power can breed corruption, and power is particularly dangerous when aimed at a dehumanized population.⁷ These factors are explained in relation to the problem of police brutality against racial minorities.

This chapter will show that police brutality has been a problem since the beginning of policing in America. Although the problem was more apparent in certain periods, the past decade may highlight the need for solutions to police brutality more than any other period. Additionally, the police subculture that forms the police identity and shapes community relations contributes to the problem of police brutality. Lastly, this chapter will illustrate and emphasize the need for internal reform that addresses matters

⁵ Holmes and Smith explain,

An oppositional identity prevalent in the ghetto and barrio arises in response to the discrimination and repudiates cultural conventions of white society, many of which the police are bound to uphold. Thus, the contrast between police and minorities is stark, prompting the activation of social identity processes that will create ingroup cohesion and ethnocentrism in situations where they face one another. (Holmes and Smith, *Race and Police Brutality*, 52–53)

⁶ Cowell and Huth write, “This type of ‘class distinction’ serves to widen the gap between the police and the communities they patrol. Officers feel more comfortable distancing themselves from subjects mentally, physically, and emotionally, which permits them to dehumanize the most challenging of their clientele, but inevitably dehumanizes everyone geographically or racially associated.” Jack L. Cowell and Charles Huth, *Unleashing the Power of Unconditional Respect: Transforming Law Enforcement and Police Training* (New York: CRC Press, 2010), 46.

⁷ Anthony Stanford notes, “When police officers enter this profession because they are power driven, that power becomes absolutely corrupt.” Anthony Stanford, *Copping Out: The Consequences of Police Corruption and Misconduct* (Santa Barbara, CA: Praeger, 2015), 12. Zimbardo states, “Dehumanization is one of the central processes in the transformation of ordinary, normal people into indifferent or even wanton perpetrators of evil.” Philip Zimbardo, *The Lucifer Effect: Understanding How Good People Turn Evil* (New York: Random House, 2008) xii. Additionally, he notes the abuse committed by American soldiers against the captives in the Abu Ghraib Prison. The soldiers dehumanized the prisoners and with the power they possessed, they committed abuses that should have been inconstant with their cultural morality. Zimbardo, *The Lucifer Effect*, 324–68.

related to the social structure of police departments, specifically the problematic police subculture.

The History of the American Police, Police Power, and Abuse

Law enforcement in America is not a static institution. The police have adjusted to the needs of society as well as from key historical events that served as an impetus for change.⁸ The history of the police will be traced through three periods. In each period, important events, matters related to police powers, and abuses of power will be highlighted. However, before explicating the three periods, it is important to understand the amendments to the United States Constitution that were instrumental in governing the police. The Fourth, Fifth, and Sixth amendments significantly govern the authority and actions of the police. The Fourth Amendment limits police search and seizure power and protects the privacy rights of citizens; the Fifth Amendment limits the power of the police to detain, protects citizens against self-incrimination, and ensures due process; the Sixth Amendment ensures a speedy and fair trial and the right to counsel.⁹ From its inception,

⁸ Larry K. Gaines, Victor E. Kappeler, and Joseph B. Vaughn explain, “The changes in policing have paralleled changes in society with the police responding to political, economic, social, and cultural influences.” Larry K. Gaines, Victor E. Kappeler, and Joseph B. Vaughn, *Policing in America*, 3rd ed. (Cincinnati: Anderson Publishing, 1999), 95.

⁹ Bryan Vila and Cynthia Morris quote the amendments:

A. The Fourth Amendment: The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrant shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized. B. The Fifth Amendment: No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment of indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property without due process of law; nor shall private property be taken for public use, without just compensation. C. Sixth Amendment: In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall be committed, which district shall have previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense. (Bryan Vila and Cynthia Morris, *The Role of Police in American Society: A Documentary History* [Westport, CT: Greenwood Press, 1999], 20)

law enforcement has been subject to these amendments and must operate within the set confines.

1845-1960: The Beginnings of Corruption and Reform

Sir Robert Peel, while serving as the British Home Secretary, created a modern police force in London in 1829. Peel's conception emphasized the prevention of crime and later served as the model for the first modern police forces in the United States.¹⁰ He drafted nine foundational principles that emphasized the prevention of crime, public approval and respect, public cooperation, the judicious use of force, impartial service to all members of society, friendliness, strong public relations, police unity with the public, and professionalism.¹¹ Although forms of policing and night watches preceded the

¹⁰ Vila and Morris note, "The London force eventually would serve as a model for the first modern police forces in America." Vila and Morris, *The Role of Police in American Society*, xxxi.

¹¹ Pamela Mayhall lists Peel's principles:

1. The basic mission for which the police exist is to prevent crime and disorder as an alternative to the repression of crime and disorder by military force and severity of legal punishment.
2. The ability of the police to perform their duties is dependent upon public approval of police existence, actions, behavior and the ability of the police to secure and maintain public respect.
3. The police must secure the willing cooperation of the public in voluntary observance of the law to be able to secure and maintain public respect.
4. The degree of cooperation of the public that can be secured diminishes, proportionally, to the necessity for the use of physical force and compulsion in achieving police objectives.
5. The police seek and preserve public favor, not by catering to public opinion, but by constantly demonstrating absolutely impartial service to the 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 society without regard to their race or social standing, by ready exercise of courtesy and good humor; and by ready offering of individual sacrifice in protecting and preserving life.
6. The police should 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 warning is found to be insufficient to achieve police objectives; and police should use only the minimum degree of physical force, which is necessary on any particular occasion for achieving a police objective.
7. The police at all times should maintain a relationship with the public that gives reality to the historic tradition that the police are the public and the public are the police; the police are the only members of the public who are paid to give fulltime attention to duties, which are incumbent on every citizen in the intent of the community welfare.
8. The police should always direct their actions toward their functions and never appear to usurp the powers of the judiciary by avenging individuals or the state, or authoritatively judging guilt or punishing the guilty.
9. The test of police efficiency is the absence of crime and disorder, not the visible evidence of police action in dealing with them. (Pamela D. Mayhall, *Police-Community Relations and the Administration of Justice* [New York: John Wiley and Sons, 1985], 425–26)

formation of modern police departments in America, in 1845, New York was the first modern police department built upon Peel's principles.¹² However, the modern police departments in the United States differed from London's police force. Municipal police departments were controlled by local politicians, and most relevant to this dissertation "were more liberal in their use of force than were the English bobbies."¹³ The local control of police departments led to corruption, and the police were tools in the hands of politicians and subject to their agendas. The corruption that resulted included selective enforcement by the police and politicians taking bribes to reward positions in the police departments.¹⁴ Thus, the beginning of modern policing in America was problematic. Departments were plagued by corruption and known for their liberal use of force.

Despite these problems, because of the local and political control, the police tended to be involved heavily in social services. For instance, the Boston Police Department emptied privies and housed the homeless; the New York Police Department entertained children at the police stations, looked after troubled youth, and started a "junior police program."¹⁵ However, in the 1930s, reform efforts shifted the focus away from social services. The early corruption had worsened in the 1920s during prohibition, and generally the police were thoroughly corrupt and brutal.¹⁶ Reform was instituted

¹² Vila and Morris note, "Early attempts at more effective policing occurred on a small scale in Philadelphia in 1833 and in Boston in 1838, but it wasn't until 1845 that America's first unified, prevention-oriented police force was established in New York City. . . . Patterned after the London Metropolitan Police." Vila and Morris, *The Role of Police*, 35.

¹³ Vila and Morris, 36.

¹⁴ Gaines, Kappler, and Vaughn state that officers did not take enforcement action against brothels and gambling institutions if the owners were affiliated with the politicians in control of the police department. Furthermore, New York City had a going rate for promotions: "15,000 was the going rate for captain's positions . . . the police, in essence, served as the collection agents for political bosses. . . . In many respects, the political stranglehold on the police was total and consuming." Gaines, Kappler, and Vaughn, *Policing in America*, 84-85.

¹⁵ Gaines, Kappler, and Vaughn, 83.

¹⁶ George Kelling explains, "Financial corruption and inequitable, discriminatory, inefficient, and brutal policing thrives. . . . Such characterizations of U.S. police were to continue during at least the

through scientific policing; the police focused on professionalism, criminal investigation, and objective hiring practices.¹⁷ The reforms eventually wrestled control from corrupt local politicians and gave authority to police chiefs who provided structure and accountability for officers.¹⁸ Additionally, motorized patrol increased the officer's range and the ability of supervisors to oversee officers in the field; however, in hindsight, motorized patrol had an adverse effect. Although helpful in separating officers from corruption, motorized patrol also separated them from their communities.¹⁹ The reforms of the 1930s helped reduce police corruption but the focus on crime fighting and motorized patrol led to fewer social services, separating the officer from the community.

The police in the 1940s and 1950s continued to emphasize professionalism and crime control. Sir Robert Peel conceived police success as an absence of crime and not the presence of enforcement; however, modern police departments had deviated from Peel's principles and measured success through arrests and other crime statistics. The police were highly mobile and their goals were largely directed at enforcement. Gaines, Kappeler, and Vaughn describe the 1940s and 1950s as a professional phase in policing and provide a helpful description:

The professional phase of policing produced a more efficient police organization that was devoted to criminal apprehension. Officers were moved from foot patrol to

first two decades of the twentieth century. Indeed, if anything, police corruption worsened with the ratification of the Prohibition amendment to the Constitution in 1920." George L. Kelling, "The Evolution of Contemporary Policing," in *Local Government Police Management*, 4th ed., ed. William A. Geller and Darrel W. Stephens (Wilmette, IL: ICMA Publishers, 2003), 4.

¹⁷ Kelling notes that August Volmer, "the father of modern policing," instituted "scientific principles" to criminal investigation, promotions, and hiring practices. Kelling, "The Evolution of Contemporary Policing," 4.

¹⁸ Kelling explains, "Managerial authority was being centralized in the office of the chief; command and control concepts . . . were being implemented to rationalize police departments." Kelling, 6.

¹⁹ Gaines, Kappler, and Vaughn note, "Many administrators felt that automobile patrol made officers less accessible to the public . . . in the past, the foot patrol officer was viewed as part of the neighborhood, a resource for citizens to turn to in time of trouble. In essence, the officer was more a community advisor and helper than a law enforcement agent." Gaines, Kappler, and Vaughn, *Policing in America*, 199.

vehicular patrol and a variety of technologies were adopted. Police officers were discouraged from getting involved with citizens for fear of breeding corruption. Also, efficiency of operation was considered more important than solving problems, and the application of human relation skills within the police organization or by its officers in their daily activities was viewed as being inefficient and therefore unprofessional.²⁰

Police departments were crime-focused and clearly separated from outside control. Their autonomy led to the lack of outside accountability. The police did not accept the credibility of outside agencies to criticize or assess them.²¹ Although the police garnered support among the middle-class, racial minorities in the 1940s and 1950s increasingly experienced festering and growing tensions with mostly white police departments.²²

In summary, although the American modern police department was modeled after London's police force and predicated on Peel's nine principles, at the inception, the police were marked by a more liberal use of force. Local municipal control led to corruption, and corruption led to reform. The reform measures, although certainly helpful and effective in reducing corruption, resulted in adverse effects. The police deviated farther from Peel's principles and focused on crime and enforcement rather than peace-keeping. Correspondingly, technology, the emphasis on scientific policing, and professionalism led to officers isolating themselves from the community. The social distance was most poignant in areas consisting of racial minorities, and in hindsight, the tensions between mostly white police departments and African Americans was growing leading up to the 1960s.²³

²⁰ Gaines, Kappler, and Vaughn, *Policing in America*, 91.

²¹ Kelling explains, "Indeed, with rare exception police defined themselves as *professional* organizations that should be kept out of the purview of citizens, academics, and researchers, and other persons with an interest in police. Police business was just that: *police* business." Kelling, "The Evolution of Contemporary Policing," 10.

²² Kelling writes, "When African Americans rioted in many cities during the 1960's. . . . Postmortems noted long-festering tensions between mostly white police departments and minority-group neighborhoods." Kelling, 12.

²³ Robertiello notes, Police departments across America were experiencing the repercussions of the movement toward professionalism. . . . The goal was to essentially isolate police from the community in an effort to

1960-1990: Turbulence and Change

The simmering pot came to a boil in the 1960s.²⁴ The war in Vietnam, the increase of crime, the assassinations of John Kennedy, Robert Kennedy, Martin Luther King, and the Civil Rights Movement marked the 1960s as a time of turbulence, and the police were not prepared to deal with the new challenges.²⁵ The 1960s “shocked” and “changed” the police; and riots, crime commissions, and Supreme Court decisions were instrumental factors in the process.²⁶

In 1965, the arrest of an African American driver sparked a riot in Watts, a neighborhood in Los Angeles. The riot resulted in several deaths and extensive property damage. Over the next three years, numerous riots occurred in other US cities;²⁷ and in 1968, a riot occurred in Chicago at the Democratic National Convention. This event received media attention and, as a result gained the attention of the public.²⁸

protect officers from temptations. . . . The danger of this approach, however, was that in many municipalities, the police became so detached from the communities . . . that they were increasingly viewed as outsiders.” Robertiello, *The Use and Abuse of Police Power*, 98–99.

²⁴ Gaines, Kappler, and Vaughn note, “During the 1960s, the civil rights movement intensified. This, combined with feelings of impoverishment and helplessness in the ghettos, created civil unrest. Almost every major city in the United States had a major riot between 1964 and 1968.” Gaines, Kappler, and Vaughn, *Policing in America*, 92.

²⁵ Gaines, Kappler, and Vaughn reference the turbulent political climate of the 1960s and specifically the multiple assassinations and conclude, “It became evident that the police were not prepared or capable of the civil strife that occurred in the 1960s.” Gaines, Kappler, and Vaughn, 93. Craig Uchida explains, “Policing in America encountered its most serious crisis in the 1960s. The rise in crime, the civil rights movement, anti-war sentiment, and riots in the cities brought the police into the center of a maelstrom.” Craig D. Uchida, “The Development of the American Police: An Historical Overview,” in *Critical Issues in Policing*, 7th ed., ed. Roger Dunham and Geoffrey P. Alpert (Long Grove, IL: Waveland Press, 2015), 23.

²⁶ Kelling categorizes the 1960s as a time of “shocks and change.” He references demonstrations and riots as well as court actions and crime commissions in support of his categorization of the 1960s as a time of shock and change. Kelling, “The Evolution of Contemporary Policing,” 12–15.

²⁷ Swanson, Territo, and Taylor note, “34 people were killed . . . and losses amounted to \$200 million” in Watts. Furthermore, “similar riots struck more than two dozen major cities.” Swanson, Territo, and Taylor, *Police Administration*, 17.

²⁸ Robertiello describes the event as receiving “vivid media coverage of the clashes between police and demonstrators.” Robertiello, *The Use and Abuse of Police Power*, 102.

Due to the Watts' riot and the other riots that followed, President Johnson appointed the Kerner Commission in 1968 to investigate the causes, occurrences, and potential solutions to the riots.²⁹ Prior to the Kerner Commission, President Johnson, in 1967, created the Commission on Law Enforcement and Administration of Justice. The commission made several recommendations, and most importantly, they noted that "community relations . . . were especially strained in minority communities," and identified the need for "improved community relations" and "the need to recruit minority officers."³⁰ The Kerner Commission came to a similar conclusion and expressed the problem with greater clarity. Vila and Morris explain, "The main conclusion reached by the commission in its report disseminated in 1968, was that 'Our nation is moving toward two societies, one black and one white—separate and unequal.'"³¹ Additionally, the Commission determined that the racial divide was a serious problem between police officers and minorities in impoverished communities; and the hostility between the groups was contributing to the tension and violence.³²

In like manner, the riot in Chicago resulted in an investigation. The Chicago Study Team task force found that the force used by the Chicago Police was nothing short of police brutality.³³ Ultimately, the crime commissions of the 1960s found that some of

²⁹ Robertiello notes, "The commission was directed to answer three questions related to the summer of 1967 that saw racial disorders, such as protests and riots, across the United States: (1) What happened? (2) Why did it happen? And (3) What can be done to prevent it from happening again?" Robertiello, *The Use and Abuse of Police Power*, 95.

³⁰ Vila and Morris, *The Role of Police*, 183.

³¹ Vila and Morris, 190.

³² Vila and Morris quote the Commission:
We have cited deep hostility between the police and ghetto communities as a primary cause of disorders surveyed by the Commission. In Newark, Detroit, Watts, and Harlem—in practically every city that has experienced racial disruption since the summer of 1964—abrasive relationships between police and Negroes and other minority groups have been a major source grievance, tension and, ultimately, disorder. (Vila and Morris, 190)

³³ Robertiello notes that the task force concluded, "The tactics utilized by police to quash the disturbances were unnecessarily harsh and heavy handed. . . . The report characterized the actions of the

the police action during the various riots could be identified as police brutality, and there was a divide and hostility between white officers and African Americans in impoverished communities.

Not only did the commissions and riots affect the police, but the Supreme Court made three significant rulings that impacted the operations of the police: *Mapp v. Ohio*; *Miranda v. Arizona*; and *Terry v. Ohio*. The first case excluded evidence from prosecution that was obtained illegally by the police, and the second case ensured that victims were given their rights before custodial interrogations.³⁴ Although these two cases limited police power, the third case expanded police power. It enabled the police to stop and frisk people that have not committed a crime but appear suspicious.³⁵ The police were restrained in one sense, yet their power expanded in the streets where they could stop and frisk people based on reasonable suspicion.

Although this dissertation focuses on the internal factors that contribute to the problem of police brutality, other factors warrant brief attention. Social issues contribute to the problem. For instance, the protests of the Civil Rights Movement led to direct confrontations with the police, and the police were viewed as the enforcers of unjust laws

Chicago Police Department's officers on the scene as criminal." Robertiello, *The Use and Abuse of Police Power*, 103.

³⁴ Kelling explains, "1961: Evidence illegally seized by police cannot be used against state-level criminal defendants (*Mapp v. Ohio*). . . . 1966: Suspects have the right to counsel when criminal investigations begin to focus on them; they must be informed of their right to remain silent (*Miranda v. Arizona*)." Kelling, "The Evolution of Contemporary Policing," 12.

³⁵ Vila and Morris note, "The Court's ruling established for the first time the legal right of the police to stop, question, and frisk a person who is behaving suspiciously, as long as the police officer has reasonable grounds for perceiving the person's behavior as suspicious." Vila and Morris, *The Role of Police*, 187.

and practices.³⁶ Additionally, crime doubled, and violent crime increased significantly.³⁷ In short, the police were faced with difficult situations that stemmed from forces far beyond their control, and the preexisting tensions that ungirded these encounters contributed to the violence. Therefore, it would be unreasonable to conclude that the police were solely responsible for the tension and the violence that erupted during the 1960s.

Perhaps most challenging for the police was the anti-establishment mindset of the 1960s. In the early twentieth century, students formed socialist groups that grew from the 1920s through the 1940s, focusing on issues related to higher education and the World Wars.³⁸ In the 1960s a “New Left” emerged with a similar agenda focusing on the war in Vietnam, social and racial issues, and authority structures.³⁹ Herbert Marcuse had a significant impact on this movement. He argued that free speech does not lead to change because of the lack of power; therefore, the voices of those in power should be silenced or at least reduced—even by force—or those without power will never be heard.⁴⁰ He

³⁶ Uchida explains, “Sit-ins at segregated lunch counters, boycotts of bus services, attempts at integrating schools, and demonstrations in the streets led to direct confrontations with law enforcement officers. The police became the symbol of a society that denied blacks equal justice under the law.” Uchida, “The Development of the American Police,” 23.

³⁷ Uchida notes, “During the decade of the 1960s crime increased at a phenomenal rate. Between 1960 and 1970 the crime rate per 100,000 persons doubled. Most troubling was the increase in violent crime—the robbery rate almost tripled during these ten years.” Uchida, 23.

³⁸ Michael D. Coomes explains, The Intercollegiate Socialist Society (ISS), an early radical organization, was founded in 1905. Numerous other student organizations were founded in the 1920s, 1930, and 1940s. From the 1920s to the 1940s, these student groups confronted the impersonal nature of the rapidly growing higher education system, U.S. participation in both the First and Second World Wars and advocated for international disarmament. (Michael D. Coomes, “Students Armed with a Dream: The 1960s’ New Left Student Movement,” *Journal of College Student Development* 57, no. 3 [2016]: 335)

³⁹ Coomes writes, “These issues would be echoed in the 1960s as college students in the New Left focused their energies on segregation, the war in Southeast Asia, the draft, U.S. imperialism, and authoritarian university structures.” Coomes, “Students Armed with a Dream,” 35.

⁴⁰ Marcuse explains, The conclusion reached is that the realization of the objective of tolerance would call for intolerance toward prevailing policies, attitudes, opinions, and the extension of tolerance to policies, attitudes, and

also called for the removal of the sexual restraints of the past.⁴¹ Consequently, many rejected their parent's values, worldview, and the established norms set by preceding generations.⁴² Despite the focus on peace, the protests and actions of the younger generation precipitated violence.⁴³ The dynamic, changing world of the 1960s and oppositional mindsets against society and the criminal justice system as a whole presented the police with difficult challenges.⁴⁴ These factors certainly contributed to the outbreak of violence in this turbulent decade. The police were caught in a social storm of events involving elements beyond their control.

opinions which are outlawed or suppressed. In other words, today tolerance appears again as what it was in its origins, at the beginning of the modern period—a partisan goal, a subversive liberating notion and practice. Conversely, what is proclaimed and practiced as tolerance today, is in many of its most effective manifestations serving the cause of oppression. The author is fully aware that, at present, No power, no authority, no government exists which would translate liberating tolerance into practice, but he believes that it is the task and duty of the intellectual to recall and preserve historical possibilities which seem to have become utopian possibilities—that it is his task to break the concreteness of oppression in order to open the mental space in which this society can be recognized as what it is and does. (Herbert Marcuse, "Repressive Tolerance," in *Critique of Pure Tolerance*, ed. Robert Paul Wolf, Barrington Moore, Jr., and Herbert Marcuse [Boston: Beacon Press, 1965], 82-83)

⁴¹ Marcuse argued for "libidinal rationality" or forms of sexual expression that were not confined by religious and societal restraints. Herbert Marcuse, *Eros and Civilization* (Boston: Beacon Publishers, 1966), 199.

⁴² H. J. G. Zandman notes, "The 1960s was a time of revolution. Young people were breaking out of the molds that were cast by their parents' post war era." H. J. G. Zandman, "The 1960s—Long Hair, Flowers and Morality Mash: Ethical Appraisal of the Clash That Helped Shape Today's Western Society," *In die Skriflig* 43, no. 1 (2009): 80. Jeffrey C. Alexander notes, "During the sixties, the social unconscious reached up and grabbed us by our collective throat. It shook us violently and turned our world upside down. Our parents had deceived us, our teachers were oppressors, our political leaders criminals, our criminals saints. The old world was dying; a new one was being born." Jeffrey C. Alexander, "The Sixties and Me: From Cultural Revolution to Cultural Theory," *Revista Mexicana de Ciencias Politicas y Sociales* 63, no. 234 (2018): 101-2.

⁴³ Zandman notes, "The impartial observer cannot escape the irony of this peacekeeping generation's means to achieve its ends: violent expression and public disturbance often accompany their strive." Zandman, "The 1960s," 84.

⁴⁴ Vila and Morris quote the Kerner Commission: "In many ways, the policeman only symbolizes deeper problems. The policeman in the ghetto is a symbol not only of law, but of the entire system of law enforcement and criminal justice. As such, he becomes the tangible target of grievances against shortcomings throughout that system." Vila and Morris, *The Role of Police*, 190.

Despite the multifaceted nature of the conflicts in the 1960s, police brutality was still a recognized problem, and leaders in law enforcement understood the real need to provide solutions.⁴⁵ Ultimately, the 1960s was an important decade that brought the long-standing problem of police brutality to the attention of many Americans; the crime commissions and the riots exposed problems related to the police, particularly the use of force against racial minorities, and served as a catalyst for change.⁴⁶

Consequently, the events of the 1960s were followed by a new interest in law enforcement research. As already noted, the police history thus far was marked by the intentional narrowing of the police focus to enforcement. Nonetheless, research in the 1970s revealed the police were still involved in diverse activities unrelated to enforcement. Research also showed that preventative patrols and rapid response were ineffective in combating crime.⁴⁷ As a result, the research findings in the 1970s led to new police

⁴⁵ Uchida notes, “The events of the 1960s forced the police, politicians, and policy makers to reassess the state of law enforcement in the United States. For the first time, academics rushed to study the police in an effort to explain their problems and crisis.” Uchida, “The Development of the American Police,” 25.

⁴⁶ Swanson, Territo, and Taylor note that the events of the 1960s renewed the need and interest in police professionalism. Many changes took place to address the problems in police organizations, including an emphasis on education:

Thus despite a variety of practices designed to foster a higher caliber of personnel, the hallmark from 1950 to 1970—particularly after 1965—was the attempt to promote police professionalism through education. Education was seen as a means by which to improve community relations, which had suffered and had contributed to the urban riots of 1965-1968; to reduce the police use of violence; to promote the more judicious use of police discretionary powers; to counter the problem of corruption; and to accurately define the role of police in society. (Swanson, Territo, and Taylor, *Police Administration*, 19–20)

Vila and Morris point out the crime commissions in the 1960s that issued reports that exposed the public to the problems related to the police and force. Additionally, they reference Paul Chevigny’s book *Police Power*. Chevigny reported the results of study of the New York Police Department from 1966-1977. They note that Chevigny found corroborating evidence to support 71 complaints against the police:

These 71 complaints included assault by an officer (10), assault by an officer combined with false arrest (18), false arrest alone (17), the search of a home (11), and outdoor search (7), not being allowed to speak to an attorney (1), detention without charge (3), and discrimination (3). Forty percent of the complaints in the 71 authenticated cases were black or Puerto Rican (Chevigny 1969:285–286). (Vila and Morris, *The Role of Police*, 200)

⁴⁷ Kelling cites several research studies from the 1970s and concludes, “Researchers found that police spent a great deal of time on efforts unrelated to law enforcement. . . . The first round of research

strategies in the 1980s.⁴⁸ The police began to understand the need for problem-oriented policing and cooperation with citizens, and the new philosophies of policing would set the stage for community policing in the 1990s.⁴⁹ Equally important, the Supreme Court made specific decisions in the 1980s concerning the police and deadly force. The court ruled that the police could only use deadly force on a fleeing felon if the suspect posed a threat to the safety of the officer or community. Prior to the decision, many states allowed the police to use deadly force on any fleeing felon, even if the person did not pose a threat to the officer or the community.⁵⁰

In summary, the period from 1960-1990 led to numerous changes. The turbulence of the 1960s was related to the growing racial tensions in America and adverse effects of reform that distanced the police from the community. As a result, the social distance and the long history of racial tensions erupted in riots and civil disorder. The civil disorder, particularly the Chicago riot, showed the general public some level of police brutality. The commissions discovered the growing tensions, the racial divide, and the need for change in law enforcement. The research of the 1970s and changes in the 1980s challenged the effectiveness of an enforcement focus that utilized the practices of motorized preventative patrol and rapid response. Lastly, the Supreme Court made

during the 1970s showed what didn't work. Preventative patrol seemed to prevent little; rapid response to calls for service proved largely ineffective." Kelling, "The Evolution of Contemporary Policing," 16–18.

⁴⁸ Swanson, Territo, and Taylor reference specific research from the 1970s and conclude that the experiments "introduced new structure and processes and set the stage for other evolutionary police delivery concepts, such as community policing." Swanson, Territo, and Taylor, *Police Administration*, 21.

⁴⁹ Kelling references the work of Herman Goldstein, which argued for the implementation of problem-oriented policing where the police focus efforts on problems that are the cause of crime and disorder. Additionally, the author references research arguing for cooperative efforts between the police and the community to reduce crime. Kelling, "The Evolution of Contemporary Policing," 19.

⁵⁰ *Tennessee v. Garner* involved a fifteen-year-old unarmed black male that fled after committing a burglary. The officer shot and killed him as he fled the scene. Vila and Morris note, "The Court's decision established the 'defense of life' standard for the police use of deadly force, meaning that if the suspect is armed and threatens police officers or others, or if there is probable cause to believe the suspect has committed a crime involving the infliction of serious physical harm, then the police may use deadly force if necessary to prevent his or her escape." Vila and Morris, *The Role of Police*, 242.

important decisions in the 1960s and 1980s that impacted how the police operated regarding investigations, detentions, and use of force. The police entered the 1990s with new strategies, like community policing, designed to bridge the divide between the police and racial minorities. However, unfortunate incidents would shift the focus toward the problem of police brutality once again.

1990-2020: Increasing Tension and Awareness

The police from the 1990s through 2020 have used various philosophies and practices. Some police departments implemented community policing; others more problem-focused approaches and strategies predicated on the use of intelligence for the purposes of crime reduction. Generally speaking, there is currently a varied approach in law enforcement.⁵¹ Despite this varied focus, the issue of police brutality has received consistent attention beginning with the Rodney King incident, extending to the present day, and perhaps is the greatest concern for policing in this era. This review of the police history, their power, and their abuse of power concludes by summarizing the significant cases associated with the police force from 1990-2020.

The police beating of Rodney King drew national attention to the problem of police brutality. In 1991, Rodney King led the Los Angeles Police Department on a vehicle pursuit and was eventually apprehended. In the process of the arrest, King was tasered

⁵¹ Thomas A. Reppetto points to the utilization of differing strategies by police departments. He notes the use of community policing in New York and the skepticism related to its effectiveness: “Acting Commissioner Ray Kelly ordered an assistant chief to do a survey of the community policing program; his report was devastating. According to him, community policing was a make-believe force viewed with widespread scorn by members of the real force.” Thomas A. Reppetto, *American Police: A History 1945–2012* (New York: Enigma Books, 2012), 155. Furthermore, Reppetto notes the intelligence driven operations in New York that focused on crime reduction: “Whether the police strategies are called COMPSTAT, hot spots, impact, or some other name, the concept played a significant role in the dramatic reduction in crime that occurred in some American cities over the past twenty years.” Reppetto, *American Police*, 174. Chap. 2 of William D. Healy’s leadership manual provides prevailing police operational philosophies. Community policing, problem solving policing, and intelligence led policing are covered. The leadership manual illustrates the differing philosophies and the tendency for police departments to have an eclectic approach. William D. Healy, *Police Executive and Administrative Leadership* (North Ridgeville, OH: North Coast Polytechnic Institute, 2013), chap. 2.

and beaten repeatedly with batons. The incident drew national attention because it was captured on video and led to local rioting and civil unrest.⁵²

The Christopher Commission investigated the Rodney King incident and found that policing was in need of reform; their recommendations not only caused changes in the Los Angeles Police but resulted in changes in law enforcement throughout the nation.⁵³ Despite the efforts and progress, incidents of police brutality emerged and received national attention from the late nineties and into the twenty-first century. In 1997, Abner Louima, a Haitian immigrant, was assaulted and sodomized with a toilet plunger by the police.⁵⁴ Additionally, the controversial 2006 police shooting of Sean Bell, an African-American man, resulted in national attention.⁵⁵ These two cases do not capture all the incidents that occurred during this time frame; however, they illustrate that despite the reform sparked by the Christopher Commission, police brutality against racial minorities, specifically African-American males, remained a nationally recognized problem.

In the last decade, the issue of police brutality has become a matter of great public concern.⁵⁶ Several incidents that resulted in civil unrest and violent protests have

⁵² Skolnick and Fyfe note that King was struck with a Taser and struck with batons “fifty-six” times. Furthermore, they note how the video tape allowed people “to see with their own eyes how a group of Los Angeles police officers could act in anger, frustration, fears, and prejudices on the body of a black man that led them on a high-speed chase.” Skolnick and Fyfe, *Above the Law*, 2–3.

⁵³ Robertiello notes, The work of the Christopher Commission was a starting point for a broader movement relating to police reform and monitoring the quality of police-community relations. The Commission’s work served as a model framework for hundreds of subsequent police department investigations and evaluations in the 20th and 21st centuries. As a result of such commissions, national efforts to address police-community relations and excessive use of force have been created. (Robertiello, *The Use and Abuse of Police Power*, 189)

⁵⁴ Robertiello, 195.

⁵⁵ Robertiello explains, “This shooting sparked several protests, led by Reverend Al Sharpton and the National Action Network.” Robertiello, 243.

⁵⁶ Robertiello writes, The 2010s has witnessed an increased criminalization of public demonstrations. Additionally, the upsurge of police brutality has once again become more prevalent within the decade. More importantly, due to the rise of social media activism, many of these accounts of police abuse have been documented

ignited the long-standing tension between the police and African Americans.⁵⁷ In 2014, Michael Brown, an unarmed African-American male, was shot and killed by a white police officer in Ferguson, Missouri. In 2014, Eric Garner, an African-American male, died from a choke hold that was applied by a white police officer in New York. In 2014, Ezell Ford, an African-American male, was unarmed and was shot and killed by Los Angeles police officers. In 2014, Tamir Rice, a 12-year-old African-American male, was shot and killed by a white Cleveland Police officer while Tamir was holding a pellet gun. Freddie Grey, an African-American male, died from a crushed voice box and spinal injuries at a hospital after being taken into custody by Baltimore police officers.⁵⁸

Perhaps, 2020 was the most concerning year. In March, Breonna Taylor was shot and killed by the Louisville Police Department. The officers were serving a warrant on a male alleged to be Taylor's boyfriend. The officers breached the door to Taylor's residence and exchanged gunfire with a male—not the male alleged to be Taylor's boyfriend—that was present in the residence. During the exchange, Taylor was killed and an officer was shot in the leg. Suspicion and concern surrounded the incident concerning the time the warrant was served and the manner of entry by the officers—possibly a no-knock warrant where the police never identified themselves—and the possible reckless nature in which the officers discharged their weapons. Breonna, her alleged boyfriend, and the male in the residence were all African-Americans. Only one officer was

and posted on social media outlets, online newspapers, blogs, and YouTube. The Occupy Wall Street and Black Lives Matter movements are undoubtedly two of the largest social movements of the 21st century. These political and social demonstrations propelled into national movements making news headlines across the world. (Robertiello, *The Use and Abuse of Police Power*, 221)

⁵⁷ Michael Ruth notes, "American police experienced a chaotic period in the mid-2010s. Multiple incidents across the United States in 2014 and 2015 left several African Americans dead at the hands of white police officers. In most cases, these deaths sparked violent protests. . . . Rioters claimed that police brutality and racism were overtaking the United States." Michael Ruth, *Police Brutality* (Farmington Hills, MI: Greenhaven, 2016), 19.

⁵⁸ Robertiello, *The Use and Abuse of Police Power*, 258–301. The author details the cases related to Brown, Garner, Ford, Rice, and Gray.

terminated and eventually charged with wanton recklessness. No one was charged with a crime directly relating to Taylor's death. The incident incited protests and civil unrest in Louisville and other cities in the United States.⁵⁹

In May, George Floyd—an African-American man—was arrested by the Minneapolis Police in connection with a counterfeit bill. After being secured in handcuffs, he was placed on the cement. A white male officer kneeled on his neck for almost nine minutes. The incident was captured on video. Viewing the video, it appears that after a prolonged time of pressure, Floyd is rendered unconscious. Perhaps for approximately three minutes after being rendered unconscious, the officer continues to kneel on Floyd's neck. A crowd had gathered and pleaded with the officer to release the pressure; however, the officer appears to be indifferent to their pleas. Realizing the officer was not going to release the pressure, people from the crowd can be heard appealing to other officers to intervene. However, the officers never respond. Prior to entering unconsciousness, Floyd can be seen in obvious distress and requests help numerous times. Floyd was eventually taken away in an ambulance and died soon after. One officer was charged with murder, and three other officers were charged in aiding with the murder. For many, the video was difficult to watch. The inhumane treatment of Floyd is shocking, and the incident resulted in nationwide protests. Some cities experienced rioting and violence.

In June, Rayshard Brooks—an African American man— was being arrested by two white Atlanta Police Officers for drunk driving related charges when a struggle ensued. Brooks broke free from the officers gaining possession of one of the officer's Taser. As Brooks ran away, he was pursued by one of the officers who shot and killed Brooks. The incident was recorded on video, and the officer alleged Brooks pointed the

⁵⁹ Christina Cerrega and Sabina Ghebremedin, "Timeline: Inside the Investigation of Breonna Taylor's Killing and Its Aftermath," *ABC News*, November 17, 2020. <https://abcnews.go.com/US/timeline-inside-investigation-breonna-taylors-killing-aftermath/story?id=71217247>.

Taser at him; nonetheless, the facts of the case and use of deadly force raised questions and concern. Ultimately, the officer was charged with murder, and the incident incited protests in Atlanta and nationwide. Atlanta experienced violence and property damage in the aftermath.

In August, Jacob Blake—an African American man—was shot and paralyzed by a white Officer in Kenosha, Washington. Blake was involved in a scuffle with police officers related to a domestic incident and walked to his vehicle where his son was in the back seat. As he leaned into the front seat, one officer fired seven shots at Blake. Officers alleged that Blake was reaching for a knife. The incident was captured on video and led to protests and riots in Kenosha.

Additionally, in 2020 the defund the police movement emerged as well as growing support for the Black Lives Matter movement. Although there are varying opinions on the meaning of these movements; clearly, it is related to the tension and mistrust of the police emanating from encounters between white police officers and African-American citizens. Perhaps, this further indicates the tension and mistrust is at an all-time high between the police and African-American communities.

In summary, in the 1990s, the Rodney King incident clearly showed that police brutality was still a serious problem, and it remained a concern into the twenty-first century. The mid-2010s focused the nation on police brutality against minority communities and specifically against African-American men. Although this period from 1990-2020 highlighted the problem of police brutality, it is not a new issue. As noted, from the beginning, the American police used force liberally and were affected by corruption. Reform efforts were somewhat effective, but the social distance of the police from the community may have exacerbated the problem of police brutality. The 1960s brought that reality to the forefront of mainstream America. Similarly, the decade of 2010 and the year 2020 illustrated that the reforms thus far have not been effective in quelling police brutality, and the problem requires further examination to achieve solutions.

Police Brutality and Police Departments as Social Structures

As answers to the problem of police brutality are sought, one must realize that the police are affected by their environment. In other words, they are not autonomous agents that act in a vacuum. They exist and operate not only in the broad culture of America but also within a social structure, the police department. The social structure that is the police department has a subculture that influences officers. This section defines police brutality and reviews factors related to police brutality before focusing on the internal contributing factors to police brutality related to the social structure of police departments, specifically the police subculture.

Police Brutality

Because the dynamics of force are complex, and each incident is different, there can be difficulty in providing a specific and universal description of police brutality. However, people tend to recognize when the police use excessive force. For instance, one would not have to be an expert in force or law enforcement to recognize that the numerous officers beating Rodney King with batons were engaged in police brutality. Nonetheless, the Supreme Court provided two foundational rulings that govern the force used by the police. The first, *Tennessee v. Gardner*, as already explained, restrained the police concerning the use of deadly force on fleeing felons. The second foundational ruling has a wider application than deadly force. In 1989, the Supreme Court ruled concerning the case of *Graham v. Connor*, which provided the standard and guideline to weigh force used by the police and affirmed the Fourth Amendment as the sole standard.⁶⁰ The ruling requires officers to use reasonable force based on the objective facts of the situation;

⁶⁰ Osagie K. Obasogie and Zachary Newman write, “*Graham v. Connor* established the modern constitutional landscape for police excessive force claims. The Supreme Court not only refined an objective reasonableness test to describe the constitutional standard, but also held that the Fourth Amendment is the sole avenue for courts to adjudicate claims that police violated a person’s constitutional rights in using force.” Osagie K. Obasogie and Zachary Newman, “The Futile Fourth Amendment: Understanding Police Excessive Force Doctrine through an Empirical Assessment of *Graham V. Connor*,” *Northwestern University Law Review* 112, no. 6 (2018): 1465.

reasonable force does not include facts discovered after the incident, and reasonableness does take into account the reality that officers have to make very complex decisions quickly.⁶¹ In the final analysis, officers are required to use force reasonably; however, the reasonableness standard recognizes that in using force, officers have limited knowledge and abilities when dealing with dynamic and quickly evolving situations.

Any application of force by the police that violates the standard set forth in *Graham v. Connor* is excessive force; and any application of excessive force is police brutality. However, police brutality includes other conduct that is not synonymous with excessive force. Brutality can consist of “non-physical forms including psychological intimidation, verbal abuse, racial profiling, false arrests, political repression, and sexual abuse.”⁶²

Police brutality is not only difficult to define but identifying the causes of police brutality can even be more problematic. Many contributing factors have been associated with police brutality, including racism.⁶³ The propensity to be authoritative and dominant may be a contributing factor.⁶⁴ Additionally, aggressive policing strategies that target

⁶¹ Obasogie and Newman note, The Supreme Court held that excessive force “claims are properly analyzed under the Fourth Amendment’s objective reasonableness standard.” . . . The reasonableness of use of use of force, to the Court, requires avoiding the “20/20 vision of hindsight” by looking at the events from the perspective of “a reasonable officer on scene,” while taking into account the fact that officers make “split second judgements” in “circumstances that are tense, uncertain, and rapidly evolving.” (Obasogie and Newman, “The Futile Fourth Amendment,” 1477)

⁶² Robertiello, *The Use and Abuse of Police Power*, 211.

⁶³ Salim Muwakkil notes in the chapter abstract that “Racism has been and continues to be pervasive throughout police forces across the country. When police officers act on their racist assumptions, it is frequently poor black people who are the victims. New technology now permits the public to witness racism in action.” Salim Muwakkil, “Racism Causes Police Brutality,” in *Police Brutality*, ed. Tamara L. Roleff (San Diego: Greenhaven Press, 1999), 59–63.

⁶⁴ Deborah Sontag and Dan Barry note in the chapter abstract that “many police perceive a challenge to their authority as not merely disrespect, but a threat to their safety and the balance of power. In order to maintain their power over civilians, some police may attempt to dominate them through physical force, which may lead to the use of excessive force.” Deborah Sontag and Dan Barry, “Police Often Overreact to Challenges to Their Authority,” in Roleff, *Police Brutality*, 64–71.

crime have been attributed to police brutality.⁶⁵ Likewise, the attitudes and dispositions of the police, and the overall police culture, have been attributed to police brutality.⁶⁶ All these factors may contribute to the problem of police brutality. Nonetheless, this dissertation focuses on the internal contributing factors that are part of a systemic problem related to the social structure, subculture, and personal identities of police officers.

The Social Structure in Law Enforcement

People do not live and operate free of social structures. Although people form social structures, when formed, social structures become “ontologically real” and influence the people that exist and operate within them.⁶⁷ People are impacted and shaped by a social structure, and a person’s decisions will reflect the boundaries and guidelines represented by it.⁶⁸ People are aware of the guidelines, restraints, and incentives of social

⁶⁵ Dennis Cauchon notes in the chapter abstract that “assertive policing is an aggressive tactic that targets minor offenses such as jaywalking and disturbing the peace in the hopes of deterring more serious crime. Assertive policing has been credited for reducing crime rates in many cities. However, an increased number of police brutality charges seem to be an inevitable result of assertive policing as more civilians come in contact with police.” Dennis Cauchon, “Assertive Policing Contributes to Police Brutality,” in Roleff, *Police Brutality*, 72–75.

⁶⁶ Skolnick and Fyfe note in the chapter abstract that “police officers see themselves as the ‘thin blue line’ that separates criminals from the rest of society. To them, policing is not just a job, but a way of life. Some officers feel threatened when their authority is defied and may attempt to regain control through physical domination of the civilian.” Jerome H. Skolnick and James J. Fyfe, “Police Attitudes Contribute to Police Brutality,” in Roleff, *Police Brutality*, 76–79. Chicago Citizen notes in the chapter abstract that “many people become police officers because they want to exercise authority and control over others. Police officers are trained to see the public, especially blacks, as the enemy who must be controlled. Police loyalty and fraternity protect those officers who commit acts of brutality from prosecution, thus allowing them to brutalize again.” Chicago Citizen, “Police Culture Causes Police Brutality,” in Roleff, *Police Brutality*, 80–82.

⁶⁷ Daniel K. Finn, “What Is a Sinful Social Structure?” *Theological Studies* 77, no. 1 (2016): 151.

⁶⁸ Finn notes, “Social structures emerge from the activity of individuals, yet have independent causal impact on people through the way social structures affect (free but constrained) choices persons make.” Finn, “What Is a Sinful Social Structure?,” 138.

structures, and these realities influence, restrain, and guide behavior.⁶⁹ The guidelines and restraints of a social structure relate to morality. For instance, the social structure of a university places no restraints on an eighteen-year old student and a twenty-two-year-old student dating. However, the social structure of a high school prohibits an eighteen-year-old student from dating a twenty-two-year-old teacher. The differing roles representative of the social structures create two completely different guidelines for conduct. In the first context, the relationship would be at least amoral; however, in the second context the relationship is immoral.

Social structures have a real and impactful influence on persons operating within it. As a result of this reality, one must also realize that social structures can influence people's conscience and moral behavior.⁷⁰ Therefore, the individual is morally influenced by social structures; and since police departments are social structures, the police department as a social structure provides moral guidelines and influence.

Police culture. An important aspect of a social structure related to its morality is the organizational culture of the social structure or the subculture.⁷¹ The subculture of a

⁶⁹ Finn explains,

And social structures have causal impact in the lives of those persons through . . . the restrictions, enablement, and incentives which structures present to individuals who operate within them. . . . The causal impact occurs only because conscious human persons make decisions in light of those restrictions, enablement, and incentives—decisions that might be quite different had this person been facing different restrictions, enablement, or incentives. (Finn, "What Is a Sinful Social Structure?," 151)

⁷⁰ Daniel Daily references Vatican II and notes, "The council clearly maintained that social order profoundly influenced moral agents, for better and for ill." Daniel J. Daily, "Structures of Virtue and Vice," *New Blackfriars* 92 (2011): 343. Additionally, Daily references the writings of Pope John Paul and states, "In keeping with previous papal statements, the passage showed an awareness of the role of social structures in forming the consciences of individual agents. The pope maintained that the individual conscience could not be understood when abstracted from the society's conscience." Daily, "Structures of Virtue and Vice," 350.

⁷¹ Finn explains, "Structures and culture exist in intimate relations." Finn, "What Is a Sinful Social Structure?," 162.

social structure influences the overall morality of the social structure and is a driving and instrumental force that will largely shape its morality.⁷²

Police departments are social structures that possess a subculture, and like any subculture, the police share values with the culture at large, yet certain values, behaviors, and presuppositions are unique to the profession.⁷³ Like all subcultures, the police culture shapes the moral choices of officers. Skolnick and Fyfe explain, “Police do not make their choices by a rational calculation. . . . Choices are made instead on moral grounds, developed within the subculture of a police department.”⁷⁴

However, within the police subculture is perhaps a unique phenomenon; there exists a strong tension between formal and informal factors that influence conduct. The police have an informal code that can differ significantly from the formal code that is at least outwardly supported by management;⁷⁵ and the informal aspect of the subculture has been found to be problematic concerning ethical issues, specifically police brutality.⁷⁶

⁷² Daily references the Puebla document drafted after the Third General Conference of the Latin American Episcopate:

The bishops observed that structural sin profoundly influenced personal moral development. “Culture is continually shaped and reshaped by the ongoing life and historical experience of peoples; and it is transmitted by tradition from generation to generation.” The bishops warned that the culture that was transmitted could either inculcate authentic values or disvalues; it could support just structures or unjust structures. (Daily, “Structures of Virtue and Vice,” 345)

⁷³ Skolnick and Fyfe note, “Like a tribe or an ethnic group, every occupational group develops recognizable and distinctive rules, customs, perceptions, and interpretations of what they see, along with consequent moral judgements. Although some recognitions and prescriptions are shared with everyone else—others are mandates peculiar to and appreciated only by members of the craft or profession.” Skolnick and Fyfe, *Above the Law*, 90.

⁷⁴ Skolnick and Fyfe, 91.

⁷⁵ Jocelyn Pollock writes, “Many authors present versions of an informal code of conduct that new officers are taught through informal socialization that is quite different from the formal code of ethics. . . . What is obvious is that the informal code of behavior . . . is different from the formal principles as espoused by management.” Jocelyn Pollock, *Ethical Dilemmas and Decisions in Criminal Justice* (Belmont, CA: Cengage Learning, 2010), 116.

⁷⁶ Skolnick and Fyfe note, “The written rule is clear: cops are to use no more force than necessary to subdue a suspect. Where a department subculture condoning brutality prevails, the unwritten rule is: ‘Teach them a lesson.’” Skolnick and Fyfe, *Above the Law*, 13. Skolnick and Fyfe also write, “Police also live by a profusion of such unwritten rules. Some have been adopted by police all over the Western world, such as

The subculture of the police passed informally from officer to officer may not only contradict the formal guidelines and procedures, but may have more influential power on officers' actions than the official guidelines and procedures.⁷⁷ In fact, the informal subculture of the police becomes the norm and true guideline for procedures at the street level.⁷⁸ Consequently, the subculture of the police is a powerful force that can shape the practice of officers, and unfortunately some of these practices are problematic, unethical, and even unlawful. In light of this reality, a specific concern related to the subculture, specifically the informal aspect, is how it relates to the social identity of police officers.

Social identity, social distance, and dehumanization. The social identity of the police is foundationally related to how the police view themselves and how they view and relate to the community. As a result, the social identity of the police is an important consideration related to the problem of police brutality. As noted, the police have a specific identity that relates to values and norms unique to the police that has been developed

customary ways of dealing with people who challenge police authority. Others are the unwritten norms prevailing in a specific department. Every police department has such written and unwritten guidelines, including the proprieties of accepting gratuities, discounts, bribes, and favors." Skolnick and Fyfe, *Above the Law*, 90.

⁷⁷ Holmes and Smith explain,

Informal norms and policies frequently outweigh the departmental regulations and statutory codes that govern policing. These unofficial procedures are passed to new recruits through informal socialization on the job, not during the formal training of the police academy. Above all, the police subculture reflects a shared group interests of those responsible for protecting society from wrongdoers. It is the existence of a powerful subculture which norms that form without reference to external constituencies or departmental policies that affirms the importance of understanding the street level actions of officers as reflections of the unique circumstances they confront on the job. While other factors influence their behavior, the normal formative framework for action is located in the subculture. (Holmes and Smith, *Race and Police Brutality*, 25)

⁷⁸ I entered the field training program in 1998, after completing the police academy. The field training program took place over four months and involved five veteran officers as field training officers. One of the training officers explained that the policy manual prescribed certain actions, but he would explain how it is really done on the street. Another field training officer advised to forget everything learned in the police academy and be ready to learn how it is really done. And still another training officer taught to "work backwards." By this he meant stopping people on the street without lawful reason, searching them, and once illegal contraband or any other arrestable offense was found, to type the report in a manner that justified the original stop. These guidelines and practices were considered the norm despite contradicting academy training, department policy, and the law.

within the police subculture and largely by the informal code. A particularly concerning aspect of the police identity is the us-them worldview; police officers tend to see themselves as pitted against the rest of society and feel that only other police officers can be trusted.⁷⁹ Furthermore, the police social identity formed from the subculture leads to social isolation and consequently, social distance from the community.⁸⁰ This tendency may be more apparent in relation to racial minorities.

The us-them worldview in police interactions with racial minorities may be evident by the fact that police detainment and deadly force is disproportionately higher among racial minorities, and specifically African-American men.⁸¹ Related to the disproportionality, studies of the police reveal that when the police perceive people to have poor attitudes, they are more likely to use force.⁸² Further complicating the matter,

⁷⁹ Jeff Pegues interviews a criminologist, and the criminologist responding to the root problems of police misconduct notes that “a lot of [police misconduct] has to do with the police subculture where it becomes us-verse-them.” Jeff Pegues, *Black and Blue: Inside the Divide between the Police and Black America* (Amherst, NY: Prometheus Books, 2017), 125. Holmes and Smith write that the police have an “us-them” worldview, and “they divide the world into two camps—fellow officers who can be trusted, and others who cannot. . . . In the extreme, the police believe that most of society is against them.” Holmes and Smith, *Race and Police Brutality*, 45.

⁸⁰ Victor E. Kappeler, Richard D. Sluder, and Geoffrey P. Alpert note, Isolation is an emotional and physical condition that makes it difficult for members of one social group to have relations and interact with members of another group. This feeling of separateness from the surrounding society is a frequently noted attribute of the police subculture in the United States. . . . Social isolation, as a theme of police subculture, is a logical result of the interaction of the police worldview and ethos of secrecy. Persons outside the police subculture are viewed somewhat warily as potential threats to the members’ physical or emotional well-being, as well as to the officer’s authority and autonomy. (Victor E. Kappeler, Richard D. Sluder, and Geoffrey P. Alpert, “Breeding Deviant Conformity: The Ideology and Culture of Police,” in Dunham and Alpert, *Critical Issues in Policing*, 92)

⁸¹ Nicholas Peart notes, “[In 2010] the N.Y.P.D. recorded more than 600,000 stops; 84 percent of those stopped were blacks or Latinos.” Nicholas K. Peart, “Why Is the N.Y.P.D. after Me?” *New York Times*, December 17, 2011, 2. Hubert G. Locke references several studies and concludes, “What every study of police use of fatal force has found is that persons of color (principally Black males) are a disproportionately high percentage of the persons shot by the police.” Hubert G. Locke, “The Color of Law and the Issue of Color: Race and the Abuse of Police Power,” in *Police Violence*, ed. William A. Geller and Hans Toch (New Haven, CT: Yale University, 1996), 135.

⁸² Locke notes several studies that illustrated “flunking the attitude test” or “contempt of cop” was a “significant factor in the police use of force.” Locke, “The Color of Law and the Issue of Color,” 143.

racial minorities tend to view the police with suspicion and fear.⁸³ The police stop and detain racial minorities at a disproportional rate and are likely to perceive their attitudes as less than compliant in light of the fear and distrust toward law enforcement. This type of negative encounter can cause the police to stereotype an entire group.⁸⁴ Given these points, the police can see racial minorities as threats to themselves and the peace of the community.

Further exacerbating the problem is the racial disparity among police officers. Most police officers nationwide are white males from the middle-class, and this holds true even in communities with higher percentages of racial minorities.⁸⁵ The racial divide and failure of middle-class white Americans to relate constructively to racial minorities exist in the context of majority white police forces that serve communities with significant populations of racial minorities.⁸⁶ In essence, the clash of worldviews and identities contributes to conflict and incidents of police brutality.

⁸³ Holmes and Smith note, “Citizens living in [minority neighborhoods] are caught in a double bind that is not of their making. While they may call upon the police to resolve the crimes and problems of disorder and fear, the arrival of the police may inject new threats into the situation and amplify the fear. A deep-seated fear of the police is prevalent among minorities.” Holmes and Smith, *Race and Police Brutality*, 93. Pegues asserts that a “common denominator” related to communities where the police have shot a citizen “is a lack of trust between the police and the community.” Pegues, *Black and Blue*, 120.

⁸⁴ Holmes and Smith note that difficult encounters with racial minorities cause the police to stereotype entire populations as “inherently dangerous” and “predisposes the police to suspicion and hostility.” Holmes and Smith, *Race and Police Brutality*, 73.

⁸⁵ Kappeler, Sluder, and Alpert note that the “vast majority” of police officers are “middle-class white males.” Furthermore, the authors note that in “2010, more than 75% of cities had had a police presence that was disproportionately white relative to the local population.” Kappeler, Sluder, and Alpert, “Breeding Deviant Conformity,” 84. They also note that, for instance, “black police officers are underrepresented in 72% of the communities where blacks comprise at least 5% of the population Hispanics are underrepresented in 66% of the cities where they make up at least 5% of the population.” Kappeler, Sluder, and Alpert, 84.

⁸⁶ Skolnick and Fyfe assert, “America is, culturally speaking, two countries. One is urban, cosmopolitan, and multicultural. It suffers disproportionately from crime, gang violence, poverty and homelessness. The other is suburban, relatively safe, relatively prosperous, and—most important—unicultural.” Skolnick and Fyfe, *Above the Law*, xi. Robertiello notes the divide in America that existed primarily between the opinions of middle-class white America and racial minorities in America concerning the death of Trayvon Martin and the issue of racial profiling: “The death of Trayvon Martin highlighted the ongoing and polarizing debate about causes and consequences of racial profiling. One side sees intentional

Social distance and stereotyping are factors of concern related to the police subculture. Equally concerning is the tendency for officers to dehumanize racial minorities. Colwell and Huth explain,

This type of “class distinction” [us versus them] serves to widen the gap between the police and the communities they patrol. Officers feel more comfortable distancing themselves from subjects mentally, physically, and emotionally, which permits them to dehumanize the most challenging clientele, but inevitably dehumanizes everyone geographically or racially associated.⁸⁷

The social identity of the officer isolates and distances him or her from the community.

This tendency is magnified and most evident with racial minorities where the police subculture and racial divide in America contribute more significantly to the problem.

Essentially, the police can stereotype all racial minorities and dehumanize them as a people group. Without question, the problem of social distance, stereotyping, and dehumanization are dangerous alone; however, the dynamic of power creates even more cause for concern.

Power and abuse. Power can be dangerous in the hands of human beings.

Some secular thinkers and the vast majority of Christian thinkers acknowledge the evil tendencies inherent in humanity.⁸⁸ Human nature is inclined to evil, and power can

discrimination and targeting as the biggest contributor to lethal violence, while the other side sees violence as a product of real threats, not intentional profiling, posed by violent criminals.” Robertiello, *The Use and Abuse of Police Power*, 254. Kappeler, Sluder, and Alpert note the hiring practices in law enforcement have led to a disproportionate number of middle-class white male officers that “are unable to identify with groups on the margins of traditional society.” Kappeler, Sluder, and Alpert, “Breeding Deviant Conformity,” 84.

⁸⁷ Cowell and Huth, *Unleashing the Power of Unconditional Respect*, 46.

⁸⁸ Colin Brown identifies elements of Humanism: “(1) Man is not depraved; (2) the end of life is life itself, the good life on earth instead of the beatific life after death; (3) man is capable, guided solely but the light of reason and experience, of perfecting the good life on earth.” Colin Brown, *Philosophy and the Christian Faith* (Downers Grove, IL: IVP, 1968), 227. Paul Formosa supports Immanuel Kant’s argument that the “human nature is radically evil,” and concludes that Kant’s theory “paints an eminently plausible picture of the human moral condition.” Paul Formosa, “Kant on the Radical Evil of Human Nature,” *Philosophical Form* (2007): 221. Stephen J. Duffy rejects the verity of the creation account in Genesis as well as the Christian concept of original sin in Gen 3. However, he argues from a scientific perspective that there is biological, psychological, ontological, and sociological support “that deep within human beings there inheres a proclivity for evil.” Stephen J. Duffy, “Genes, Original Sin and the Human

expose this tendency quickly. Fredrick Douglass noted the transformation of his seemingly benevolent slave owner. Her conduct grew more wicked as she wielded the dangerous power over him.⁸⁹ Similarly, the Stanford Prison Experiment illustrated how quickly, even in a mock scenario, power can affect the character of the power holders. Seemingly non-violent middle-class college students drastically changed in disposition and conduct.⁹⁰ Most compelling, history is replete with examples of totalitarian states that committed atrocities against humanity. In effect, power can be dangerous, and the history of mankind illustrates this reality.

The police certainly possess significant power over individuals.⁹¹ They have the power to detain, arrest, and apply physical force to gain compliance, as well as the power and authority to exercise deadly force. Given the proclivity for evil present in humanity, the power of police should be a concern, and given the potential for the police to

Proclivity for Evil,” *Horizons* 32, no. 2 (2005): 210–34. R. C. Sproul notes the Christian doctrine of original sin depicted in Gen 3 and supported in the New Testament supports the human proclivity toward evil:

In Romans, Paul affirms that all mankind is naturally under the guilt and power of sin. . . . He traces this back to the sin of one man Adam. . . . It may be fairly claimed that the Fall narrative alone gives any convincing explanation of the perversity of human nature. Pascal said that the doctrine of original sin seems an offense to reason, but once accepted it makes total sense of the human condition. He was right; and the same thing may and should be said of the Fall narrative itself. (R. C. Sproul, “The Fall,” in the *Reformation Study Bible* [Orlando: Ligonier Ministries, 2005], 13)

⁸⁹ Fredrick Douglass noted how the power over him changed the character of his slave owner. She was seemingly transformed from gentle and caring to harsh and abusive. Douglass described the transformation as a result of “the fatal poison of irresponsible power.” Fredrick Douglass, *The Narrative of the Life of Frederick Douglass, an American Slave* (New York: Barnes and Noble, 2003), 40.

⁹⁰ The Stanford prison experiment, although problematic in some respects, illustrates the behavior change that can take place when group identities exist and one group has power over another. The study may reflect the human proclivity for the abuse of power. The authors selected seemingly peaceful and well-adjusted college students to participate in a mock prison experiment. They randomly chose students to play the role as a guard or prisoner. The experiment quickly became problematic and behaviors changed dramatically. Craig Haney, Curtis Banks, and Philip Zimbardo, “Interpersonal Dynamics in a Simulated Prison,” *Journal of Criminology and Penology* 1 (February 1973): 69–97 .

⁹¹ Michael J. Palmiotto notes that the States Civil Rights Commission stated, “Police officers possess awesome powers.” Michael J. Palmiotto, *Police Use of Force: Important Issues Facing the Police and the Communities They Serve* (New York: CRC Press, 2017), 13.

dehumanize racial minorities, police power over minorities should be an even greater concern.

Power and the dehumanization of a people group is the formula for abuse. Once a people group is dehumanized, abuse may not be understood as immoral. Philip Zimbardo explains,

Dehumanization is the central construct in our understanding of “man’s inhumanity to man.” Dehumanization occurs whenever some human beings consider other human beings to be excluded from the moral order of being a human person. . . . Under such conditions, it becomes possible for normal, morally upright, and even usually idealistic people to perform acts of destructive cruelty.⁹²

This phenomenon can explain why police officers who have clear moral boundaries and guidelines in their personal lives are able to cross those lines when acting as officers.⁹³ Ultimately, officers have the power and opportunity to abuse racial minorities, and once a person of color is dehumanized, an officer may not feel morally restrained from engaging in abusive practices, including police brutality.

The Formative Power of the Police Culture

James K. A. Smith offers an important perspective when considering development and, perhaps, underscores the potency of the police culture concerning officer formation. He argues that human beings are shaped more by their affective nature than cognitively. Essentially, practices form habits that cultivate desires or love that reflects a Kingdom or an idea of human flourishing, a telos. These practices are communal and although some practices are not necessarily deeply meaningful, many practices or rituals are and can be considered liturgies. These liturgies are embedded with meaning that reflect what man loves and his concept of human flourishing. Smith posits a framework of worship whereby social imaginary—rather than worldview—is precognitive

⁹² Zimbardo, *The Lucifer Effect*, 307.

⁹³ Cowell and Huth postulate that officers dehumanize people and are able to justify their behavior: “When one person treats another as a ‘less than human object,’ the human mind has an automatic proclivity to self-justify.” Cowell and Huth, *Unleashing the Power of Unconditional Respect*, 16.

functioning before thinking and believing. Smith builds on the work of Charles Taylor who defined social imaginary as “the ways people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions and images that underlie these expectations.”⁹⁴ Therefore, for Smith, the liturgies form the social imaginary from which thinking and believing emerge. Consequently, cultural environments are involved in education through secular liturgies that contribute significantly to the development and formation of a people or culture.⁹⁵

Since Smith’s description is rooted in ecclesiastical language, a more secular description is in order. For Smith, education is broader than what one may consider or relate to formal education e.g. class rooms, formal instruction, lesson plans etc. Furthermore, education is formative. Ironically, the typical methods of education—Smith argues—are far less efficacious in formation. Instead, the everyday practical experiences in a particular culture or organization are far more effective in shaping and forming an individual. Simply put, true education or formation takes place at the grassroots’ level of experience, practice, and application within a culture.

The reason that formation takes place at this level is because the immersion into cultural practices forms habits within a community. These habits or everyday applications are formative primarily influencing the affective. Habits target the emotions and stir desires within a person. These desires are aimed at a particular end or what one considers human flourishing. Many of these practices, therefore, become deeply meaningful. As a result, social imaginary—the communal conception realized through deeply meaningful habitual practices that reflect a particular understanding of human flourishing—roots into the emotions of an individual whereby the emotions significantly

⁹⁴ Charles Taylor, *Modern Social Imaginaries* (Durham, NC: Duke University), 23.

⁹⁵ For a detailed explanation and treatment, see James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker, 2009).

influence the cognitive resulting in efficacious formation. In simple terms, the heart is primary to the head when it comes to formation.

Although Smith replaces worldview with social imaginary, David K. Naugle, Jr. notes the “last several decades has experienced an explosion of interest in worldview,” particularly in Christianity.⁹⁶ Therefore, abandoning the term may not be practical. James W. Sire still finds value in the term, and although Sire does not agree with Smith completely, he does affirm an important aspect of Smith’s treatment of formation. Sire explores the concept of a worldview noting worldviews are pretheoretical, presuppositional, and theoretical. These categories overlap; nonetheless, concerning worldviews, the “bones are pretheoretical, the flesh is presuppositional.”⁹⁷ Sire also emphasizes the human heart, and character. In doing so, he recognizes the worldview as an “underlying prerational impulse of those engaged in...cultural liturgies.”⁹⁸ Additionally, worldviews are public and private formed by a symbiotic relationship between the individual and society. Therefore, Sire, like Smith, notes the importance of the heart, community, and deeply meaningful practices in formation.

Forming Officers in the Police Culture

As argued, a great disparity exists between the formal guidelines and training in law enforcement and informal aspects dominated by the police subculture. Also, chapter 1 noted the limited effect of external factors to mitigate the problem of police brutality. Both Smith and Sire offer an insightful lens to understand this phenomenon. Seemingly, the police culture operates primarily at the effective level, and formal guidelines and class room training operate primarily at the cognitive level.

⁹⁶ David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids: Eerdmans, 2002), preface, Kindle.

⁹⁷ James W. Sire, *Naming the Elephant: Worldview as a Concept*, 2nd ed. (Downers Grove, IL: IVP, 2015), 107.

⁹⁸ Sire, *Naming the Elephant*, 142.

The new officer is immersed in the culture as an embodied individual. He or she interacts with police supervisors and other officers embedded in the police culture. Essentially, the new officer is formed through everyday experiences that become habits, and these deeply meaningful practices are grounded in a telos embodied by police supervisors and other officers in the department. The leadership structure is not simply taught; it is experienced. The police supervisor interacts with the new officer as a representative of an embedded cultural leadership ethos. Additionally, the new officer is not informed of an abstract conception of tension and disharmony but, rather, feels the tension between officers and the African-American community, and experiences the emotions and adrenaline when applying force.

Furthermore, the social distance and us-them mentality are not abstract cognitive conceptions but are lived emotional realities. In short, the officer does not observe cerebral and impersonal lectures presenting cognitive concepts but, instead, deeply feels the police culture through relationships with his supervisors, peers, and community via visceral and deeply formative embodied experiences. Perhaps, the heart of the officer is being formed in concerning ways that eventually find root in the cognitive that are efficaciously formative toward dangerous and problematic ends. Naugle makes a profound observation, “If we are convinced that someone or something is what we have been looking for all our lives, you can be sure we will pursue it full throttle with high hopes of success.”⁹⁹ Perhaps, the police culture has formed and convinced officers to pursue dangerous and concerning ends.

Certainly, many have realized the problems, but as noted, the purported solutions may ignore an essential anthropological reality—the formative power of the affective. When policing has tried to combat the dangerous tendencies in police culture with formal classroom training and policy changes—given Smith and Sire’s emphasis on

⁹⁹ David K. Naugle. *Reordered Love, Reordered Lives: Learning the Deep Meaning of Happiness* (Grand Rapids: Eerdmans, 2008), chap. 3, Kindle.

the affective—it should not be surprising why these measures have been largely ineffective. The classroom and the policy manual are aimed solely at the cognitive. These measures alone cannot be as formative—according to Smith and Sire—as the cultural liturgies experienced by the officer who is embodied in the police culture and experience. Perhaps, this underscores the necessity for a leadership model that can target the police subculture effectively. Perhaps, this entails a police leader who is not distant but personal and present. He or she must be a representative of a different kind that can impact the officer’s heart through community. Perhaps, by targeting the affective through shared experiences, a leader can cultivate reform through embodied leadership. The next chapter exposes the deficiency in police leadership highlighting the need for a different leadership model.

Summary

Police brutality plagues the entire history of the police. Despite reforms, commissions, and Supreme Court decisions that sought to combat the problem, police brutality remains. Clearly, external measures alone are an insufficient means to address the problem of police brutality against racial minorities.

The social structure of police departments is influential. The police subculture, particularly the informal aspect, is an instrumental force in shaping the social identity of police officers. Unfortunately, the social identity of the police often leads to social isolation, and officers become distant and disconnected from the communities they serve. This reality is fully realized in areas comprised of racial minorities. Most police officers are white middle-class males, and they can have a difficult time relating to urban minorities in impoverished areas. In other words, the police are not exempt from the racial divide in America, and it amplifies the social distance already present as a result of the social isolation that results from the social identity of the police.

Furthermore, the social distance and tense interactions between the police and racial minorities, to some scale, results in the dehumanization of a people group. Police officers can view racial minorities as less than human. In turn, the significant power

possessed by the police, already dangerous given the human propensity toward evil, is extremely dangerous when the moral restraints of the police are lifted by the process of dehumanization.

The evidence is clear that the police subculture forms a worldview in officers that leads to social distance from racial minorities, the dehumanization of racial minorities, and the abuse of power in the form of police brutality against racial minorities. This phenomenon and process is a result of internal factors: factors related to the culture, worldview, and social structure of law enforcement agencies. Solutions that address the internal contributing factors are necessary to combat the problem of police brutality against racial minorities. Furthermore, leaders in law enforcement need a leadership model that addresses and changes the subculture of the police and thereby, has the potential to reduce police brutality. The next chapter reviews leadership literature in law enforcement and highlights some aspects that contribute to the process of dehumanization before identifying and reviewing servant leadership as a model that can be anchored to an authentically Christian leadership theory and expressed in the secular law enforcement context.

CHAPTER 3

LEADERSHIP IN LAW ENFORCEMENT

As we will see in this chapter, command and control and the strict power hierarchy are mainstays in law enforcement. These foundational concepts of the law enforcement organizational structure may have problematic aspects; however, in certain situations they are critically important. When an officer enters into the world of law enforcement, these structural concepts become deep underlying unquestioned assumptions. To operate in any other manner is completely foreign to the police and simply unthinkable. As a new officer, this structure was embedded in my thinking—and to a great extent, still is today.

With approximately one year of experience, I was working night shift and was assigned to ride with a veteran officer. We attended roll call and exited the station to prepare our cruiser for the night's work. Because of the strict hierarchy in law enforcement, there was no need for a discussion on who would be driving—the senior officer of course. We both got into the cruiser with a clear and unquestioned understanding that the senior officer had greater authority and control. I deferred to him extending the respect warranted to a senior officer.

We happened to be the first out of roll call, and as we drove away from the station, the call came over the radio that an officer had been shot and was down. Many calls for service warrant a response that involves utilizing the lights and sirens; therefore, it's common to do so. In these instances, the officer drives faster than the speed limit and utilizes the lights and sirens to clear intersections with red lights; nonetheless, the primary focus is caution—to avoid a crash—and not expedience. However, when an officer is down, there is a clear shift in the officer's mentality—when one of your brothers is down,

caution, so to speak, is thrown to the wind. We exceeded 90 mph on city streets in our haste to get to the injured officer, and it felt like we covered the five miles to the scene in seconds.

As we arrived and walked up to the residence, I could see the officer bleeding profusely from his abdomen. He was not wearing body armor and had been struck by buckshot from a shotgun. His partner was a rookie like me and was panicked. In his panic-stricken state, he communicated that the man who shot his partner fled through the backyard. Instantly, my partner—the senior officer—took control. He directed the rookie officer to stay with his partner and to get him into the ambulance. He directed me to follow him, and we pursued the gunman. More officers arrived on scene, and one of them was a sergeant. We were now a five-man team, and without any deliberation or hesitation, the senior officer deferred to the sergeant who took control and gave direction. We, of course, expected him to do so and followed his orders. We approached a privacy fence that provided the border for an apartment complex. One officer from our group climbed the fence; and once he reached the top, we heard a shot gun blast. Immediately, the sergeant provided direction and leadership. We were ordered to kick in the fence and crawl through the opening so that we would not be exposed to another shot gun blast.

Once on the other side of the privacy fence, our five-man team continued through the large apartment complex tactically clearing areas in an effort to capture the gunman. At this point, there were several teams of officers looking for the man. We eventually took cover on the side of one of the twenty-unit apartment buildings and were preparing to move to the next building. This move was particularly dangerous. To reach the next building we had to walk through an area that was bordered by a wood line of heavy brush. We were just about to move when the sergeant ordered us to halt. He advised he heard something in the woods and that we were to stay tight under the cover provided by the building. Seconds later, the male emerged from the heavy brush at the far side of our building with the shotgun. There was a two-officer team on that side, so we

ran towards the man to assist the other officers. The officers pointed their rifles at the gunman and yelled for him to drop the shotgun. He slowly raised the shotgun as he continued to walk towards them. Before he could get the shotgun leveled, the two officers fired on the man. One of the officers had a shotgun and the other a sub-machinegun. Once struck, the gunman collapsed onto the ground. As our five-man team ran up to the collapsed gunman, one of the officers kicked the man's shotgun away, and I assisted in handcuffing him. We called for an ambulance, but it was too late. I felt his arm go limp as he bled profusely from an artery in his neck.

These dramatic incidents do not necessarily happen every day; however, they do happen. During these critical incidents, there is no room for discussion, confusion, or hesitation. In hindsight, we learned that had we not heeded the sergeant's direction to halt before the wood line, our five-man team would have walked—completely exposed and without cover—in front of the gunman who was hidden in the heavy brush. It certainly could have cost us our lives. At all times throughout this quickly evolving and dynamic situation I understood who was in charge, and our very survival was dependent upon that understanding and structure. This incident and many others underscore the reality that the organizational structure of the police department can never be compromised.

However, the power centralized hierarchy can also be problematic. Generally, an officer in charge is not to be questioned. As an officer, I knew without a doubt that the officer in charge was above me, and I was to follow his orders. Unfortunately, an officer in charge can abuse his power, and sometimes little can be done by the line officer. As a rookie, I inadvertently upset my sergeant. I was quickly taught a lesson by being assigned to the booking room for two weeks. I have seen officers reassigned, their cruisers taken away, shifts changed, and officers ordered to wear heavy dress uniforms in summer weather as well as other questionable actions by police leaders designed to send a clear and unmistakable message: don not forget your place or who is in charge.

As a result, often there is a deep divide between the line officers and police leadership. Perhaps the distance and power that accompanies management promotes the devaluing of officers and even the dehumanization of subordinates; and perhaps this combination is why the power abuses between police leaders and line officers can be commonplace. Since these problematic actions and flawed relationships can be commonplace, we must ask how this environment impacts the line officers' attitudes and actions toward citizens; and if this relationship between management and the officers is detrimental, then we must ask how leadership in law enforcement can avoid the problematic tendencies and behaviors that can arise from the bureaucratic hierarchy.

The Traditional Police Structure

Law enforcement agencies share similarities with other organizations, and the police are not immune to the culture and society that promotes leadership and organizational changes.¹ Law enforcement also shares foundational principles and practices with the military, and police leadership is closely associated with military leadership.² Consequently, many police departments have hierarchical rank structures where authority and power are heavily vested in the chief and upper levels of

¹ Darrel W. Stephens notes,

Three broad sources have shaped current thinking about the effective organization and management of police departments. The most powerful is important changes in the environment of policing—changes that affect the tasks the police must perform and the resources available to them. Another is significant change in managerial thought in general. The third is the accumulation of knowledge about the strengths and limitations of current approaches to policing. (Darrel W. Stephens, "Organization and Management," in *Local Government Police Management*, 4th ed., ed. William A. Geller and Darrel W. Stephens [Wilmette, IL: ICMA Publishers, 2003], 28)

² Jerome H. Skolnick and James J. Fyfe write,

Military jargon shows up in virtually any discussion of the police. Police departments are "paramilitary," complete with "chains of command," "divisions," "platoons," "squads," and "details." In many places, patrol officers are "privates" or "troopers." In virtually all places, officers report not to supervisors, middle managers, or executives, but to sergeants, lieutenants, captains, majors, and colonels. In police training academies, much attention is devoted to close order drill and military courtesy. (Jerome H. Skolnick and James J. Fyfe, *Above the Law: Police and the Excessive Use of Force* [New York: The Free Press, 1993], 113)

management.³ As a result, the traditional structure of police departments may present unique challenges concerning contemporary leadership implementation. For instance, despite changes in contemporary leadership concerning organizational structure, the police still seem to maintain a traditional top down power structure.⁴ Nonetheless, law enforcement has recognized and adopted some dimensions of contemporary leadership models and practices.⁵

This chapter argues that law enforcement leadership has historically been hierarchical with power and authority centralized at the top. Despite efforts to adopt contemporary leadership models that distribute power and authority throughout the organization, power distribution and the organizational structure remain substantially the same in police departments. As a result, some dangerous tendencies in the bureaucratic structure may be contributing to a law enforcement leadership style that can be distant—even toxic—and can dehumanize subordinates. Similar to the dynamics between police officers and the African-American community, police leaders can be socially distant, dehumanize the officers they supervise, and abuse power and authority. Consequently, law enforcement leadership may be modeling—thus influencing and cultivating—the identity and behaviors in police officers that contribute to the tension resulting in police brutality. Clearly, a new leadership identity and model is necessary, and servant leadership

³ Stephens explains,

A powerful tradition, rooted in principles of scientific management and the military model of command, has customarily provided the starting point for discussions of police organization and management. . . . Police executives are expected to perform the traditional managerial functions of planning, organizing, coordinating, and controlling. . . . The controlling function requires executives to oversee and sanction the conduct of their employees. (Stephens, “Organizational Management,” 27)

⁴ Brigitte Steinheider and Todd Wuestewald note, “Modern police organizations remain largely centralized in their decision-making, structurally vertical, rule bound, and mired in power relationships.” Brigitte Steinheider and Todd Wuestewald, “From the Bottom-Up: Sharing Leadership in a Police Agency,” *Police Practice and Research* 9, no. 2 (May 2008): 145.

⁵ Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes, and Behaviors*, 8th ed. (Upper Saddle River, NJ: Pearson, Prentice Hall, 2012), 267–96. Chap. 7, “Leadership,” reviews transactional, transformational, charismatic, servant, spiritual, ethical, and authentic leadership.

may be a promising start. This chapter will provide a general review of contemporary leadership in relationship to law enforcement and a more in-depth review of servant leadership.

Contemporary Leadership

Leadership, as a concept, has not remained static but has changed significantly.⁶ This section traces the history and evolution of leadership from the 1900s to today and explicates some essential themes. These common themes provide an important distinction between most police departments and many other contemporary organizations. Next, this section examines how the organizational structure in law enforcement may be promoting social distance, dehumanization, power abuse, and possibly contributing to police brutality. Last, a brief review of an important source in law enforcement is provided to identify acceptable contemporary leadership approaches.

The History of Contemporary Leadership

Peter Northouse traces the progression of leadership from the 1900s to the modern era. He notes that leadership in the first three decades of the twentieth century “emphasized control and power.”⁷ During the 1930s the focus shifted to leadership influence rather than “domination.”⁸ Leadership studies in the 1940s differentiated between expressions of power whereby distinctions were made between persuasive leadership and coercion, and leadership behavior emerged as an important focus. The 1950s continued to focus on behavior, but it was studied from a group context. Collective goals and relationships were considered important dynamics of influence that resulted in effective

⁶ Peter Northouse, *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: Sage, 2019), 2–4.

⁷ Northouse, *Leadership*, 2.

⁸ Northouse, 2.

leadership. In the 1960s, the majority of leadership scholars affirmed the assertions from the 1950s, and the 1970s recognized leadership as a reciprocal process.⁹

The 1980s was an important decade for leadership. Northouse explains, “The 1980s exploded with scholarly and popular works on the nature of leadership, bringing the topic to the apex of the academic and public consciousness.”¹⁰ As a result, many leadership definitions were posited reflecting varied nuances and common themes. Leadership emphasized influence over coercion, the effective traits of leadership, differentiating between leadership and management, and leadership as a transformational process.¹¹ The 1990s and current leadership studies have not necessarily reached a consensus on a definition of leadership or certain nuances like the difference between leadership and management; however, leadership is considered a process “whereby an individual influences a group of individuals to achieve a common goal.”¹² From this core foundation, contemporary leadership has produced differing approaches that all express the cooperative nature of the leadership process.¹³ Despite the commonalities, as noted, a comprehensive all-inclusive definition of leadership has been elusive and, perhaps, may

⁹ Northouse, *Leadership*, 3.

¹⁰ Northouse, 3.

¹¹ Northouse, 3.

¹² Northouse, 4.

¹³ Northouse provides the emerging leadership approaches:

Authentic leadership, in which the authenticity of leaders and their leadership is emphasized; *spiritual leadership*, which focuses on leadership that utilizes values and sense of calling and membership to motivate followers; *servant leadership*, which puts the leader in the role of servant, who utilizes “caring principles” to focus on followers’ needs to help these followers become more autonomous, knowledgeable, and like servants themselves; *adaptive leadership*, in which leaders encourage followers to adapt by confronting and solving problems, challenges, and changes; *followership*, which puts a spotlight on followers and the role followers play in the leadership process; and *discursive leadership*, which posits that leadership is created not so much through leader traits, skills, behaviors, but through communication practices that are negotiated between leader and follower. (Northouse, 4, emphasis original)

be impossible.¹⁴ Nonetheless, leadership theorists have conceded that leadership is a “complex process,” and the research has resulted in common leadership themes that can be implemented through different approaches.¹⁵

Similar to Northouse, Joseph C. Rost recognizes the evolution of contemporary leadership, and most notable, the influence of the transition from the industrial age to the postindustrial age. Rost posits that the leadership shifts of the 1980s and 1990s were a response to the societal changes stemming from the industrial/post-industrial age transition.¹⁶ The industrial paradigm was strictly structured and leader centric whereby management dominated to produce the self-serving goals of corporate leaders.¹⁷ Conversely, postindustrial “leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.”¹⁸ Instead of one-sided linear dominance and coercion, post-industrial leadership involves cooperation, relationship, and shared purpose.

Rost explains the evolution of leadership similarly to Northouse. He characterizes the first three decades of the 1900s as emphasizing “control and centralized

¹⁴ Northouse, *Leadership*, 4.

¹⁵ Northouse, 4.

¹⁶ Joseph C. Rost notes, The problem with the industrial leadership paradigm is that it increasingly ill serves the needs of a world rapidly being transformed by a massive paradigm shift in societal values. There is more and more evidence to conclude that the industrial paradigm is losing hold on the culture of Western societies . . . and that some kind of postindustrial paradigm will dominate these societies in the twenty-first-century. In this view of paradigmatic change, the 1980s and 1990s are seen as a transition period wherein the dominant values and cultural norms shift from an industrial to a postindustrial frame. (Joseph C. Rost, *Leadership for the Twenty-First Century* [New York: Praeger, 1991], 181)

¹⁷ Rost explains, Characteristics of the industrial paradigm: (1) a structural-functionalist view of organizations, (2) a view of management as the preeminent profession, (3) a personalistic focus on the leader, (4) a dominant objective of goal achievement, (5) a self-interested and individualistic outlook, (6) a male model of life, (7) a utilitarian and materialistic ethical perspective, and (8) a rational, technocratic, linear, quantitative, scientific language and methodology. (Rost, *Leadership for the Twenty-First Century*, 180)

¹⁸ Rost, 102.

power.”¹⁹ Furthermore, he explains that the 1940s and 1950s studied leadership from the group perspective.²⁰ These decades led to the 1960s where leadership emphasized influence and “shared goals.”²¹ The 1970s challenged traditional frameworks, which led to “an explosion of new ideas about the nature of leadership and its study” in the 1980s.²² Rost notes that the breakthroughs of the 1980s were largely a result of “the multidisciplinary approach to leadership studies,” where leadership was no longer studied from a single profession but a universal concept applied in many disciplines and contexts.²³ Therefore, Rost understands contemporary leadership to be an evolving concept through multiple decades, with the 1980s being the most influential, that resulted from important shifts in society—most notable, the shift from the industrial to post-industrial age.

Bernard M. Bass and Ruth Bass also assert, “Concepts and definitions of leadership have been evolving and expanding” since the 1900s.²⁴ Leaders have evolved from authoritarian directors to more collegial guides.²⁵ Therefore, leadership definitions describe leadership in terms of relationship, influence, power distribution, and collaboration.²⁶ Northouse, Rost, and Bass and Bass all illustrate a clear shift in

¹⁹ Rost, *Leadership for the Twenty-First Century*, 47.

²⁰ Rost, 50.

²¹ Rost, 53.

²² Rost, 65.

²³ Rost, 2.

²⁴ Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, & Managerial Applications*, 4th ed. (New York: Free Press, 2008), 24.

²⁵ Bass and Bass explain, “In the first several decades of the twentieth century, leadership was a matter of impressing the will of the leader and inducing obedience. Currently, in the age of information, leadership is seen more as consulting and shared decision making.” Bass and Bass, *The Bass Handbook of Leadership*, 24.

²⁶ Bass and Bass write, “The more recent definitions conceive of leadership in terms of influence relationships, power differentials, persuasion, influence on goal achievement, role differentiation, reinforcement, initiation of structure, and perceived attributions of behavior that are consistent with what the perceivers believe leadership to be.” Bass and Bass, 24.

leadership that effects two primary themes relevant to law enforcement: power and organizational structure. Consequently, these two areas deserve attention.

Power. Authority and power are related concepts. Derived institutional authority is legitimized by followers resulting in power. In other words, an organization can grant authority; however, to exercise power truly, followers must be willing to accept direction.²⁷ Contemporary leadership emphasizes the acceptance of authority from below more than the position granted from above.²⁸ Consequently, distinguishing and explaining the two types of power—position and personal—is important.

Position power is derived from the organization, and includes a title or position that grants control over resources, information, punishments and rewards, and the work environment.²⁹ An important aspect of position power is coercive power or, as Bass and Bass explain, “the power over subordinates . . . based on authority over punishments.”³⁰ Northouse notes, “Coercion often involves the use of threats, punishment, and negative reward schedules and is most often seen as a characteristic of the dark side of leadership.”³¹ At one time, coercive power was acceptable and consistently utilized but there has been a steady move in leadership away from the use and acceptance of coercive

²⁷ Bass and Bass explain, “Authority is the legitimate right to exercise power, but it depends on the willingness of others to accept it. . . . Authority is both allocated from above and acknowledged from below before it converts into power.” Bass and Bass, *The Bass Handbook of Leadership*, 365.

²⁸ Bass and Bass write that authority from above “is left often the main source of leadership than it used to be.” Bass and Bass, 365.

²⁹ Gary Yukl and Nishant Uppal explain, “Position power includes potential influence derived from legitimate authority, control over resources and rewards, control over punishments, control over information, and control over the physical work environment.” Gary Yukl and Nishant Uppal, *Leadership in Organizations*, 8th ed. (Tamil Nadu, India: Pearson, 2013), 209.

³⁰ Yukl and Nishant, *Leadership in Organizations*, 206.

³¹ Northouse, *Leadership*, 11.

power.³² According to Northouse, the use of coercive power is antithetical to leadership.³³ Therefore, coercion is no longer a preferred or acceptable means of power in contemporary leadership. Furthermore, although position power involves means other than coercion—“legitimate, reward . . . and information power”—it is not necessarily the best type of leadership power.³⁴ Gary Yukl and Nishant Uppal assert, “Effective leaders rely more on personal power than on position power.”³⁵ In short, contemporary leadership has completely abandoned coercive power as acceptable and deemphasizes the effectiveness of position power as the primary type of exercised power.

As noted, personal power has gained greater acceptance in contemporary leadership. Personal power involves influence and consists of two forms: expert and referent.³⁶ Expert power concerns the leader’s professional knowledge and expertise that can cultivate feelings of trust and reliability from followers.³⁷ Yukal and Uppal note that referent power “is derived from the desire of others to please an agent toward whom they have strong feelings of affection, admiration, and loyalty.”³⁸ Therefore, expert power (by

³² Yukl and Nishant write,

Over the last two centuries, there has been a general decline in use of legitimate coercion by all types of leaders. For example, most managers once had the right to dismiss employees for any reason they thought justified. The captain of a ship could flog sailors who were disobedient or who failed to perform their duties diligently. Military officers could execute a soldier for desertion or failure to obey an order during combat. Nowadays, these forms of coercive power are prohibited or sharply restricted in many nations. (Yukl and Nishant, *Leadership in Organizations*, 206)

³³ Northouse notes, “Our definition of leadership stresses *using influence* to bring individuals toward a common goal, while coercion involves the use of threats and punishment to *induce change* in followers for the sake of leaders. Coercion runs counter to leadership because it does not treat leadership as a process that emphasizes working *with* followers to achieve objectives.” Northouse, *Leadership*, 15–16.

³⁴ Northouse, *Leadership*, 10.

³⁵ Yukl and Nishant, *Leadership in Organizations*, 232.

³⁶ Northouse, *Leadership*, 11.

³⁷ Yukl and Nishant, *Leadership in Organizations*, 206.

³⁸ Yukl and Nishant, 206.

cultivating trust in the leaders expertise) can contribute to referent power (predicated on followers desire to please), giving a leader considerable influence and personal power.

The shift in leadership may partially explain why personal power is preferred over positional power. Barbara Kellerman posits that leadership history illustrates a shift from top-down leadership to a more equitable distribution of power, and although significant “devolution” of power took place in the last one-hundred years, it was “accelerated” in the 1960s and 1970s.³⁹ Bass and Bass affirm that the trend in the last century has been a move toward organizational power sharing.⁴⁰ The evolution of leadership has resulted in a more equitable distribution of organizational power. Consequently, position power is less concentrated at the top of organizations, and leaders do not possess the same level of positional power. Therefore, leaders must depend on personal power—specifically referent power—to garner loyalty, respect, and amiability to influence and guide followers.⁴¹ Simply put, the distribution of power in contemporary organizations minimizes the potential for position power, eliminates coercion as a viable mechanism, and makes personal power the most efficacious means of leadership.

Organizational structure. A phenomenon related to the distribution of power and leadership is the change in organizational structure. The structuralist view centralizes

³⁹ Barbara Kellerman posits, “Leadership has a long history and a clear trajectory. More than anything else it is about the devolution of power—from those up top to those down below.” Barbara Kellerman, *The End of Leadership* (New York: Harper Collins, 2012), 3. She also writes, “In the last one hundred years, relations between leaders and followers reached a turning point, if not a tipping point. Leader power and follower power became more equivalent.” Kellerman, *The End of Leadership*, 16. Kellerman continues, “Followers on the rise, leaders in decline—while the trend could be traced back over hundreds of years, in the 1960s and ‘70s it accelerated, again particularly in the United States.” Kellerman, *The End of Leadership*, 20.

⁴⁰ Bass and Bass note, “The past century saw a rise and acceleration of a movement to change the distribution of power by delegating decision making to lower levels of organizational management and employees closer to the need for action. Power sharing took on a life of its own as empowerment at all organizational levels became a popular strategy in the 1980s.” Bass and Bass, *The Bass Handbook of Leadership*, 304.

⁴¹ Bass and Bass write, “Higher-ups increasingly had to face redistributed power that required them to use new ways to motivate their subordinates.” Bass and Bass, 318.

power at the higher levels and promotes a hierarchical organization.⁴² Conversely, the human relations perspective equalizes power through an informal structure that does not depend on positions of authority but promotes sharing, participation, and consultation; leadership is shared by team members who are motivated by a shared purpose.⁴³ Although there is not a universal consensus, it appears there is a move away from strict hierarchies. Raghuram G. Rajan and Julie Wulf note that corporate hierarchies are flattening, and Caroline Ellis notes that anecdotal evidence and empirical evidence are affirming the tendency for organizational hierarchies to flatten.⁴⁴ Furthermore, Bass and Bass note that, since the 1990s, the common trend in organizations is to move from “hierarchical relations” to “collaborative relations” where “peer networks” replace “chains of command.”⁴⁵ In other words, the changes related to power distribution coincide with the flattening of the organization.

In summary, leadership changed significantly from the 1900s to today; each decade was marked by specific changes in leadership, and perhaps the 1980s was the most significant period of change. As leadership studies advanced, nuances were revealed. As a result, an all-inclusive, universally accepted definition of leadership may not be

⁴² Bass and Bass state that the structuralist view creates organizations that are “mechanical” where “power holders retain their power” in a “hierarchical organization” in which “power differences promote speed in decision making and the faster attainment of goals.” Bass and Bass, *The Bass Handbook of Leadership*, 293–94.

⁴³ Bass and Bass explain the human relations perspective as the “equalization of power,” where “any team member could take on leadership responsibility,” with no “formal organizational charts.” Bass and Bass, 294.

⁴⁴ G. Rajan and Julie Wulf conclude, “Using a detailed database of managerial job descriptions, reporting relationships, and compensation structures in over 300 large U.S. firms, we find that firm hierarchies are becoming flatter.” G. Rajan and Julie Wulf, “The Flattening Firm: Evidence on the Panel Data on the Changing Nature of Corporate Hierarchies,” *The Review of Economics and Statistics* 88, no. 4 (November 2006): 759. Caroline Ellis notes, “Anecdotal evidence has long suggested that in American corporations increasing numbers of managers now report directly to the CEO, and division manager roles are broadening. Now two researchers provide corroboration through an in-depth study of confidential compensation data from 300 large American companies.” Caroline Ellis, “The Flattening Corporation,” *MIT Sloan Management Review* 44, no. 4 (Summer 2003): 5.

⁴⁵ Bass and Bass, *The Bass Handbook of Leadership*, 318.

possible—at least at this time; however, leadership has been recognized as a complex process with unifying themes and practices. Contemporary leadership rejects coercion as an acceptable practice, and instead understands leadership as influence. Position power is less effective and personal power is preferred as a more effective means of influence. Additionally, leadership has become less leader-centric, focusing on the holistic relationship of leaders and followers. Power is more equally distributed, and, generally, organizations have deemphasized hierarchies and the chain of command preferring more informal structures that emphasize collaborative relationships and shared goals. The trends in leadership, specifically the themes related to power and organizational structure, create some unique challenges for implementing contemporary leadership in law enforcement.

Organizational Structure and Leadership in Law Enforcement

Police departments are generally hierarchical. Ultimately, power is centralized with the chief, and he or she delegates power to lower levels.⁴⁶ Higher ranks have more authority than lower ranks; thus, the hierarchical structure shapes the distribution of power and authority.⁴⁷ Consequently, strict adherence to the chain of command is important.⁴⁸ Unity of command and span of control are related to the emphasis on the chain of command. Superiors have clearly defined parameters that identify the number of

⁴⁶ Gary W. Corder explains, “In properly organized police departments, the chief delegates authority for decision making to people at all levels within the organization. Authority is the power to make decisions or to perform tasks. The ultimate authority in a police department lies with the chief, who must wisely and widely delegate authority to others so that decisions can be made and tasks performed.” Gary W. Corder, *Police Administration*, 9th ed. (New York: Routledge, 2016), 112.

⁴⁷ Corder notes, “Just as the chief has total authority over the entire police department, officers in high-ranking positions have more authority than those in lower ranks.” Corder, *Police Administration*, 113.

⁴⁸ Corder explains that the chain of command “is founded on the premise that the clearer the line of authority from chief executive to every subordinate, the more effective decision making and organizational communication will be. It establishes a vertical flow of information, directives, and orders downward through an organization.” Corder, 116.

subordinates who report to them and them alone.⁴⁹ Clearly, organizational structure in law enforcement is highly structured and formal. Furthermore, the leadership language reflects the top-down leadership emphasis. Superior, subordinate, giving orders, control, and authority are common and accepted terminologies.⁵⁰

As noted, however, police organizations have been influenced by contemporary leadership trends; therefore, there has been pressure to flatten the organization and share power and leadership. Community policing has been a significant philosophy in law enforcement that has called for reform. To be implemented effectively, community policing requires an organizational structure that is not hierarchical in which power is less centralized.⁵¹ Despite the pressure to reform, law enforcement has been resistant and remains essentially the same.⁵² Some have suggested the para-military emphasis makes shared leadership and power distribution impossible. Others believe faulty thinking about leadership is responsible. Whatever the cause, law enforcement remains largely the same

⁴⁹ Cordner notes, “The principle of unity of command insists that the reporting relationship between subordinate and superior be on a one-to-one basis. A subordinate should not be expected to report to more than one superior or take orders from more than one superior. . . . The total number of subordinates reporting to a single superior is referred to as that superior’s *span of control*.” Cordner, *Police Administration*, 118–20, emphasis original.

⁵⁰ See nn. 46–49 in this chap.

⁵¹ Cordner explains, Advocates of community policing often look at various ways of restructuring police agencies in order to facilitate and support implementation of the philosophical, strategic, and tactical elements. . . . The types of restructuring often associated with community policing include: *Decentralization*—Authority and responsibility can sometimes be delegated more widely so that commanders, supervisors, and officers can act more independently and be more responsive. *Flattening*—The number of layers of hierarchy in police organizations can sometimes be reduced in order to improve communications and reduce waste, rigidity, and bureaucracy. (Gary W. Cordner, “Community Policing: Elements and Effects,” in *Critical Issues in Policing*, ed. Roger Dunham and Geoffrey P. Alpert [Long Grove, IL: Waveland Press, 2015], 491–92)

⁵² Steinheider and Wuestewald affirm, Contemporary policing has moved from reactive to proactive strategies, such as community policing (COP) and intelligence-led policing. The focus has shifted from leadership at the top to leadership at the bottom, where discretionary activities of front line officers can make a real difference in terms of community engagement, prevention, and interdiction. However, modern police organizations remain largely centralized in their decision-making, structurally vertical, rule bound, and mired in power relationships. (Steinheider and Wuestewald, “From the Bottom-Up,” 145)

organizationally.⁵³ In fact, there may be little hope for change—at least in the near future—concerning the organizational structure and power relationships in law enforcement. For instance, Edward R. Maguire argues that police departments become more hierarchical and bureaucratic over time.⁵⁴ Despite contemporary external pressure to reform hierarchical power-centralized bureaucracies, law enforcement agencies organically become and remain bureaucracies.⁵⁵

Leaders in law enforcement are aware of the bureaucratic organizational structure and advocate for a pragmatic approach. Swanson, Territo, and Taylor posit that the norm for police departments is the bureaucratic model, and leaders in law enforcement should not abandon the model but implement reform where necessary.⁵⁶ Therefore, any

⁵³ Claire Davis equates the “power and authority of rank” as an impediment to “collaborative leadership.” Claire Davis, “Rank Matters: Police Leadership and the Authority of Rank,” *Policing and Society* (2018): 1. Edward Flynn and Victoria Harrington write, “Most departments continue to view leadership as ‘property’ of the individual rather the organization and, therefore, attempts to develop better functioning organizations rest heavily on ‘improving’ individuals. Little attention is given to the system in which the leader operates or to how individuals can create and distribute a climate of leadership throughout a police organization.” Edward Flynn and Victoria Harrington, “Toward a Profession of Police Leadership,” *New Perspectives in Policing* (June 2015): 1.

⁵⁴ Edward R. Maguire writes, Police historians have shown that throughout the twentieth century, large municipal police organizations have become taller, more specialized, more formalized, and have devoted an increasing proportion of personnel to administrative functions. . . . As police organizations grow older, their personnel become less reliant on impersonal modes of supervisory control, and they develop more elaborated chains of-command, formalized operations, and larger administrative staffs. . . . Older police organizations have more complex command structures because they have a longer history of adding new divisions and units, adding new levels of command, adding new formal rules and policies, and enlarging their administrative components. (Edward R. Maguire, *Organizational Structure in American Police Agencies: Context, Complexity, and Control* [Albany: State University of New York Press, 2003], 78–79)

⁵⁵ Maguire explains, However, the winds of police reform are now blowing in the opposite direction with regard to organizational structure. Arguing that bureaucratic departments are a hindrance to efficient, effective and responsive service delivery, community policing reformers have suggested that police must reverse the trend toward increasingly complex and controlling organizational forms. . . . However, recent research has shown that police organizations have not significantly altered their organizational structures. (Maguire, *Organizational Structure*, 79–80)

⁵⁶ Swanson, Territo, and Taylor explain, The bureaucratic model is going to remain overwhelmingly the dominant type of structure. This does not mean that police administrators should ignore or fail to try to reduce dysfunctional aspects of the

leadership paradigm that calls for abandoning the fundamental organizational structure in law enforcement is likely unrealistic. The evidence suggests that the bureaucratic organizational structure in law enforcement is a mainstay. Consequently, Swanson, Territo, and Taylor's prescription to reform dysfunctional and problematic aspects of police bureaucracies seems practical and potentially effective. In other words, a successful leadership theory in law enforcement must operate in the bureaucratic organizational structure yet address and mitigate the problematic aspects.

Clearly, there are distinctions between most police departments and many contemporary organizations concerning power and structure. The history of contemporary leadership illustrates the trend to distribute power and flatten the organization. Consequently, contemporary leadership approaches are ideally implemented in organizations that are no longer hierarchical, power centralized bureaucracies but have been restructured to mirror the modern informal organizational structure. In general, law enforcement has not followed this trend. As a result, contemporary leadership approaches must be applied within the foundational organizational structure of police departments to address problematic aspects of the bureaucracy but not necessarily to transform foundationally or eliminate the bureaucracy.

Problematic Aspects of Law Enforcement Leadership

There are potential dangers in the organizational structure in law enforcement, and the hierarchical structure tends to promote social distance between ranks.⁵⁷ The power that accompanies rank can create contentious power relationships characterized by

bureaucracy; rather reform efforts will generally take the form of improvements in how the bureaucratic model operates and is experienced by both employees and clients as opposed to abandoning it all together. (Swanson, Territo, and Taylor, *Police Administration*, 210)

⁵⁷ Alicia L. Jurek, Mathew C. Matusiak, and Randa Embry Matusiak explain that current research suggests that the bureaucratic structure of police departments, as it grows more complex, results in increasing the social distance between ranks. Alicia L. Jurek, Mathew C. Matusiak, and Randa Embry Matusiak, "Structural Elaboration in Police Organizations: An Exploration," *Policing* 40, no. 2 (2017): 351.

“distance and tension.”⁵⁸ Police leaders may view themselves as “far superior” to the officers they supervise.⁵⁹

This power relationship and social distance can result in dehumanizing subordinates.⁶⁰ Steven R. Watt, Mitch Javidi, and Anthony H. Normore argue that organizations with top-down organizational structures more commonly contain leaders who are toxic. These leaders create division and dehumanize their subordinates.⁶¹ This tendency can further contribute to contentious relationships between supervisors and officers. One manifestation of this problem may be the us versus them mentality. This mentality—as explained in chapter 2—is prevalent in officers and directed at citizens; however, it also exists between supervisors and officers, perhaps precipitated by management.⁶²

⁵⁸ Davis explains, “In policing, there is a strong attachment to the centralization of power at senior ranks and dualistic power relationships between senior and junior officers characterized by distance and tension.” Davis, “Rank Matters,” 2.

⁵⁹ Michael J. Palmiotto addresses the danger of military rank structure: “Enhanced and inflated status has little to do with carrying out law enforcement functions. Instead, it can lead to a self-fulfilling prophecy whereby the chief or high sheriff comes to believe they are, in fact, far superior to their fellow officers.” Michael J. Palmiotto, *Police Use of Force: Important Issues Facing the Police and the Communities They Serve* (New York: CRC Press, 2017), 77.

⁶⁰ Joris Lammers and Diederick A Stapel argue that leaders with power increasingly dehumanize subordinates as a natural process to enable them to make difficult decisions: “Possession of power increases dehumanization.” Joris Lammers and Diederick A Stapel, “Power Increases Dehumanization,” *Group Processes and Intergroup Relationships* 14, no. 1 (2011): 133.

⁶¹ Steven R. Watt, Mitch Javidi, and Anthony H. Normore note that in traditional top down organizations there is a greater tendency for “top-down high control leaders who have split the organization into subgroups.” Steven R. Watt, Mitch Javidi, and Anthony H. Normore, “Identifying and Combatting Organizational Toxicity,” *The Journal of California Law Enforcement* 49, no. 2 (2015): 19. The authors also quote research that these style leaders view their subordinates as “disposable pieces of equipment.” Watt, Javidi, and Normore, “Identifying and Combatting Organizational Toxicity,” 20.

⁶² Cowell and Huth note the bidirectionality of the us versus them mentality in law enforcement. They conclude that the “workplace cultures that are riddled with non supervisory employees, who display an ‘us versus them’ mentality towards administrators, do not occur by accident.” Jack L. Cowell and Charles Huth, *Unleashing the Power of Unconditional Respect: Transforming Law Enforcement and Police Training* (New York: CRC Press, 2010), 45. Skolnick and Fyfe describe the social distance or “isolation” in police departments as “cops against bosses.” Skolnick and Fyfe, *Above the Law*, 122.

The contentious relationship between officers and supervisors—characterized by social distance and dehumanization—can result in abusive or toxic leadership practices such as coercion, intimidation, harassment, and unethical leadership behavior.⁶³ This type of leadership is concerning because leadership style in law enforcement significantly impacts the behavior of patrol officers.⁶⁴ Furthermore, abusive leadership has been found to “undermine followers’ moral courage.”⁶⁵ Colwell and Huth posit that a police supervisor can be “viewed as a social terrorist spreading hostility and cynicism through the rank and file as well as the community they ‘serve’ like an epidemic.”⁶⁶ Their description is a stark reminder of the danger abusive leaders pose to their communities by negatively influencing patrol officers.

In summary, the organizational structure of law enforcement can influence leaders in law enforcement to become socially distant, dehumanize followers, and abuse power. The organizational structure of police departments equips supervisors with positional power; therefore, a toxic leader has potential to abuse power. This problematic leadership paradigm can contribute to the same proclivity in officers—social distance, dehumanization, and the abuse of power—that can result in police brutality. Police organizational structure and leadership has been the medium to drive reform; and perhaps, the systemically flawed nature of this construct is further exacerbating the problem of

⁶³ Watt, Javidi, and Normore note facets of abusive leadership: “Coercion and intimidation as a leadership style; unprofessional behaviors such as unethical actions, discrimination, harassment, vulgarity, profanity, and rumor-mongering.” Watt, Javidi, and Normore, “Identifying and Combatting Organizational Toxicity,” 21.

⁶⁴ Robin Shepard Engel affirms that research supports “that style or quality of supervision can significantly influence patrol officer behavior.” Robin Shepard Engel, “How Police Supervisory Styles Influence Patrol Officer Behavior,” in Dunham and Alpert, *Critical Issues in Policing*, 219.

⁶⁵ Sean T. Hannah et al. sampled 2,572 military members and found that “abusive supervision may undermine moral agency.” Sean T. Hannah et al., “Joint Influences of Individual and Work Unit Abusive Supervision on Ethical intentions and Behaviors: A Moderated Mediation Model,” *Journal of Applied Psychology* 98, no. 4 (2013): 579. Subsequently, they argued, “Abusive supervision can undermine followers’ moral courage.” Hannah et al., “Joint Influences,” 581.

⁶⁶ Colwell and Huth, *Unleashing the Power*, 11–12.

police brutality even while attempting to cultivate police reform. The next section explains the foundational history of the construct to demonstrate its fundamentally problematic nature before introducing a better conception from police history that emphasizes the need for a new leadership model.

The Influence of Max Weber and Emile Durkheim on Policing

There are ethical implications related to the historical formation of the bureaucratic hierarchical structure that will be highlighted in this section. Both Max Weber and Emile Durkheim were influential thinkers who largely influenced the police structure and mission.⁶⁷ However, it will be suggested that Max Weber's influence on the organizational structure of the police and his conception of the relationship of the police to the community contributed to the current leadership paradigm in law enforcement that is contributing to the cultural phenomenon of social distance, dehumanization, and abuse. Furthermore, it will be suggested that Emile Durkheim provided a foundation for and conception of law enforcement and the community that can promote ethical, relational, and cooperative practices by the police aimed at peacekeeping.

Max Weber: the state versus the people. Jan Terpstra notes that Weber presented the people and the state in oppositional terms. She writes, “[Weber’s] view is implicitly based upon a relation of opposition between the state (police) and citizens, as if they are strangers to each other, with a lack of mutual identification and common values.”⁶⁸ Due to the oppositional view, Weber stressed the “police’s power to use force”

⁶⁷ For a thorough explanation of the influence see Jan Terpstra, “Two Theories on the Police—The Relevance of Max Weber and Emile Durkheim to the Study of the Police,” *International Journal of Law, Crime, and Justice* 39 (2011): 1–11.

⁶⁸ Terpstra, “Two Theories on the Police,” 5.

and restraint in the application of power.⁶⁹ For Weber, limiting force and the judicious use of force was a priority.

In addition to Weber's contribution to the police-community context, he influenced the police organizational structure. Swanson, Territo, and Taylor posit "that it would be difficult to overstate Weber's contributions;"⁷⁰ and note Weber's principle of hierarchy: "The organization of offices follows the principle of hierarchy; that is, each lower office is under the control and supervision of a higher one."⁷¹ Weber, therefore, was foundational in the establishment of the bureaucratic hierarchy in policing, and his influence can be clearly traced to the top-down leadership and organizational structure prevalent in law enforcement today. This suggests that Weber's influence not only contributed to the oppositional view of the police with the community—us versus them—but also the structure and leadership in law enforcement that posits the management against the officers. Sadly, and ironically, although Weber focused on the judicious use of force, his influence on the law enforcement structure, leadership in law enforcement, and relationship with the community may be contributing to abusive practices by the police. Stated succinctly, Weber laid the foundation and planted the seed that spawned the phenomenon of social distance, dehumanization, and abuse.

As noted, the bureaucratic hierarchy is a mainstay in policing. Consequently, this structure along with top-down leadership—and perhaps toxic leadership—are the mechanisms for reform. In other words, faced with legitimacy problems, generally, law enforcement agencies employ strategies to regain legitimacy through strict managerial

⁶⁹ Terpstra, "Two Theories of the Police," 1.

⁷⁰ Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes, and Behaviors*, 7th ed. (Upper Saddle River, NJ: Pearson, Prentice Hall, 2012), 170.

⁷¹ Swanson, Territo, and Taylor, *Police Administration*, 169.

practices within the police organizational structure aimed at efficiency and productivity.⁷² According to Jan Terpstra and Willem Trommel, this approach may result in the opposite effect and “erode the police legitimacy and authority.”⁷³ As will be argued in chapter 5, the current strategy in policing is perhaps resulting in systemic racism; if this dissertation is correct concerning the current strategies in policing, in an effort to recover legitimacy, the police are increasing the efficiency of systemically targeting a people group. Consequently, one could see why this approach erodes police legitimacy. In short, Weber planted the seed for the structure and leadership in law enforcement utilized to regain lost legitimacy from the police history of abuses and current incidents of police brutality. In doing so, the leadership construct contributes to dangerous tendencies in officers—social distance, dehumanization, and abuse—while directing officers to be more efficient at a potentially systemically racist philosophy and methodology of policing.

In conclusion, the current police context—grounded in Weber—emerged from a foundation of opposition. The current organizational structure and leadership exacerbates the problem through distant and toxic leadership that contributes to a culture organic to a dangerous and systemically racist strategy. Furthermore, because Weber’s contribution may have contributed to an organizational leadership and structure that promotes the cultural tendencies compromising police legitimacy that contribute to police brutality, the measures taken by law enforcement leadership—largely external measures as noted in chapter one—are seemingly doomed to fail. Emile Durkheim’s conception of the police and people will be offered as a foundation that may have avoided the evolution of a dangerous culture and introduces a more harmonious view of the police and the community.

⁷² For a full explanation of this approach see Jan Terpstra and William Trommel, “Police, Managerialization and Presentational Strategies,” *Policing: An International Journal of Police Strategies & Management* 32, no 1 (2009): 128–43.

⁷³ Terpstra and Trommel, “Police, Managerialization and Presentational Strategies,” 140.

Emile Durkheim and a return to Peel's foundation. Durkheim conceived of the relationship between the state and the people fundamentally different than Weber. Terpstra offers a juxtaposition of Weber and Durkheim that not only captures Durkheim's conception of the police and society but illustrates the stark contrast between Weber and Durkheim:

Durkheim's approach provides a fundamentally different perspective on the social order of police than the Weberian analysis. While the latter approach places the emphasis on the state's monopoly of violence, the curtailment of individual freedom and a negative relation between the state (as represented by the police) and the citizenry. Durkheim's way of thinking focuses attention on the moral meaning of the police, the contribution that the police may make to the state and the police primarily as focusing on the regulation of violence, Durkheim is more interested in the moral ties that contribute to social order.⁷⁴

Clearly, Durkheim has a more harmonious conception of the police and the people. Also, he places a firm emphasis on the moral actions of the police. His view underscores the necessity for police legitimacy through relationship. He provides a backdrop whereby cooperation is fundamental for order. His position also implies peacekeeping over enforcement. One cannot miss the glaring similarity to Peel. At this point, it is worth quoting Peel's principles in entirety so the reader can truly appreciate the coherence between Durkheim and Peel (and the servant and shepherd model of leadership that will be introduced in chapter 4):

1. The basic mission for which the police exist is to prevent crime and disorder as an alternative to the repression of crime and disorder by military force and severity of legal punishment. 2. The ability of the police to perform their duties is dependent upon public approval of police existence, actions, behavior and the ability of the police to secure and maintain public respect. 3. The police must secure the willing cooperation of the public in voluntary observance of the law to be able to secure and maintain public respect. 4. The degree of cooperation of the public that can be secured diminishes, proportionally, to the necessity for the use of physical force and compulsion in achieving police objectives. 5. The police seek and preserve public favor, not by catering to public opinion, but by constantly demonstrating absolutely impartial service to the 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 society without regard to their race or social standing, by ready exercise of courtesy and good humor; and by ready offering of individual sacrifice in protecting and preserving life. 6. The police

⁷⁴ Terpstra, "Two Theories of the Police," 1.

should 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 warning is found to be insufficient to achieve police objectives; and police should use only the minimum degree of physical force, which is necessary on any particular occasion for achieving a police objective. 7. The police at all times should maintain a relationship with the public that gives reality to the historic tradition that the police are the public and the public are the police; the police are the only members of the public who are paid to give fulltime attention to duties, which are incumbent on every citizen in the intent of the community welfare. 8. The police should always direct their actions toward their functions and never appear to usurp the powers of the judiciary by avenging individuals or the state, or authoritatively judging guilt or punishing the guilty. 9. The test of police efficiency is the absence of crime and disorder, not the visible evidence of police action in dealing with them.⁷⁵

Peel emphasized prevention over punishment; public approval, cooperation, and favor through impartiality; respect for and unity with all races, and the judicious use of power and force. Peel centered his principles in *relationship and morality* emphasizing peacekeeping over enforcement. Weber's influence and focus on professionalism and scientific policing essentially moved the police away from their foundation in Peel, and the momentum away from peacekeeping towards enforcement seems to have continued and, perhaps, has achieved an apex in zero-tolerance policing—which will be fully explained in chapter 5. Law enforcement entered the slippery slope that has cultivated a culture of social distance, dehumanization, and abuse. Durkheim and Peel are a reminder of the need to return to law enforcement's foundation. This short historical review highlights the need for a leadership model and ethic that directs the police back to Peel, back to its foundation that emphasized *relationship and morality*.

In summary, Weber set the foundation for the police versus the people, distant leadership focused on problematic enforcement strategies that ultimately can lead to police brutality. The solution to police brutality has been to focus on professionalism and command and control thereby contributing to distant leadership and poor relations that ultimately exacerbates the problem. The relational and moral implications are clear, highlighting the importance for a model of leadership and an ethical guide for policing that can assist in the journey back to legitimacy and away from brutality. Therefore, a

⁷⁵ Pamela D. Mayhall, *Police-Community Relations and the Administration of Justice* (New York: John Wiley and Sons, 1985), 425–26.

leadership style that positively influences officers, assimilates into the law enforcement organizational structure, and mitigates the potential dangers associated with the bureaucratic organizational structure is paramount.

Contemporary Leadership Approaches in Law Enforcement

Swanson, Territo, and Taylor's chapter on leadership, in *Police Administration: Structures, Processes, and Behaviors*, was selected by the International Association of Chiefs of Police for the first chapter of the IACP promotional examination manual.⁷⁶ This is the sole chapter on leadership and, therefore, reflects Swanson, Territo, and Taylor's credibility in law enforcement concerning leadership theory. The authors note that the police are influenced by leadership studies yet understand that law enforcement offers unique challenges concerning application.⁷⁷ Nonetheless, the "essence of leadership is influencing others."⁷⁸ Furthermore, they acknowledge the hierarchical structure of police departments and the dangers of toxic leaders who "pit followers against each other, lie to subordinates," and "undermine anyone who is seen as a threat."⁷⁹ Additionally, distinctions are made between modes of power, and "socialized power" (conceptually similar to personal power) is emphasized over "personalized power" (essentially an abusive application of position power).⁸⁰ In short, the authors largely reflect trends in contemporary leadership theory related to power and authority yet within the hierarchical and bureaucratic organizational structure of law enforcement.

⁷⁶ Charles S. Swanson, Leonard Territo, and Robert W. Taylor, "Leadership," in *Police Resources: International Association of Chiefs of Police Promotional Examination Preparation Manual*, ed. IACP (New York: Pearson, 2012).

⁷⁷ Swanson, Territo, and Taylor, "Leadership," 3.

⁷⁸ Swanson, Territo, and Taylor, 4.

⁷⁹ Swanson, Territo, and Taylor, 7.

⁸⁰ Swanson, Territo, and Taylor, 11.

Additionally, Swanson, Territo, and Taylor provide a brief summary of the history of contemporary leadership before identifying differing perspectives and contemporary approaches to leadership. Transformational leadership and transactional leadership are identified before explaining “new leadership” in law enforcement.⁸¹ Servant leadership, spiritual leadership, and authentic leadership are listed in the category of new leadership. Some law enforcement agencies implement servant leadership in some form, yet Swanson, Territo, and Taylor note that little empirical evidence is available concerning effective applicability; furthermore, servant leadership may have some inherent shortcomings.⁸² The salient point of this short review is that leading scholars in law enforcement leadership— Swanson, Territo, and Taylor—acknowledge the impact of contemporary leadership studies on law enforcement while recognizing the unique aspects of applying contemporary approaches and affirm servant leadership as a potentially viable approach. In other words, servant leadership has the potential to be assimilated—at least to some degree—into the organizational structure in law enforcement.

Servant Leadership

Due to the bureaucratic hierarchical organizational structure, law enforcement leadership has not paralleled the evolution of contemporary leadership, and any plan that attempts to modernize law enforcement leadership by transforming the foundational organizational structure is likely unrealistic. Therefore, there is a need for a leadership

⁸¹ Swanson, Territo, and Taylor, “Leadership,” 39.

⁸² Swanson, Territo, and Taylor note some police agencies that have adopted some form of servant leadership: “Boone, North Carolina; Haines City Florida; Carrollton, Texas, and Stanislaus County Sheriff’s Office, California.” Swanson, Territo, and Taylor, 40. The authors also write that “most of the evidence about SL is from case studies and anecdotal accounts; only now are researchers developing reliable scales to measure concepts.” Swanson, Territo, and Taylor, 41. Concerning potential problems in law enforcement, they write, “The theory fails to take into account how SLers behave when needs of the organization and the followers are in conflict . . . as well as the possibility that the SLers’ emphasis on humility, equality, and empowerment may be seen as weakness.” Swanson, Territo, and Taylor, 41.

model that emphasizes the primary shifts in contemporary leadership without necessitating organizational restructuring.

As argued, because the police subculture significantly influences police officers, external reforms have not solved the problem of police brutality. Furthermore, current practices in law enforcement leadership that emphasize command and control and position power have not mitigated the problem of police brutality but likely contributed to the phenomenon of social distance, dehumanization, and power abuse. Therefore, a leadership theory that helps law enforcement leaders truly influence officers is needed. Authentic authority involves power from above and below⁸³; and the us versus them mentality between officers and police leaders is surely indicative that power is not granted from below. As a result, a leadership model that truly provides influence must bridge the social distance between officers and police leaders and end the proclivity to depend on position power—specifically coercive power—that can lead to the abuse of power.

This section will argue that servant leadership has the potential to be incorporated into the current law enforcement structure and can mitigate the problems of social distance, dehumanization, and power abuse. Servant leadership can facilitate a shift toward contemporary leadership thereby emphasizing leadership as a collaborative process of influence within the bureaucratic hierarchical structure. However, servant leadership has serious flaws that must be corrected before it can be an effective model for application.

Servant Leadership Overview

The term *servant leadership* may be considered an ancient concept; however, in leadership literature, servant leadership is traced to Robert Greenleaf. He wrote an essay

⁸³ Bass and Bass explain, “Authority is the legitimate right to exercise power, but it depends on the willingness of others to accept it. . . . Authority is both allocated from above and acknowledged from below before it converts into power.” Bass and Bass, *The Bass Handbook*, 365.

on the topic in 1970, and later published a book in 1977.⁸⁴ Greenleaf believed the paradoxical roles of servant and leader could be united into an applicable model of leadership.⁸⁵ The book *Journey to the East* by Hermann Hesse strongly influenced Greenleaf.⁸⁶ Greenleaf was also influenced by his father, historical figures, work experience, and his religious background.⁸⁷ His conception of servant leadership dovetails with the move in contemporary leadership to reject autocratic, leader-centric

⁸⁴ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, anniversary ed. (Mahwah, NJ: Paulist Press, 2002). The first edition was published in 1977. Dirk van Dierendonck and Kathleen Patterson note, “While some would suggest that servant leadership is timeless—or at least as old as time itself, most thinking clusters around the work of Robert Greenleaf, and rightly so.” Dirk van Dierendonck and Kathleen Patterson, “Servant Leadership: An Introduction,” in *Servant Leadership: Developments in Theory and Research*, ed. Dirk van Dierendonck and Kathleen Patterson (New York: Palgrave Macmillan, 2010), 4. Larry Spears states, “The term ‘servant leadership’ was first coined in a 1970 essay by Robert K. Greenleaf.” Larry C. Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” in van Dierendonck and Patterson, *Servant Leadership*, 12.

⁸⁵ Greenleaf writes, “Servant and leader—can these two roles be fused in one real person, in all levels of status and calling? If so, can that person live and be productive in the real world of the present? My sense of the present leads me to say yes to both questions.” Greenleaf, *Servant Leadership*, 21. Spears explains, “The words ‘servant’ and ‘leader’ are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. And so, the words ‘servant’ and ‘leader’ have been brought together to create the paradoxical idea of servant leadership.” Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 12.

⁸⁶ Greenleaf writes, “The idea of the servant as leader came out of reading Hermann Hesse’s *Journey to the East*.” Greenleaf, *Servant Leadership*, 21.

⁸⁷ Spears notes, “The idea of the servant as leader came partly out of Greenleaf’s half-century of experience in working to shape large institutions.” Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 13. Van Dierendonck and Patterson explain,

He had been influenced by several people. . . . Most notable among them were his father, who stood as a role model for servanthood; E. B. White, whose writings emphasized seeing things as a whole, the culture at AT&T, which showed him that it was possible to nurture the spirit of employees while making a profit; and the work of nineteenth-century Danish Lutheran clergyman Nikolay Frederick Severin Grundtvig, who showed how servant leadership could transform a country. . . . Greenleaf himself was a Quaker, and the Quaker teachings and practices can be found throughout his writing. . . . Greenleaf mentioned John Woolman—a Quaker who, through persuasion, convinced other Quakers to abandon slavery—as an excellent example of how servant-leaders work to achieve their goals. (van Dierendonck and Patterson, “Servant Leadership,” 4)

models and embrace cooperative and collaborative models.⁸⁸ Despite the passing of almost five decades, Greenleaf’s model is relevant and influential today.⁸⁹

Despite the relevance of servant leadership, identifying an exact and universally accepted definition can be difficult.⁹⁰ Leading scholars recognize that the concept is slippery and cannot be reduced to a formula for application.⁹¹ Nonetheless, Stephen Prosser notes that servant leadership espouses the uncompromised principle of servanthood: “*Servants* who lead and not *leaders* who serve”⁹²; and the application of the foundational principle in multiple contexts.⁹³ Four important understandings—highly

⁸⁸ Van Dierendonck and Patterson explain, Within a few short years, our view of what accounts for good leadership has changed dramatically. The ideal of a heroic, hierarchical-oriented leader with primacy to shareholders has quickly been replaced by a view of leadership that gives priority to stewardship, ethical behavior and collaboration through connecting to other people. . . . As such, it should come as no surprise that interest in servant leadership has risen, and is continuing to rise. (Van Dierendonck and Patterson, “Servant Leadership,” 3)

⁸⁹ Van Dierendonck and Patterson note that despite the time that has passed since Greenleaf’s initial work, servant leadership remains highly relevant: “It took that long for his ideas to start reaching the mainstream organizational thinking, research and practice, and it is interesting to note that his ideas are as fresh and interesting today as they were in the beginning.” Van Dierendonck and Patterson, 3.

⁹⁰ Denise L. Parris and John W. Peachy conducted a review of empirical studies of servant leadership and concluded, “There is no consensus on the definition of servant leadership.” Denise L. Parris and John W. Peachy, “A Systematic Literature Review of Servant Leadership Theory in Organizational Contexts,” *Journal of Business Ethics* 113 (2013): 377.

⁹¹ Sen Sendjava notes that at a servant leadership conference of scholars, Peter Block said to Larry Spears, “You’ve held on to the spirit of servant leadership, you’ve kept it vague and undefinable, which I think is a great strategic advantage. People can come every year to figure out what the hell this is.” Sen Sendjava, “Demystifying Servant Leadership,” in van Dierendonck and Patterson, *Servant Leadership*, 25. Additionally, Sendjava notes the problem related to the lack of a definition and “the intentional lack of a formulaic set of rules.” Sendjava, “Demystifying Servant Leadership,” 25.

⁹² Stephen Prosser, “Opportunities and Tensions of Servant Leadership,” in van Dierendonck and Patterson, *Servant Leadership*, 37. Prosser comments, “Servant leadership may well have few established rules and regulations, but the principles lying at the heart are crucial and non-negotiable: the greatest of these is the commitment to being a servant.” Prosser, “Opportunities and Tensions,” 37.

⁹³ Prosser writes, “Greenleaf’s contribution must never be condensed to a set of dos and don’ts. There is a need to accept that his work was never intended as a simple step-by-step guide but, rather, as a fundamental challenge for everyone to consider and apply within their environment and circumstances, remaining true to the cardinal and non-negotiable principles but allowing different emphasis or approaches to guide.” Prosser, 37.

relevant to this dissertation—emerge from the foundational principle of servant leadership. First, the primary focus of the servant leader is serving followers and not necessarily the organization.⁹⁴ Second, the servant-leader is the “first among equals” and relies upon persuasion and service to influence rather than positional power.⁹⁵ Third, Northouse notes that servant leaders “demonstrate strong moral behavior towards followers.”⁹⁶ Fourth, servant leaders are committed to followers’ development. Northouse explains that servant leadership places the “leader in the role as servant” so that followers can become “like servants themselves.”⁹⁷ In other words, the character and characteristics of the servant leader are to be reciprocated in followers. Servant leadership is not a rigid system of leadership but an uncompromising principle that is follower focused and applicable in multiple contexts.

Therefore, it is fair to conclude that servant leadership is primarily character focused. Sen Sendjaya explains, “In the final analysis, [servant leadership] is not an outward leadership behavior or skill, but an internal character of the heart. It is a matter of ‘being’ rather than ‘doing.’ This character-focused approach is what makes servant leadership distinct from other leadership models.”⁹⁸ Given servant leadership’s character focus, one can conclude that the servant leadership model affirms specific characteristics.

⁹⁴ Northouse notes that servant leaders place followers first “with organizational concerns being peripheral: servant-leaders value the people who are the organization.” Northouse, *Leadership*, 228.

⁹⁵ Van Dierendonck and Patterson comment, “It is important to recognize that Greenleaf positions the servant-leader as *primus inter pares* (i.e., first among equals), who does not use his power to get things done but who tries to persuade and convince his staff with the power of service.” Van Dierendonck and Patterson, “Servant Leadership,” 8.

⁹⁶ Northouse, *Leadership*, 228.

⁹⁷ Northouse, 4.

⁹⁸ Sendjaya, “Demystifying Servant Leadership,” 39.

However, scholars have not arrived at a consensus of characteristics. Although there are similarities, the specific number and type of characteristics can differ.⁹⁹

One reason for the disparity is the nature of Greenleaf's work. Larry C. Spears notes that Greenleaf's work is conceptual and discerning application can be difficult.¹⁰⁰ In response, Spears studied Greenleaf's writings and extracted ten characteristics for application that accurately represent Greenleaf's concept of servant leadership.¹⁰¹ In doing so, Spears provides an applicable model of characteristics accurately depicting the general character of a servant leader. Spears identifies listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the

⁹⁹ Robert F. Russel and A. Gregory Stone note the disparity in the literature related to the attributes attributed to servant leadership. They identify a construct of attributes (9 functional and 11 accompanying) to be used for further empirical research. Robert F. Russell and A. Gregory Stone, "A Review of Servant Leadership Attributes: Developing a Practical Model," *Leadership & Organization Development Journal* 23, no. 3 (2002): 145–57. Barbuto and Wheeler examine the existing literature on servant leadership and propose a construct of servant leadership that consists of 11 dimensions: calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community building. John E. Barbuto, Jr., and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group & Organizational Management* 31, no. 3 (June 2006): 300–326. Adam Focht and Michael Ponton identify 12 characteristics of servant leadership: valuing people, humility, listening, trust, caring, integrity, service, empowering, serving others needs before their own, collaboration, love/unconditional love, and learning. Adam Focht and Michael Ponton, "Identifying Primary Characteristics of Servant Leadership: Delphi Study," *International Journal of Leadership Studies* 9, no. 1 (2015): 44–61. Robert C. Liden et al. construct a nine-dimension servant leadership measure from existing literature to assess the effectiveness of servant leadership. They conclude that servant leadership is not only multi-dimensional but can make a unique contribution. Robert C. Liden et al., "Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment," *Leadership Quarterly* 19 (2008): 161–77. Bruce Winston and Dail Fields identify 10 essential behaviors related to servant leadership. By identifying the essential behaviors, the authors intended to provide a foundation for further development of servant leadership. Bruce Winston and Dail Fields, "Seeking and Measuring the Essential Behaviors of Servant Leadership," *Leadership & Organization Development Journal* 36, no. 4 (2015): 413–34.

¹⁰⁰ Spears notes, "Greenleaf's essay, *The Servant as Leader*, connects very well with people who are strongly conceptual, who like to play with ideas, and who are more attuned to making intuitive leaps in thought. . . . I know his elliptical writing style can be challenging." Spears, "Servant Leadership and Robert K. Greenleaf's Legacy," 15–16.

¹⁰¹ Spears comments, "I sought to develop a list of servant-leader traits that might speak more directly to many other people as their initial introduction to servant leadership. I saw these characteristics as another possible pathway into servant leadership—particularly for people coming from a perspective of application. . . . I have read all of Greenleaf's writings published and unpublished. . . . I have spent many years carefully considering Greenleaf's original writings, and from them I have extracted a set of 10 characteristics of the servant-leader that I view as being of critical importance." (Spears, 16–17)

growth of people, and building community as the characteristics that communicate the “power and promise” of servant leadership.¹⁰² Swanson, Territo, and Taylor’s chapter on leadership in the International Association of Chiefs of Police promotional guide recognizes Spears’ work, and the authors list the ten characteristics as an accurate representation of servant leadership characteristics; no reference is made to other paradigms of servant leadership characteristics.¹⁰³ Therefore, the confusion surrounding servant-leadership characteristics has been resolved for law enforcement; Spears’ ten characteristics are considered an accurate representation of servant leadership.

Servant Leadership and Law Enforcement

Servant leadership is a promising law enforcement leadership model for multiple reasons. First, since servant leadership is character focused, it is flexible and can be incorporated into the existing law enforcement organizational structure. Adopting servant leadership does not require law enforcement agencies to abandon the formal bureaucratic hierarchical structure that defines most police departments. Additionally, the general philosophy of a servant leader—servants who lead collegially by primarily focusing on followers—coupled with the ten characteristics provide a readily applicable guideline for servant leaders.¹⁰⁴ In short, servant leadership is flexible and applicable to the organizational structure of police departments.

Furthermore, servant leadership has the potential to mitigate problematic aspects of the bureaucratic hierarchical structure of police departments. As noted, servant leaders

¹⁰² Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 20.

¹⁰³ Swanson, Territo, and Taylor, “Leadership,” 40–41.

¹⁰⁴ Northouse explains, “Servant leadership can be applied at all levels of management and in all types of organizations. Within a philosophical framework of caring for others, servant leadership sets forth a list of behaviors that individuals can engage in if they want to be servant leaders. The prescribed behaviors are not esoteric; they are easily understood and generally applicable to a variety of leadership situations.” Northouse, *Leadership*, 243.

are the “first among equals,” not distant authoritarians;¹⁰⁵ servant leaders are focused on serving their followers by listening, showing empathy, and furthering their development.¹⁰⁶ Therefore, servant leadership has the potential to combat social distance and dehumanization. Servant leadership also combats the tendency to abuse power. Greenleaf argued, “The trouble with coercive power is that it only strengthens resistance. And, if successful, its controlling effect lasts only as long as the force is strong. It is not organic. Only persuasion and the consequent voluntary acceptance are organic.”¹⁰⁷ Servant leadership rejects coercive power, recognizing that referent power is far more effective and long-lasting. In short, servant leadership has the potential to mitigate the problem of social distance, dehumanization, and power abuse by law enforcement leadership.

Lastly, and perhaps most importantly, servant leadership has the potential to reciprocate the servant leaders’ character in the officer. As argued, external reforms have not solved the problem of police brutality. The police culture shapes officers and promotes social distance, dehumanization, and the abuse of power in the form of police brutality against minority groups, specifically African Americans. Police leaders have relied on position power to enforce external reforms and end the problem; however, the leadership—shaped by the bureaucratic hierarchical organizational structure—has instead engaged in the pattern of social distance, dehumanization, and power abuse toward officers. Simply put, law enforcement leadership has contributed to the problem by modeling a form of leadership that is being reciprocated in officers. Therefore, servant leadership has the potential to cultivate a new posture in leadership that promotes peace and harmony and could lead to law enforcement leaders influencing officers positively.

¹⁰⁵ Van Dierendonck and Patterson, “Servant Leadership,” 8.

¹⁰⁶ Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 17–18.

¹⁰⁷ Greenleaf, *Servant Leadership*, 55–56.

However, servant leadership has some shortcomings and problematic aspects for law enforcement leadership.

Problems with Servant Leadership in Law Enforcement

Swanson, Territo, and Taylor note two problems concerning servant leadership in law enforcement. First, servant leaders can be perceived as weak.¹⁰⁸ Although law enforcement leaders do not necessarily need to behave like authoritarians, the fact remains that law enforcement leaders are in situations where decisions are a matter of life and death. Consequently, at times they must issue orders, and those orders must be obeyed. Simply put, law enforcement leaders cannot be perceived as weak; in certain situations, they must be obeyed, or officers and the public will be at a risk. Second, Swanson, Territo, and Taylor note that servant leadership does not balance the needs of the organization with the needs of followers, particularly when there is a conflict of interest.¹⁰⁹ This issue can be complex for law enforcement. The police department, as an organization, must balance the needs of the community and the needs of the officers. Compromising to meet the needs of the officers can result in a disservice to the community. Therefore, balancing organizational needs as they relate to the needs of the community and the officers is important and complex.

Additionally, there are some problems—relevant to law enforcement—related to the philosophical foundation of servant leadership. In his analysis of servant leadership, Tim Cochrell identifies two concerning problems. First, servant leadership places too

¹⁰⁸ Swanson, Territo, and Taylor write, “SLers’ emphasis on humility, equality, and empowerment may be seen as weakness.” Swanson, Territo, and Taylor, “Leadership,” 41.

¹⁰⁹ Swanson, Territo, and Taylor explain, “The theory also fails to take into account how SLers behave when the needs of the organization and the followers are in conflict.” Swanson, Territo, and Taylor, 41.

much trust in the basic goodness of man.¹¹⁰ In law enforcement this is concerning, and chapter 2 illustrated the sad and unfortunate abuses in law enforcement history. Given the power of officers, placing too much trust without accountability can be catastrophic. Second, servant leadership is constructed through an “eclectic spirituality” and is founded on an ambiguous worldview.¹¹¹ Without a clear philosophical foundation or worldview, the characteristics of servant leadership can become nebulous, making application difficult.¹¹² Therefore, servant leadership in law enforcement needs a firm philosophical foundation that can provide clarity for the characteristics of a servant leader; maintain strength as a servant; balance organizational, follower, and community needs; and balance trust and accountability in officers.

Summary

Leadership changed significantly from the 1900s to today. Contemporary leadership is far less leader-centric, organizations are less hierarchical, and power is distributed more equitably. Although influenced by the trends of contemporary

¹¹⁰ Timothy Cochrell explains, Greenleaf articulates an extremely optimistic view of human beings and their natural, latent potential to pursue selfless ends, self-actualize, and subsequently meet the needs of individuals within society. He suggests that, given the right social and leadership climate, humanity will, by their own volition, become more caring, ethical, and just. Servant leadership is permeated with humanistic assumptions regarding humanity’s ability to create a utopian society through self-actualization and free individual choice.” (Timothy Robert Cochrell, “Foundations for a Biblical Model of Servant Leadership in the Slave Imagery of Luke-Acts” [PhD diss., The Southern Baptist Theological Seminary, 2015], 7–8)

¹¹¹ Cochrell notes that Greenleaf relies on an “eclectic spirituality” and servant leadership is “shaped by a syncretism of Unitarian, Buddhist, and Judeo-Christian principles.” Cochrell, “Foundations for a Biblical Model of Servant Leadership,” 10.

¹¹² Jeff Myers and David A. Noebel compare worldviews noting the foundational differences in competing worldviews. They illustrate that the worldview shapes beliefs and behaviors, and differing worldviews result in differing beliefs and behaviors: “All people try to make sense of the rules of the world by developing ideas. These ideas flow in patterns, which we call worldviews. People’s worldviews lead them to value certain things, which lead to particular convictions governing behavior. These convictions solidify into habits that affect the way they—and others—live.” Jeff Myers and David A. Noebel, *Understanding the Times: A Survey of Competing Worldviews* (Manitou Springs, CO: Summit Ministries, 2015), 7. Furthermore, the authors note that the different worldviews cannot all depict things as they really are; their competing claims cannot all be true.” Myers and Noebel, *Understanding the Times*, 20.

leadership, law enforcement has largely maintained its power structures and strict hierarchies. As a result, law enforcement leadership can be socially distant and thereby dehumanize officers and abuse power. In doing so, the leaders contribute to the same behaviors in officers that can result in police brutality.

Servant leadership is an acceptable leadership theory in law enforcement. Although the theory is complex and highly conceptual, it has the potential to be implemented into the current law enforcement organizational structure and contend with the problematic nature of law enforcement leadership when framed as a basic principle represented by Spears' ten characteristics. However, servant leadership suffers from an ambiguous philosophical foundation, can weaken a leader's standing with officers, can cause difficulty in adequately addressing the leaders' multiple responsibilities, and can compromise accountability for officers. Consequently, servant leadership needs a foundation that can provide clarity and the necessary corrections.

Law enforcement leadership has a difficult task in balancing service to the police department, the officers, and the people of the community. Similarly, pastoral leadership must balance servanthood and leadership in a varied context—the church, church members, and the people of the community. As such, it may be that a theory of pastoral leadership might be applicable and useful in police leadership. The next chapter will explicate Christ-centered followership—a form of pastoral leadership—before proposing a synthesis with servant leadership.

CHAPTER 4

LEADERSHIP MODEL SYNTHESIS: CHRIST-CENTERED FOLLOWERSHIP AND SERVANT LEADERSHIP

As a rookie officer I spent the majority of my first three years working night shift. We were beyond any doubt an enforcement focused and driven police department at the time. Good police officers did not accept disrespectful behavior from citizens, made vast amounts of misdemeanor arrests as well as felony arrests—which were considered high quality arrests. Furthermore, the solution to almost every problem or disturbance was to make arrests. If we encountered large groups arguing, we didn't deescalate, we started "locking people up."¹ If we made a traffic stop and a person acted in a manner that was considered disrespectful, there was a good chance that traffic stop would end with some type of arrest—usually disorderly conduct or obstructing official business. If someone began to yell and vent their frustration with us, more likely than not, he or she was going to jail.

As a rookie officer, I spent a fair amount of time as the transport and booking officer. Veteran officers would turn over an arrestee, and say, "The usual two." This meant that the person was charged with disorderly conduct and disorderly conduct persisting. On many nights, I would enter the booking room and never leave until the end of my shift. Officers brought in people one after another all night long; and many of the people were arrested for disorderly conduct and similar offenses. I provide these examples just to note that clearly the focus was on arrests and not community relations, and unfortunately at that time, this approach was considered good police work.

¹ This was the common terminology used at the time for arrests.

Therefore, through my early experiences as a police officer, I was taught and uncritically accepted that our mission as the police was enforcement; perhaps not our sole purpose but unquestionably the most important one.

However, when just shy of three years' experience, I had a significant experience that began to shift my understanding of the police mission. I was assigned to a community policing unit. It was a three-man unit that patrolled a large housing project in the city. I had no real idea what community policing was at the time, and I assumed I would be part of a hard charging enforcement driven unit.² Working with the two veteran officers in the unit, I was surprised at their focus. They were more concerned with solving problems and building relationships. Sadly, at the time, I thought they were just lazy police officers, but my perception began to change as we continued working together.

We started a youth wrestling team for the underprivileged youth in the housing development. The housing authority donated money to buy them the necessary equipment, and we partnered with the local high school for a practice facility. Through coaching, I developed relationships with my wrestlers and their families. Additionally, since I was working in a single development and not the entire city, I developed relationships with the people who lived there. As I responded to repeated calls for service and encountered the same people daily, I believe my changed perception was just an organic consequence. Through these experiences, I started to question whether our mission as police officers should be primarily enforcement. I began to empathize more when I encountered an angry citizen, and I understood that arresting the person—although it would immediately end the conflict—would not solve the issue. In fact, many

² Unfortunately, like many police departments at the time, we thought community policing was a unit and not a philosophy. That is why there was such disparity between the philosophy and methodology of the small community policing unit and the overall department. Also, like many urban police departments at the time, we were facing financial problems; therefore, I was placed in a community policing unit without ever being sent to community policing training.

times an arrest was more likely to create bigger problems for the person and compromise the relationship between the person and the police. Unlike line officers that go home at the end of the shift and will not likely encounter the same people the next day, I realized my actions today would be felt tomorrow. This consistent interaction with the same community members helped me understand that problem solving approaches involving community partnerships—although more difficult and time consuming—had far greater potential to make the community safer than enforcement centric strategies. I use these experiences to illustrate that although a mission of enforcement is simple, expedient, and easily quantifiable, the police should reconsider the long-term repercussions. What will we do with our statistics and enforcement quotas when our cities burn due to civil unrest because we have compromised the relationship with our communities for years? What are we really accomplishing by focusing on enforcement apart from a higher arching purpose? Clearly defining the mission of law enforcement can be difficult; nonetheless, I believe adjusting the mission of law enforcement is paramount if we truly want peace in our communities.

Not only is the overarching mission of law enforcement an important consideration for police leadership but balancing the varied context in policing is important. Police leaders are responsible for officers, the police department, and the entire community. Balancing these contextual responsibilities can be difficult. As a police lieutenant, on two occasions, I had to navigate that contextual tension with officers who had serious alcohol related problems. How do you help the individual officer while still maintaining strict ethical standards for the police department and quality service to the community? If the police leader becomes fixated on discipline, an otherwise good officer could be sacrificed. Likewise, an exaggerated focus on helping the individual can lead to negligent retention and unnecessary risk to the community. This situation and certainly many others illustrate the need to find a leadership model that can provide a balanced methodology to navigate this difficult context. As we will see in this chapter, a Christian

form of police leadership may be the answer to both of these dilemmas for law enforcement.

Christ-Centered Followership in Law Enforcement

Christ-centered followership is a Christian model of leadership designed primarily for pastors leading in the context of the church. However, this chapter argues that Christ-centered followership captures foundational truths concerning relationships, power, and mission that are also relevant to law enforcement. Christ-centered followership clarifies core leadership principles and the mission of law enforcement and provides a foundation to examine and understand the characteristics of servant leadership. In doing so, Christ-centered followership exposes the need for a complementing component for servant leadership in law enforcement. Stated succinctly, when Christ-centered followership informs servant leadership, it serves as a veritable and applicable model that can address the shortcomings of servant leadership in law enforcement.

This chapter provides a short overview of literature in the field of followership before explicating the concept of Christ-centered followership. Next, the synthesis between Christ-centered followership and servant leadership is explained. Lastly, the new model of leadership is applied to the shortcomings of servant leadership in law enforcement.

Followership

Followership complements the contemporary move away from leader-centric conceptions of leadership.³ Although followership received some attention before 1988,

³ Mary Uhl-Bien et al. trace leadership studies noting that the leader-centric approach was the early focus and moved toward more follower-centric approaches: “We can see this as we trace the clear progression from leader-centric, to follower-centric.” Mary Uhl-Bien et al., “Followership Theory: A Review and Research Agenda,” *The Leadership Quarterly* 25, no. 1 (February 2014): 89.

Robert Kelly's work highlighted the reality that followership was largely neglected.⁴ Kelly's goal was to help "shift the spotlight toward followership," believing that "emphasizing leadership to the exclusion of followership breeds a single-minded conformism."⁵ In response to the early leader-centric view, a more follower-centric focus emerged where followers were understood as participants in the construction of leadership.⁶ Eventually, the relational view emerged in which followers were understood to "engage in a mutual influence process" with leaders.⁷ The relational view was an important breakthrough in leadership theory. Uhl-Bien et al. note how the relational view led to the "widely accepted" explanation that "leadership cannot be fully understood without considering the role of followers in the leadership process."⁸

Additionally, the relational view contributed to more nuanced perspectives on followership: role-based followership and constructionist followership. Role-based followership views the "leader as recipient or moderator of follower influence in producing outcomes," and constructionist followership understands "followers as co-

⁴ Susan D. Baker explains, "Followership research began in 1955, and literature in the social sciences discussed followers and followership for decades prior." Susan D. Baker, "Followership: The Theoretical Foundation of a Contemporary Construct," *Journal of Leadership and Organizational Studies* 14, no. 1 (August 2007): 50. Warren Bennis comments, "But until recently, followers have been largely neglected in the study of leadership, an omission famously addressed by contributor Robert Kelley in his 1988 *Harvard Business Review* article "In Praise of Followers." Warren Bennis, introduction to *The Art of Followership*, ed. Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), xxiii.

⁵ Robert Kelley, *The Power of Followership* (New York: Double Day, 1992), 9. Kelley also explains, "When I began my work on followership twenty-five years ago, I was not particularly aware of what I was doing in the bigger scheme of things. I was simply thinking about followers and followership roles, and I wanted to explore the subject." Robert Kelley, "Rethinking Followership," in Riggio, Chaleff and Lipman-Blumen, *The Art of Followership*, 5.

⁶ Uhl-Bien et al. note, "Follower-centric: followers construct leaders and leadership." Uhl-Bien et al., "Followership Theory," 85.

⁷ Uhl-Bien et al., 85.

⁸ Uhl-Bien et al., 91.

creators with leaders of leadership.”⁹ Despite the evolution of followership and these differing focuses, Uhl-Bien et al. offer a definition for followership theory as the “study of the nature and impact of followers and following in the leadership process.”¹⁰ The authors also note an important implication concerning followership theory related to this dissertation: “Leadership can flow in all directions, e.g., not only downward but also upward in hierarchy when subordinates engage in leading behaviors.”¹¹ Thus, leaders are simultaneously leaders and followers in a dynamic relationship with followers as part of the leadership process.

The leader and follower relationship is particularly relevant to servant leadership given its focus on followers. In fact, Nicole Davis notes commonalities between servant leadership and followership. She asserts that “followership is based on service” and “servant-leaders identify as servants first” recognizing that “followers are just as important as servant-leaders;” and ultimately, servant leadership endeavors to “produce more servants.”¹² Therefore, servant leadership and followership both emphasize service and leadership as a paradox involving both leaders and followers.

In summary, followership emphasizes following as an important and indispensable part of the leadership process that involves a dynamic and bidirectional relationship between leaders and followers. Additionally, followership and servant leadership share important commonalities in the paradoxical relationship of following, leading, and serving. Despite the growth in understanding and the evolution of followership, it is still a relatively new concept and in need of further clarifying research,

⁹ Uhl-Bien et al., “Followership Theory,” 85.

¹⁰ Uhl-Bien et al., 99.

¹¹ Uhl-Bien et al., 103.

¹² Nicole Davis, “Review of Followership Theory and Servant Leadership Theory: Understanding How Servant Leadership Informs Followership,” in *Servant Leadership and Followership: Examining the Impact on Workplace Behavior*, ed. Crystal J. Davis (London: Palgrave Macmillan, 2017), 218.

particularly concerning the follower as a servant leader.¹³ Therefore, some clarity is essential related to following, leading, and the relationship between servant leaders as followers in law enforcement. This chapter will suggest that Christ-centered followership offers a unique dynamic to frame this paradoxical relationship. This model of leadership offers a “distinctly Christian dynamic of leading as a fellow follower among people who are being led.”¹⁴

Christ-Centered Followership

Michael S. Wilder and Timothy Paul Jones pose the question, “What if Jesus didn’t lead like Jesus?”¹⁵ The question is designed to draw attention to the reality that some principles of leadership and modes of leadership—which may be helpful and applicable—have been inaccurately represented as Christian leadership.¹⁶ In response, the authors utilize the Bible to construct a leadership model for pastors that is authentically and holistically Christian.¹⁷

¹³ Kelley asserts, “The field of followership is still in its infancy.” Kelley, “Rethinking Followership,” 15. Crystal J. Davis comments, “As a consummate researcher in the field of leadership, I realized that in all of the books and leadership works I have read, I had not come across much in the way of the follower as a servant leader.” Crystal J. Davis, preface to Davis, *Servant Leadership and Followership*, xv.

¹⁴ Michael J. Wilder and Timothy Paul Jones, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018), 205.

¹⁵ Wilder and Jones, *The God Who Goes Before You*, 3.

¹⁶ Wilder and Jones explain, “The problem is that these principles are presented as if they derive from the biblical metanarrative—and, in particular, from the life and teachings of Jesus—when, in fact, they are the result of human observations of patterns in the created order. The Scriptures are used in ways that are selective, decontextualized, and—in many instances—not even distinctly Christian.” Wilder and Jones, 5.

¹⁷ Wilder and Jones write, “When it comes to the leadership, there *is* much to be learned from empirical research and from intuitive reflections of marketplace leaders—but, without the whole cannon of Scripture as our supreme and sufficient authority, flawed views of divine purposes and human capacities skew our view of leadership. . . . Our goal in this book is to provide a foundation for the study of leadership that looks at the subject with both feet firmly planted in the whole of Scripture, not in a few isolated and extracted examples of leadership. (Wilder and Jones, 8)

In doing so, Wilder and Jones produce a concrete definition of leadership that focuses on the leader's identity and role in the community: "The Christ-following leader—living as a bearer of God's image in union with Christ and his people—develops a diverse community of fellow laborers who are equipped and empowered to pursue shared goals that fulfill the creation mandate and the Great Commission in submission to the Word of God."¹⁸ Ultimately, Christ-centered followership or leadership through followership defines leaders as "first and foremost followers" who are "inseparable from the community" and who use delegated power for a greater purpose than themselves.¹⁹

This definition underscores three important factors related to the leader's identity as a follower first—"union, communion" and "mission"—that concern dynamics related to the leader's position, power, and purpose.²⁰ The leader lives in union with Christ; therefore, the person endeavors to live a life of obedience that reflects the life of Christ.²¹ Consequently, leaders are relatable stewards of the community.²² The leaders' union with Christ places them in communion with God's people who are all made in God's image.²³ As a result, the power that accompanies leadership belongs to God and is to be exercised according to God's plan.²⁴ Lastly, the mission of the leader is grounded in

¹⁸ Wilder and Jones, *The God Who Goes Before You*, 16.

¹⁹ Wilder and Jones, 21–24.

²⁰ Wilder and Jones posit, "The Christian leader is marked by *union* with Christ, *communion* with others, and *mission* to exercise dominion over specific aspect of God's creation." Wilder and Jones, 20.

²¹ Wilder and Jones note that union with Christ entails "acting out Christ's obedient sonship." Wilder and Jones, 17.

²² Wilder and Jones explain, "The position to which the leader is called is not sovereignty above or separation from the community but stewardship within the community in union with Christ." Wilder and Jones, 20.

²³ Wilder and Jones suggest, "Union with Christ is identification with God's Son that leads to participation in God's life and to incorporation into the communion of God's people." Wilder and Jones, 17.

²⁴ Wilder and Jones explain, "The power that the leader exercises is not the leader's but Christ's, and this power must be expressed according to God's design for a diverse community of Spirit-equipped servants." Wilder and Jones, 20.

God's truth and his purposes for creation and the redemption of mankind.²⁵ In short, union, communion, and mission shape leaders into humble community-grounded stewards of the community who utilize delegated authority and power guided by God's truth and purpose.

After defining and explaining Christian leadership, Wilder and Jones illustrate examples of leadership through followership in the Old and New Testament. In doing so, the authors present an important motif: the shepherd leader.²⁶ Further elaboration on the shepherd motif will be provided later; nonetheless, the salient point of this brief review is that Christ-centered followership provides a core leadership principle that the Christian leader is a follower first, an ethos—union, communion, and mission—and the motif of shepherd. These essentials provide the foundation for the synthesis with servant leadership that can be applied by law enforcement leaders. However, before explaining the synthesis, the medium for integration must be reviewed.

Integration and Synthesis

Although this model is deeply grounded in Christianity, it might be useful in a secular context by law enforcement leadership, whether Christian or non-Christian. Therefore, the synthesis of Christ-centered followership with servant leadership must neither compromise Christian authenticity nor predicate application on religious

²⁵ Wilder and Jones note that the Christ-following leader adopts God's mission, which is framed by the "creation mandate" and the "Great Commission." Therefore, the leader has a mission "to exercise dominion over some specific aspect of God's creation." Wilder and Jones, *The God Who Goes Before You*, 17. Also, Jones and Wilder note that the leader should have a "holy ambition to multiply the manifest fame of God's name and to see people formed into the image of Christ." Wilder and Jones, 18. Furthermore Jones and Wilder explain, "The truth that the leader is called to proclaim is not the leader's vision but God's revelation." Wilder and Jones, 20.

²⁶ Wilder and Jones posit, "Following the example of Christ the shepherd, church leaders are called to be present with the people in their churches, to provide for them, and to rescue those who stray." Wilder and Jones, 109. Jones and Wilder note, "Pastors are brothers with the members of their congregations, called to cultivate the identities of their brothers and sisters in Christ as redeemed sojourners, living stones, and suffering servants." Wilder and Jones, 175.

identification. Simply put, the synthesis must facilitate universal application of a Christian leadership model for law enforcement.

This dissertation proposes integrating Christ-centered followership with servant leadership. As a result, it is essential to present a process for integration. Christian leadership must not be a peripheral concept but an essential component of the leadership model.²⁷ Conversely, Christian leadership cannot completely incorporate the secular components of servant leadership.²⁸ Additionally, the integration cannot result in two separate leadership theories operating in tandem or a completely secular model with superficial Christian aspects.²⁹ Essentially, a protocol or methodology for integration must synthesize Christ-centered followership and servant leadership in a way that achieves a holistic model that transforms servant leadership into an authentically Christian form of leadership applicable in law enforcement.³⁰ Therefore, the integration protocol must not dilute the Christian worldview but also cannot be overly dismissive of secular leadership or ignore the specific context for application.³¹

²⁷ James R. Estep, Jr., considers the integration of social sciences with Christian education. Nonetheless, their levels of integration appear to directly relate to the integration of Christian philosophy or theology with secular leadership models. They warn against the first level—“disintegration”—as essentially “nonintegration”: “At this level education is not Christian. It is not Christian because it is nonintegration due to being unaware of theology or regarding it to be irrelevant to the subject.” James R. Estep, “What Makes Education Christian?,” in *A Theology for Christian Education*, ed. James R. Estep, Jr., Michael J. Anthony, and Gregg R. Allison (Nashville: B & H, 2008), 33.

²⁸ Level 2—“segregation”—is what Estep identifies as “anti-integration”: “In effect, it is a level of anti-integration wherein there is an awareness of the social sciences’ existence but a devalued and unfavorable disposition toward them.” Estep, “What Makes Education Christian?,” 33.

²⁹ Level 3—“paradoxical”—values both Christian leadership and secular leadership but makes no attempt to synthesize the two; instead, they are combined and used selectively depending on the situation. Estep notes, “A student is exposed to both the social sciences and theology since the acknowledgment and the relative value of both is given but no attempt to synthesize them, only combine them.” Estep, 33. He also explains that level 4—“synthetic”—would integrate theology and social sciences, giving the social sciences the priority: “The social sciences provide the substance and theology provides the form.” Estep, 33.

³⁰ Estep describes level 5—“paradigmatic”—as incorporating a level of integration that is “holistic” and “transformative.” Estep, 34.

³¹ David Powlison identifies two perspectives. The first perspective asserts that the Bible offers a less than comprehensive source to construct models and needs significant contributions from the social

Inverse Consistency

Inverse consistency is a protocol for integration that is not overly dismissive of social sciences, maintains Christian authenticity, and facilitates appropriation. John David Trentham considers the problem of integration concerning the social sciences and Christian education. He posits “the principle of inverse consistency: *Social science models of human development are typically oriented unto counter-biblical ideals, even while they may describe models and means of growth that reflect authentic patterns of personal maturity.*”³² Trentham recognizes the paradox of conflict and cohesion in the relationship between Christian theology and the social sciences. In other words, he recognizes the foundational verity of the Christian worldview, yet still appreciates the

sciences. The second perspective posits the Bible as a comprehensive source to construct models, but the social sciences can inform but do not substantially contribute. Powlison argues that the first perspective inevitably compromised cultivating an authentically Christian model. In response, Powlison proposes prioritizing the Bible and viewing secular models with a high degree of skepticism. Consequently, he applies a methodology that critiques fundamentally flawed secular models in light of a biblically constructed model, and the information gained provides insight for assimilation. Although Powlison writes from a counseling perspective, he identifies the danger of integration without a clear methodology to maintain Christian authenticity. However, Powlison’s methodology—although maintaining Christian authenticity—is extremely skeptical and primarily written for application in the Christian church. Consequently, the methodology may compromise applicability in the law enforcement context. Powlison writes,

VITEX believes that secular psychologies must make a vital external contribution in the construction of a Christian model of personality, change, and counseling. While biblical faith gives us certain controls to evaluate outside input, it does not give enough detail to enable us to constitute and develop a model. The operating premise of VITEX, whether explicit or implicit, is that Christian truths must be “integrated” with other observations, personality theories, psychotherapies, and professional roles of the mental health world. . . . COMPIN believes that the Christian faith contains comprehensive internal resources to enable us to construct a Christian model of personality, change, and counseling. While modern psychologies will stimulate and inform, they do not play a constitutive role in building a robust model. . . . Our first priority must be to articulate positive biblical truth, a systematic practical theology of those things that our culture label “counseling issues.” A systematic theology of care and cure for souls will wed conceptual, methodological, and institutional elements. Our second priority must be to expose, debunk, and reinterpret alternative models, whether secular or religious. . . . Our third priority must be to learn what we can from defective models. (David Powlison, “Care of Souls [and the Modern Psychotherapies],” *The Journal of Biblical Counseling* 25 [Spring 2007]: 11–14)

³² John David Trentham, “Reading the Social Sciences Theologically (Part 1): Approaching and Qualifying Models of Human Development,” *Christian Educational Journal* 16, no. 3 (2019): 475, emphasis original.

insights of the social sciences.³³ The principle of inverse consistency emphasizes a relationship between the Christian worldview and the social sciences that neither compromises Christian authenticity nor ignores the contribution of the social sciences.

Furthermore, Trentham prescribes a protocol for engagement and appropriation. The first step involves developing a thoroughgoing biblically derived perspective.³⁴ Second, “*gain a deep and thorough understanding of the proposed paradigm, with intellectual honesty and precision.*”³⁵ Third, interpret the paradigm from a “critically-reflective” and “charitably-reflective perspective.”³⁶ Fourth, “*carefully consider the various contexts and processes in which the model may be utilized to inform or enhance*” a particular practice.³⁷ Table 1 depicts the protocol.³⁸ Although Trentham is specifically writing about the social sciences and Christian education, his protocol for engagement and appropriation provides a general guideline for the integration of Christ centered followership and servant leadership. This protocol ensures an authentic

³³ Trentham explains,

It is responsible to recognize the qualified legitimacy of secular insight into temporal human phenomena, even while recognizing the disoriented nature of a merely secularist hermeneutic. . . . This is possible due to the nature and function of the enduring image of God, as affirmed from the common grace perspective. On this basis, developmental models that emerge from secular social sciences may be qualified as legitimate sources of insight on a qualified basis, with due discernment. (Trentham, “Reading the Social Sciences Theologically [Part 1],” 472)

³⁴ Trentham posits, “*Develop a thoroughgoing confessional-doctrinal vision and imagination for human development into Christlikeness.*” John David Trentham, “Reading the Social Sciences Theologically (Part 2): Engaging and Appropriating Models of Human Development,” *Christian Educational Journal* 16, no. 3 (2019): 488, emphasis original.

³⁵ Trentham, “Reading the Social Sciences Theologically (Part 2),” 490, emphasis original.

³⁶ Trentham, 491–92.

³⁷ Trentham explains,

Carefully identify the various contexts and processes in which the model may be utilized to inform or enhance the practice and administration of Christian education. Two guiding questions for step four include: In what particular contexts may priorities or practices gleaned from the model be employed? How, specifically, may this model inform or sharpen an approach to teaching, leadership, relational strategies, etc.? (Trentham, 492, emphasis original)

³⁸ Trentham, 488.

Christian foundation and the disposition—critical and charitable—to form an integrated model that maintains Christian authenticity yet appreciates and appropriates Greenleaf’s servant leadership. Furthermore, the consideration of contexts provides the potential for real world applicability.

Table 1. Inverse consistency protocol

Interpretive Steps	Interpretive Aims
Envision Redemptive Maturity	Develop a thoroughgoing confessional-doctrinal vision and imagination for human development unto Christlikeness.
Read for Receptivity	Gain a deep and thorough understanding of the proposed paradigm, with intellectual honesty and precision.
Employ Reflective Discernment	Interpret the paradigm from a critically-reflective <i>and</i> charitably-reflective perspective.
Identify Appropriative Outlets	Carefully identify the various contexts and processes in which the model may be utilized to inform or enhance the practice and administration of Christian education.

In summary, the principle of inverse consistency provides a protocol for appropriation that avoids the tendency to compromise the Christian worldview, avoids extreme skepticism of secular leadership, and does not exclude applicability in secular contexts. Although Trentham’s principle and protocol primarily target human development and Christian education, his protocol for appropriation shows great promise for integrating Christ-centered followership with servant leadership into the law enforcement context. Given the purpose of this dissertation, the principle of inverse consistency is the chosen protocol for the integration of servant leadership and Christ-centered followership into a usable model for law enforcement leaders. The principle of inverse consistency provides a helpful guideline whereby Christ-centered followership and servant leadership can be integrated without compromising Christian authenticity nor ignoring the contribution of servant leadership. Most importantly, inverse consistency emphasizes the context, thereby making the integrated model applicable in law enforcement.

Concerning the steps of integration, a thorough explanation of leadership in law enforcement and servant leadership in law enforcement has already been provided in chapter 3, and both were evaluated critically and charitably exposing strengths and weaknesses. Additionally, Christ-centered followership has been identified as a biblically derived perspective on leadership or an authentic form of Christian leadership. Lastly, the remainder of the chapter will assess how servant leadership can enhance Christ-centered followership—which will be explicated in further detail—in law enforcement leadership. In other words, by employing the protocol of inverse consistency, Christ-centered followership becomes the foundation for servant leadership within the context of law enforcement. Table 2 depicts the steps for inverse consistency modified to serve as a guideline for the integration of Christ-centered followership and servant leadership for application in the law enforcement context.

Table 2. Modified protocol

Interpretive Steps	Interpretive Aims
Envision Redemptive Maturity	Develop a thoroughgoing confessional-doctrinal vision of Christian leadership. (Christ-centered followership)
Read for Receptivity	Gain a deep and thorough understanding of servant leadership, with intellectual honesty and precision.
Employ Reflective Discernment	Interpret servant leadership in law enforcement from a critically-reflective <i>and</i> charitably-reflective perspective.
Identify Appropriative Outlets	Carefully identify how servant leadership may be utilized to enhance Christ-centered followership in law enforcement leadership.

Leadership Model Synthesis

As noted, Christ-centered followership will be used as a foundation for an expression of servant leadership in law enforcement. First, the core principle of Christ-centered followership and the ethos of union, communion, and mission will be reviewed to provide a clear understanding of relationships, power, and mission in law enforcement

leadership. Second, the shepherd motif will be explained as a framework for servant leadership characteristics. Third, the foundational understandings of Christ-centered followership and the shepherding framework will define and clarify servant leader characteristics in law enforcement, thereby creating an effective relational model to influence officers. In short, the listed process will create a new leadership model for law enforcement—the servant and shepherd model.

Core Principle and Ethos

Christ-centered followership defines leaders as “first and foremost followers.”³⁹ This principle is relevant for law enforcement. Ultimately, in a democracy, the people grant the police authority so that the peace of society can be maintained.⁴⁰ The will of the people is reflected in the laws that govern police authority and the mission of the police.⁴¹ However, the dynamics of policing create situations that call for discretion; therefore, laws alone are not sufficient, and ethical standards become essential to guide officers’ decisions.⁴² In other words, the police are subject to the will of the public articulated in

³⁹ Wilder and Jones, *The God Who Goes Before You*, 21.

⁴⁰ Joycelyn Pollock writes, “Complete freedom is given up in return for guaranteed protection. Police power is part of the *quid pro quo*: we give the police these powers in order to protect us.” Joycelyn M. Pollock, *Ethical Dilemmas and Decisions in Criminal Justice*, 7th ed. (Belmont, CA: Wadsworth, 2012), 109. Edwin J. Delattre and Cornelius J. Behan note, “The Founders of the United States believed the public institutions and public servants could aspire to fulfill demanding missions for the public good.” Edwin J. Delattre and Cornelius J. Behan, “Practical Ideals for Managing the New Millennium,” in *Local Government Police Management*, 4th ed., ed. William A. Geller and Darrel W. Stephens (Wilmette, IL: ICMA Publishers, 2003), 603.

⁴¹ Roger G. Dunham and Geoffrey P. Alpert comment, “Where do the police get the right to use force to control citizens? In a democracy, citizens grant the government (federal, state, and local) the authority to use force to uphold the law. . . . In a democratic state, the people maintain more control over the police. . . . The public surrenders its right to use force and loans that right to the police to use it in the name of the group and to protect each member of the group against the use of force by other members. (Roger G. Dunham and Geoffrey P. Alpert, “The Foundation of the Police Role in Society,” in *Critical Issues in Policing*, 7th ed., ed. Roger G. Dunham and Geoffrey P. Alpert [Long Grove, IL: Waveland Press, 2015], 4–5)

⁴² Swanson, Territo, and Taylor argue for the necessity of clear ethical standards to govern officers. They also provide examples of ethical guidelines and policies that are prevalent in almost all police departments: “The importance of applied ethics is that they help officers develop a reasoned approach

the laws that govern the police and the ethical standards espoused by police agencies that reflect the spirit of enforcement.⁴³ Police leaders are public servants accountable to the public and held to a higher standard.⁴⁴

In light of these guidelines, Edwin J. Delattre and Cornelius J. Behan posit, “Policing as a profession should take care to remember one other underlying assumption of constitutional government—the obligation of the governors to govern themselves.”⁴⁵ This principle of self-governance is reflected in the reality that although the police enforce the law, they are first governed by the law and ethics that should undergird enforcing the law. Certainly, the principle of self-governance is true and helpful, but it is best reshaped by the Christian principle of following first. Christians vehemently affirm obeying the precepts and ethics espoused by Jesus; however, Christians do not purport to self-govern themselves. Instead, Christians emphasize following the guidelines set by Christ or simply put, following Jesus. Likewise, law enforcement leaders should not think in terms of self-governance but instead endeavor to be followers first by submitting to the laws that govern the police and the ethics articulated in department policies. In other words, like pastors who surrender to a higher set of laws and ethics exemplified in Jesus, law enforcement leaders must surrender to the will of the people expressed in the laws that

to decision making instead of making decisions by habit. As such, a solid ethical background provides a guide for officers making complex moral judgements about depriving people of their liberty and sometimes their lives.” Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes, and Behaviors*, 8th ed. (Upper Saddle River, NJ: Pearson, Prentice Hall, 2012), 122.

⁴³ Pollock notes, “The law governs many of the decisions that public servants make, but because of the discretion that exists. . . . All professionals in the criminal justice field must be sensitive to ethical issues.” Pollock, *Ethical Dilemmas and Decisions*, 6.

⁴⁴ Pollock explains that the police “are public-servants. Their salaries come from the public purse. Public servants possess more than a job; they have taken on special duties involving the public trust. . . . Arguably, they must be held to higher standards than those they guard or govern.” Pollock, 6.

⁴⁵ Delattre and Behan, “Practical Ideals,” 603.

govern the police and the ethical standards espoused by police departments.⁴⁶ Law enforcement leaders should be followers first. Simply put, the principle that leaders are followers first conceptually parallels—yet adds an enlightening perspective—an essential law enforcement principle.

Union. The Christian concept of union provides a foundation to understand relationship and position in leadership. The police leader, as a follower first, is in union with the will of the people expressed in the laws and ethics that govern law enforcement. The police leader—like the Christian pastor—is united to a higher authority that places him in union with a people. The pastor is united to Christ and, therefore, is united to the church.⁴⁷ Likewise, the police leader is united to a higher authority and standard—the laws and ethics that reflect the will of the people—that bonds him to the people of the community.⁴⁸ As a result, the police leader is not above the community but a steward within the community.⁴⁹ The police leader is positioned among his fellow brother and sister officers, not above.

⁴⁶ Christians would recognize that the authority that rests in the government has been ultimately placed there by God (Rom 13:1). Thus, submission to governing authorities is submission to God. This association, however, is not completely necessary. The non-Christian leader must simply recognize that power has been delegated to him or her by a higher authority—namely the government of the people—and he or she is to submit to that authority and follow first.

⁴⁷ The term *church* is not used to reference a building or a place of worship. *Church* in this context references the people of the church. In other words, the term *church* means the collective of Christians.

⁴⁸ Here and for the rest of this chapter, the masculine pronoun is used in reference to the shepherd officer. It is recognized that women have made substantial contributions to the field of law enforcement, and the shepherd identity is fully applicable for women. The choice to use masculine pronouns is for stylistic simplicity and when used implies both men and women.

⁴⁹ Wilder and Jones explain, “The position to which the leader is called is not sovereignty above or separation from the community but stewardship within the community in union with Christ.” Wilder and Jones, *The God Who Goes Before You*, 20.

The Christian ethic of equality of person undergirds stewardship. For Christians, all people are made in the image of God and have equal value.⁵⁰ However, equality of person does not conflict with leadership position.⁵¹ Essentially, stewardship is predicated on equality of personhood within rank structures. Therefore, law enforcement leaders are stewards among their people united to a higher authority and to their intrinsically valuable officers. Simply put, the police leader is one with the community of officers.

Communion. Unity leads to community. The police leader is in communion with his officers, and they share common goals related to their mission. The leader is responsible to develop and empower officers to “pursue shared goals.”⁵² Consequently, there are implications concerning power. First, power is not intrinsic to the leader but delegated to the police leader from the community.⁵³ Second, power is shaped by the shared goals of the community of police officers not by personal agendas.⁵⁴ Last, power is to be shared so officers are “equipped” to achieve collective objectives.⁵⁵ The Christian concept of communion helps provide a veritable understanding of power for law

⁵⁰ Wilder and Jones write, “In God’s eyes, all human kind is royalty. Every child of Adam and Eve from every ethnicity and culture is, therefore, equally and infinitely valuable. As a result, the people we lead must be defined in our minds first and foremost ‘by their creation in the image of God. . . . They are not problems to be fixed, but mysteries to be honored and revered.’” Wilder and Jones, *The God Who Goes Before You*, 30.

⁵¹ Wilder and Jones explain, “This shared status of sonship and rulership did not, however, preclude the possibility of hierarchies, ranks, or distinct responsibilities among the first human beings.” Wilder and Jones, 30.

⁵² Wilder and Jones note that the leader “develops a diverse community of fellow laborers who are equipped and empowered to pursue shared goals.” Wilder and Jones, 20.

⁵³ Wilder and Jones posit, “Authority is divinely delegated to us for a purpose greater than ourselves. Power and authority belong to God, not to us.” Wilder and Jones, 20. Dunham and Alpert explain, “Where do the police get the right to use force to control citizens? In a democracy, citizens grant the government (federal, state, and local) the authority to use force to uphold the law.” Dunham and Alpert, “The Foundation of the Police Role in Society,” 4–5.

⁵⁴ Wilder and Jones assert, “Authority is never our own property to be used as we please.” Wilder and Jones, *The God Who Goes Before You*, 20.

⁵⁵ Wilder and Jones, 20.

enforcement leadership. Power is not intrinsic for personal use; rather, power is delegated, shared, and utilized for equipping officers for goals that relate to a higher purpose. Simply put, authority and power should be used judiciously and benevolently.

Mission. The Christian principle of mission provides a foundation to understand the mission and purpose of the police. For Christians, the creation mandate and the Great Commission largely define the concept of mission. The creation mandate calls for “cultivation” and “stewardship” of the world.⁵⁶ The Great Commission is predicated on the truth that the world is systemically flawed and evil due to sin, and God will ultimately restore the world but is actively using people who proclaim the gospel in the present.⁵⁷ The creation mandate and the Great Commission can also clarify mission principles for law enforcement. First, although injustice is a reality of this fallen world, the Christian worldview confirms mankind’s responsibility to bring order and justice.⁵⁸ Second, the Christian worldview calls for man to participate in God’s mission to restore peace. Predicated upon the leader’s responsibility to “fulfill the creation mandate and the Great Commission,” Wilder and Jones note that leaders define mission by God’s truth and

⁵⁶ Wilder and Jones explain, “The creation mandate is God’s command to humanity to ‘be fruitful, multiply, fill the earth, and subdue it’ (Gen 1:28). ‘Be fruitful, multiply, fill the earth’ suggest cultivation of the social world. . . . ‘Subdue the earth’ includes stewardship of the natural world.” Wilder and Jones, *The God Who Goes Before You*, 17.

⁵⁷ Wilder and Jones note that, because of original sin, the present world is systemically problematic: “But humanity refused to be satisfied with anything less than total sovereignty. The resulting rebellion birthed not only personal iniquity but also the spread of sin in social structures, resulting in systemic injustice and oppression.” Wilder and Jones, 32. Wilder and Jones explain, “When Adam and Eve rebelled against him, God revealed his redemption power by pointing their attention toward a rescuer who would deliver a death blow to the serpent’s skull (Gen 3:15). God fulfilled this promise in small ways through each godly prophet, priest, judge, and king in his people’s history. Then he fulfilled this promise once and for all in the life, death, and resurrection of Jesus Christ.” Wilder and Jones, 39. Wilder and Jones explain that the Great Commission, for Christians, is how the church or body of Christians participate in God’s plan of restoration: “The Great Commission is Christ’s command to his followers to ‘Go . . . and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you’ (Matt 28:19–20).” Wilder and Jones, 17.

⁵⁸ Wilder and Jones tie mission to the creation mandate and the Great Commission and note that mission involves exercising “dominion over some aspect of God’s creation.” Wilder and Jones, 17.

revelation.⁵⁹ Consequently, the Christian foundation for justice and peace might provide law enforcement with a veritable grounding philosophy to support the principle that the primary mission of the police is justice and peace.

Furthermore, the mission of justice and peace reflects the foundation of modern policing. Sir Robert Peel's principles (listed in chap. 2) reflected one foundational maxim: "To keep the peace by peaceful means."⁶⁰ Peel asserted in his first principle, "The basic mission for which the police exist is to prevent crime and disorder as an alternative to the repression of crime and disorder by military force and severity of legal punishment."⁶¹ Peel's first principle affirms justice as the primary mission of the police in two ways. First, the police are to combat disorder and crime which contribute to injustice. Second, the police are to do so primarily by prevention and not by repression, because enforcement has the proclivity for injustice. Peel's principles were a reaction—at least to some extent—to the objections of evangelical Christians concerning law enforcement practices.⁶² Therefore, Peel understood—and the history of law enforcement illustrates—that enforcement can lead to injustice. In short, modern policing was predicated on the mission of peace and justice. Mission—as defined in Christ-centered followership—provides a solid philosophical foundation to support peace and justice as the mission of law enforcement leaders to implement in police departments.

⁵⁹ Wilder and Jones posit, "The truth that the leader is called to proclaim is not the leader's vision but God's revelation." Wilder and Jones, *The God Who Goes Before You*, 20.

⁶⁰ Sir Robert Peel, quoted in George L. Kelling, "The Evolution of Contemporary Policing," in Geller and Stephens, *Local Government Police Management*, 3.

⁶¹ Sir Robert Peel, quoted in Pamela D. Mayhall, *Police-Community Relations and the Administration of Justice* (New York: John Wiley and Sons Publishing, 1985), 20.

⁶² M. A. Lewis notes that Peel's reforms and principles were a reaction by evangelical Christians to the injustice of the legal system: "British evangelicals long had protested Britain's legal and penal system; its law enforcement strategy involved tactics that some citizens found intimidating. . . . Peel was sympathetic to these evangelicals." M. A. Lewis, "Peel's Legacy," *The FBI Law Enforcement Bulletin* 80, no. 12 (December 2011): 8.

The core principle of Christ-centered followership and the ethos of union, communion, and mission provide a clear understanding of relationships, power, and mission for law enforcement leadership. First, the police leader is a follower first. Second, the police leader is one with his community of officers. Third, power is to be used judiciously and benevolently. Fourth, the police leader promotes the mission of peace and justice. These four principles will be an important part of the leadership synthesis with servant leadership; however, first the motif of shepherd will be explicated.

The Shepherd Framework

The Bible presents Jesus Christ as the perfect shepherd leader to be emulated. Wilder and Jones explicate and clarify this leadership metaphor, which will be explored throughout this section.⁶³ Obviously, the shepherd model exemplified in Christ is associated with pastoral leadership in the church. However, the shepherd model or identity can be relevant and applicable for police leaders; and shepherd leadership will provide the framework for servant leadership for this leadership model synthesis. More specifically, shepherd leadership will frame the function and connection for servant leadership characteristics. In other words, shepherd leadership will provide a functional association for each of the ten servant characteristics, as well as provide the relational connection with officers. This section will explain the function and connection of the shepherd leadership framework. Next, the ten servant leadership characteristics will be defined and shaped by the four foundational principles of Christ-centered followership and the functional aspect of the shepherd framework; and expressed through the connection aspect of the shepherd framework.

⁶³ Wilder and Jones explain, “The Lord Jesus Christ—the perfect embodiment of prophet, priest, judge, and king—modeled what it means to be a leader who fears and follows God. Jesus is the supreme exemplar of this disposition.” Wilder and Jones, *The God Who Goes Before You*, 137–38. Wilder and Jones explain “For leaders in the church of Jesus Christ, this faithfulness is defined by our conformity to the example of the shepherd God who has gone before us. . . . We are called to be . . . imitators of the shepherd God.” Wilder and Jones, 128.

Shepherd function. There are three essential functions of the shepherd leader. Jones explains, “God refers to his people as sheep and to their leaders as shepherds—a metaphor that places leaders among the people, personally sustaining and safeguarding the flock.”⁶⁴ Therefore, the shepherd leader is (1) present, (2) protecting, and (3) providing.

First, shepherd leaders cannot be distant but must lead from within. A shepherd leader “can never lead from a safe or comfortable distance. It is inconceivable to be a shepherd without living among the sheep.”⁶⁵ Thus, a shepherd leader is present with his people as part of one community.

Second, the metaphor of shepherd implies that leaders are responsible for “sustaining and safeguarding the flock.”⁶⁶ Therefore, the shepherd leader safeguards his officers and rescues those who are in danger.⁶⁷ This does not imply that shepherd leaders compromise ethics to protect officers from wrongful actions. The police leader is not only a protector of officers, but he is also a protector of the community. Like pastors, police leaders have to balance the function of protector in a varied context. Pastors must balance the role of protector in relation to the people of the church and the people of their community that are not Christians. Nonetheless, pastors take the lead in church discipline, and the motive for such discipline is to protect. Pastors utilize discipline to call a Christian to change directions or to stop a harmful behavior that can affect oneself and others.⁶⁸ Additionally, discipline is instituted to pursue peace and wellbeing in the community.⁶⁹

⁶⁴ Wilder and Jones, *The God Who Goes Before You*, 110.

⁶⁵ Wilder and Jones, 110.

⁶⁶ Wilder and Jones, 110.

⁶⁷ Wilder and Jones, 117.

⁶⁸ Wilder and Jones explain, “God’s design for church discipline is to call wayward believers to repentance and to restore them to full fellowship with God’s people.” Wilder and Jones, 74.

⁶⁹ Wilder and Jones comment, “Godly leadership is followership exercised with biblical wisdom for the good and guidance of a community for which God has given us responsibility. Any power we possess

Similarly, police leaders must balance the needs of their officers and the people of the community; therefore, police shepherd leaders do not abandon discipline. Instead, as protectors, they humbly institute discipline as a necessary function to protect officers and the community for the pursuit of peace and goodness for all.

Third, shepherd leaders are providers. The function of provider includes practices outside traditional law enforcement leadership. The shepherd leader seeks ways to provide for his or her officers that will improve their lives and promote peace. There are virtually no limits to this function, for the shepherd leader—who is one with the people—is motivated by compassion for his officers.⁷⁰ The shepherd leader sees the needs of his people and is compelled to respond in any way possible. Police officers face stress, pressure, and danger in fulfilling their duty; and like all people, police officers struggle with family and personal issues. This reality presents a multitude of opportunities to respond. Police leaders can buy lunch for an officer struggling financially because of a divorce or go out of his way to facilitate a much-needed vacation day for an officer. The point is not to offer a list of responses but to simply point out that police leaders should be cognitive of everyday opportunities and respond.

This disposition stands in contrast to the distant leader or the toxic leader in law enforcement. Jones notes, “The more time pastors spend with their flock, the better they will understand how people view the world, [and] in what areas they struggle most.”⁷¹ Simply put, to be a provider, the police leader must listen and respond. Additionally, as a provider, the police leader must value the feelings of the officers. Jones explains, “The priority is that every member of the flock has a clear sense that they have a shepherd who

has been divinely delegated to guide God’s flock toward his purposes and peace.” Wilder and Jones, *The God Who Goes Before You*, 122.

⁷⁰ When Jesus “saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd” (Matt 9:36).

⁷¹ Wilder and Jones, *The God Who Goes Before You*, 125.

knows them, who feels compassion for them, and who will risk his own well-being to bring them back if they stray.”⁷² Providing cultivates trust in officers and contextualizes discipline. When officers know that the leader is genuinely concerned and cares for their welfare because they have experienced his or her acts of provision—which sometimes require self-sacrifice—discipline is unlikely to be viewed as tyrannical. Instead, provision provides a foundation for discipline to be understood as protection.

In summary, the shepherd leader is present, protecting, and providing. These three functions provide the functional framework of shepherd leadership to be brought together with servant leadership characteristics. However, before defining and placing the servant leadership characteristics into the functional framework, the connective aspect of the framework must be explained.

Shepherd connection. Wilder notes, “Pastors are brothers with the members of their congregations, called to cultivate the identities of their brothers and sisters in Christ as redeemed sojourners, living stones, and suffering servants.”⁷³ From this definition, four relational connections emerge for police leaders: brothers, fellow redeemed sojourners, living stones, and suffering servants. Each of these will be explained and applied as the connection aspect of the shepherd framework.

First, police leaders, as shepherds, are brothers with their officers. The role of leader does not deemphasize the familial relationship between police leaders and officers. They are all brothers among one family.⁷⁴ Consequently, police leaders should always

⁷² Wilder and Jones, *The God Who Goes Before You*, 125.

⁷³ Wilder and Jones, 175.

⁷⁴ Wilder explains, “I readily acknowledge that I am simply a brother among a family, a brother who has been asked to lead.” Wilder and Jones, 176. The concept of brotherhood is not foreign to police officers. Jerome H. Skolnick and James S. Fyfe note that the police share a culture, face danger, and exercise authority: “This combination generates and supports norms of internal solidarity, or *brotherhood*.” Emphasis original. Jerome H. Skolnick and James J. Fyfe, *Above the Law: Police and the Excessive Use of Force* (New York: The Free Press, 1993), 92. I have been part of the Fraternal Order of Police (FOP)—the largest police union in the United States—for over twenty years. After one year of service, officers join the

emphasize this relationship—with humility—remembering that they are not “detached from or above” their officers, “but a family member within the community.”⁷⁵ Police shepherd leaders value relationships over titles.

Second, police shepherd leaders are fellow sojourners.⁷⁶ Although the history of law enforcement illustrates the problems of the past, the police have made many changes and reforms. The police leader, as a fellow sojourner, recognizes the past, emphasizes the positive changes, and acknowledges the police still have not arrived. Officers can disconnect themselves from the past or they can define themselves by the past. Neither approach is helpful. As fellow sojourners, police leaders can share in and help officers emphasize the great reforms in law enforcement and the hope for the future without forgetting the past. Simply put, as sojourners, the officers and police leader share a journey of difficulty and hope.

Third, police shepherd leaders are fellow stones. This metaphor emphasizes that every officer is an important part of an organization sharing in the responsibility to fulfill an essential purpose.⁷⁷ The officers and the leaders are all valuable components of

FOP and the occasion is marked by a celebration or party that follows the swearing in ceremony. At FOP functions, officers refer to each other as brother. It has been my experience that the brotherhood dynamic is embedded in the police culture.

⁷⁵ Wilder notes that Peter emphasized this relationship: “It seems to be a deliberate mind-set and intentional approach to ministry for Peter, as he avoids using language that would elevate himself.” Wilder and Jones, *The God Who Goes Before You*, 176, 179.

⁷⁶ Christians understand themselves as delivered from the old life or way of living and look forward to the final consummation of God’s kingdom. However, the journey—or the current time—is part of the sojourn to the end. Thus, Christians identify as ultimately redeemed yet realize they are on an imperfect journey until God’s kingdom is consummated. Wilder notes,

Peter wants these people to be convinced when they look in the mirror and they are looking at a redeemed person upon whom God has lavished his love and mercy. But he knows that is not enough. He wants to balance that eternal truth with the momentary reality that Christians still have a life to live between now and then. It is not enough to see themselves as the redeemed; they must also see themselves as the *redeemed sojourner*. (Wilder and Jones, 186)

⁷⁷ Wilder explains, Peter continues to inform his flock’s identity by telling them, ‘You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood’ (1 Pet 2:5 ESV). Coming on the heels of celebrating their redemption, these words emphasize that these believers had been made part of the

the police department and share the mission. In short, as stones in a shared structure, officers and police leaders are equally valuable in a shared mission.

Fourth, police shepherd leaders are fellow suffering servants.⁷⁸ Law enforcement is an inherently dangerous occupation. Officers can suffer physical and psychological damage;⁷⁹ and, as noted in chapter 2, hostility from the community is common and possibly more tangible than ever, which makes suffering a real part of policing. Officers and police leaders together are fellow suffering servants.

In summary, the connection aspect of the shepherd framework involves four components: brothers, redeemed sojourners, living stones, and suffering servants. Police leaders connect with officers as brothers who share a journey of difficulty and hope as equally valuable parts of a shared mission that involves suffering. The shepherd leader not only connects with officers through these components but in emphasizing them, develops a shared identity in officers. With the functional and connective aspects of the shepherd framework in place, servant leadership characteristics can be shaped by this framework and the four principles of Christ-centered followership.

most amazing and glorious house ever constructed. . . . The language that is used in 1 Pet 2:4–10 points toward the Jewish temple and the role of the priests there. In the Old Testament, the temple was the place where God promised to meet with his people. Together, the priests and the people were responsible for representing God and his rule to the world.” (Wilder and Jones, *The God Who Goes Before You*, 187)

⁷⁸ Wilder notes that pastors can try to hide the reality that Christians suffer and notes how Peter wrote concerning suffering: “Peter, who identifies himself as a witness of the sufferings of Christ, does just the opposite. He does not sugarcoat the Christian experience. He makes it clear that the Christian journey is marked by suffering and that Jesus himself is the model for how his followers are to endure such suffering.” Wilder and Jones, 188.

⁷⁹ Steven G. Brandl and Meagan S. Stoshine comment, “Even though injuries that result from assaults are relatively rare in police work . . . the likely psychological effects of injuries that result from these interactions may likely have dramatic long-term negative consequences for officers’ physical and emotional well-being and as such may be much more significant than injuries in other ways.” Steven G. Brandl and Meagan S. Stoshine, “Toward an Understanding of the Physical Hazards of Police Work,” in Dunham and Alpert, *Critical Issues in Policing*, 398.

Ten Characteristics of Servant Leadership

The four foundational principles of Christ-centered followership—a follower, united with the community of officers, the judicious and benevolent use of power, and a mission of peace and justice—clearly define relationships, power, and mission for law enforcement leadership and will clarify the usefulness and applicability of the ten servant leadership characteristics. Furthermore, the functional aspect of the shepherd framework will clarify application for the servant leader characteristics. Lastly, the connection aspect of the shepherd framework will provide meaning and validity to the characteristics that enable the leader to truly connect and influence officers. In other words, the connective aspect makes the characteristics or behaviors of servant leadership meaningful. In short, Christ-centered followership provides clarity of purpose and application for the servant leadership characteristics to impact followers meaningfully. As a result, each of the ten characteristics will be defined in light of the principles, categorized by the functional aspect of the shepherd framework, and expressed in light of the meaningful relationship represented by the connection aspect of the shepherd framework. The resulting synthesis will provide a servant and shepherd leadership model for law enforcement.

Present with the officers. Listening, empathy, awareness, and building community are servant leadership characteristics best applied in light of the presence function of shepherd leadership. The shepherd leader is a follower first and one with his community of officers; therefore, he is not distant but humbly present, accessible, and concerned with spending time with his officers to better understand them.⁸⁰ Consequently, leaders are intentional about listening. Spears notes, “The servant-leader seeks to identify

⁸⁰ Jones notes that pastors must be accessible and willing to “spend time with the flock” to “understand how [they] view the world.” Wilder and Jones, *The God Who Goes Before You*, 124–25.

the will of the group and helps to clarify that will.”⁸¹ Similarly, the servant and shepherd leader listens to understand and shape the will of the officers, not solely according to his own desires but according to the mission of justice and peace.

Additionally, the servant and shepherd leader has empathy for officers. Spears notes that servant leaders are “empathetic listeners.”⁸² Informed by Christ-centered followership, the reason for empathy is clear. The servant and shepherd leader is a fellow brother who shares in a journey that involves suffering; and such a leader values every officer in the shared mission of justice and peace. The leader and the officers are a community united in one mission; thus, the shepherd leader and the officer share the experience, and the leader can truly empathize.

Spears also states that servant leaders are self-aware, that they are generally aware, and that they confront followers with disturbing and awakening realities.⁸³ Servant and shepherd leaders do so, as brothers in the shared struggle. Therefore, their connection with officers has meaning and softens confrontations. They are present in the struggle, not distant overlords separated from the difficult realities of the law enforcement context. Furthermore, Spears explains, “This awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution.”⁸⁴ The servant and shepherd leader model guides this process, offering not only the means but the ends for building community. The leader’s relationship as a shepherd and the shared mission of peace thus become both the means and ends for building community.

⁸¹ Larry C. Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” in *Servant Leadership: Developments in Theory and Research*, ed. Dirk van Dierendonck and Kathleen Patterson (New York: Palgrave Macmillan, 2010), 17.

⁸² Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 17.

⁸³ Spears explains, “General awareness, and especially self-awareness, strengthens the servant-leader. . . . ‘Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener.’” Spears, 17–18.

⁸⁴ Spears, 19.

Protecting. Persuasion, conceptualizing, and foresight are servant leadership characteristics best applied in light of the protection function of shepherd leadership. The servant and shepherd leader desires to protect his officers from harm; therefore, he endeavors to influence and guide officers in the appropriate direction. Spears comments concerning the importance of persuasion for servant leaders: “Another characteristic of servant-leaders is a primary reliance on persuasion, rather than using one’s positional authority, in making decisions within an organization. The servant-leader seeks to convince others, rather than coerce compliance.”⁸⁵ The servant and shepherd leader is one with his officers as a fellow brother; therefore, coercion and oppressive tactics are foreign to him. Instead, persuasion is an organic manifestation of his identity and his function as a protector of his brother officers. For the servant and shepherd leader, power is given to be used judiciously and benevolently.

Additionally, the servant and shepherd leader is intentional about conceptualization. Spears notes, “Servant-leaders seek to nurture their abilities to ‘dream great dreams.’ The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities.”⁸⁶ The servant and shepherd leader must protect his officers by helping to conceptualize complex problems. Most relevant to this dissertation is the problem of police brutality. The servant and shepherd leader conceptualizes and foresees problems that could impede the mission of justice and peace. Spears notes, “Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision in the future.”⁸⁷ The servant and shepherd leader in law enforcement understands the difficulties of the past, the tension in African-American

⁸⁵ Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 18.

⁸⁶ Spears, 18.

⁸⁷ Spears, 18–19.

communities, and the great need to respond in ways that ensure peace and justice. As a result, the servant and shepherd leader offers solutions to protect his brother officers from avoidable impediments in their shared journey.

Providing. Healing, stewardship, and commitment to growth are servant leadership characteristics best applied in light of the providing function of shepherd leadership. As noted, providing likely includes practices outside traditional law enforcement leadership where shepherd leaders endeavor to improve the lives of their officers. Providing conceptually parallels stewardship. Spears notes that stewardship implies trust, the greater good, openness, and a general commitment to serving others.⁸⁸ Therefore, stewardship underscores a posture that promotes provision. Servant and shepherd leaders are trustworthy brothers committed to their family of officers and the mission of peace and justice.

Additionally, Spears explains that healing is a “powerful force for transformation and integration,” whereby “servant-leaders recognize that they have an opportunity to ‘help make whole’ those with whom they come in contact”⁸⁹ Servant and shepherd leaders have the opportunity to help officers heal from the tensions and difficulties they have experienced. Additionally, servant and shepherd leaders understand that healing can transform officers empowering them to engage more effectively in the mission of peace and justice. Healing is highly relevant to this dissertation where leaders must provide for officers by helping them heal from the past and transform to address problems of the present. The servant and shepherd leader is connected to the officer in

⁸⁸ Spears writes, “Robert Greenleaf’s view of all institutions was one in which CEOs, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant leadership, like stewardship, assumes first a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control.” Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,” 19.

⁸⁹ Spears, 17.

this process as a brother in the shared struggle, and his efforts become meaningful and well received.

Lastly, servant leaders are commitment to the growth of people. Spears explains that servant leaders recognize the “intrinsic value” of people and the “responsibility to . . . nurture.”⁹⁰ Christ-centered followership provides a foundation for understanding the intrinsic value of people and the necessity—as represented by the connective aspect of the shepherd framework—to develop officers. Ultimately, the servant and shepherd leadership model is designed to develop shepherd and servant officers, which will be explained in detail in chapter 5; however, the salient point is that the commitment to growth is relational and mission oriented. The servant and shepherd leader is modeling an identity and leadership style that is intentionally influencing and shaping officers to engage effectively in the mission of justice and peace.

In summary, the core principles of Christ-centered followership clarify the purpose—relationally and concerning mission—for the servant leader characteristics. Furthermore, the servant leadership characteristics find functional clarity in the shepherd framework, and the shepherd connection aspect of the framework gives meaning to the characteristics making them impactful and influential. In doing so, a new model is created—the servant and shepherd model—and the next section will examine the servant shepherd model in light of the shortcomings of servant leadership in law enforcement (see table 3).

⁹⁰ Spears, “Servant Leadership and Robert K. Greenleaf’s Legacy,”17.

Table 3. Leadership model synthesis

Christ-Centered Followership Principles		Shepherd Framework				
		S L C H A R A C T E R I S T I C S	(Function)		(Connection)	
1) Follower First			Present		• Brother	
2) One with Community of Officers			<ul style="list-style-type: none"> • Listening • Empathy • Awareness • Building community 		• Redeemed Sojourners	
3) Judicious and Benevolent Use of Power	Defining →			Leader ←→	• Living Stones	Influencing →
4) Mission of Peace and Justice			Protecting	Identity	• Suffering Servants	Shaping →
			<ul style="list-style-type: none"> • Persuasion • Conceptualization • Foresight 			Officers
			Providing			
			<ul style="list-style-type: none"> • Healing • Stewardship • Commitment to growth 			

Servant Leadership Shortcomings and the Servant and Shepherd Model

In chapter 3, servant leadership was assessed and found to be flexible and applicable to the organizational structure of police departments. Additionally, it showed promise in addressing social distance, dehumanization, and the tendency to abuse power. Nonetheless, servant leadership suffers from an ambiguous philosophical foundation, can inadequately address the leaders' multiple responsibilities, can weaken a leader's standing with officers, and can compromise accountability for officers. The servant and shepherd model moves beyond these weaknesses in at least four ways.

First, the servant and shepherd model is not founded on an ambiguous worldview. Unlike servant leadership's eclectic approach, the servant and shepherd model is firmly rooted in the Christian worldview. Additionally, the shepherd framework provides clarity to the otherwise nebulous servant leadership characteristics.

Second, servant leadership can be overly focused on the follower, making it difficult to apply when the needs of the individual conflict with the needs of the organization and community. The servant and shepherd model, however, provides clarity of purpose and relational clarity. Although there are distinctions between leaders, followers, and the organization, the missional and relational unity and protection function that incorporates discipline allows the servant leader to balance the varied context. In other words, the distinctions are recognized, but leadership decisions and actions are based on the unity of the leaders, followers, and the organization as one people sharing in the same mission.

Third, servant leaders can appear weak. The servant and shepherd model, as noted, emphasizes protection and discipline. Therefore, the servant and shepherd leader avoids the appearance of weakness and is enabled to make difficult decisions involving discipline for the good of his people.

Lastly, servant leaders can be too trusting of followers and fail to provide accountability. The servant and shepherd model—predicated on the Christian worldview—

recognizes the value of people yet the proclivity for problematic behavior. Therefore, the shepherd framework emphasizes presence and protection recognizing that officers need accountability for protection. Servant and shepherd leaders persuade officers to seek transformation. In other words, they intentionally shape officers into servant and shepherds that do not engage in abusive practices. They are actively engaged in providing accountability in light of the human proclivity to abuse power by shaping and empowering officers to facilitate the mission of justice and peace.

Summary

Followership explores the bidirectional relationship between leaders and followers. Despite similarities between followership and servant leadership, little research exists concerning the follower as a leader, or more specifically, the follower as a servant leader. Christ-centered followership, however, operates in this relatively unexplored area. It offers an authentically Christian leadership paradigm that emphasizes leading as a follower by positing that the Christian leader is a follower first. Additionally, Christ-centered followership clarifies the relationship between followers and leaders through its ethos of union, communion, and mission. Lastly, the shepherd motif provides an essential component for leadership application.

Furthermore, the principle of inverse constancy provides practical steps to create a synthesis between Christ-centered followership and servant leadership that does not compromise Christian authenticity yet facilitates application in the law enforcement context by Christians and non-Christians. The process of integration clarifies core leadership principles and the mission of law enforcement. When servant leadership characteristics are predicated on the core principles of Christ-centered followership and integrated into the shepherd framework, servant leadership enhances Christ-centered followership as a leadership model for law enforcement. The new model—servant and shepherd leadership—rectifies the shortcoming of servant leadership in law enforcement and represents a leadership paradigm that equips the follower to live as a servant leader.

Both servant leadership and Christ-centered followership—as leadership theories—are concerned with influencing and developing followers into people that mirror the characteristics of the leader.⁸⁹ Modeling and influence by police leaders are key emphases of the servant and shepherd model. The next chapter applies the servant and shepherd model to the internal factors that contribute to police brutality.

⁸⁹ Wilder and Jones explain, “Pastors are brothers with the members of their congregations, called to cultivate the identities of their brothers and sisters in Christ as redeemed sojourners, living stones, and suffering servants.” Wilder and Jones, *The God Who Goes Before You*, 175. Northouse notes, “Servant leadership, which puts the leader in the role of servant, who utilizes ‘caring principles’ to focus on followers’ needs to help those followers become more autonomous, knowledgeable, and like servants themselves.” Northouse, *Leadership*, 4.

CHAPTER 5

SERVANT AND SHEPHERD MODEL APPLICATION

Certainly, my perspective has changed over the last twenty-three years I have served as a policeman. Even as I began to expand and change my perspective, in hindsight, I can see that at times, it was almost impossible not to revert to the default position of enforcement as my primary action and purpose. What could be more organic to a police culture that promotes social distance and dehumanization? Despite my experiences in the community policing unit, on one occasion I did just that—I instinctively reverted to an enforcement centric mentality. The incident that I will describe is one of the most regretful seasons of my career.

After three years in the community policing unit, I was assigned to the local high school as a school resource officer. Most of the students at the high school were racial minorities, and the school had by far the largest population of African-American students in comparison with the other high schools in the area. I graduated from that school, and I watched the steady decline of my school from my freshman year to my senior year. The school is embedded in an impoverished community; and due to financial problems, all extracurricular activities including sports were cancelled at the end of my sophomore year. Additionally, during that time the crack epidemic was in full swing, and our school was being inundated with gang activity. From that point, the decline was frightening. This may sound a bit dramatic, but it felt as if I was experiencing the opening scene from the movie *Lean on Me* where the school transforms before your eyes into the catastrophe it had become. Although sports eventually returned and the hard-working teachers and administrators did their best to mitigate the decline, the school continued to

face serious problems. Returning thirteen years after I graduated as a school resource officer, I cannot say I was surprised by the condition of the school.

My previous assignment had been working at a housing project where it was not uncommon to have shootings, homicides, drug dealing and other dangerous practices, yet there were very few occasions during the three years where I had to use force. After less than a month in the high school, I was forced to restrain at least five students. We had gang problems, large fights, drug dealing, and students who brought guns to school. On some days it was just utter chaos. On one of those occasions, I came into the cafeteria and witnessed a young man who I believed to be a student attacking another student. When the aggressor saw me approaching, he took off running. I chased him through the hallways and out the exit doors. We ran for a few blocks before I tackled him and secured him in handcuffs. I learned that he was not a student, but an adult drug dealer who had come to collect a debt. On another occasion, one student chased another student around the cafeteria with a survival knife that he brought from home. We had a serious problem—particularly in the cafeteria with fights—so I met with the principals to see how I could help. I presented an idea where I would charge anyone fighting in the cafeteria with disorderly conduct. If I could determine the primary aggressor, I would charge the student with assault. The plan was to take a zero-tolerance approach.

We agreed on the approach and made an announcement to the students warning them. I kept to the plan. I charged every student I could; many of them with assault. In a relatively short period of time, the fights lessened. From my perspective, the mission was a success. I had arrest statistics to prove it. However, one conversation completely altered my perspective of success. The Marine recruiter—an African-American man—let me know that every student I charged with assault could not enter the military without a waiver. Essentially, for most of them, the way was now barred. I had no idea and had never considered the consequences of my enforcement actions. Even though my heart was in the right place, I had engaged in what many would describe as

disproportionate enforcement and ultimately a systemically racist practice. This zero-tolerance approach was not taking place in nearby suburban communities. If a white student engaged in a fight at school, he or she would perhaps face suspension; but if an African-American student—the majority members of my school—engaged in a fight, he or she had a criminal record and was barred from many future opportunities.

I was and am truly grieved over this practice; however, not to excuse the actions, but it was done in ignorance not malevolence. Reflecting on my own experience provided needed perspective for me. I had been in a fight in that same cafeteria as a freshman in high school, and I was the aggressor; yet I wasn't charged with a crime. After graduating, I enlisted in the Army. After my time in the Army, because I was a veteran, I was moved to the top of the civil service police list and ultimately hired as a policeman. Clearly, my life would have been radically different had I been treated the way I treated those students. Although seemingly obvious in hind sight, my response to the problem was organic due to a culture that promotes social distance and dehumanization. I fixed an immediate problem without evaluating the problem holistically which would include the long-term effects to individuals, not to mention the damage possibly done to community relationships.

After my conversation with the Marine recruiter, the zero-tolerance approach ended. I went on to coach wrestling at the school and focused on developing relationships with the students. I spent a large part of my day in a classroom reserved for the most behaviorally problematic students. I helped build side walls to a ping pong table, and we named the game extreme pong. Every day I spent time in that room playing the game with the students. As a result, the relationships I developed gave me the opportunity to influence those students and avoid enforcement actions in difficult situations.

Additionally, another school resource officer and I initiated a diversion program that kept students out of the juvenile system. Rather than charging them with crimes, we tailored programs to involve them in athletics, the Boys and Girls Club, and

other activities. We also provided them with accountability for their academic performances. If they completed the program, the police report for whatever offense they committed was never sent to the court. I realize no one can make up for their past mistakes, but by recognizing my earlier mistake, I was able to implement and participate in practices I believe truly made a difference. My story illustrates the potential danger the police culture poses.

One may question, given my experiences in the community policing unit, why did I revert back to the default position of distant enforcer. Perhaps, the answer is found in the formative power of the police culture. Despite the formal policies and formal classroom training in the police academy and at the police department over the years, the greatest formative impact was unquestionably the police culture. I was shaped by the officers around me as we interacted in real life experiences on an everyday basis. As a new police officer, I learned quickly which officers were most respected and admired. Jaded, cynical, and emotionally indifferent attitudes seem to garner the greatest respect. Furthermore, officers that refused to tolerate any form of disrespect were by and large the one's to emulate. Their deeds and actions were the focus of attention and the source of discussion and admiration. The officers who bent the rules to arrest those identified as the most dangerous and problematic were the exemplars. In police vernacular, the hard chargers were those who arrested thugs in the hood.

I was trained by an officer who fit the described mold. He wore a leather jacket, looked angry all the time, and tolerated nothing less than what he considered complete respect from the public. On one occasion, I thought I handled the call for service correctly; however, when I returned to the car, my training officer began to yell and curse and even threw a clip board at me. In his assessment, I had used my authority inadequately and tolerated unacceptable behavior. Experiences like this are ingrained and deeply formative. On another occasion, I attempted to transfer an extremely inebriated man from one cruiser to another by being gentle and allowing him time to move on his

own. I was moved aside by a senior officer who advised, “We don’t have time for this.” The man was aggressively pulled from one cruiser and forced into another. Again, these types of experiences—embarrassing in the police context—communicate deeply and efficaciously. The hard charging officers were the source of our myths and stories. One story of a man who jumped off a roof breaking his own legs in the process because he considered it a safer option than facing the officer was a story told frequently. Stories of fights in the booking room and dangerous brawls with criminals were regular sources of conversation and even admiration.

Why did I default to particular behaviors without truly assessing the long-term repercussions and relationship while serving as a school resource officer? Because I was formed in the police culture, and I did not escape aspects of its dangerous and powerful influence. The formative power of the police culture must be addressed in a manner that is effective, because the tendency towards social distance and dehumanization can make disproportionate enforcement and systemically racist practices thoughtless, organic responses to so-called problems. I believe before the police can truly change and maintain change in police philosophies and methodologies, the culture must change first.

Targeting the Internal Problem

Chapter 2 demonstrated the police subculture contributes to social distance between officers and racial minorities, leading to the dehumanization of minority groups—particularly African Americans—and results in the abuse of power in the form of police brutality. Chapter 3 reviewed the leadership and organizational structure in law enforcement establishing that the same pattern of social distance, dehumanization, and power abuse exists in police leaders toward officers; therefore, police leaders model and thereby contribute to the disposition and behaviors in officers that can result in police brutality.

It was concluded that a new leadership model is needed that can be incorporated into the organizational structure of law enforcement and mitigate the problem of social

distance, dehumanization, and the abuse of power. The latter half of chapter 3 illustrated that servant leadership is largely character-based and can be incorporated into the existing law enforcement structure; nonetheless, there are problematic aspects of servant leadership within the law enforcement context. Chapter 4 constructed a new model of leadership—the servant and shepherd model—that rectifies the shortcomings of servant leadership in law enforcement. Essentially, the Christian worldview and a holistic Christian leadership model, reflected in Christ-centered followership, provided a foundation for servant leadership that can be synthesized into a clear and applicable leadership model for law enforcement.

Servant and shepherd leadership is authentically Christian yet applicable in the context of law enforcement by Christians and non-Christians. This chapter will suggest that servant and shepherd leadership and a Christian deontological ethic can address the internal contributing factors related to the police subculture—social distance, dehumanization, and abuse of power—and mitigate the problem of police brutality. First, factors related to leadership and organizational change will be explained. Second, the servant and shepherd model will be applied to the tension between police leaders and officers that is contributing to problematic behaviors in officers. Third, a brief explanation of a problematic ethic in law enforcement will be provided before explicating a Christian deontological ethic that complements the servant and shepherd model of leadership—particularly its emphasis on peacekeeping—and mutually targets the dangerous tendencies of the police culture further impelling the police towards more community friendly philosophies and methodologies. To clarify, the leadership model will be shown potentially to change the relationship between leaders and officers, the disposition of officers, and the problematic police subculture. Lastly, the new subculture shaped by the servant and shepherd model and bolstered by a Christian ethic will be shown to support organically the police philosophies and practices that lead to justice and peace in the community thereby empowering officers to serve and shepherd racial minorities and specifically

African-American communities. Ultimately, this chapter argues that the servant and shepherd leadership model and ethic can help to address the internal factors that have promoted police methods contributing to abuse and police brutality by transforming the police subculture to promote a philosophy and methodology allowing servant and shepherd officers to engage more fully in the mission of justice and peace.

Leadership and Organizational Change

Leadership and organizational change are distinct concepts but also related, and this dissertation posits a leadership model that can contribute to change in law enforcement organizations. When a leadership model is presented as a medium to cultivate organizational change; defining, distinguishing, and connecting leadership with organizational change is necessary. In the process of doing so, this section will explain a leadership philosophy and methodology for organizational change in law enforcement.

Leadership

As explained in chapter 3, leadership involves an influential process directed toward a common goal, and contemporary leadership emphasizes the use of personal power over positional power to achieve the shared goal. However, law enforcement—due to the organizational structure and culture—continues to be leader-centric and rely on positional power. The organizational structure in law enforcement—bureaucratic hierarchies—promotes problematic and even toxic leadership. However, the servant and shepherd model—since it is character focused—can assimilate into the organizational structure. The servant and shepherd model is not leader-centric nor does it rely on positional power, but instead cultivates a leadership identity—servant and shepherd—that organically resists toxic leadership tendencies and reliance on positional power, specifically coercion. Succinctly stated, the servant and shepherd leader—as argued in chapter 4 and consistent with the evolution of contemporary leadership theory—understands leadership as influence that cultivates willing cooperation in a process

involving a shared mission and purpose. This basic philosophy of leadership correlates with a specific methodology relevant to organizational change.

Methodology. Although leadership concerns influence, not all leadership styles and behaviors are effectively influential. James M. Kouzes and Barry Z. Posner explain, “Exemplary leader behavior makes a profoundly positive difference in people’s commitment and motivation, their work performance, and the success of the organization.”¹ Thus, exemplary leadership is predicated on methodology. The authors recommend five practices: “Model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart.”² These practices provide a general methodology—related to organizational change—that corresponds with the servant and shepherd model, and the five practices are a respected methodology in law enforcement. Swanson, Territo, and Taylor, in their chapter on police leadership, note that Kouzes and Posner’s book “emerged as the most influential in galvanizing widespread interest in the transforming leader.”³ A brief description of the methodology and a few examples of the correlation with servant and shepherd leadership will be provided simply to demonstrate the congruity; however, a more detailed application applied to the specifics of the police subculture will be provided in the latter part of the chapter.

Servant and shepherd leaders are present with their officers and, therefore, “model the way.”⁴ Modeling the way involves “set[ting] the example” through “behavior that earns respect” and clarifying “values by finding your voice.”⁵ Swanson, Territo, and

¹ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 6th ed. (Hoboken, NJ: John Wiley and Sons, 2017), 20.

² Kouzes and Posner, *The Leadership Challenge*, 12–13.

³ Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes, and Behaviors*, 8th ed. (Upper Saddle River, NJ: Pearson, Prentice Hall, 2012), 286.

⁴ Kouzes and Posner, *The Leadership Challenge*, 13.

⁵ Kouzes and Posner, 13–14.

Taylor note the importance of modeling the way for law enforcement leaders: “Police officers are astute observers of behavior in organizations and are especially sensitive to differences between what their leaders say is important and how they behave.”⁶ Simply stated, it is important that leaders communicate a high standard through their words and actions. Therefore, the servant and shepherd leader is present with his people, modeling the high moral standards as a follower first; and he is a provider and protector modeling compassion, empathy, and concern. Additionally, the servant and shepherd leader explicitly identifies the disposition and practices reflected in his conduct. The servant and shepherd communicates the values that undergird his actions. The leader’s people know what he stands for and why he behaves as a servant and shepherd.

Servant and shepherd leaders also “inspire a shared vision.” by “envision[ing] the future” and “enlist[ing] others.”⁷ Servant and shepherd leaders are protectors and fellow redeemed sojourners on a mission of justice and peace. They envision justice and peace and the practical means to achieve the mission by connecting with and encouraging officers to share in the mission as servant and shepherds of the community. Additionally, servant and shepherd leaders “challenge the process” as innovative “pioneers.”⁸ The servant and shepherd model challenges exiting philosophies and practices in law enforcement, and as

⁶ Swanson, Territo, and Taylor, *Police Administration*, 288.

⁷ Kouzes and Posner, *The Leadership Challenge*, 14. John P. Kotter and Dan S. Kohen support Kouzes and Posner concerning inspiring vision for the future. They assert that leaders must “get the vision right,” which entails “facilitating the movement beyond the traditional analytical and financial plans and budgets. Creating the right compelling vision to direct the effort. Helping the guiding team develop bold strategies for making bold visions a reality.” John P. Kotter and Dan S. Cohen, *The Heart of Change: Real-Life Stories of How People Change Their Organizations* (Boston: Harvard Business Review Press, 2002), viii.

⁸ Kouzes and Posner, *The Leadership Challenge*, 16. Gary Yukl and Nishant Uppal support the importance of challenging the process and promoting innovation: “One way for a leader to facilitate innovation is to recruit people who have skills and enthusiasm to develop new ideas, and then empower them to pursue these ideas by providing necessary time and resources.” Gary Yukl and Nishant Uppal, *Leadership in Organizations*. 8th ed. (Tamil Nadu, India: Pearson, 2013), 137. Jeffery L. Buller explains, “Positive leaders are future oriented and proactive, constantly exploring what’s possible instead of being bound by past decisions and disappointments.” Jeffery L. Buller, *Positive Academic Leadership: How to Stop Putting Out Fires and Start Making a Difference* (San Francisco: Jossey-Bass, 2013), 13.

will be explained, calls for new and innovative ways to define and accomplish the mission of the police that currently conflicts with the police subculture.

Additionally, the servant and shepherd leader is a provider who “enables others to act.”⁹ As a brother present among his fellow officers as one community, he builds “trusting and enduring relationships” and empowers his officers to contribute to the collective mission of justice and peace.¹⁰ Furthermore, the servant and shepherd leader “encourages the heart” of his officers “through genuine acts of caring.”¹¹ In doing so, he “creates a spirit of community” by cultivating feelings of value and making his officers feel appreciated.¹² This should be an organic manifestation in the servant and shepherd who is one with his community of officers and building community as a brother among redeemed sojourners and living stones.

In summary, Kouzes and Posner provide a general methodology for exemplary leadership that is particularly relevant to organizational change. The methodology provides a practical guide for police leaders to direct existing practices of the servant and shepherd model toward the goal of organizational change. In short, the methodology provides direction for the servant and shepherd leader to cultivate organizational change.

⁹ Kouzes and Posner, *The Leadership Challenge*, 17. Kotter and Cohen note the importance of empowering action by “removing barriers that block those who have genuinely embraced the vision and strategies” and “taking away sufficient obstacles in their organizations and in their hearts so that they behave differently.” Kotter and Cohen, *The Heart of Change*, viii. Jim Herrington, Mike Bonem, and James H. Furr note the importance of enabling other to act to effect change in church congregations: “Empowerment . . . consists of two equally important elements: (1) establish a new model for leadership within the congregation and (2) removing obstacles that would prevent leaders from serving effectively.” Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass, 2000), 70.

¹⁰ Kouzes and Posner, *The Leadership Challenge*, 17.

¹¹ Kouzes and Posner, 18. Kotter and Cohen write concerning leading change: “The core of the matter is always about changing the behavior of people, and behavior change happens in highly successful situations mostly by speaking to people’s feelings.” Kotter and Cohen, *The Heart of Change*, xii.

¹² Kouzes and Posner, *The Leadership Challenge*, 18–19.

Law-enforcement leadership styles and behaviors. Robin Shephard Engel examined a study by the National Institute of Justice related to the effect of police leadership on officers' behavior.¹³ The author notes, "The most important finding was that style or quality of field supervision can significantly influence patrol officer behavior, quite apart from quantity of supervision. Frontline supervision . . . can influence some patrol officer behavior, but the study found that this influence varies according to style of supervision."¹⁴ The study confirms that leadership behaviors lead to differing levels of influence in law enforcement, and the styles and behaviors of leaders are important factors related to effective law enforcement leadership.

To support this conclusion, the study categorized the behaviors of police leaders into four styles: "traditional supervisors," "innovative supervisors," "supportive supervisors," and "active supervisors."¹⁵ Each category had perceived strengths and weaknesses. From the perspective of this dissertation, the traditional supervisor was most problematic, emphasizing "aggressive enforcement," and being "less inclined towards developing relationships."¹⁶ However, innovative supervisors "formed relationships," "embraced new philosophies," and were "more likely to delegate decision making."¹⁷ Supportive supervisors provided "inspirational motivation" and "encouraged officers."¹⁸

¹³ Robin Shepherd Engel comments, "The study involved field observations of and interviews with sergeants and lieutenants who directly supervised patrol officers in the Indianapolis, Indiana Police Department and the St. Petersburg, Florida, Police Department. The research is based on data from the Project on Policing Neighborhoods (POPAN), a 2-year research project sponsored by the National Institute of Justice." Robin Shepherd Engel, "How Police Supervisory Styles Influence Patrol Behavior," in *Critical Issues in Policing*, 7th ed., ed. Roger Dunham and Geoffrey P. Alpert (Long Grove, IL: Waveland Press, 2015), 219.

¹⁴ Engel, "How Police Supervisory Styles Influence Patrol Behavior," 219.

¹⁵ Engel, 220–22.

¹⁶ Engel, 220–21.

¹⁷ Engel, 222.

¹⁸ Engel, 222.

Active supervisors “lead by example.” Therefore, the innovative, supportive, and active supervisors displayed qualities consistent with Kouzes and Posner’s leadership methodology. Additionally, these qualities were presented by the author as positive behaviors related to leadership. Therefore, Kouzes and Posner’s methodology is not completely foreign to law enforcement and reflects positive conceptions of leadership in contemporary law enforcement.

Also, as noted, the police leadership styles and behaviors had problematic aspects; therefore, adopting one style may not be warranted. Consequently, Kouzes and Posner’s methodology provides a guide for law-enforcement leadership that can avoid the categorical identification listed in the study and instead promote blending valuable aspects of each style into one style that mirrors Kouzes and Posner’s methodology and avoids the problematic behaviors. Nonetheless, the salient point is that the methodology is not completely foreign to law enforcement and, therefore, can be implemented to support and correct existing leadership methodologies.

Leadership philosophy and methodology summary. Philosophically, the servant and shepherd model supports leadership as influence cultivating willing cooperation in a process encompassing a shared mission and purpose. This leadership philosophy corresponds with the methodology of modeling behavior, inspiring vision, challenging the process, and enabling others to act through encouragement. This leadership philosophy and methodology not only reflects the foundational principles and practices of the servant and shepherd leadership model but is particularly helpful when considering organizational change in law enforcement. In other words, the servant and shepherd model—specifically the shepherd framework—now has a general methodology to influence officers effectively and to effect organizational change. The servant and shepherd leader is present with officers, protecting and providing for them to model, inspire, challenge, enable, and encourage them purposefully to become servant and shepherds themselves. Generalizing the leadership philosophy and methodology

specifically related to organizational change also provides a foundation for understanding the philosophy and methodology for organizational change.

Organizational Change

To mitigate the problem of police brutality, this dissertation argues for revolutionary change. W. Warner Burke defines revolutionary change as change to the “deep structure” of the organization as a result of acute external pressure.¹⁹ The deep structure includes the organizational culture and the foundational aspects of an organization;²⁰ and changing the deep structure manifests in mission change.²¹ The police, although perhaps slow to change, are confronted with acute external pressure. As explained in chapter 2, police force has resulted in serious civil unrest, and the police subculture contributes to police brutality. Consequently, the deep structure of law enforcement, specifically the police subculture, must undergo revolutionary change, which manifests in a changed mission.

Changing the culture, however, first requires one to understand the nature of organizational culture and the pathway for change. Edgar H. Schein posits that culture consists of three identifiable levels.²² “Artifacts” are the observable behavioral aspects of culture that are at the surface.²³ The next level consists of “beliefs and values,” and the

¹⁹ W. Warner Burke explains, “Revolutionary change . . . can be seen as a jolt (perturbation) to the system.” W. Warner Burke, *Organizational Change: Theory and Practice*, 5th ed. (Thousand Oaks, CA: Sage, 2018), 77. He also explains, “Deep Structure . . . is perhaps the key concept for understanding the nature of revolutionary change.” Burke, *Organizational Change*, 99.

²⁰ Burke defines deep structure as “the underlying culture, the structure itself—that is, organizational design for decision making, accountability, control, and distribution of power—and the way the organization monitors, reacts to, and in general, relates to its external environment.” Burke, 76.

²¹ Burke posits, “Organizations that change their missions exemplify revolutionary change.” Burke, 77.

²² Edgar H. Schein, *Organizational Culture and Leadership*, 5th ed. (Hoboken, NJ: John Wiley and Sons, 2017), 18.

²³ Schein, *Organizational Culture and Leadership*, 18.

deepest level consists of “basic underlying assumptions.”²⁴ Cultural behaviors, although not always readily understandable, are shaped by the beliefs and values undergirded by the basic underlying assumptions. To change culture, basic underlying assumptions at the deepest level must be impacted.²⁵ Therefore, philosophically, organizational change in law enforcement entails revolutionary change that transforms the police subculture—which requires impacting the deepest level—to change the behaviors of officers and the mission of law enforcement.

Although authentic cultural change requires changing the deepest level, the methodology begins by targeting the artifacts. Burke notes that although change must reach the deepest level of culture, change begins by targeting behaviors.²⁶ Expressly, leaders cultivate cultural change by targeting behaviors directly related to problematic underlying assumptions.

In summary, revolutionary change requires changing organizational culture, and organizational culture consists of three levels. Philosophically, organizational change in law enforcement entails revolutionary change that transforms the police subculture at the deepest level. Methodologically, reaching the deepest level requires targeting the behaviors undergirded by underlying assumptions.

Leadership Application

Essentially, the servant and shepherd model is intended to provide influence that cultivates willing and cooperative responses resulting in transformational cultural change and a changed mission for law enforcement. In explaining the process, first, a

²⁴ Schein, *Organizational Culture and Leadership*, 18.

²⁵ Schein notes through the use of a metaphor that the first two levels will not result in true cultural change and concludes that to change culture: “[Leaders] have to locate the cultural DNA and change some of that.” Schein, 25–26.

²⁶ Burke notes regarding cultural change: “The focus was on behavior that was intended to counter the basic assumptions.” Burke, *Organizational Change*, 257.

review of the problem of social distance, dehumanization, and power abuse from the perspective of changing culture is provided. Subsequently, the servant and shepherd model is applied by the guiding leadership principles espoused by Kouzes and Posner and in light of the factors related to organizational change, specifically cultural change.

Social Distance, Dehumanization, and Power Abuse

Power abuse is an external behavior or artifact indicative of particular beliefs and values and underlying assumptions. The us-them mentality in the police subculture reflects that police leaders can understand their relationship with officers as adversarial, and officers can understand their relationship with citizens—particularly African-American citizens—as adversarial. This aspect of the subculture may be predicated upon the belief that the police leader or officer is superior to others. Furthermore, seeing one people group as superior to another may be rooted in the assumption that all people are not equally valuable or intrinsically valuable.

Additionally, power abuse may reflect a misunderstanding concerning the police leader or officer's relationship to power. As argued previously, power is not intrinsic to the person and thus is not to be used to further personal agendas. Instead, the leader is a steward using power judiciously and benevolently for a higher purpose. Thus, power abuse may be predicated upon the belief that power belongs intrinsically to the person. Additionally, this belief may be supported by assumptions that dismiss the danger of power—as illustrated in chapter 2—to the individual, and the human proclivity for evil when wielding power.

The pattern of social distance, dehumanization, and power abuse can be best understood in light of the three levels of culture. The police subculture can promote the belief that police leaders possess intrinsic power and are separate from and superior over officers. These beliefs and values may be predicated upon dangerous assumptions related to humanity and power. The assumptions that undergird the values—as illustrated in

chapter 3—result in toxic leadership behaviors. The same assumptions, values, and behaviors can exist in officers and be directed toward the community, particularly the African-American community. Therefore, to mitigate the problem of power abuse in the form of police brutality, the police subculture must be changed so that police leaders and officers no longer view themselves as separate from, superior to, and possessing intrinsic power over the community; and to truly change the culture in law enforcement, the “unconscious, taken-for-granted beliefs and values” that “determine behavior, perception, thought, and feeling” must change.²⁷ However, as explained, to reach the underlying assumptions, leaders begin by targeting behaviors.

Configuration for Servant and Shepherd Model Application

Kouzes and Posner’s “five practices of exemplary leadership” provide a helpful configuration to apply servant and shepherd leadership.²⁸ The configuration allows servant and shepherd leaders to lead by example. Additionally, the configuration enables servant and shepherd leaders to teach explicitly a new way of thinking, creates opportunities for officers to reciprocate, and encourages and promotes counter-cultural behaviors that reinforce a new subculture. In other words, the configuration enables servant and shepherd leaders to influence and shape their officers into servants and shepherds of the community.

Model the way. Servant and shepherd leaders must “model the way.”²⁹ The servant and shepherd leader operates according to the shepherd framework. He is present with officers—listening, aware, empathizing, and building community—to model the behaviors that communicate he is one with his community of officers. Additionally, he is

²⁷ Schein, *Organizational Culture and Leadership*, 18.

²⁸ Kouzes and Posner, *The Leadership Challenge*, 11.

²⁹ Kouzes and Posner, 12.

protecting—using persuasion and not coercion, conceptualizing, and using foresight—to model the behaviors that communicate the judicious and benevolent use of power and further the mission of justice and peace. He also provides for his officers—healing them when needed as a caring steward committed to their growth—by modeling the behaviors that support the core principles of the servant and shepherd model but also highlight his connection with his officers. As a servant and shepherd—present, protecting, and providing—he models the relationship of brotherhood and the reality that he shares a journey of difficulty and hope with his officers who are equally valuable parts of a shared mission that involves suffering. In short, his behaviors model the values and principles of the servant shepherd model—leaders are united with and equal to the community, power is used judiciously and benevolently—contradicting the police subculture’s problematic beliefs and assumptions. Most importantly, the servant and shepherd leader models that he is a follower first, committed to operate with integrity, care, and self-control.

Inspire a shared vision and challenge the process. “Inspiring a shared vision” and “challenging the process” are supported by leading by example; nonetheless, the leader’s example must be complemented by explicit teaching.³⁰ Simply stated, the mission of justice and peace must be taught. The police mission, historically and today, remains largely focused on enforcement. The latter half of this chapter explains this trend in detail; nonetheless, for the mission to change, servant and shepherd leaders must explain and teach the value of making justice and peace the primary mission for law enforcement. In doing so, the primary principles that the officer is a follower first, one with the community, and called to use power judiciously and benevolently, must be clearly explained. Additionally, the shepherd framework must be explained. Officers must understand their function as being present with the community to protect and provide as well as their relationship to the community as brothers among fellow redeemed

³⁰ Kouzes and Posner, *The Leadership Challenge*, 12–13.

sojourners, living stones, and suffering servants. Officers are one with their community—most importantly for the purposes of this dissertation the African-American community—and are to act as servant and shepherd officers. Therefore, the shepherd function of the shepherd leader is to be reciprocated by officers toward the community. They are the servants and shepherds of their communities—present, protecting, providing—as brothers sharing a journey of difficulty and hope with the community who are equally valuable parts of a shared mission that involves suffering.

The shepherd framework is essential; nonetheless, the connective aspect of the shepherd framework is paramount to further the police mission given the relational difficulties between officers and racial minorities, specifically African Americans. The mission of justice and peace is largely dependent upon connecting with the community in a relationship defined by the connection aspect of the framework. Officers and African-Americans have suffered together in this turbulent journey and must come together as redeemed sojourners who acknowledge the pain of the past but emphasize hope in a new future where officers and the community press forward as living stones—equally valuable parts—down a difficult road that will require change and suffering. Without emphasizing a new relationship, the heart of servant and shepherd leadership will not match the action. Therefore, the function of the servant and shepherd framework becomes most relevant when the connection aspect defines the action.

The principles, practices, and defining relationships of servant and shepherd leadership cannot simply be modeled. Servant and shepherd leadership calls for a new vision and challenges the typical police models of leadership. The sophistication of the shepherd leadership model necessitates that leaders explicitly teach the model yet authentically lead as servants and shepherds. In doing so, servant and shepherd leaders can inspire a new vision and challenge the old process.

Enable others to act and encourage the heart. Servant and shepherd leadership is modeled and taught; however, as behavior is the initial target to change

culture, police leaders must “enable others to act.”³¹ Officers must be placed in situations to act as servants and shepherds. Calls for service create opportunities every day; however, certain contexts can help officers develop the heart and actions behind the servant and shepherd model. Therefore, whenever possible, servant and shepherd leaders defer to officers when dealing with African-American people in crisis, which allows officers the opportunity to act as servants and shepherds. Additionally, servant and shepherd leaders should purposely position officers at community events where they can interact as one with the community. These two examples are not meant to be exhaustive; nonetheless, the salient point is that servant and shepherd leaders are intentional about the growth of their officers. Being intentional about shaping and influencing officers into servant and shepherds requires utilizing contexts that can help officers grow into servants and shepherds.

Providing opportunities for officers to succeed gives the servant and shepherd leader opportunities to “encourage the heart.”³² When officers demonstrate the heart and actions of servant and shepherd leadership, the servant and shepherd leader seizes the opportunity to show appreciation to the officer and celebrate the new values represented by the servant and shepherd model.³³ He supports the modeling and explicit teaching of the servant and shepherd model by positively rewarding officers who behave as servant and shepherd leaders to the community.

The servant and shepherd leader models his identity as a supervisor toward officers and the community, and officers see his behavior in both contexts. Nonetheless, officers will fall short. Unfortunately, despite leading by example and focusing on

³¹ Kouzes and Posner, *The Leadership Challenge*, 13.

³² Kouzes and Posner, 13.

³³ Kouzes and Posner write, “Leaders *recognize contributions by showing appreciation for individual excellence*. . . . Being a leader requires showing appreciation for people’s contributions and creating a culture of *celebrating the values and victories by creating a spirit of community*.” Kouzes and Posner, 19, emphasis original.

opportunities to encourage the heart of officers, officers will not always act as servants and shepherds. Therefore, the servant and shepherd leader will have to take corrective action. For instance, if an officer talks condescendingly to community members, he must be corrected. However, the servant and shepherd leader corrects as a brother and protector. Consequently, he identifies the behavior as problematic yet reminds the officer of his identity as a servant and shepherd leader of the community and the important principles that undergird servant and shepherd officers. The behavior is targeted, yet the beliefs and values underlying the shepherd model are reinforced, and the officer is encouraged to behave accordingly. Essentially, correction is necessary, but servant and shepherd leaders correct as protectors and providers committed to the growth of the officer.

Summary

The configuration for application involves leading by example or modeling the way, explicitly teaching the new vision that challenges the old process and enables officers to act as servant and shepherds, and encouraging officers. Ultimately, servant and shepherd leaders are concerned with influencing and shaping officers to be servant and shepherds of the community. In doing so, servant and shepherd leaders intend to change the police subculture. By modeling the way, servant and shepherd leaders demonstrate the required behaviors. Also, by enabling officers to act appropriately and be rewarded, servant and shepherd leaders not only emphasize but also reward the necessary behaviors. Thus, the application largely targets behavior; however, the behavior is targeted to ultimately change beliefs and underlying assumptions. Therefore, the principles and practices of the servant and shepherd model are explicitly taught as part of inspiring a shared vision and challenging the process. The servant and shepherd configuration that is drawn from Kouzes and Posner, and the methodology, drawn from Burke, enable the servant and shepherd model to be applied in a way that can impact police officers and the police subculture whereby police leaders and officers no longer view themselves as

separate from, superior to, or possessing intrinsic power over the community. In doing so, servant and shepherd officers are not socially distant, prone to dehumanize marginalized populations, nor prone to abuse power. Essentially, the servant and shepherd model addresses the tendency of social distance, dehumanization, and power abuse in the police subculture.

Table 4. Servant and shepherd model with application

Christ-Centered Followership Principles		Shepherd Framework						
		S L	(Function)		(Connection)	(Application)		
1) Follower First	Defining →	C H A R A C T E R I S T I C S	Present	Leader → Identity	• Brother	Configuration	Influencing → Shaping	Officers and Police Culture
2) One with Community of Officers			• Listening • Empathy • Awareness • Building community		• Redeemed Sojourners	• Model • Inspire • Challenge • Enable • Encourage		
3) Judicious and Benevolent Use of Power			Protecting		• Living Stones	Target Progression		
4) Mission of Peace and Justice			• Persuasion • Conceptualization • Foresight		• Suffering Servants	• Behavior • Values • Underlying Assumptions		
			Providing					
			• Healing • Stewardship • Commitment to growth					

Leading Change as an Ethical Example

Given the imbedded and obstinate nature of the police culture, perhaps, the servant and shepherd leader needs a guiding ethical principle to strengthen his influence. Essentially, the servant and shepherd leader effects change by being an example. Leading by example surely entails leading as an ethical example, and the change needed to guide the police culture away from the dangerous tendency of social distance, dehumanization, and abuse must be grounded in a clear and unmistakable ethic. Unquestionably, the servant and shepherd leadership model has ethical implications; however, the implicit ethical nature of the model can be strengthened by an explicit ethical model or a clear moral framework that complements the leadership paradigm. In short, given the deeply embedded nature of the police culture and the ethical implications of the police mission, a complementary ethic seems necessary to truly empower the servant and shepherd leader to inspire a shared vision and challenge the process, thereby, influencing officers effectually against the dangerous aspects of the police culture.

Furthermore, police brutality is unquestionably an ethical issue which has been made clear by recent events of abuse. As noted, the death of George Floyd had a national and perhaps, even a global impact. Incidents of civil unrest erupted across the United States along with many peaceful demonstrations against racial injustice and police brutality. For some, the incident with George Floyd may appear as an isolated occurrence of police brutality, but for others—particularly African Americans—it was an event deeply rooted in a long history of violence and injustice against African Americans exacerbating a grief and anger that runs through generations.¹ Seeing the video of George

¹ James Cone profoundly captures the pain and anguish of a history of atrocities: For African Americans the memory of disfigured black bodies ‘swinging in the southern breeze’ is so painful that they, too, try to keep these horrors buried deep down in their consciousness, until, like a dormant volcano, they erupt uncontrollably, causing profound agony and pain. But as with the evils of chattel slavery and Jim Crow segregation, blacks and whites and other Americans who want to understand the true meaning of the American experience need to remember lynching. To forget the

Floyds' death inevitably compels moral reflection; the inhumane application of force and the seeming indifference of Officer Chauvin can shock the conscience.² Therefore, this incident—along with the sad history of police brutality in America—certainly underscores the importance of moral theory in policing. Certainly, in the wake of George Floyd, some response or ethical adjustment is necessary.

From a Christian perspective, the moral compulsion to respond should be overwhelming; Christian ethics by nature compels a response. Stanley J. Grenz explains, “Jesus’ ethic does not end with God’s family. Instead, it leads to a widened concern. Disciples are committed to God’s task of reconciliation. Just as they have experienced peace through receiving God’s unmerited favor, so they should desire to become peacemakers.”³ Police officers—from a Christian perspective—are called to be peacemakers, and as will be shown, reconciliation is needed between the police and African-American communities. In short, ethical change in policing appears to be in order, and the Christian ethic organically emphasizes the peace and reconciliation that is clearly needed.

Ethics or moral philosophy, of course, has an immense scope and range beyond any singular work; therefore, this section will not suggest a comprehensive answer or solution to every moral concern in law enforcement. However, it will address—from a Christian perspective—the dangerous aspects of police culture that are promoting abuse and brutality against racial minorities, particularly African Americans. In doing so, this section argues a deontological ethic with duties predicated on the *imago*

atrocities leaves us with a fraudulent perspective of this society. (James H. Cone, *The Cross and the Lynching Tree* [Marynoll, NY: Orbis Books, 2018], xiv)

² Oxiris Barbot reflects, “When I think of the torture and murder of George Floyd at the knee of a White police officer, I feel morally wounded. We’ve been here before, with countless Black men and women whose lives were taken by those who wielded unearned power over them.” Oxiris Barbot, “George Floyd and Our Collective Moral Injury,” *American Journal of Public Health* 110, no. 9 (2020): 1253.

³ Stanley J. Grenz, *The Moral Quest: Foundations of Christian Ethics* (Downers Grove, IL: InterVarsity, 1997), 114.

Dei, reconciliation, and meekness can also mitigate the dangerous tendencies in the police culture—social distance, dehumanization, and abuse—by challenging the utilitarian ethic embedded in the police culture. In other words, the nature of a Christian form of deontological ethics aligns with the servant and shepherd model of leadership further supporting a mission of peace for law enforcement, and challenges the utilitarian ethic that has proven to be dangerous.

First, this section will demonstrate there is an embedded utilitarian ethic in the police culture before introducing deontological ethics as a potential alternative to the dangerous ethic. Next, inverse consistency—a protocol for appropriation—will be utilized to construct an authentically Christian model for law enforcement from Immanuel Kant’s ethic. What emerges is an ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness; and this construct, it will be argued confronts the dangerous tendencies in the police culture.

Utilitarian Ethics in Law Enforcement

Joycelyn M. Pollock explains “utilitarianism holds that morality must be determined by the consequences of an action. Society and the survival and benefit of all are more important than the individual. Something is right when it benefits the continuance and good health of society.”⁴ Douglass W. Perez and J. Alan Moore—referencing John Stuart Mill—note that utilitarianism “ought always to do ‘the greatest good for the greatest number’”⁵ Steve McCartney and Rick Parent explain that “the means to get to the ethical decision (“end”) are secondary; the end result itself is that

⁴ Joycelyn M. Pollock, *Ethical Dilemmas and Decisions in Criminal Justice*, 7th ed. (Belmont, CA: Wadsworth Cengage Learning, 2012), 30.

⁵ Douglass W. Perez and J. Alan Moore, *Police Ethics: A Matter of Character*, 2nd ed. (Clifton Park, NY: Delmar Cengage Learning, 2013), 66.

which must be considered before determining the morality of the action.”⁶ From these law enforcement scholars, one can understand utilitarianism in the law enforcement context to be an ethic that determines moral action based on an end result that should benefit the majority of the community. Perez and Moore recognize utilitarian ethics as acceptable in law enforcement;⁷ McCartney and Parent also recognize certain instances where a utilitarian ethic is acceptable and effective.⁸ Although neither group advocates for utilitarianism as the foundational or exclusive ethic, the recognition of the method as legitimate may be dangerous when one considers that the police culture can be the true authority in police departments.⁹

After twenty-three years in law enforcement that has included the police academy, numerous police schools, leadership training, in-service training, and countless contacts with law enforcement officers from around the country, I have no recollection of any conversation or any training material that addressed the differing constructs of moral philosophy. However, in that same period, I can overwhelmingly detect the utilitarian ethical construct embedded in the police culture. Perhaps the utilitarian ethic in policing is an embedded presupposition that is not consciously recognized but more or less universally accepted. Cyndi Banks captures this potential reality and her description is worth quoting in full:

⁶ Steve McCartney and Rick Parent, *Ethics in Law Enforcement* (Victoria, BC: BCcampus, 2015), 13.

⁷ Perez and Moore explain, “Consequences of our actions do matter. And so, unlike the deontological perspective, a person might very well utilize what is called a teleological perspective when dealing with an ethical course of action.” Perez and Moore, *Police Ethics*, 17.

⁸ McCartney and Parent write, “In some instances, when confronted with decisions, officers may want to rely on utilitarianism to make ethical decisions.” McCartney and Parent, *Ethics in Law Enforcement*, 14.

⁹ The listed law enforcement scholars—in the end—attempt to incorporate some hybrid form of ethics using formally recognized moral theories. Although this method alone may be open to serious criticism, given the range and scope of this paper, no attention will be given to these claims. However, the salient point is that utilitarianism is generally recognized and accepted—at least in some sense—in law enforcement.

The [police] culture requires that police should never hesitate to use physical or deadly force against those who *deserve* it. Given that the role of police is to fight crime, police culture views due process as a process that merely protects criminals and therefore as something that should be ignored when possible. From this perspective, rules concerning the protection of suspects and accused persons should be circumvented when possible, because the function of rules, so far as the police are concerned, is simply to handicap them in carrying out their true functions. Similarly, lying and deception are considered integral parts of the police function.¹⁰

What could be more organic to a socially distant group that has dehumanized a racial minority people group than a utilitarian ethic that emphasizes the end result and the benefit of the majority? The majority, of course, in most communities will not be African Americans.

The embedded utilitarian ethic in the police culture perhaps sheds light on the debate concerning stop and frisk and pretextual stops. For the police, these are essential practices to fight crime—the end justifies the means. For many African Americans, the means—believed to be racist, unfair, and oppressive tactics—do not justify the end but are considered unethical, thereby, compromising the legitimacy of the police. Jonathan Blanks argues, “Pretextual stops are one part of a larger and deeply troubling mélange of legal fictions, intentional deception of the innocent, and perverse incentives that undermine the perceptions of legitimacy of law enforcement, particularly for black Americans.”¹¹ Blank’s argument, however, may have difficulty finding common ground with a culture that has dehumanized a population and adopted a utilitarian ethic.

Furthermore, the prevalent methodology in policing—zero-tolerance policing which will be explained in this chapter—incorporates the stop and frisk and pretextual stops as essential practices aimed at one end: deterring crime without consideration for other concerns. The crime statistics are purported to direct the police into areas where zero-tolerance enforcement is the justifiable means to the sole end. Any consideration of

¹⁰ Cyndi Banks, *Criminal Justice Ethics: Theory and Practice*, 5th ed. (Los Angeles: Sage Publishing, 2020), 26.

¹¹ Jonathan Blanks, “Thin Blue Lies: Pretextual Stops Undermine Police Legitimacy,” *Case Western Reserve Law Review* 66, no. 4 (2016): 932.

the impact on minority groups or disproportional enforcement has no place in this philosophy and methodology. Clearly, many enforcement practices in policing are utilitarian in nature. Therefore, this suggests that the utilitarian ethic is organic to the police culture. The explanation of intelligence-led policing and zero-tolerance policing will make this reality clear. Nonetheless, the utilitarian ethic that justifies enforcement may be contributing to the tension and violence between the police and African-American communities.

R. Scott Smith issues a warning concerning utilitarianism with frightening accuracy in light of the police context: “It is possible that people could justify many actions that seem immoral if the breaking of some moral principles still maximizes utility. For example, suppose we punish an innocent person in order to deter crime;” he also notes that “people could enslave a minority to serve the majority,” and “utilitarianism values people just for their utility.”¹² Clearly, a utilitarian ethic could undergird a systemic plan that results in disproportionate enforcement and oppression of a minority group. Therefore, when a dangerous culture with perhaps an erroneous understanding of justice embraces a utilitarian ethic, one should not be surprised if a pattern of abuse emerges. Perhaps, a new ethic can address the dangerous tendencies in police culture—social distance, dehumanization, and abuse—and introduce a new foundation for less concerning enforcement philosophies and methodologies with potential to lessen the tension and violence between the police and African-American communities. Smith suggests that “if we draw upon Kantian reasoning as well as the longstanding moral tradition in the West, we can argue justifiably that we know we should not treat people merely as means to an end.”¹³ Consequently, deontological ethics and specifically the contributions of Immanuel Kant may have an important place in contemporary police ethics.

¹² R. Scott Smith, *In Search of Moral Knowledge: Overcoming the Fact-Value Dichotomy* (Downers Grove, IL: IVP, 2014), 100–101.

¹³ Smith, *In Search of Moral Knowledge*, 100.

Deontological Ethics

Unlike a utilitarian ethic, deontological ethics does not consider the end result as the primary assessment of a moral action. J.P. Moreland and William Craig explain, “Deontological ethics focuses on right and wrong moral actions and moral laws and holds that some moral acts and rules are intrinsically right or wrong irrespective of the consequences produced by doing those acts or following those rules. According to deontological ethics, morality is its own point, at least in part, and moral duty should be done for its own sake.”¹⁴ This definition highlights some important considerations in the current law enforcement context. First, the emphasis on intrinsic right and wrong is important when the motives and tactics of the police are being questioned and—particularly among African Americans—the mistrust is growing.¹⁵ Second, the centrality of moral duty is an important aspect that is fundamental to law enforcement.¹⁶

Kant and the categorical imperative. Perhaps, Immanuel Kant is the most notable deontological ethicist.¹⁷ In the formation of his deontological ethic, he distinguished between hypothetical and categorical imperatives. Hypothetical imperatives

¹⁴ J. P. Moreland and William Craig, *Philosophical Foundations for a Christian Worldview* (Downers Grove, IL: IVP, 2003), 446.

¹⁵ Malcolm D. Holmes and Brad W. Smith explain, “Blacks see the police as oppressors protecting the interests of the white community. . . . Many minority citizens perceive the police as a real danger in their day-to-day lives.” Malcolm D. Homes and Brad W. Smith, *Race and Police Brutality: Roots of an Urban Dilemma* (Albany: State University of New York Press, 2008), 2-6. The authors note that racial minorities perceive the police as a legitimate threat to their safety. Furthermore, the police are often understood as oppressors rather than public servants that are interested in helping the community. Holmes and Smith, *Race and Police Brutality*, 2-6. Robertiello confirms, “Surveys consistently show Blacks are less likely than Whites to trust local police and to treat both races equally.” Gina Robertiello, *The Use and Abuse of Police Power in America* (Santa Barbara, CA: ABC-CLIO, 2017), 213.

¹⁶ Kenneth J. Peak, Larry K. Gaines, and Ronald W. Glensor reflect the centrality of duty in law enforcement ethics. They list the International Association of Police Chief’s Police Code of Conduct. The first section of the code notes, “The officer’s powers and duties are conferred by statute. The fundamental duties of the police officer include serving the community. . . . A police officer shall perform all duties impartially.” Kenneth J. Peak, Larry K. Gaines, and Ronald W. Glensor, *Police Supervision and Management*, 3rd ed. (New York: Pearson Education, 2019), 122.

¹⁷ Moreland and Craig assert, “[Kant] is still regarded as the most important advocate of the position.” Moreland and Craig, *Philosophical Foundations*, 449.

are those that emerge as a result of a specific circumstance. Hypothetical imperatives are not universal but only arise from if-then situations: if one wants to deter crime, then one must make many arrests. Conversely, a categorical imperative is one that derives from “basic duties, the fundamental responsibilities from which all others are derived.”¹⁸ The categorical imperative is “one guiding consideration governing all actions without exception.”¹⁹ Kant explained, “the imperative of duty may be expressed thus: Act as if thy maxim of thy action were to become by thy will a universal law of nature.”²⁰ Furthermore Kant noted, “The categorical imperative would be that one which represented an action as objectively necessary for itself, without any reference to another end.”²¹ Grenz provides a helpful summary of Kant’s ethic: “He developed a thoroughgoing deontological ethical theory that focused on one imperative: Always do the act that is motivated by the sincere belief that what you are doing is the right thing to do, right not merely for you but for anyone seeking to act properly in any situation.”²² Grenz further asserts that “ultimately the categorical imperative states ‘do your duty.’ Hence in each situation we merely determine what our duty is and do it.”²³ Therefore, for Kant’s ethic to be applied in law enforcement, the key question is how does one capture the police duty with a principle that guides action as a universal law and represents a standard that makes an action necessary in itself apart from any specific end. This must be answered for the categorical imperative as a central maxim to guide the police

¹⁸ John M. Frame, *The Doctrine of the Christian Life: A Theology of Lordship* (Philipsburg, NJ: P & R, 2008), 112.

¹⁹ Grenz, *The Moral Quest*, 30.

²⁰ Immanuel Kant, *Fundamental Principles of the Metaphysic Morals*, trans. Thomas K. Abbott (Public Domain eBook, 2012), 21.

²¹ Immanuel Kant, *Groundwork for the Metaphysics of Morals*, trans. Allen W. Wood (New Haven, CT: Yale University Press, 2002), 31.

²² Grenz, *The Moral Quest*, 31.

²³ Grenz, 32.

ethically in every situation. However, before exploring this matter, first some problems with Kant's ethic must be reviewed.

Kant's epistemology and contextualization. Although scholars have criticized Kant in differing ways and identified different shortcomings from specific perspectives, two important problems emerge along with one delimitation in light of the context and goal of this dissertation. First, Kant's categorical imperative is drawn from reason apart from revelation; autonomous practical reason is the source for the categorical imperative;²⁴ Kant's epistemology, therefore, cannot be rectified with a Christian epistemology. Christian metaphysics and epistemology posit God as the author of morality revealing his law through nature and the Bible where reason and revelation form moral understanding. Therefore, J. Philip Wogaman concludes, "The biblical legacy, taken as a whole, would seem to suggest that serious thought about ethics must employ both revelation and reason."²⁵ Christian epistemology for ethics begins with God, and regardless of sophistication, any moral principle or construct apart from the Creator and author of the universe remains anthropocentric and ultimately subjective. John M. Frame captures this foundational Christian epistemological reality in his critique of Kant: "So Kant's ingenious and strenuous effort to derive ethical norms from the principle of universality must be judged a failure. In the end, he gives us no more assurance of what is right or wrong than any other secular thinker. He tries to provide an absolute norm without God."²⁶

²⁴ Kant wrote,

Thus the question "How is a categorical imperative possible?" can be answered to this extent: one can state the sole presupposition under which alone it is possible, namely the idea of freedom, and to the extent that one can have insight into the necessity of this presupposition, which is sufficient for the practical use of reason, i.e., for the conviction of the *validity of this imperative*, hence also of the moral law. (Kant, *Groundwork for the Metaphysics*, 77)

²⁵ J. Philip Wogaman, *Christian Ethics: A Historical Introduction* (Louisville: John Knox, 1993), 5.

²⁶ Frame, *The Doctrine of the Christian Life*, 115.

Second, the context for the categorical imperative is suspect. Kant's work was influenced by the Enlightenment and came at a critical juncture. R. C. Sproul explained, "Immanuel Kant represents the watershed of modern philosophy. The impasse between rationalism and empiricism had created a crisis of skepticism."²⁷ Kant addressed this impasse by distinguishing between the phenomenal realm—where empirical knowledge exists—and the noumenal realm—where "an object or the thing-in-itself exists...beyond the reach of our senses."²⁸ Morality for Kant was found in the noumenal realm apart from experience. R. Scott Smith explains, "To Kant's way of thinking, morals should be necessary and valid independently of experience. Indeed, morals involve absolute, universal, prescriptive imperatives... They have to be based in the noumenal realm. They come from the transcendent self, and so they are valid independent of experience."²⁹ Since the categorical imperative is accessible through reason alone, Kant had great confidence in reason apart from experience concerning these matters.³⁰ Ultimately, his epistemology for ethics and the categorical imperative not only ignored revelation but experience as well relying on man's autonomous reason alone. The categorical imperative appears to be without context leaving Arthur F. Holmes to conclude that Kant's concept of duty in the categorical imperative "is reduced to a rational principle devoid of social or historical context."³¹

²⁷ R. C. Sproul, *The Consequences of Ideas: Understanding the Concepts That Shaped the World* (Wheaton, IL: Crossway, 2000), 117.

²⁸ Sproul, *The Consequences of Ideas*, 122.

²⁹ Smith, *In Search of Moral Knowledge*, 93.

³⁰ Immanuel Kant wrote, "For this science is nothing more than the inventory of all that is given us by pure reason, systematically arranged. Nothing can escape our notice; for what reason produces from itself cannot lie concealed, but must be brought to the light of reason itself." Immanuel Kant, *The Critique of Pure Reason*, trans. J. M. D Meiklejohn (Overland Park, KS: Digireads, 2018), preface, Kindle. R. Scott Smith notes, "[Kant] also champions the Enlightenment confidence in reason." Smith, *In Search of Moral Knowledge*, 91. Smith posits, "[Kant] wants to establish our knowledge of morals through reason alone." Smith, 94.

³¹ Arthur F. Holmes, *Fact, Value, and God* (Grand Rapids: Eerdmans, 1997), 130.

Lastly, concerning the delimitation, Colin Brown notes that “Kant believed [the categorical imperative] embodied a rational moral principle that was valid under all circumstances and was universally binding.”³² However, Brown notes Hegel’s criticism of Kant’s categorical imperative and concludes that “at best” it provides a “general rule for action;” nonetheless, Brown recognizes that Kant’s moral philosophy has merit concerning “virtue of action” and the “the sense of obligation” people have for one another.³³ Brown’s criticism and affirmation of the categorical imperative seems reasonable; thus, this paper will not try to support or defend the central maxim that will be proposed for law enforcement against the philosophical objections from Hegel and others. Instead, the maxim will be introduced as a general rule whereby “all other imperatives of duty can be reduced” or at least subjected.³⁴ In short, a central maxim of moral duty—that is right in and of itself regardless of consequences—will be proposed for law enforcement in which all other moral actions and duties fall under and are generally guided by in the police context.

A Christian Deontological Ethic for Law Enforcement

To construct a Christian model for law enforcement, there must be a synthesis with Kant’s ethic that is authentically Christian and applicable to the police context. This entails defining the police duty with a maxim that guides action as a universal law and represents a standard that makes an action necessary in itself apart from any specific end. Therefore, a protocol for integration is crucial.

³² Colin Brown, *Christianity and Western Thought: A History of Philosophers, Ideas, and Movements* (Downers Grove, IL: InterVarsity, 1990), 324.

³³ Brown, *Christianity and Western Thought*, 324–25.

³⁴ Mathew Levering notes Kant asserted that to the categorical imperative “all other imperatives of duty can be reduced.” Mathew Levering, *Biblical Natural Law: A Theocentric and Teleological Approach* (Oxford, UK: Oxford University Press, 2008), 123.

As noted earlier, the principle of inverse consistency provides a protocol for appropriation that avoids the tendency to compromise the Christian worldview, avoids extreme skepticism of secular constructs, and does not exclude applicability in secular contexts. Although Trentham’s principle and protocol primarily target human development and Christian education, his protocol for appropriation shows great promise for integrating Christian ethics with Kant’s ethic in the law enforcement context. Table 5 depicts the steps for inverse consistency modified to serve as a guideline for the integration of Christian ethics with Kant’s ethic for application in the law enforcement context.

Table 5. Modified protocol

Interpretive Steps	Interpretive Aims
Envision Redemptive Maturity	Develop a thoroughgoing confessional-doctrinal vision and imagination for forming a Christian maxim or general rule of action.
Read for Receptivity	Gain a deep and thorough understanding of Kant’s ethic and the categorical imperative, with intellectual honesty and precision.
Employ Reflective Discernment	Interpret the paradigm from a critically-reflective <i>and</i> charitably-reflective perspective.
Identify Appropriative Outlets	Carefully identify the law enforcement context and processes in which the model may be utilized to inform or enhance the practice and administration of Christian ethics.

The first step—develop a thoroughgoing confessional-doctrinal vision and imagination for forming a Christian maxim or general rule of action—entails adopting a Christian epistemology. Divine revelation is the primary source for ethics. The Bible is the inspired, authoritative, infallible, inerrant, clear, necessary, and sufficient Word of God.³⁵ Simply stated, the Bible is the foundational source for Christian ethics. Oliver O’Donovan captures this reality tersely, “Christian ethics must arise from the gospel of

³⁵ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2000), Part 1.

Jesus Christ. Otherwise it could not be *Christian* ethics.”³⁶ Therefore, the maxim for law enforcement ethics must be constructed in light of the Bible.

The second step—gain a deep and thorough understanding of Kant’s ethic and the categorical imperative, with intellectual honesty and precision—was explained in the above listed section. The third step—interpret the paradigm from a critically-reflective *and* charitably-reflective perspective—was also explained with two problems and one delimitation identified. The last step—carefully identify the law enforcement context and processes in which the model may be utilized to inform or enhance the practice and administration of Christian ethics—was accomplished in the detailed explanation of the police history and culture in chapter 2 and with the explanation of the intelligence-led, zero-tolerance strategy in this chapter. However, an important development in the police historical context related to ethics will be reviewed before utilizing the protocol of inverse consistency to form a Christian ethic for law enforcement that incorporates Kant’s deontological ethic.

Police beginnings and Robert Peel. As noted, Peel drafted nine foundational principles that emphasized the prevention of crime, public approval and respect, public cooperation, the judicious use of force, impartial service to all members of society, friendliness, strong public relations, police unity with the public, and professionalism.³⁷ Robert Peel’s principles reflected one foundational maxim: “To keep the peace by peaceful means.”³⁸ Peel was a Christian, and his principles were a reaction—at least to

³⁶ Oliver O’Donovan, *Resurrection and Moral Order: An Outline for Evangelical Ethics* (Grand Rapids: Eerdmans Publishing, 1994), 11.

³⁷ Pamela D. Mayhall, *Police-Community Relations and the Administration of Justice* (New York: John Wiley and Sons, 1985), 425–26.

³⁸ Sir Robert Peel, quoted in George Kelling, “The Evolution of Contemporary Policing,” *Local Government Police Management*, 4th ed., ed. William A. Geller and Darrel W. Stephens (Wilmette, IL: ICMA Publishers, 2003), 3.

some extent—to the objections of evangelical Christians concerning law enforcement practices.³⁹ Peel’s principles became the foundation for American police departments.⁴⁰

Therefore, Peel’s maxim provides a solid starting point for a Christian ethical maxim for law enforcement. Peel’s maxim coincides with the Christian mission of peace quoted above: “Just as [Christians] have experienced peace through receiving God’s unmerited favor, so they should desire to become peacemakers.”⁴¹ Peel’s maxim, however, seems to be written in an overly optimistic form. Some actions of the police will never be considered peaceful. For instance, in a situation where a gunman is mass murdering, to keep the peace, a policeman will most assuredly have to use deadly force. Deadly force is hard to conceive as a peaceful means. Therefore, it seems best to adjust this maxim to be more realistic. Nonetheless, based on the historical context of the police, peacekeeping should be the foundational duty for the police and is the essence for a more realistic maxim: keeping the peace through the most peaceably feasible means. This is the maxim for police duty that can guide action as a universal law and represent a standard that makes an action necessary in itself apart from any specific end. However, this maxim must be informed by a Christian epistemology.

³⁹ M. A. Lewis notes that Peel’s reforms and principles were a reaction by evangelical Christians to the injustice of the legal system: “British evangelicals long had protested Britain’s legal and penal system; its law enforcement strategy involved tactics that some citizens found intimidating. . . . Peel was sympathetic to these evangelicals.” M. A. Lewis, “Peel’s Legacy,” *The FBI Law Enforcement Bulletin* 80, no. 12 (December 2011): 8. Eric Evans notes Peel’s background in explaining his view of Roman Catholicism: “As an early-nineteenth-century Protestant, also, Peel’s background and upbringing conditioned him to believe that Roman Catholicism was a primitive, authoritarian religion appropriate only to simple minds and inimical to liberty and freedom of speech.” Eric J. Evans, *Sir Robert Peel: Statesmanship, Power and Party*, 2nd ed. (New York: Routledge, 2006), 9. M. A. Lewis notes that Peel was sympathetic to “British evangelicals” protests of the legal system, which contributed to Peel’s “sweeping penal reform.” Lewis, “Peel’s Legacy,” 8.

⁴⁰ Vila and Morris note, “Early attempts at more effective policing occurred on a small scale in Philadelphia in 1833 and in Boston in 1838, but it wasn’t until 1845 that America’s first unified, prevention-oriented police force was established in New York City. . . . Patterned after the London Metropolitan Police.” Bryan Vila and Cynthia Morris, *The Role of Police in American Society: A Documentary History* (Westport, CT: Greenwood Press, 1999), 35.

⁴¹ Grenz, *The Moral Quest*, 114.

A Christian foundation for peacekeeping. An essential understanding in Christianity is that all people are made in the image of God, the *imago Dei*. C.F. H. Henry explains, “The doctrine that humanity is in certain respects created in the divine likeness. The Bible answers the question of the nature of humanity pointing to the *imago Dei*.”⁴² Although this is a very nuanced concept, what is important concerning the matter at hand is the implications of this doctrine. Wayne Grudem explains, “Every single human being, no matter how much the image of God is marred by sin, or illness, or weakness or age, or any other disability, still has the status of being in God’s image and therefore must be treated with the dignity and respect that is due to God’s image-bearer.”⁴³ People’s conduct and any other outward identifier to include race is irrelevant; regardless, all people have deep and meaningful value. Grudem warns of the implications if this reality is ignored: “If we ever deny our unique status in creation as God’s only image-bearers, we will soon begin to depreciate the value of human life, will tend to see humans as merely a higher form of animal, and will begin to treat others as such.”⁴⁴ The *imago Dei* is an essential understanding that cannot be compromised. People—particularly African Americans—cannot be dehumanized or the consequences can be catastrophic. History is replete with examples of the dangerous combination of power and dehumanization e.g., African-Americans during colonial slavery, the Jewish people in Nazi Germany, and the unborn today. Given the us-them mentality in police culture and the tendency to be socially distant and dehumanize, the reality of the *imago Dei* demands that every human being is treated with dignity and respect. Therefore, it must inform the duty of peacekeeping.

⁴² C. H. F. Henry, “Image of God,” in *Evangelical Dictionary of Theology*, 2nd ed., ed. Walter A. Elwell (Grand Rapids: Baker, 2001), 591.

⁴³ Grudem, *Systematic Theology*, 450.

⁴⁴ Grudem, 450.

Reconciliation is also an important understanding in Christianity. Christians affirm that sinful man can be reconciled to the Father through Jesus Christ. This doctrine, however, does not only concern God and man but also has implications related to human relationships. R.E.O. White explains that the doctrine also extends to reconciliation between humanity: “Humanity is reconciled to humanity.”⁴⁵ He further notes that the “idea is present wherever estrangement or enmity is overcome and unity restored. . . . The root idea is change of attitude or relationship.”⁴⁶ Given the tension, mistrust, and the violent encounters between the police and African Americans, reconciliation is an important understanding that must inform the mission of peacekeeping.⁴⁷ The tendency towards social distance, dehumanization, and abuse makes reconciliation essential to this mission. The police need this change of attitude and relationship so unity can be restored.

Lastly, meekness is an important Christian concept; however, it can be mischaracterized and misunderstood. The Greek word *praotēs* does not imply weakness or timidity. The Apostle Paul implores Timothy to embrace this virtue 9 (1 Tim 6:11); yet Timothy was a leader. Paul called for Timothy to pursue meekness and in the next sentence encouraged Timothy to “Fight the good fight of faith” (1 Tim 6:11 ESV). Paul’s direction, therefore, is given in the context of leadership and toughness or endurance. Andreas J. Kostenberger explains, “Paul wants Timothy not to be soft or timid but realistic and tough-minded.”⁴⁸ W. E. Vine notes that meekness comes from a position of

⁴⁵ R. E. O. White, “Reconciliation,” in Elwell, *Evangelical Dictionary of Theology*, 992.

⁴⁶ White, “Reconciliation,” 992.

⁴⁷ Holmes and Smith note that racial minorities perceive the police as a legitimate threat to their safety. Furthermore, the police are often understood as oppressors rather than public servants that are interested in helping the community. Holmes and Smith, *Race and Police Brutality*, 2-6. Robertiello also notes key cases that have led to increased tension and drawn attention to violent encounters with African Americans and the police: Timothy Thomas, Sean Bell, Trayvon Martin, Michael Brown, Eric Garner, Ezell Ford, Timir Rice, Freddy Gray, Walter Scott, and Sandra Bland. Robertiello, *The Use and Abuse of Police Power* 221, 243–309.

⁴⁸ Andreas J. Kostenberger, *Biblical Theology for Christian Proclamation: Commentary on 1-2 Timothy and Titus* (Nashville: B & H, 2017), 193.

power and “describes a condition of the mind and heart” that is the “opposite of self-assertiveness and self-interest;” this virtue concerns service particularly in “dealings with the ignorant and erring” people.⁴⁹ Therefore, meekness relates to a posture of leadership and power that is infused with gentleness, patience, empathy, and longsuffering. The police undoubtedly possess significant power and are in leadership positions. They must deal with difficult and volatile people in stressful and disastrous circumstances making meekness an essential understanding and quality that must inform the mission of peacekeeping.

In summary, utilizing the inverse consistency principle and the protocol for appropriation for a Christian form of Kant’s deontological ethic applied to the police context, peacekeeping emerges as the essential duty whereby the maxim should be keeping the peace through the most peaceably feasible means. This duty and maxim must be formed by a Christian epistemology and awareness of the police context—particularly the police culture—thereby underscoring the importance that the *imago Dei*, reconciliation, and meekness inform the concept and duty of peacekeeping. In short, what emerges from the synthesis is an ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness.

Law Enforcement Mission

True organizational change in law enforcement will manifest itself in mission change; however, before introducing a police philosophy and methodology that can reflect a changed mission for the police aimed at peacekeeping, an explanation of the prevalent philosophy and methodology is in order. Although community policing was a promising philosophy in the 1990s, the new millennium shifted from community

⁴⁹ W. E. Vine, *Vine’s Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1997), 728.

policing. Today, law enforcement prefers more enforcement-focused approaches.⁵⁰ This section will review the primary approach in policing today in light of the police subculture and the African-American community.

Zero-Tolerance Policing

The new century saw policing strategies change from community-based approaches to strategic models that emphasize enforcement through the use of intelligence or intelligence-led policing.⁵¹ The new strategic models involving analysis, ironically, promote long standing practices in law enforcement. The new strategies promote aggressive enforcement—including minor violations—in areas that are deemed problematic.⁵² Jack R. Green summarizes the zero-tolerance approach: “Zero-tolerance policing focuses on police presence and aggressive order maintenance enforcement often for minor misdemeanor behaviors to create a deterrent effect and dissuade those disposed to crime from committing crimes.”⁵³ Zero-tolerance policing, therefore, focuses on surface level enforcement and is not concerned with underlying social issues or relational concerns of the community.⁵⁴ The police identify problematic people and “hot spots”—

⁵⁰ Ellen C. Leichtman notes, “In the post 9/11 world, community policing has quietly gone by the wayside and the military model has gotten a new impetus.” Ellen C. Leichtman, “Complex Harmony: The Military and Professional Models of Policing,” *Critical Criminology* 16 (2008): 70.

⁵¹ See *Reducing Crime Through Intelligence-led Policing*, Bureau of Justice Assistance 2008.

Jack R. Green notes, “Perhaps like the ‘Old Testament,’ community and problem-oriented policing begot broken windows, zero tolerance, ‘hot spots,’ intelligence-led and now predictive-policing models and their adherents.” Jack R. Green, “Zero Tolerance and Policing,” in *The Oxford Handbook of Police and Policing*, ed. Michael D. Reisig and Robert J. Kane (New York: Oxford University Press, 2014), 172.

⁵² Green comments, “Interestingly, while police have become more analytical about what they do, the actual approaches to policing, that is, the tactics used, have often relied on quite historic approaches. . . . Place-based tactics have generally called for highly-visible and aggressive police actions . . . even for the most mundane of deviant social behaviors. . . . Such tactics are now clearly associated with zero tolerance.” Green, “Zero Tolerance and Policing,” 173.

⁵³ Green, 173.

⁵⁴ Green explains, “Zero-tolerance policing seeks to identify and aggressively pursue individuals

areas statistically shown to be plagued by crime—and aggressively enforce more or less any and all violations no matter how minor.⁵⁵ Although the focus, theoretically, is on people and places, zero-tolerance policing primarily targets places.⁵⁶ This is a particularly popular strategy in urban settings. In short, in urban settings—where large concentrations of African Americans live—the police primarily target neighborhoods for zero-tolerance enforcement;⁵⁷ and by enforcing minor violations, the zero-tolerance philosophy purports to “deter crime at all levels.”⁵⁸

According to Green, the zero-tolerance approach “has captured the imagination of many in the police community, in part because it uses tactics quite familiar to the police.”⁵⁹ Consequently, zero-tolerance policing is prevalent in law enforcement today, and the focus is on aggressive enforcement in neighborhoods identified as problematic.⁶⁰

who violate social convention rather than identifying the underlying causes or conditions giving rise to such behavior.” Green, 176.

⁵⁵ Green writes, “Zero-tolerance policing targets less serious deviance and crime under the idea of ‘sending a message’ to those in the public square that any and all forms of anti-social behavior will be met with aggressive police action, thereby, deterring such behavior.” Green, “Zero Tolerance and Policing,” 176.

⁵⁶ Green explains, “Zero-tolerance movement is also conditioned by newer modes of crime analysis and the management of crime, particularly in large urban settings, which has resulted in shifting consideration of who commits crime to where it occurs—from people to places.” Green, 182.

⁵⁷ Green notes that public housing is a common target for zero-tolerance policing: “Searches of those in and around public housing . . . has greatly increased under the guise of zero tolerance.” Green, 179. Alexander M. Curley explains, “In recent decades due to the dramatic concentration of urban poverty. Since the mid-1960’s, poverty has become more concentrated in inner-city neighborhoods across the nation and has had the greatest impact on the black urban poor. For example, between 1970 and 1980 alone, the poor black population living in extreme poverty areas increased by 164 percent.” Alexander M. Curley, “Theories of Urban Poverty and Implications for Public Housing Policy,” *Journal of Sociology and Social Welfare* 32, no. 2 (2005): 97.

⁵⁸ Green, “Zero Tolerance and Policing,” 183.

⁵⁹ Green, 173.

⁶⁰ Green posits, “Over the past twenty-five years or so, policing in the United States and elsewhere has as a matter of philosophy and practicality shed its pretense of preventing crime and social disorder—in the sense of dealing with underlying conditions and motivations—moving instead to focus on deterrence, in particular at locations and places (e.g. hot spots) as a central police practice.” Green, 181. Green explains, “Aggressive street tactics have increasingly become an element of modern-day-policing.”

Evidence suggests that the intelligence-led philosophy and zero-tolerance practice is consistent with the current police subculture, particularly the us-them mentality. The trend of social distance and dehumanization would seemingly complement zero-tolerance enforcement where officers enforce without discretion or relational considerations.⁶¹ The police are simply enforcers separate and above the community. It appears zero-tolerance policing is an organic expression of the management and culture in policing. Therefore, Green aptly describes the zero-tolerance philosophy as captivating for law enforcement. Clearly, zero-tolerance may have some problematic effects.

Oppression and Systemic Racism

Michelle Alexander argues that the means of social control for African Americans has evolved throughout American history. Slavery was replaced by Jim Crow, and the birth of mass incarceration has replaced Jim Crow.⁶² The mass incarceration of people of color has labeled many African Americans as felons, and as felons they are denied certain basic rights. Like slavery and Jim Crow, the legal system ultimately reduces African Americans to second-class citizens or the “undercaste.”⁶³ According to Alexander, the police are instrumental in this process, and their practices are systemically racist and oppressive. She argues that police have the authorization and latitude to target African Americans through the so-called war on drugs that began in the 1980s.

Green, 186.

⁶¹ Green notes, “Zero tolerance comports with the ‘crime fighting’ image of public policing, but interestingly it negates police discretion and variations in problem-solving: zero tolerance implies the police are compelled to act, no matter the context or circumstances.” Green, “Zero Tolerance and Policing,” 183.

⁶² Michelle Alexander argues, “In each generation, new tactics have been used for achieving the same goals—goals shared by the Founding Fathers. Denying African Americans citizenship was deemed essential to the formation of the original union. . . . Rather than rely on race, we use the criminal justice system to label people of color ‘criminals’ and then engage in all the practices we supposedly left behind.” Michelle Alexander, *The New Jim Crow: Mass Incarceration in an Age of Colorblindness* (New York: New Press, 2012), 1–2.

⁶³ Alexander, *The New Jim Crow*, 17.

Essentially, the police were authorized and encouraged to target African Americans in African-American neighborhoods as a primary strategy in the war on drugs.⁶⁴ She notes that the war on drugs could have been waged anywhere that drugs were prevalent—college campuses or suburbs—but “when the police go looking for drugs, they look in the hood,” and “the hypersegregation of the black poor in ghetto communities has made the roundup easy.”⁶⁵ In short, the war on drugs resulted in the police targeting African Americans concentrated in urban neighbors through aggressive enforcement.⁶⁶ In doing so, law enforcement engaged in systemically racist and oppressive practices against African Americans.

Although many in law enforcement may disagree with Alexander, her argument should be concerning for the police. First, one could make the same argument for zero-tolerance policing today. As noted, the police—predominantly white males—are implementing zero-tolerance enforcement in low-income urban communities comprised of large populations of African Americans. Even Green, writing from a pro-police perspective that recognizes zero-tolerance policing as a legitimate practice, notes that zero-tolerance policing has “historic roots” in enforcing slave laws and drug laws, particularly in public housing.⁶⁷ Additionally, Green describes zero-tolerance policing as a “blunt instrument” of “punitive and control-centered criminal justice culture” designed

⁶⁴ Alexander comments, “Racially biased police discretion is the key to understanding how the overwhelming majority of people who get swept into the criminal justice system in the War on Drugs turn out to be black or brown, even though the police adamantly deny that they engage in racial profiling. In the drug war, police have discretion regarding whom they target (which individuals), as well as where they target (which neighborhoods or communities).” Alexander, *The New Jim Crow*, 123.

⁶⁵ Alexander, 124.

⁶⁶ Alexander notes, “Tactics that would be political suicide in an upscale white suburb are not even newsworthy in poor black and brown communities. So long as mass drug arrests are concentrated in impoverished urban areas, police chiefs have little reason to fear political backlash, no matter how aggressive and warlike the efforts may be.” Alexander, 124.

⁶⁷ Green, “Zero Tolerance and Policing,” 176.

to send a message.⁶⁸ Therefore, predicated on Green’s description, one can conclude that zero-tolerance policing has at least some roots in slavery; the practice reflects the problematic police subculture, and is aimed to some extent at African-American communities. As a result, African Americans may rationally recognize that the message being sent by zero-tolerance policing includes patterns of systemic racism and oppression. Perhaps even more so than the war on drugs, zero-tolerance policing can result in exactly what Alexander describes: “The legal rules that structure the system guarantee discriminatory results. These legal rules ensure that the undercast is overwhelmingly black and brown.”⁶⁹

Second, and likely less arguable, zero-tolerance policing can cultivate mistrust of the police in minority communities where African Americans believe their neighborhoods are targeted.⁷⁰ At a minimum, zero-tolerance policing can increase the tension and contribute to problematic encounters. In short, zero-tolerance policing may unfairly target African-American communities and exacerbate the mistrust and tension that can result in civil unrest.

The Servant and Shepherd Model Guided by the Ethic of Duty

Although zero-tolerance policing appears to be an organic expression of the current police subculture, it clearly contradicts the servant and shepherd leader’s mission of justice and peace and fundamentally conflicts with the servant and shepherd model of leadership and ethic. The servant and shepherd model supports relational service and

⁶⁸ Green, 173.

⁶⁹ Alexander, *The New Jim Crow*, 17.

⁷⁰ Rod K. Brunson and Jacinta M. Gau note, “Blacks in the United States have had a long and tumultuous history of being unjustly targeted, stopped, questioned, and searched by the police. . . . Disproportionate police attention has proven especially harmful to scores of urban black males, who consider themselves officers’ primary targets, and who frequently describe their communities as besieged by the police.” Rod K. Brunson and Jacinta M. Gau, “Race, Place and Policing the Inner-City,” in Reisig and Kane, *The Oxford Handbook of Police and Policing*, 363.

community engagement to strive collectively for peace and justice.

The servant and shepherd officer is one with his community as a brother who is present, protecting, and providing. He engages with his community who are equally valuable parts of a collective or people on a shared journey of peace. To clarify, he is intent on developing the peace of his community by coordinating with his people, not dominating or oppressing them.

Additionally, the servant and shepherd officer—whose efforts are predicated on the mission of justice and peace—acknowledges the danger of power and enforcement. Such power is thus used judiciously, and prevention is preferred over enforcement. He emphasizes stewardship not lordship and uses power judiciously and benevolently.

He recognizes the perceptions and feelings of the African-American community and does not want to appear as a member of an oppressive force. Thus, he acknowledges the past and understands the need to provide healing and growth in his community. Essentially, the servant and shepherd officer fundamentally and principally rejects zero-tolerance policing as an inhumane methodology that ignores relationships and underlying social concerns. When servant and shepherd leaders shape and influence officers, they can cultivate officers into servant and shepherds who neither remain socially distant from their community, nor dehumanize African Americans, nor abuse power. Instead, servant and shepherd officers are relational and engaged with the community to promote collectively justice and peace. Consequently, the us-them mentality that undergirds police culture and supports zero-tolerance policing is replaced by an identity that fundamentally rejects this problematic strategy.

Clearly, intelligence-led policing when coupled with zero-tolerance policing is organic to the dangerous cultural tendencies in policing—social distance, dehumanization, and power abuse—but also the utilitarian ethic that corresponds with the culture, perhaps, further erroneously justifies unfairly targeting African Americans. The

ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness, however, is not utilitarian but deontological. Decisions are to be made based on the moral actions in itself so the end can never justify the means. This ethic underscores the dignity and value of all people, the need for unity and healing, as well as the gentle and judicious use of power. It can, therefore, serve as a central maxim of moral duty—right in and of itself regardless of consequences—in which all other moral actions and duties fall under and are generally guided by in the police context.

The clear ethic further discourages targeting neighborhoods and people that are being disproportionately affected and marginalized. The ethic provides a guide in which enforcement philosophies and strategies that clearly aggravate and demean a people group are never acceptable regardless of the end result. Put simply, the ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness resists organically the conjunction of the intelligence-led policing philosophy and zero-tolerance methodology providing a complementary ethic for the servant and shepherd leader and officer. Perhaps, the servant and shepherd leadership model and ethic can contribute to change in the police culture and create a new interest in more community-based philosophies and methodologies. The next section introduces a philosophy and methodology that aligns with the servant and shepherd model and ethic in the pursuit of peace.

Changed Philosophies and Methodologies

In considering police reform, Radley Balko notes that both police culture and enforcement philosophies must change, specifically noting the need to adapt community policing.⁷¹ He is likely correct; however, he calls for external measures for implementation,

⁷¹ Rodney Balko, *Rise of the Warrior Cop: The Militarization of America's Police Forces* (New York: Public Affairs, 2013), 325–26.

such as training, accountability through policy, and disciplining officers.⁷² Although these measures are needed, he ignores the relationship between the police subculture and law enforcement methodologies, such as community policing.

As noted in chapter 2, despite formal policies and police training, the police subculture can usurp these measures and provide the greatest influence on officers. Additionally, the current police subculture organically supports zero-tolerance policing that fundamentally conflicts with community policing;⁷³ and one of the reasons that community policing has failed to be implemented is “the police culture that resists engaging with the community and emphasizing prevention and positive interaction.”⁷⁴ Essentially, the current police subculture and management—that can cultivate social distance and dehumanization—naturally support militant-style enforcement over community engagement; therefore, to incorporate community engaging philosophies and methodologies, the leadership and police subculture must change first.

The servant and shepherd leadership model and ethic changes leadership to influence and change officers and the police subculture. As a result, a different mentality undergirds the officers and the subculture that will organically support community-oriented philosophies and methodologies for policing. Once servant and shepherd leaders have cultivated servant and shepherd officers, the culture and climate are ripe to implement community-oriented philosophies and methodologies that truly reflect the mission of justice and peace.

⁷² Balko, *Rise of the Warrior Cop*, 326–32.

⁷³ The author quotes the definition provided by the COPS Office. Gary Corder explains, “Community policing is a philosophy that promotes organizational strategies, which support the systematic use of partnerships and problem-solving techniques, to proactively address the immediate conditions that give rise to public safety issues such crime, social disorder, and fear of crime.” Gary Corder, “Community Policing,” in Reisig and Kane, *The Oxford Handbook of Police and Policing*, 153–54.

⁷⁴ Corder, “Community Policing,” 159.

The Procedural Justice Model of Police Legitimacy

This model is a promising philosophy in policing, particularly urban policing.

Rod K. Brunson and Jacinta M. Gau explain,

The procedural justice model of police legitimacy emphasizes the importance of professional, respectful, and equitable treatment of all citizens during every police-public contact. It rejects the “us versus them” mindset and instead focuses on the social-psychological impacts that encounters with police exert upon citizens. Perhaps the most critical to the matter of policing disadvantaged, predominantly-minority urban areas, the procedural justice model highlights the importance of individuals’ perceptions of themselves as valued members of society as conveyed through the way they are treated by officers. Rational legitimacy depends upon consensus; people must feel that they are part of the system, that irrespective of their race, gender, age, or socioeconomic status, they are a member of the “majority” in the societal sense.⁷⁵

The model stresses trust and public cooperation whereby officers make impartial decisions with courtesy to gain compliance from the public who comply because they recognize police legitimacy.⁷⁶ Furthermore, Brunson and Gau assert that procedural justice is a “cornerstone philosophy” that underscores community support, cultivating public trust, and strong community relations as essential for peacekeeping and rejects “aggressive, intrusive policing” that alienates the community and “impedes police effectiveness.”⁷⁷ Ultimately, procedural justice is a philosophy predicated on community justice and peacekeeping, not military style enforcement.

The servant and shepherd model and ethic corresponds with procedural justice in several ways. First, the emphasis on “professional, respectful, and equitable treatment of all citizens” directly relates to the foundational principle of being a follower first of the high ethical standards of law enforcement and being one with the community.⁷⁸

Officers—as followers first—maintain professionalism and respectfulness with everyone

⁷⁵ Brunson and Gau, “Race, Place and Policing the Inner-City,” 367.

⁷⁶ Brunson and Gau note, “The outcomes of police legitimacy are generally conceived of as compliance with the criminal law and cooperation with the police.” Brunson and Gau, 368.

⁷⁷ Brunson and Gau, 365.

⁷⁸ Brunson and Gau, 367.

because being one with the community underscores the fair treatment of all community members—living stones—who are intrinsically and equally valuable. Second, since the servant and shepherd officer is one with the community, he “rejects the us versus them mindset.”⁷⁹ As a servant and shepherd, he is listening, empathizing, intent on healing, and committed to the growth of his fellow brothers and sisters; therefore, he seriously considers the “social-psychological impacts that encounters with police exert upon citizens” and is deeply concerned about “individuals’ perceptions of themselves as valued members.”⁸⁰ Third, the servant and shepherd officer participates as a redeemed fellow sojourner with his community on a mission of justice and peace where everyone in the community is valuable; thus, he desires that every member of his community “feels that they are part of the system.”⁸¹

Clearly, the procedural justice model of police legitimacy corresponds with core principles and practices of the servant and shepherd model and ethic. As a result, it can serve as the fundamental philosophy for police departments where the police subculture has been impacted and prepared by the servant and shepherd model of leadership. A police subculture shaped by the servant and shepherd model organically supports the procedural justice model of police legitimacy as a foundational philosophy.

Community Policing

The community policing strategy emphasizes personal interactions with citizens, crime prevention, and limited geographical locations for officers so they can develop bonds with the community.⁸² Essentially, officers are consistently assigned to

⁷⁹ Brunson and Gau, “Race, Place and Policing the Inner-City,” 367.

⁸⁰ Brunson and Gau, 367.

⁸¹ Brunson and Gau, 367.

⁸² Corder explains, “Community policing recommends re-oriented operations, with less reliance on the patrol car and more emphasis on face-to-face interactions. . . . Community policing tries to

specific neighborhoods and endeavor to prevent crime by cultivating relationships and partnerships with the community. Therefore, tactically, officers concentrate on positive interactions that help offset the necessary and inevitable enforcement practices of policing.⁸³ Furthermore, officers actively seek out partnerships to work cooperatively to solve problems in the community by addressing underlying conditions.⁸⁴

Community policing, as a methodology, correlates with the servant and shepherd model. The emphasis on face-to-face relations is consistent with the servant and shepherd model's focus on presence that incorporates listening, empathizing, developing awareness, and building community. Additionally, the prevention emphasis in community policing—as opposed to enforcement—reflects the principle that power is to be used judiciously and benevolently.

Furthermore, community policing's emphasis on partnerships and community correlates with the servant and shepherd's principle of community oneness and the function of protecting and providing as a brother on a shared journey. In short, a police subculture shaped by the servant and shepherd model and ethic organically supports the strategy and tactics of community policing. Ultimately, when the servant and shepherd model and ethic impacts officers and the subculture of police departments, a new mentality and organizational structure can be formed organically supporting the philosophy of procedural justice and the methodology of community policing. The authentic cultural change supports a philosophy and methodology that changes the enforcement driven mission of law enforcement to a mission of justice and peace.

implement a prevention emphasis. . . . Community policing adopts a geographic focus to establish stronger bonds between officers and neighborhoods." Corder, "Community Policing," 155–56.

⁸³ Corder notes that enforcement is an inevitable practice of law enforcement; thus, "community policing recognizes this fact and recommends that officers offset it as much as they can by engaging in positive interactions whenever possible." Corder, 156.

⁸⁴ Corder posits, "Community policing stresses active partnerships . . . in which all parties really work together to identify and solve problems." In doing so, the author notes that "officers should search for underlying conditions." Corder, 156.

The Empowered Servant and Shepherd Officer

In review, servant and shepherd leaders ultimately endeavor to develop servant and shepherd officers. Police leaders instill the values, practices, and relational understanding represented in the servant and shepherd model and ethic. As a result, officers and eventually the police subculture adopt a different perspective that resists oppressive methodologies like zero-tolerance policing and supports a different philosophy and methodology, specifically the procedural justice model and community policing. The new subculture facilitates the implementation and preservation of procedural justice and community policing, and when servant and shepherd leaders institute this philosophy and methodology departmentally, the servant and shepherd officer is fully empowered to engage in the mission of justice and peace.

Present with His People

Regardless of race, color, or creed, the servant and shepherd officer recognizes all people are intrinsically valuable and share in the unified mission of justice and peace.⁸⁵ The servant and shepherd officer cannot be a distant figure set against the community as an enforcer because he recognizes that identity isolates and distances the police from the community. The social distance is magnified and most evident with racial minorities where the police subculture and racial divide in America have contributed more significantly to the problem. In response, the servant and shepherd officer places himself among the people where he refuses to accept the “myth of race” and recognizes

⁸⁵ Wilder and Jones write, “The Christ-following leader—living as a bearer of God’s image in union with Christ and his people—develops a diverse community of fellow laborers who are equipped and empowered to pursue shared goals that fulfill the creation mandate and the Great Commission in submission to the Word of God.” Michael J. Wilder and Timothy Paul Jones, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018), 16. Wilder and Jones ground the value of humanity in the Christian concept of the image of God in all people. However, the officer must simply affirm the equal value of every ethnicity and race.

the unity and value of his people as all part of “the human race.”⁸⁶ Present with his people, he is intent on listening and empathizing. In doing so, he grows self-aware and community minded, and his understanding enables him to build community relationships and partnerships. Therefore, the procedural justice philosophy and community policing methodology provide the guiding complementary structure to empower the servant and shepherd officer who is present in his community.

Protecting

The servant and shepherd officer is committed to “sustaining and safeguarding” his people.⁸⁷ Therefore, the servant and shepherd officer safeguards the community and rescues people who are in danger.⁸⁸ Protection has a clear application when it comes to victims of crime and for people that call the police for help; however, one may question if protection applies to people who are arrested or cited. In other words, is the description of the servant and shepherd officer as a protector applicable to enforcement? From the servant and shepherd perspective, enforcement is not a practice intended to punish or to incarcerate but is understood as a function necessary for the peace of the entire community.⁸⁹ Enforcement, therefore, should be understood as a practice that can better the community and promote peace. It must not be used to target

⁸⁶ John M. Perkins writes, quoting Dave Unander: Dave warns the church about the “myth of race” and the ways that we’ve allowed cultural understandings of race to infect our theology and how we view each other. “There is only one race,” he writes, “from every perspective: biological, historical, and in God’s Word, the Bible. For the past five hundred years, Western society has been playing out a role in a drama written by the Enemy of our souls, the myth of the master race, and every act has been a tragedy. Its time to change the script.” (John M. Perkins, *One Blood: Parting Words to the Church on Race and Love* [Chicago: Moody, 2018], 47)

⁸⁷ Wilder and Jones, *The God Who Goes Before You*, 110.

⁸⁸ Wilder and Jones, 117.

⁸⁹ Jones provides a helpful guideline for pastors that is applicable to enforcement from a protection perspective: “Godly leadership is followership exercised with biblical wisdom for the good and guidance of a community for which God has given us responsibility. Any power we possess has been divinely delegated to guide God’s flock toward his purposes and his peace.” Wilder and Jones, 122.

and punish aberrant citizens but instead applied as a specific function of the greater mission of peacekeeping.

In reality, enforcement can be an important means for the police to protect their communities. Unfortunately, some people are violent and dangerous; thus, they must be arrested to protect the community and promote peace. Nonetheless, the servant and shepherd officer realizes he must fearfully and judiciously wield the delegated power to arrest as a good steward of the community. Incarcerated people are also members of the community who should be treated with dignity and respect, and the arrest of a community member is intended to protect the society to which the arrested person will eventually return. As a result, the servant and shepherd officer relies on persuasion; and physical force is a last resort for effecting an arrest. Therefore, arrests are made as a protective function for the entire community, even those arrested. Additionally, the prevention focus of community policing enables him to minimize enforcement as he conceptualizes and exercises foresight to prevent crime and disorder. Procedural justice and community policing complement the servant and shepherd model empowering officers to protect the entire community, even those who must be arrested.

Providing

The servant and shepherd officer is also a provider whose function likely includes practices outside traditional law enforcement. As such, the servant and shepherd officer seeks ways to provide for the community that will improve the lives of the people and promote peace. There are virtually no limits to this function, for the servant and shepherd officer—who is one with the people—is motivated by compassion for the community.⁹⁰ The servant and shepherd officer sees the needs of the helpless and is compelled to respond in any way possible. For example, Chris Brooks notes that 55 percent

⁹⁰ When Jesus “saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd” (Matt 9:36).

of African Americans are being raised in single family households.⁹¹ Clearly, many African-American adolescents need father figures, and police officers have the opportunity to fill this role in their communities. There is a desperate need for caring men who can help build young men into men of integrity and honor; men who will live respectful and peaceful lives.⁹²

Additionally, as a provider, the servant and shepherd officer focuses on the healing and growth of his community. As a brother and redeemed sojourner, he remembers the past, thereby understanding the great need for healing. Therefore, he is not afraid to apologize for law enforcement's past to promote healing in the present. This view may be a contentious perspective for many officers. Officers tend to relate to a collective perspective when associated with the valor and sacrifice of law enforcement history, yet when associated with the abuse of African Americans, they reject a collective identification or responsibility. However, the servant and shepherd officer is a redeemed sojourner and by recognizing the past is no longer bound by the past. He, therefore, seizes the opportunity to take responsibility—as a representative of law enforcement—and apologize to promote healing in his community. He is fully committed to the growth of his brothers and sisters—intrinsically valuable as living stones—and walks the path of shared suffering to promote justice and peace.

Servant and shepherd officers, therefore, should be compelled by compassion to respond in unconventional ways to provide for their communities. Officers can coach, mentor, or volunteer at organizations serving the community. The providing function—consistent with community policing—emphasizes positive encounters that can substantially soften the impact of enforcement actions. Procedural justice and community policing

⁹¹ Christopher Brooks, *Urban Apologetics: Why the Gospel Is Good News for the City* (Grand Rapids: Kregel, 2013), 93.

⁹² In response to the problem of single parent households and the absence of fathers, Eric Mason asserts, “Shepherds in the church function as spiritual fathers to those who lack a godly image of a man in the home and world.” Eric Mason, quoted in Wilder and Jones, *The God Who Goes Before You*, 126.

clearly complement the servant and shepherd model empowering officers to be unconventional providers.

With the procedural justice philosophy and the community policing methodology, the servant and shepherd officer is fully empowered to engage in the mission of justice and peace. As a servant and shepherd, he interacts with the African-American community as a brother among equally and intrinsically valuable people on a shared journey marked by difficulty and suffering leading to a hopeful future. He is present with his people protecting and providing. In doing so, he cultivates trust and harmony with the African-American community, thereby mitigating the problem of police brutality.

Summary

The servant and shepherd model and ethic are intended to provide influence that results in cooperative yet transformational change in the police department. As a result, servant and shepherd leaders model, inspire, challenge, enable, and encourage officers to become servants and shepherds themselves by targeting more than just the cognitive but also the affective. In doing so, servant and shepherd leaders target behaviors, values, and underlying assumptions to change the subculture—specifically the tendency for social distance, dehumanization, and power abuse— and ultimately the police department. When law enforcement leadership and culture are impacted by the servant and shepherd model and ethic, a climate exists to implement and maintain procedural justice and community policing. This new philosophy and methodology accurately reflects a mission of justice and peace empowering the servant and shepherd officer to promote trust and harmony in racial minority communities—specifically African-American communities—and mitigate the problem of police brutality.

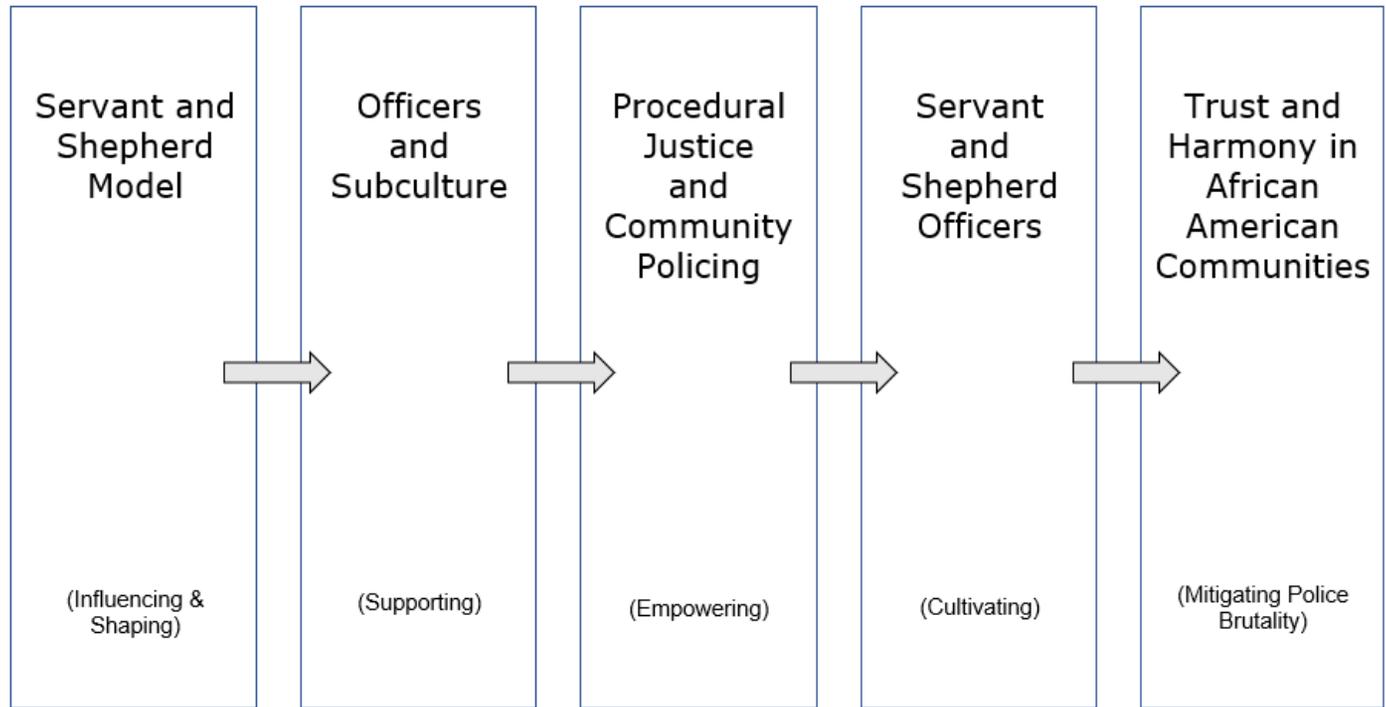


Figure 1. Servant and shepherd leadership model progressive impact

Conclusion

The police subculture—exacerbated by law enforcement leadership—can promote the tendency of social distance, dehumanization, and power abuse that has resulted in police brutality against racial minorities, and specifically African Americans. The servant and shepherd model is a synthesis of Christ-centered followership and servant leadership that is authentically Christian yet applicable by Christians and non-Christians within the law enforcement context. The model corrects shortcomings related to applying servant leadership in law enforcement. Additionally, the model—complemented by the ethic of duty—addresses the problems of social distance, dehumanization, and power abuse. In doing so, it cultivates a new subculture that can support a philosophy and methodology that represents the police mission of justice and peace. Consequently, the servant and shepherd officer is empowered to promote trust and harmony in racial minority communities and particularly in African-American communities. In short, this study has shown that a law enforcement leadership model predicated on Christ-centered followership with a biblically-based shepherding framework enhanced by servant leadership can shape individual officers and the police subculture. This new model can uphold a Christian deontological ethic—an ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness—for law enforcement that in tandem organically supports methodologies and philosophies that promote harmony, peace, and human flourishing. As a result, the leadership model can serve as an internal safeguard against police brutality in areas characterized by high concentrations of racial minorities. The next chapter addresses an important understanding related to a key demographic concerning the problem of police brutality highlighting an important application for the servant and shepherd model and ethic.

CHAPTER 6

THE SERVANT AND SHEPHERD OFFICER IMPACTING IDENTITY FORMATION

If we contemplate the relationship between the police and the community—particularly the African-American community—considering how the police have invested in the community, perhaps we get an enlightening perspective.¹ Sadly, the police were the enforcers of slave laws and Jim Crow laws. Michelle Alexander argued that the same spirit behind these practices underlies the war on drugs. Chapter five, more or less, further illustrates that same spirit, perhaps, underlies the dangerous combination of the intelligence-led philosophy with the zero-tolerance methodology. In fact, this combination may simply be a more sophisticated and precise system of oppression. The history and current practices in law enforcement may imply dominance and oppression. This investment—so to speak—could it engender anything but resistance?

I am not implying that people are not responsible for their actions; however, I am acknowledging that we exist in a real world where our actions affect one another. To truly understand the situation, it seems helpful to reflect on the police and African-American communities in relationship within a system. Consequently, police strategies and practices must take relationship and the system into account which should lead one to a long-term analysis of existing practices. For instance, how has the war on drugs affected the African-American community? Would it be absurd to suggest that the investment made in the war on drugs has culminated in today's riots and civil unrest over

¹ By investment, I mean how police practices have affected the community, particularly the relationship with the community. In a sense, all police actions are an investment in a future outcome relationally with the communities they serve. Essentially, the police by and large invested in tactics and crime fighting strategies that alienated and angered many people.

incidents of police brutality? Perhaps, the war on drugs and zero-tolerance policing have contributed to the proclivity for a collective resistance.

Given the utilitarian ethic argued to be present in policing and the problematic culture, it seems unlikely that any real long-term relational and systems-wide analysis had taken place prior to the implementation of these problematic philosophies and methodologies. I began my career during the war on drugs when crack cocaine was deemed the primary problem in our community. Although we did not have the same sophistication and precision that facilitates identifying problem areas as today's intelligence-led policing, as a rookie officer, I was well aware of the areas deemed as "the hood." Good officers spent the majority of their time in these areas making traffic stops and initiating stop and frisk encounters. Eventually, this method will result in locating cocaine. Often, it was a crack pipe.² The pipes were usually possessed by addicts that were suffering from a serious problem. We would test the residue in the pipe—which will almost certainly test positive for cocaine—and the person was arrested for felony possession of cocaine. We made multiple and regular arrests which was purported as success. However, I do not believe many police officers or departments—at the time at least—considered the broader message we were communicating nor potential long-term ramifications.

Today, with the "heroin epidemic," when an addict is found overdosing or in possession of tools for using heroin, no criminal charges result; however, the person often receives medical treatment. Although, I believe this to be the correct response, why such disparity of practice? Perhaps we have learned from our mistakes as a society. This, of course, is an optimistic appraisal, for some believe the disparity of practice is due to racial factors—crack cocaine was considered a black drug and heroine a white drug. My

² Crack pipes are usually improvised instruments such as a small glass tube or a hollow antenna piece. Usually, it was much easier to catch a crack user than a crack dealer. The users were generally far more careless and in perpetual possession of a crack pipe.

intent is not to argue for either point of view but to simply point out that the practices by the police that turned many drug-addicted people into felons no longer exist today, and I believe that reality has made an investment in and sent a message to the African-American community that has had lasting consequences.

Perhaps officers and police departments need to think in terms of investment and development of the community—which should include those in serious need: urban adolescents. Fortunately, I was able to spend three years as a school resource officer. As a police officer assigned to a high school, I was able to develop relationships with adolescents in a different environment where the majority of our encounters were positive. In that time, I coached wrestling and was able to cultivate relationships with my wrestlers that enabled me to influence and shape them. One particular young man had experienced great difficulty in his life. His father was an alcoholic and largely absent. His mother was a cocaine addict. By the time he was in high school, he was struggling to maintain some sense of normalcy through his studies and athletics. However, his home life made this difficult. On one occasion, he awoke to find a drug dealer in his home with his mother. The confrontation resulted in a fight between the young man and the adult drug dealer. After this encounter, just hours later, he was sitting in a class room trying to function like the other students. At times, this young man was a discipline problem and even prone to confrontations that could turn violent.

Through wrestling, this young man was able to interact with me whereby I could mentor and shape him. He even developed friendships with my children. In this context, we could not ignore each other's humanity. This young man went on to graduate and join the military. Even after the military, he and I have maintained a relationship. These type of encounters and relationships are paramount to healing the divide and tearing down the cultural barriers. Without community-centered strategies like the combination of procedural justice and community policing, these personal encounters are severely limited and few opportunities avail to interact in relational contexts. Instead of

positive encounters, the police and the urban youth—many which are African-American—only encounter each other on oppositional terms.

If the police can shed their utilitarian ethic and build a culture—through leadership—that emphasizes relationship and unity, perhaps we will be better positioned to cultivate practices that take into consideration the system and our effect on each other. I believe this will illuminate the reality that long-term investment strategies are necessary for true transformation and change in our police-community relationships. This chapter offers a lens for analysis that helps one to understand the system and takes into consideration the nature of relationship and identity. It underscores the necessity of the servant and shepherd officer’s activities—detailed in the last chapter—to change relationships with an important demographic in the African-American community.

Relationship and Identity Formation

The previous chapters culminated in a general application of the servant and shepherd model. Certainly, the model needs to be applied—along with the ethic of duty—as a guide; however, the servant and shepherd model also reflects an identity—an identity that can have an important impact on a particular demographic that needs positive encounters with the police.³ In other words, the police need to respond as servants and shepherds to a deep wound that has been formed by their history with African Americans with a focus on African-American adolescents.

The United States of America has a rich history, yet colonial slavery, segregation, and even the lynching tree are not ancient historical events. Instead, these sad realities of American history are relatively recent occurrences that remain ingrained

³ Although union with Christ is fundamental to the Christian identity, the term *identity* in this chapter is used as typically understood and applied in the social sciences. Harry W. Gardiner notes, “Psychologist Erik Erikson is generally credited with the first complete analysis of identity development,” and explains, “Identity is a person’s self-definition as a separate and distinct individual, including behaviors, beliefs, and attitudes.” Harry W. Gardiner, *Lives across Cultures: Cross-Cultural Human Development* (New York: Pearson, 2018), 89.

in the memories of many Americans, particularly African Americans.⁴ Law enforcement, as the peace keepers of this nation's communities, have been placed at the forefront of these regretful practices. As described, police officers were placed in the precarious position to enforce unjust laws and respond to protests and large-scale civil unrest.⁵ Additionally, as noted, police departments are historically and today overwhelmingly comprised of mostly white officers; and many police departments do not represent their communities demographically.⁶ These and many other factors have led to a tension and mistrust of the police in African-American communities, and the tension and mistrust has been exacerbated by recent events of police force against African Americans.⁷

⁴ James H. Cone writes,

For African Americans the memory of disfigured black bodies 'swinging in the southern breeze' is so painful that they, too, try to keep these horrors buried deep down in their consciousness, until, like a dormant volcano, they erupt uncontrollably, causing profound agony and pain. But as with the evils of chattel slavery and Jim Crow segregation, blacks and whites and other Americans who want to understand the true meaning of the American experience need to remember lynching. To forget the atrocity leaves us with a fraudulent perspective of this society. (James H. Cone, *The Cross and the Lynching Tree* [Marynoll, NY: Orbis Books, 2018], xiv)

⁵ Robertiello explains the role of the police historically starting from the 1600s to the current era. In doing so, she notes key events such as an early form of law enforcement utilized to return escaped slaves to their owners, law enforcement during the civil rights movement, and current events that have led to civil unrest and tension between the police and racial minorities. Gina Robertiello, *The Use and Abuse of Police Power in America* (Santa Barbara, CA: ABC-CLIO, 2017).

⁶ Kappeler, Sluder, and Alpert note that the "vast majority" of police officers are "middle-class white males." Furthermore, the authors note that in "2010, more than 75% of cities had had a police presence that was disproportionately white relative to the local population." For instance, "black police officers are underrepresented in 72% of the communities where blacks comprise at least 5% of the population Hispanics are underrepresented in 66% of the cities where they make up at least 5% of the population." Victor E. Kappeler, Richard D. Sluder, and Geoffrey P. Alpert, "Breeding Deviant Conformity: The Ideology and Culture of Police," in *Critical Issues in Policing*, 7th ed., ed. Roger G. Dunham and Geoffrey P. Alpert (Long Grove, IL: Waveland Press, 2015), 84.

⁷ Holmes and Smith write, "Blacks see the police as oppressors protecting the interests of the white community. . . . Many minority citizens perceive the police as a real danger in their day-to-day lives." The authors note that racial minorities perceive the police as a legitimate threat to their safety. Furthermore, the police are often understood as oppressors rather than public servants that are interested in helping the community. Malcolm D. Holmes and Brad W. Smith, *Race and Police Brutality: Roots of an Urban Dilemma* (Albany: State University of New York Press, 2008) 2–6. Robertiello writes, "Surveys consistently show Blacks are less likely than Whites to trust local police and to treat both races equally." Robertiello, *The Use and Abuse of Police Power*, 213. Robertiello writes,

The 2010s has witnessed an increased criminalization of public demonstrations. Additionally, the upsurge of police brutality has once again become more prevalent within the decade. More

Certainly, there are no simple solutions; however, one contributing factor has been shown to be the conflict of identity between the police and African Americans.⁸ In light of this contributing circumstance, identity formation may be an important factor concerning law enforcement's ability to peacefully police communities comprised of African Americans. This chapter argues that negative interactions with law enforcement can contribute to the development of negative identities and oppositional behaviors in African-American adolescents; however, when police officers act as servants and shepherds, they can contribute to the development of positive identities in African-American adolescents and promote peaceful interactions. In doing so, this chapter utilizes a relational development systems framework with a focus on identity development as a lens to review the history of the tension between law enforcement and African Americans. This framework facilitates a fresh analysis of the problem, and in response, the servant and shepherd model is asserted. The servant and shepherd model—as a defining identity for police officers—can contribute to positive identities in African-American adolescents and ultimately facilitate peaceful encounters. In other words, the servant and shepherd officer has the potential to transform the identity of the police and

importantly, due to the rise of social media activism, many of these accounts of police abuse have been documented and posted on social media outlets, online newspapers, blogs, and YouTube. The Occupy Wall Street and Black Lives Matter movements are undoubtedly two of the largest social movements of the 21st century. These political and social demonstrations propelled into national movements making news headlines across the world. (Robertiello, *The Use and Abuse of Police Power*, 221)

Robertiello notes key cases that have led to increased tension and drawn attention to the need for police reform: Timothy Thomas, Sean Bell, Trayvon Martin, Michael Brown, Eric Garner, Ezell Ford, Timir Rice, Freddy Gray, Walter Scott, and Sandra Bland. Robertiello, *The Use and Abuse of Police Power*, 243–309. Pegues references a 2013 survey in the New York Times that showed that “only 32 percent of African-Americans believed that police relations with African-Americans has improved since 1963. Furthermore, in 2014, a year after Michael Brown was killed, the Pew Research Center conducted a survey and 80 percent of African-Americans surveyed believed the incident “raised important issues about race.” Jeff Pegues, *Black and Blue: Inside the Divide Between the Police and Black America* (Amherst, NY: Prometheus Books, 2017), 101.

⁸ For an in-depth analysis of police culture see Holmes and Smith. They explain that police officers have a formative subculture that results in a social identity. The social identity of police officers is disparate from the social identity of racial minorities. This disparity contributes to social distance and ultimately leads to a proclivity for abuse. Holmes and Smith, *Race and Police Brutality*.

African-American adolescents and promote harmonious interaction. This is a particularly important application of the servant and shepherd model given the tension between police officers and African-American youth. Certainly, short term and myopic strategies such as zero-tolerance policing has damaged the relationship between the police and this important demographic. An analysis through a lens of human development illuminates a way the police can implement the servant and shepherd officer model in a meaningful and impactful way. In short, this proposed application may be instrumental in healing and reconciling the police with African-American communities.

The Framework

Law enforcement could benefit from a fresh perspective on a long-standing problem. Richard Lerner asserts that “developmental systems models are at the cutting edge of theory in developmental science” and provide a frame for life-span development.⁹ Relational development systems theory, therefore, may provide the much-needed lens for law enforcement to analyze and possibly adjust attitudes and mindsets that may be impeding their ability to keep the peace, particularly in communities with large concentrations of African Americans.

Identity development is an aspect of human development that can also be understood from the larger perspective of relational developmental systems theory. In fact, relational development systems theory has been identified as a helpful framework to understand racial identity development in African-American adolescents.¹⁰ As a result, a relational development systems theory perspective that focuses on racial identity

⁹ Peter Molenaar, Richard M. Lerner, and Karl M. Newell, “Developmental Systems Theory and Methodology: A View of the Issues,” in *The Handbook of Developmental Systems Theory and Methodology*, ed. Peter Molenaar, Richard M. Lerner, and Karl M. Newell (New York: Guilford, 2013), 3.

¹⁰ Aerika S. Brittian, “Understanding African American Adolescents’ Identity Development: A Relational Developmental Systems Perspective,” *Journal of Black Psychology* 38, no. 2 (2012): 172–200.

development may provide helpful insights into the tension between the police and African-American communities, specifically with African-American adolescents.

Relational Developmental Systems Theory

Before developmental systems theory (DST) materialized as a recognized theory, important scholars contributed to its formation. Conrad Hal Waddington adopted a systems perspective and recognized an animal as a “developmental system.”¹¹ Gilbert Gottlieb argued that the environment was an important factor in development and a “bidirectional structure-function relationship” was characteristic of development.¹² Susan Oyama’s work had a significant impact on the concept of nature and nurture arguing that each was a “process and product” of a holistic formative system of development.¹³ Their foundational work and others contributed to the formal theory posited by D.H. Ford and R.M. Lerner in 1992.¹⁴

DST is a theory rooted in psychology and biology and explains developmental processes from the perspective that organisms and the environment interact as a complex system. The system consists of “dynamic interactions” between organisms and the environment that are mutually formative.¹⁵ Although DST is a complex and nuanced theory with multiple contributors, most important to this discussion is the interactive component of the theory. Therefore, relational developmental systems theory (RDST),

¹¹ Paul E. Griffiths and James Tabery, “Developmental Systems Theory: What Does It Explain, and How Does It Explain It?” *Advances in Child Development and Behavior* 44 (2013): 66. The authors quote directly from Waddington work, *The Evolution of Developmental Systems*.

¹² Griffiths and Tabery, “Developmental Systems Theory,” 68.

¹³ Griffiths and Tabery, 72.

¹⁴ D. H. Ford and R. M. Lerner, *Developmental Systems Theory: An Integrative Approach* (Newbury Park, CA: Sage, 1992).

¹⁵ Molenaar, Lerner, and Newell write, “There exists a long tradition in theoretical psychology and theoretical biology in which developmental processes are explained as the result of self-organizing processes with emergent properties that have complex, dynamic interactions with environmental influences.” Molenaar, Lerner, and Newell, “Developmental Systems Theory and Methodology,” 3.

“an extension of developmental systems theory” is the most applicable DST given the context of this chapter.¹⁶

Willis Overton, a leading RDST scholar, defines RDST: “The relational nature of the system emphasizes causality as reciprocal bi- or multidirectional.... All facets of the person and context exist in mutually influential relations. Accordingly, the potential for plasticity of intraindividual change is a hallmark of relational development systems.”¹⁷ Human development from the RDST perspective is a process involving “developing individuals” and “multiple levels of their complex and changing contexts,” and this relationship is the “fundamental unit of analysis...which regulates outcomes of development.”¹⁸ Additionally, an important distinctive of RDST is “plasticity in human development;” plasticity pertains to “the potential for systematic change in individual ↔ context relations.”¹⁹ Simply understood, RDST is concerned with the influential relationship between the individual and the context as the locus to understand change and development.

Consequently, positive youth development (PYD) is a developmental process theory that is linked to RDST. PYD emphasizes the potential for positive change in youth in light of the RDST view of how change occurs. Richard Lerner et al. explain that PYD “seeks to understand and enhance the lives of diverse adolescents through engagement with key contexts in their ecology (for example families, schools, peer group, and out -of-

¹⁶ Molenaar, Lerner, and Newell, “Developmental Systems Theory and Methodology,” 4.

¹⁷ Willis F. Overton, “Relational Development Systems and Developmental Science: A Focus on Methodology,” in Molenaar, Lerner, and Newell, *The Handbook of Developmental Systems Theory and Methodology*, 31–32.

¹⁸ G. John Geldhof et al., “Relational Developmental Systems Theories of Positive Youth Development: Methodological Issues and Implications,” in Molenaar, Lerner, and Newell, *The Handbook of Developmental Systems Theory and Methodology*, 67.

¹⁹ Richard M. Lerner and Kristina Schmid Callina, “Relational Development Systems Theories and Ecological Validity of Experimental Designs,” *Human Development* 56 (2013): 374.

school programs).”²⁰ The salient point is that positive change is possible in youth and must be considered from an RDST perspective that recognizes the potential for contextual factors, such as law enforcement, to contribute.

Identity Formation

Identity formation is part of human development and can be understood from a RDST framework. Harry E. Gardiner defines identity as “a person’s self-definition as a separate and distinct individual, including behaviors, beliefs, and attitudes.”²¹

Adolescence is an important period for identity formation where identity is actively being formed through an interactive process with a multilayered context or environment.²²

Theories vary on the exact nature of the process; however, adolescence is clearly a time where young people have an emerging and defining identity.²³

An important dimension of identity formation is social identity. Henri Tajfel defines social identity as “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership.”²⁴ Among these groups, ethnic and

²⁰ Richard M. Lerner et al., “Using Relational Development Systems Theory to Link Program Goals, Activities, and Outcomes: The Sample of the 4-H Study of Positive Youth Development,” *New Direction for Youth Development* 144 (Winter 2014): 18.

²¹ Gardiner, *Lives across Cultures*, 89.

²² Commenting on the period of adolescence, Gardner notes, “The individual is trying to answer the question, ‘Who am I?’ Finding the answer isn’t always easy and involves many of those within one’s various ecological systems, including family and friends, members of peer groups, and teachers.” Gardiner, *Lives across Cultures*, 89. Deborah Rivas-Drake et al. note, “[Ethnic and racial identity] in adolescence supports the notion that it is a period of increased meaning-making around the complexities of ethnic and racial group membership.” Deborah Rivas-Drake et al., “Ethnic and Racial Identity in Adolescence: Implications for Psychosocial, Academic, and Health Outcomes,” *Child Development* 85, no. 1 (January/February 2014): 41.

²³ Feldman reviews Erickson’s and Marcia’s theories of identity formation noting the similarities and contrasts. Nonetheless, he concludes that “adolescence often brings substantial changes in teenagers’ self-concepts and self-esteem—in sum, their notions of their own identity.” Robert S. Feldman, *Development across the Life Span*, 5th ed. (Upper Saddle River, NJ: Pearson, 2008), 409–14.

²⁴ Quoted in Gardiner, *Lives across Cultures*, 91.

racial groups can be an instrumental force in identity formation; therefore, racial identity can be a significant part of one's social identity.²⁵

Adolescence is an important period for racial identity formation, and racial identity formation is an influential force in an adolescent's life.²⁶ As a result, how experiences during adolescence relate to identity formation is important. Specific experiences, such as racial discrimination, can be formative.²⁷ Racial discrimination and negativity can be extremely harmful to the overall racial identity. William E. Cross and T. Binta Cross explain that "ingestion from the outside" of negativity results in what they term "internalized oppression."²⁸ Multiple negative consequences result from internalized oppression. Most notable given the context of this chapter are "miseducation (the tendency to process as factual social representations about ones [racial, ethnic, and cultural] REC group that are, in reality, falsehoods or stereotypes)" and "race-related cultural mistrust (the tendency not to trust White people, and by extension the institutions and systems they dominate)."²⁹ Internalized oppression in its fullest expression is nothing short of catastrophic. Cross et al. explain:

²⁵ Gardiner writes, "Ethnic or cultural identity has been singled out as particularly important to self-concept." Gardiner, *Lives across Cultures*, 91. Feldman notes that the "ultimate result" of racial and ethnic is "a rich multifaceted, identity." Feldman, *Development across the Life*, 416.

²⁶ Rivas-Drake et al note, "Diverse theoretical traditions posit the particular importance of adolescence in the construction of ethnic and racial identities." Rivas-Drake et al., "Ethnic and Racial Identity," 41. Stephen M. Quintana and Clark McKown note, "Research has found that children's psychological investment in the identity—whether it is ethnic or racial identity—has considerable influence." Stephen M. Quintana and Clark McKown, "Introduction: Race, Racism, and the Developing Child," in *The Handbook of Race, Racism, and the Developing Child*, ed. Stephen M. Quintana and Clark McKown (Hoboken, NJ: Wiley and Sons, 2008), 4.

²⁷ Rivas-Drake et al note, "Identities linked to ethnicity or race can be developed based on cultural background (e.g., values, traditions) or specific experiences (e.g., racial discrimination) resulting from self-perceived ethnic or racial group membership." Rivas-Drake et al., "Ethnic and Racial Identity," 41.

²⁸ William E. Cross and T. Binta Cross, "Theory, Research and Models," in Quintana and McKown, *The Handbook of Race, Racism, and the Developing Child*, 171.

²⁹ Cross and Cross, "Theory, Research and Models," 171.

The more insidious and damaging forms of internalized oppression are related to anger, rage, low private regard for one's group, a sense of hopelessness and defeatism, REC-related hypersensitivity (sensitivity to possible REC-related social rejection), and deep feelings of low self-worth linked to REC-related self-hatred. In addition to depression, low self-esteem, imbalance between negative and positive emotions, and impeded ego identity development, such negativity can lead to life style problems (addiction, marital problems, sexual deviancy etc.) that further compounds one's situation.³⁰

Therefore, contextual influences can have a significant impact on the racial identity formation of adolescents, and negative, prejudicial, and discriminatory treatment can have catastrophic effects on an adolescent's identity and life.

Conversely, contextual influences can have positive effects on racial identity development. Harrison Pinckney et al. explain that "racial socialization is considered a protective process by which youth develop a positive racial identity," and that "members of the youth's immediate environment have a direct impact on the racial socialization of Black adolescents."³¹ The authors conclude that "youth of color, do not need to simply be supported by adults, but must be supported by positive adults. Doing so will assist in promoting a positive global and ethnic identity thus better preparing them for adulthood."³² Therefore, although contextual influences can have a negative impact on racial identity, the adverse is also true. Contextual influences can positively impact racial identity formation.

Internalized oppression, particularly the facets of miseducation and race-related cultural mistrust, have concerning implications for law enforcement. However, the potential for positive impact has implications as well. Nonetheless, before discussing these implications, a racial identity theory that applies specifically to African American's deserves attention.

³⁰ Cross and Cross, "Theory, Research and Models," 172.

³¹ Harrison P. Pinckney IV et al., "Promoting Positive Youth Development of Black Youth: A Rights of Passage Framework," *Journal of Park and Recreation Administration* 29, no. 1 (Spring 2011): 103.

³² Pinckney et al., "Promoting Positive Youth Development," 103.

The Multidimensional Model of racial identity. Robert Sellers et al. note that African Americans have unique experiences compared to other ethnic or racial groups, and identity formation related to African Americans reflects this reality. Essentially two research approaches emerged: the “mainstream approach” and the “underground approach.”³³ The mainstream approach focuses on African American identity development from the perspective that identity formation is a universal process, and African American identity is one of many ethnic identities. The underground approach takes the perspective that African-American identity formation is unique due to “the uniqueness of their oppression and cultural experiences.”³⁴ The two approaches make different contributions to African-American identity formation, and Sellers et al. integrate the two approaches into what they have termed the “Multi-dimensional Model of Racial Identity (MMRI).”³⁵ The integration of the two approaches is designed to provide “a more comprehensive understanding of African-American identity.”³⁶ The authors explained their model in 1998, and the model continues to be applied. Some have utilized it as a foundation and added new nuances, and others have affirmed it as a viable theory that can be combined with other theories for broader application.³⁷ Therefore, subsequent research has confirmed MMRI as a valid and applicable theory.

³³ Robert M. Sellers et al., “Multidimensional Model of Racial Identity: A Reconceptualization of African American Racial Identity,” *Personality and Social Psychology Review* 2, no. 1 (1998): 18–19.

³⁴ Sellers et al., “Multidimensional Model of Racial Identity,” 19.

³⁵ Sellers et al., 18.

³⁶ Sellers et al., 23.

³⁷ Krista Maywalt Scottham uses MMRI as a foundation for her assessment model she identifies as MIBI-T. Krista Maywalt Scottham, “A Measure of Racial Identity in African American Adolescents: The Development of the Multidimensional Inventory of Black Identity—Teen,” *Cultural Diversity and Ethnic Minority Psychology* 14, no. 4 (2008): 297–306. Antoinette R. Wilson and Campbell Leaper support MMDRI as a valid theory along with other multidimensional theories. Antoinette R. Wilson and Campbell Leaper, “Bridging Multidimensional Models of Ethnic-Racial and Gender Identity among Ethnically Diverse Emerging Adults,” *J Youth Adolescence* 45 (2016): 1614–37.

MMRI assumes that racial identity is influenced by situations yet has a relative level of stability. Additionally, individuals are defined by multiple identities with differing value, and one's perception is what validates racial identity. Consequently, the primary focus of MMRI is the "current status of an individual's racial identity."³⁸ In light of these foundational assumptions, MMRI consists of four dimensions: (1) salience; (2) centrality; (3) regard; (4) ideology. Salience refers to the importance of a person's racial identity in a particular situation. Centrality concerns the normal or relatively stable conception of a person's racial identity. Regard relates to the extent that a person feels positively or negatively about their racial identity. Ideology encompasses the core beliefs and values that the person thinks should guide the behavior of persons that identify with the racial identity.³⁹ The four components define racial identity as a relatively stable construct that can be more or less prominent in certain contexts, can be positive or negative, and is rooted in ideals and values that should directly relate to behavior.

The dimensions of salience and regard are particularly important to law enforcement, and the specific reasons will be explained later. Nonetheless, it is important to note that salience recognizes that the level of racial identity can be contingent upon the "particular moment or in a particular situation."⁴⁰ In other words, certain contexts can potentially have a significant effect on racial identity. Additionally, racial regard has two important subcategories: "private regard" and "public regard."⁴¹ Private regard concerns the positive or negative feelings African Americans have towards themselves; public regard concerns the degree to which individuals from the context feel positively or negatively about African Americans. Although the research is scarce, Sellers et al. note that some

³⁸ Sellers et al., "Multidimensional Model of Racial Identity," 23–24.

³⁹ Sellers et al., 24–27.

⁴⁰ Sellers et al., 24.

⁴¹ Sellers et al., 26.

argue public regard effects private regard: “The devaluation of African Americans by the broader society should have a deleterious influence on individuals’ evaluation of their own group.”⁴² Additionally, other research has “recognized the cultural factors—such as the African American family, church, and community—that moderate these messages from the mainstream.”⁴³ In light of these factors, one can conclude that African-Americans adolescents’ identity is related to the context, and contextual agents can negatively or positively contribute to the identity in specific encounters.

Perhaps most importantly, the four dimensions of the MMRI relate to behavior. Racial identity involves “beliefs and attitudes” that influence behavior, and encounters where racial identity is more salient, racial identity has more influence on behavior.⁴⁴ From the context of salience, Tiffany Yip explains, “Encounters are single events that are emotionally significant, and somehow inconsistent with a person’s current self-concept, that initiate a search for self with respect to race. Such events include racially relevant experiences—for example, being the target of racial discrimination.”⁴⁵ Thus, encounters have the potential to be significant in identity formation. Yip further elaborates, “Thinking about this process from a developmental perspective, both the timing and the frequency of encounters would seem to have implications for how an individual resolves his or her search for meaning of his or her racial identity.”⁴⁶ Encounters can be significant, and the frequency and timing within a person’s lifespan that a particular encounter takes place can contribute to racial identity formation. Therefore, one can conclude that encounters that occur frequently during adolescence (a significant period in racial identity formation)

⁴² Sellers et al., “Multidimensional Model of Racial Identity,” 27.

⁴³ Sellers et al., 27.

⁴⁴ Sellers et al., 29.

⁴⁵ Tiffany Yip, “Everyday Experiences of Ethnic and Racial Identity Among Adolescents and Young Adults,” in Quintana and McKown, *The Handbook of Race, Racism, and the Developing Child*, 194.

⁴⁶ Yip, “Everyday Experiences of Ethnic and Racial Identity,” 195.

and have a high degree of emotional significance and salience can strongly contribute to racial identity. Additionally, encounters can contribute to behaviors that stem from the beliefs and attitudes associated with identity. Simply stated, frequent, highly salient encounters can potentially contribute significantly to racial identity formation and related behaviors.

Implications for Law Enforcement

RDST provides a veritable framework to understand the relationship between law enforcement and African-American adolescents. From the perspective of African-American adolescents, law enforcement is part of their multifaceted and complex context. Additionally, law enforcement and the African-American communities share a reciprocal relationship of mutual influence, and at the micro-level, individual officers and individual African-American adolescents influence each other. Although RDST requires a holistic view of the entire system, one can still focus on a particular entity within the system.⁴⁷ Law enforcement, therefore, can analyze how they relate to and contribute to the development of African-American adolescents' identity formation, and as illustrated by PYD, the influence has the potential to be positive.

Law enforcement should also be aware that adolescence is an important developmental period related to identity formation, and negative experiences can impact the identity development of African American adolescents in negative and even catastrophic ways. Police officers should be cognizant of the dangers of internalized oppression realizing that their actions can contribute to perpetuation of negative stereotypes and falsehoods as well as cultivate mistrust of the law enforcement profession. Conversely, law enforcement should be aware of the potential to promote

⁴⁷ Lerner and Callina note that RDST has two analysis perspectives. The “identity of opposites” has a holistic view, and the “opposites of identity . . . in effect allows one to hold other parts of the integrated system in abeyance and focus on one part of the system.” Lerner and Callina, “Relational Development Systems Theories,” 374.

racial socialization and thereby act as a part of a protective process to promote positive identity formation.

In addition, MMRI provides an enlightening perspective for law enforcement. Police encounters can result in a high degree of salience. Furthermore, African-American adolescents can believe police officers have negative perceptions of African-American people (public regard) and this assumption can contribute to African-American adolescents developing a negative racial identity (private regard). The next section will underscore this reality. Nonetheless, officers should be aware of this phenomenon as they encounter African-American adolescents.

Lastly, law enforcement should be aware that racial identity impacts behavior. Frequent negative encounters in a context that presents a high degree of salience can negatively contribute to the identity formation of African-American adolescents and subsequently promote problematic behaviors that stem from the beliefs and attitudes related to the identity. In short, police officers must have a vested interest in positive identity development in African-American adolescents if they endeavor to promote peace in their communities.

Law Enforcement and African Americans

From an RDST framework, this section will analyze the relationship with African-American communities through the lens of MMRI—particularly salience and regard—to analyze how law enforcement has contributed to the identity formation of African-American adolescents. The history provided in chapter two illustrated the contentious relationship between the police and the African-American community as a whole. Nonetheless, clearly African-American adolescents were part of the larger community and experienced the same historical events. Therefore, one can assume that if an entire people group was impacted, every age group was affected to some extent. Additionally, given that adolescence is an influential period concerning identity

formation, it could be argued that the sad history of police abuses was most impactful on the African American adolescents.

Disparate Identities in Conflict

The brief history of law enforcement's relationship with African Americans—detailed in chapter two—illustrates the long-standing reality of tension and conflict between the two groups. As explained, the police have a specific identity related to values and norms unique to themselves that has been developed within the police subculture, and largely by the informal code,⁴⁸ and particularly concerning aspect of the police identity that has been continually highlighted throughout this dissertation is the us-them worldview; police officers tend to see themselves pitted against society and feel that only other police officers can be trusted.⁴⁹ Again, the us-them worldview in police interactions with racial minorities may be evident by the fact that police detainment and deadly force is disproportionately higher among racial minorities, and specifically African-American men.⁵⁰

⁴⁸ Skolnick and Fyfe write, "Like a tribe or an ethnic group, every occupational group develops recognizable and distinctive rules, customs, perceptions, and interpretations of what they see, along with consequent moral judgements. Although some recognitions and prescriptions are shared with everyone else—others are mandates peculiar to and appreciated only by members of the craft or profession." Jerome H. Skolnick and James J. Fyfe, *Above the Law: Police and the Excessive Use of Force* (New York: The Free Press, 1993), 90. Jocelyn Pollock, writes, "Many authors present versions of an informal code of conduct that new officers are taught through informal socialization that is quite different from the formal code of ethics. . . . What is obvious is that the informal code of behavior . . . is different from the formal principles as espoused by management." Jocelyn Pollock, *Ethical Dilemmas and Decisions in Criminal Justice* (Belmont, CA: Cengage Learning, 2010), 116. Holmes and Smith write,

Informal norms and policies frequently outweigh the departmental regulations and statutory codes that govern policing. These unofficial procedures are passed to new recruits through informal socialization on the job, not during the formal training of the police academy. Above all, the police subculture reflects a shared group interests of those responsible for protecting society from wrongdoers. It is the existence of a powerful subculture which norms that form without reference to external constituencies or departmental policies that affirms the importance of understanding the street level actions of officers as reflections of the unique circumstances they confront on the job. While other factors influence their behavior, the normal formative framework for action is located in the subculture. (Holmes and Smith, *Race and Police Brutality*, 25)

⁴⁹ Holmes and Smith note "that a lot of [police misconduct] has to do with the police subculture where it becomes us-verse-them." Holmes and Smith, *Race and Police Brutality*, 45.

⁵⁰ Nicholas K. Peart writes, "[In 2010] the N.Y.P.D. recorded more than 600,000 stops; 84 percent of those stopped were blacks or Latinos." Nicholas K. Peart, "Why Is the N.Y.P.D. After Me?"

In review and highly relevant to identity formation, African Americans also have a social identity, and their identity can be drastically different than the identity of police officers. Most police officers are middle class Caucasian males. They likely have a completely different worldview than African Americans in impoverished communities; therefore, police officers can have difficulty relating to African American's in urban neighborhoods.⁵¹ The contrasting social identities may be a reflection of the differing worldviews between middle class—predominately white—America and minorities in urban communities; nonetheless, whatever the root causes, there is a drastically different understanding of the nature and actions of the police between these two groups.⁵² African Americans tend to view the police with suspicion and fear.⁵³ They also tend to believe the police are untrustworthy, representatives of the white community, oppressors, and a real

New York Times, December 17, 2011 Hubert G. Locke references several studies and concludes, “What every study of police use of fatal force has found is that persons of color (principally Black males) are a disproportionately high percentage of the persons shot by the police.” Hubert G. Locke, “The Color of Law and the Issue of Color: Race and the Abuse of Police Power,” in *Police Violence*, ed. William A. Geller and Hans Toch (New Haven, CT: Yale University, 1996), 135.

⁵¹ Kappeler, Sluder, and Alpert note the hiring practices in law enforcement has led to a disproportionate number of middle-class white male officers that “are unable to identify with groups on the margins of traditional society.” Kappeler, Sluder, and Alpert, “Breeding Deviant Conformity,” 84.

⁵² Skolnick and Fyfe write, “America is, culturally speaking, two countries. One is urban, cosmopolitan, and multicultural. It suffers disproportionately from crime, gang violence, poverty and homelessness. The other is suburban, relatively safe, relatively prosperous, and—most important—unicultural.” Skolnick and Fyfe, *Above the Law*, xi. Robertiello notes the divide in America that existed primarily between the opinions of middle-class white America and racial minorities in America concerning the death of Trayvon Martin and the issue of racial profiling: “The death of Trayvon Martin highlighted the ongoing and polarizing debate about causes and consequences of racial profiling. One side sees intentional discrimination and targeting as the biggest contributor to lethal violence, while the other side sees violence as a product of real threats, not intentional profiling, posed by violent criminals.” Robertiello, *The Use and Abuse of Police Power*, 254.

⁵³ Holmes and Smith write, “Citizens living in [minority neighborhoods] are caught in a double bind that is not of their making. While they may call upon the police to resolve the crimes and problems of disorder and fear, the arrival of the police may inject new threats into the situation and amplify the fear. A deep-seated fear of the police is prevalent among minorities.” Holmes and Smith, *Race and Police Brutality*, 93. The author asserts that a “common denominator” related to communities where the police have shot a citizen “is a lack of trust between the police and the community.” Pegues, *Black and Blue*, 120.

danger to their safety.⁵⁴ Due to the conflicting understandings that undergird the identities of African Americans and the police, an adversarial relationship has formed, and conflict is inevitable. In other words, social identity is a contributing factor to the tension and conflict between the police and African Americans.⁵⁵

Law Enforcement and African American Adolescent's Identity Formation

Highly relevant to identity formation is the fact that police were the agents who enforced slavery and Jim Crow. Furthermore, they were at the forefront of some of the most racially charged events in American history.⁵⁶ From a RDST framework, one can recognize the police and African Americans have been in a reciprocal and mutually influential relationship. Unfortunately, the relationship has been adversarial due to socially disparate identities. Consequently, police encounters with African Americans are highly salient with African Americans believing the police hold a negative public regard toward them. The negative public regard of the police concerning African Americans can contribute to a negative private regard by African Americans. In other words, the racial identity of African Americans assumes a prominent role in encounters with police

⁵⁴ Holmes and Smith write, "Blacks see the police as oppressors protecting the interests of the white community. . . . Many minority citizens perceive the police as a real danger in their day-to-day lives." Holmes and Smith note that racial minorities perceive the police as a legitimate threat to their safety. Furthermore, the police are often understood as oppressors rather than public servants that are interested in helping the community. Holmes and Smith, *Race and Police Brutality*, 2–6. Robertiello writes, "Surveys consistently show Blacks are less likely than Whites to trust local police and to treat both races equally." Robertiello, *The Use and Abuse of Police Power*, 213.

⁵⁵ Holmes and Smith write, "The contrast between the police and minorities is stark, prompting the activation of social identity processes that will create ingroup cohesion and ethnocentrism in situations where they face one another." Holmes and Smith, *Race and Police Brutality*, 53. They continue, "Certainly, those conditions exacerbate police-minority tensions and set the stage for police brutality." Holmes and Smith, 55.

⁵⁶ Robertiello explains the role of the police historically starting from the 1600s to the current era. In doing so, she notes key events such as an early form of law enforcement that was utilized to return escaped slaves to their owners, law enforcement during the civil rights movement, and current events that have led to civil unrest and tension between the police and racial minorities. Robertiello, *The Use and Abuse of Police Power*.

officers; and when police officers have negative feelings towards African American's, it can cultivate negative feelings in African Americans concerning themselves.⁵⁷ Since the police interact with African-American adolescents at a critical time for identity formation—adolescence—in a highly salient context, the evidence suggests that negative interactions with law enforcement can contribute to the development of negative identities in African American adolescents.

Furthermore, these highly salient encounters can result in hostility towards the police, and the hostility can influence behavior.⁵⁸ Most concerning is that the resentment and hostility towards the police can manifest in contentious behavior with the potential for violence and death.⁵⁹ Sadly, African-American adolescent males are more likely than any other demographic group to have a negative encounter with the police, and these negative encounters can have unfortunate consequences.⁶⁰ Therefore, the evidence suggests negative interactions with law enforcement not only can contribute to the development of negative identities in African American adolescents but to oppositional behaviors as well.

⁵⁷ Lockett writes, “Racism and discrimination impact how the dominant culture labels African American males as the *symbolic assailants* or ‘everyday criminal’ while at the same time influencing how African American men view themselves.” Tiffany Nicole Lockett, “Effects of Racism and Discrimination on Personality Development among African American Male Repeat Offenders” (MA diss., The California State Polytechnic University, 2013), 51.

⁵⁸ Burt, Simmons, and Gibbons note, “We specify a social psychological model linking personal experiences with racial discrimination to an increased risk of offending. . . . We find that racial discrimination is positively associated with increased crime in large part by augmenting depression, hostile views of relationships, and disengagement from conventional norms.” Callie Harbin Burt, Ronald L. Simmons, and Frederick X. Gibbons, “Racial Discrimination, Ethnic Racial Socialization, and Crime: A Micro-sociological Model of Risk and Resilience,” *American Sociological Review* 77, no. 4 (2012): 648.

⁵⁹ Jones concludes, “Themes that were identified from the data collected and analyzed revealed that the perceptions of the police contributed to African Americans resentment of the police, which frequently results in violence and loss of human life.” Derrick P. Jones, “The Police Strategy of Racial Profiling and Its Impact on African Americans” (PhD diss., Walden University, 2014), 4.

⁶⁰ Brunson and Miller note the “disproportionate effects of police practices and misconduct on African-Americans in the United States” and “specifically minorities that are young and male bear the largest share of the negative experiences.” Rod K. Brunson and Jody Miller, “Young Black Men and Urban Policing in the United States,” *Brit. J. Criminol* 46 (2006): 614.

RDST provides a framework to understand how the police contribute to identity formation in African-American adolescents. The identity of the police and African Americans formed within a contentious history, and the contrasting identities continue to contribute—at least to some extent—to the tension and violence between the police and African Americans. The police, as paramilitary organizations, have become more militaristic over time and can identify as warriors or soldiers.⁶¹ Warriors that possess the us-them mentality appears problematic. Malcom D. Holmes and Brad W. Smith argue that “police brutality is a grim symptom of intractable intergroup dynamics involving racial and ethnic minority citizens and police officers who patrol their neighborhoods.”⁶² In essence, police brutality is the result of tensions that stem from a war of identities. As a result, the police need a new identity that can contribute to positive identities in African-American adolescents and promote harmonious interaction.

The Servant and Shepherd Officer and African American Adolescents

Adolescence is clearly an important time for identity formation, and many African-American adolescents have encountered the police in a highly salient context where the police contributed negatively to their identity formation. Additionally, the current identity of the police contributes to these negative encounters. However, the servant and shepherd identity reshapes the authoritarian enforcer into a steward of the community striving for true justice and peace. As a result, the servant and shepherd officer possesses a new identity that can interact differently with African-American adolescents.

⁶¹ Balko describes the process that has resulted in the militarization of the police and the warrior mentality in officers: “The change has come slowly, the result of a generation of politicians and public officials fanning and exploiting public fears by declaring war on abstractions like crime, drug use, and terrorism. The resulting policies have made those war metaphors increasingly real.” Radley Balko, *Rise of the Warrior Cop: The Militarization of America’s Police Forces* (New York: Public Affairs Publishing, 2014), 42.

⁶² Holmes and Smith, *Race and Police Brutality*, 5.

The servant and shepherd identity has the potential to project a positive public regard. The servant and shepherd officer is present and one with his people. He values all his people who are intrinsically valuable as one united community. As a result, he is personal and actively engages with his community while patrolling. The impact of the servant and shepherd identity in community-friendly encounters communicates a positive public regard for all people including African-American adolescents.

As a protector, the servant and shepherd officer responds to help victims of crime. In doing so, he does not treat people in an impersonal way. The servant and shepherd officer has great compassion for his people, and the care he provides strongly communicates a positive public regard. Furthermore, as a provider, he engages in activities and practices outside the norm. His encounters with African-American adolescents are not reduced to enforcement action only, and his activity in the community allows them to experience his character. Therefore, he is purposefully and persistently building relationships in multiple contexts, and the projection of his identity communicates care, empathy, and respect for everyone he encounters. Consequently, the servant and shepherd officer—present, protecting, and providing—communicates a positive public regard for all people—including African-American adolescents—which cultivates a positive private regard. Since African-American adolescents are at a critical formative period in identity formation, the servant and shepherd officers' actions are critical for promoting positive identities.

The servant and shepherd officer's active engagement with his community is fundamental and sets the stage for investigative stops. Although investigative stops are highly salient, the servant and shepherd officer lays a relational foundation—through active community engagement as a protector and provider—reducing the salience of the investigative encounters with African-American adolescents. In other words, the servant and shepherd officer makes substantial investments in the community so that African-American adolescents will be more likely to have personally experienced or at least

vicariously experienced the impact.⁶³ As a result, the war of identities is less likely to be a catalyst for violence. Instead, salience is likely to be reduced because the identity of the servant and shepherd officer is not contentious. The encounter, therefore, is far less likely to cultivate hostility and aggression that ends in violence.

In summary, servant and shepherd officers project a positive public regard that cultivates a positive private regard, and overtime, limits the salience of investigative encounters. This can reduce hostility in African-American adolescents and reduce the probability of a violent response. In short, when police officers act as servants and shepherds, they can contribute to the development of positive identities in African-American adolescents and promote peaceful interactions.

Summary and Conclusion

This dissertation introduced a Christian pastoral leadership theory—Christ-centered followership—that has the potential to transform a culture. Perhaps, law enforcement’s foundation in Weber—the police versus the people and the bureaucratic hierarchy—contributed to a form of leadership and ethic that promoted the cultural trend of social distance, dehumanization, and abuse. Stated succinctly, the police have an oppositional relationship with the public that is exacerbated by the current leadership structure and embedded utilitarian ethic that manifests in an enforcement centric mission culminating in a systemically racist strategy. The servant and shepherd leadership model can, perhaps, reverse this dangerous cultural trend by emphasizing a new relationship and ethic that focuses the police on a mission of peacekeeping whereby procedural justice and community policing can provide the strategy to enable the servant and shepherd officer to promote harmony, peace, and human flourishing in racial minority communities. Based

⁶³ Brunson references existing research and concludes, “Blacks not only draw from their own experiences, but also follow patterns of events they are exposed to in their communities and knowledge imparted by members of their racial group.” Rod K. Brunson, “Police Don’t Like Black People: African-American Accumulated Police Experiences,” *Criminology and Public Policy* 6, no. 1(2007): 72.

on this premise and mission, this chapter identified an essential focus for the servant and shepherd officer directed towards the mission of peace. Figure 2 provides a juxtaposition of the current police context with a police context reformed by the servant and shepherd leadership model and ethic to illustrate the complementary and essential nature of positive identity formation with the reformed context and the mission of peace.



Figure 2. Current police context versus reformed police context

RDST with a focus on identity development provides a fresh perspective and a helpful framework to examine the tension and violence between the police and African-American adolescents. Law enforcement is part of African-American adolescents' multifaceted and complex context, and the two groups share a reciprocal relationship of mutual formative influence. This chapter examined how law enforcement has contributed to the identity formation of African Americans finding that the police possess an identity that has contributed negatively to the identity formation of African-American adolescents. As a result, a new identity was proposed—the servant and shepherd officer—that could positively contribute to African-American adolescents' identity formation and reduce the long-standing tension that can result in violence. In short, negative interactions with law enforcement can contribute to the development of negative identities and oppositional behaviors in African-American adolescents; however, when police officers act as servants and shepherds, they can contribute to the development of positive identities in African-American adolescents and promote peaceful interactions.

Although this chapter focused on the police and their contribution to the violent encounters taking place between law enforcement and African Americans, in no way does this suggest that the police are the sole contributors to this problem or that they are singularly responsible to solve it. However, as argued in this dissertation every police officer is a leader in the community. As a result, responsibility for change should start with leadership. The police, therefore, should focus on their contribution to the problem, and how best to respond to promote peace in their communities.⁶⁴ Some in law enforcement may attribute the problem solely to the African-American community, and

⁶⁴ Estep, White, and Estep provide an important relationship concerning change that can be helpful for law enforcement to cultivate change: "Discipleship and community formation in the congregation requires a curriculum; an orchestrated, intentional, concerted endeavor to fulfill God's vision for what the church should be and do in the world." Likewise, police departments must clearly define their purpose—which cannot just entail enforcement—to train officers to become shepherds in their communities. This requires a clear mission, goals, and training curriculum. James Estep, Roger White, and Karen Estep, *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims* (Nashville: B & H, 2012), 21.

some in the African-American community may believe the police are the single contributing factor to the problem. Neither of these perspectives is accurate or helpful. Clearly, the focus and investment in cultivating positive identities in African-American youth is a long-term strategy. Perhaps, the police should embrace the reality that there are not necessarily quick fixes, and the utilitarian inclined practices of the past may have made an investment that has resulted in the current chaos.

Future Research

Obviously, this study is not an ultimate solution to the problem of police brutality. Nonetheless, the internal factors related to identity and culture that plague law enforcement and people of color warrant more research. Clearly, external reforms and rules are not sufficient, and addressing the problem is literally a matter of life or death.

The servant and shepherd model contributes to scholarly research. Broadly, the servant and shepherd model advances research related to servant leadership by providing an authentically Christian form of leadership enhanced by servant leadership that can be applied in secular police departments. Additionally, the model offers a solution to internal contributing factors to police brutality from a Christian leadership perspective. Narrowly, the servant and shepherd leadership model advances leadership research concerning the relationship of followership and servant leadership. Additionally, it advances followership as leadership by implementing a Christian model of leadership in a secular context where the leader is a follower first. Lastly, the ethic of duty advances ethics in policing by introducing a guiding principle that can help mitigate police brutality by specifically targeting a dangerous cultural phenomenon.

Concerning application, the servant and shepherd model and ethic—given its intent to mitigate police brutality against racial minorities and specifically African Americans—is most applicable in urban communities or in communities characterized by populations of African-Americans. Given the theoretical nature of this dissertation, further empirical research is needed. Implementing the model and monitoring the effects

are important steps in validating the model's applicability. Ideally, the model should be implemented departmentally; however, implementation could take place at differing levels. For instance, testing the model with first line supervisors could provide evidence for the model's validity. Additionally, survey research in the African-American community before and after the implementation of the model would be important. Essentially, the servant and shepherd model and ethic should not only substantially reduce any incidents of police brutality but also impact the perceptions of racial minorities related to the police.

Additionally, full application—as detailed in this dissertation—would require the leadership of a police department to fully support the model so that the department philosophy and methodology was changed. Most likely, this process could only be facilitated by the police chief. However, any police leader—sergeant, lieutenant, or captain—can implement the model and influence the officers he serves. In other words, servant and shepherd leaders can always influence and shape officers within their span of control into servant and shepherd officers.

Closing Reflections

Although noted in the introductory chapter, I feel it necessary to reiterate: policing is a redeemable profession. Not only is it redeemable, I believe it is replete with men and woman of honor and integrity. I have seen amazing acts of sacrifice, valor, and charity in my tenure. Recently, we responded to a young African-American man who was shot in the thigh. He was bleeding profusely when we arrived. My officer who happened to be a white male—without donning any protective equipment—tied a tourniquet around the young man's leg. The ambulance did not arrive until a few minutes later. The officer's selfless and sacrificial act undoubtedly saved the young man's life. The officer's hands and uniform were saturated in the young man's blood, and as a police lieutenant, I am responsible not only for the safety of the public but also my officers. After the man was transported to the hospital, I pulled the officer aside and reminded him that he should

have put on his gloves and protective equipment. He simply replied that had he taken the time to do so, the young man may not have survived. Keep in mind, this officer did not know the young man; they were complete strangers. Additionally, the officer is well aware of the danger of blood-borne pathogens. His sacrificial act can perhaps be appreciated in light of the COVID-19 pandemic. Many people will not go into public without a mask—and rightly so—for fear of contracting the virus. I am no doctor, but I believe the officer was at far greater risk.

I have seen many acts of valor. One will always stand out in my mind. An officer and friend of mine plunged into near freezing lake water to rescue a young lady who had driven her car off a pier to commit suicide. The water was so cold that when he came out of the water, he was at real risk for hypothermia. Again, the officer did not know the woman, yet he courageously risked his own life without hesitation. I have also witnessed acts of charity by officers. On one such occasion a young African-American woman with a disabled child had no money in the Christmas season. The officer went to the bank withdrawing three-hundred dollars. Again, he had never met the woman before that day.

Despite the integrity and honor of many police officers, I have realized there is a glaring problem in policing for years. Nonetheless, the George Floyd incident was shocking and raised my concern to a greater level. If someone had told me something akin to this incident could have occurred prior to that day in Minneapolis, I would have adamantly denied the possibility. Certainly, I believed that there were officers that could be that malicious; however, to commit such an act while completely aware the incident is being witnessed and recorded, requires a maliciousness, arrogance, and stupidity I believed was extremely unlikely to exist in one person. Clearly, I was wrong.

Although every officer I have encountered thus far renounces the officer's conduct and application of force against George Floyd, very few officers—that I encounter at least—agree with my perspective on the police and particularly my view that

our practices are systemically racist. But law enforcement officers must remember, I come from within. I am through and through one of them. My hope is because of this reality, my voice cannot be so easily dismissed.

Unquestionably, I affirm that the police culture is only one aspect of a larger problem. Nonetheless, because I am a white male police officer, I believed my voice would have the greatest impact related to the matter of this dissertation. Many officers seem interested in pointing to other factors that contribute to the problem of police brutality; however, I believe we should start with how we contribute to the problem, and perhaps leave it to others whose voices may best be heard by the community to address other contributing factors. Many officers also believe the aggressive police tactics of the past are what keep officers safe. Watching the civil unrest unfold throughout this country, I vehemently disagree.

It is relationship that will protect the police and community. I learned this as a young officer surrounded in a crowd of three hundred African-Americans who had flooded into the street after exiting a bar where fights had erupted. If that crowd had wanted to hurt me, there was simply nothing I could have done to prevent it. One other officer and I were surrounded by the crowd; we were completely at their mercy. They began to throw bottles at us, but as they did, two African-American young men stepped out of the crowd and stood with us. They were two of my friends from high school, and their presence stopped the press of the crowd towards us and the bottle throwing. This incident—I believe—illustrates the power and safety of community relations.

That is not to say that I do not acknowledge other factors contributing to police brutality—particularly cultural factors related to the community—yet it seems many offer an either-or solution to the problem: either the problem is due to systemic racism or it is due to cultural factors. I believe, however, this limits our potential to recognize the depth of the problem and offer real and workable solutions. Worth noting, this dissertation

argues for a cultural problem that has led to systemic racism. The two need not be mutually exclusive but, perhaps, inextricably bound together.

Lastly, I believe it is the church that can best address this problem in society. The church can address cultural issues and systemically racist issues. Of course, what I mean by the church are those Christians in law enforcement and those Christians in the community as one people. If we identified first as Christians, perhaps brothers and sisters from all occupations and races could shed the myopic assessment of the problem. Christians should be—in my opinion—the frontrunners for integration, unity and open-minded problem solving that transcend the socially constructed identities of a world and age that will come to an end in our Lord Jesus Christ.

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ABSTRACT

THE IMPACT OF SERVANT LEADERSHIP AND CHRIST-CENTERED FOLLOWERSHIP ON THE PROBLEM OF POLICE BRUTALITY AGAINST MINORITIES

Daniel Eugene Reinhardt, PhD
The Southern Baptist Theological Seminary, 2021
Chair: Dr. Timothy Paul Jones

This dissertation proposes that a law enforcement leadership model predicated on Christ-centered followership with a biblically based shepherding framework enhanced by servant leadership can shape individual officers and the police subculture. This new model can uphold a Christian deontological ethic—an ethic of duty grounded in peacekeeping informed by the *imago Dei*, reconciliation, and meekness—for law enforcement that in tandem organically supports methodologies and philosophies that promote harmony, peace, and human flourishing. Therefore, the purpose of this dissertation is to construct a new model of leadership and guiding ethic for law enforcement that impacts the problem of police brutality against racial minorities. The model is intended to serve as an internal safeguard against police brutality in contexts with high concentrations of racial minorities, particularly African Americans.

Core principles and a leadership framework are drawn from Christ-centered followership for the law enforcement context, and servant leadership characteristics are integrated into the framework to enhance the model. As a result of the synthesis, the servant and shepherd model emerges as an applicable construct for law enforcement leaders to address the pattern of social distance, dehumanization, and power abuse that plagues police leadership and the overall police subculture. The new leadership model when coupled with a Christian deontological ethic can transform the police subculture

and organically support a philosophy and methodology of policing that promotes harmony, peace, and human flourishing in minority-communities, specifically African-American communities.

Keywords: Christ-centered followership, shepherd, servant leadership, subculture, social distance, dehumanization, power abuse, police brutality, internal safeguard, procedural justice, community policing, deontological ethics, duty

VITA

Daniel Eugene Reinhardt

EDUCATIONAL

BS, Moody Bible Institute, 2015
MDiv, Liberty University, 2017

MINISTERIAL

Police Chaplain, Lorain Police Department, Lorain, Ohio, 2015-
Associate Pastor, United Fellowship Church, Lorain, Ohio, 2016-2017