Submission to the Commission on the Future of Policing in Ireland

The Future of Policing in Ireland, with a focus on the subject of corporate culture in organisations, and in this case, specifically in An Garda Siochana.

Submitted by: ████████

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 "The current operational culture is inhibiting change and preventing the Garda from reaching its potential, the head of the Garda Inspectorate has told the MacGill Summer School. Without major change, the current Garda culture and structure will continue to challenge any modernisation or reform efforts."[1] (Robert Olsen, Garda Inspectorate, 23 July 2016).

Introduction: The then Tánaiste and Minister for Justice and Equality, Ms Frances Fitzgerald TD, on 16 May 2017 announced the membership of the new Commission on the Future of Policing in Ireland, with a view to it examining a wide range of aspects to policing in Ireland, indeed, ALL aspects. She said that its *"….. terms of reference encompass all functions carried out by An Garda Síochána including community safety, state security and immigration, and also the full range of bodies that have a role in providing oversight and accountability including the three statutory bodies, but also my Department and the Government. They provide for a comprehensive examination of all aspects of policing in Ireland. "Issues which have arisen - many historic, some contemporary - mean the time is right for a fundamental examination of all aspects of policing in this state. This is an opportunity to stand back and examine how we are to be policed as we approach the centenary of the establishment of An Garda Síochána. At the same time the crucial work of day-to-day policing and oversight continues. This includes an extensive programme of reform underway in An Garda Síochána based on the reports of the Garda Inspectorate and under the independent oversight of the Policing Authority. These reforms, which affect all aspects of the administration and operation of An Garda Síochána, must not be impeded or delayed in any way by the establishment of the Commission."*

This decision follows on from a prolonged period of criticisms about various aspects of Garda practice and management, not least of which has been the perceived culture operating within An Garda Siochana. This new Commission came into operation literally four months (23 January 2017) after the launch by the Minister of the new Garda Code of Ethics, a formal statement of values which emerged from an exceptionally long gestation period (initially provided for in 2005 legislation but not completed until January 2017, some 12 years later).

Reporting on the announcement by the Garda Commissioner, Noirin O'Sullivan, that she was resigning her position with immediate effect, RTE News said late last year: "In a

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[1] Irish Times, 23 July 2016, Page 7, "'Garda can no longer afford to let the past dictate the future,' McGill is told" – comments attributed to Robert Olsen, Chief Inspector of the Garda Inspectorate.

statement, Ms O'Sullivan said she believed there was support for her to continue in her role but it had become clear to her 'that the core of my job is now about responding to an unending cycle of requests, questions, instructions and public hearings involving various agencies including the Public Accounts Committee, the Justice and Equality Committee, the Policing Authority, and various other inquiries' rather than implementing necessary reforms 'and meeting the obvious policing and security challenges'." The "unending cycle of requests, questions, instructions……." which Ms O'Sullivan referred to, has arisen as a result of a series of serious events relating to Garda practices that happened/emerged during her time as Garda Commissioner and many of which had been happening before she became Commissioner while she was a member of the Garda top management team. It also followed on from a series of public inquiries into aspects of Garda practice going back a number of decades, such as The Kerry Babies Inquiry (the subject of recent new publicity), The Morris Tribunal, the Ian Bailey case in Cork, the McBrearty case in Donegal, The O'Higgins Inquiry, the falsification of breathalyser tests, the financial and organisational management of the Garda Training College at Templemore, and various other investigations, all of which have raised grave concerns about the culture and moral integrity of the management and operation of the Garda Siochana. The Irish Times (11 Sept. 2017) noted that Ms O'Sullivan, referring to the above cycle, said that "They are all part of a new - and necessary - system of public accountability. But when a Commissioner is trying - as I've been trying - to implement the deep cultural and structural reform that is necessary to modernise and reform an organisation of 16,000 people and rectify the failures and mistakes of the past, the difficulty is that the vast majority of her time goes, not to implementing the necessary reforms and meeting the obvious policing and security challenges, but to dealing with this unending cycle." The "unending cycle" seems to continually throw up still-continuing concerns about the reliability of the Garda Siochana to be honest, transparent, act with integrity, words that now form part of its Code of Ethics.

My position and perspective

I don't have the knowledge or personal insights into *all the "functions carried out by An Garda Síochána including community safety, state security and immigration, and also the full range of bodies that have a role in providing oversight and accountability including the three statutory bodies, but also my Department and the Government"* as referred to by Minister Fitzgerald. In general, I have had only very limited and rare personal contacts with the Gardai in the carrying out of their range of duties and activities. ███████████████
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I am conscious that I am looking in from the outside when contemplating the topic of "culture" within the Garda Siochana in Ireland, and that I don't have insight to the evidently very extensive analysis done on the Garda Siochana and its culture to date by the Garda Inspectorate. I don't come to the discussion with specific personal knowledge of how the Garda organisation is structured or works in practice, and I don't have a formal brief on precisely what the Policing Authority is seeking to do – or what The Commission on the Future of Policing in Ireland seeks to do -- with regard to the Garda "culture", other than that they both consider that the culture needs to change and they are anxious to assess how this can be done most effectively and successfully. In this limited framework, and in a desire to offer perspectives that may be helpful to the objective of developing a desirable positive culture for the Garda Siochana, this paper seeks to add to my previous paper[2] relating to the Garda Code of Ethics, and present the issues of culture, ethics and values in a philosophical context, and should be taken in conjunction with that submission.

It seems to me that there is a need to establish **precisely and very publicly** what the current and recent understandings of Garda culture are that have given rise to the concerns now being expressed, and that these be published. In doing this, it seems also necessary **to identify how extensive and widespread** are the perceived culture weaknesses, and **at what levels** these exist (that is, at what rank levels within the Garda). This appears to me to be a critically important exercise as culture is something that is demonstrated and exhibited in the behaviours, actions and attitudes of individuals as distinct from the hazy subject of an "organisation". Organisations' cultures come from people and unless we identify who are the people who created, encouraged, tolerated or supported the current stated culture failings or weaknesses, and who may be still in important or influential positions within the Garda Siochana (at whatever rank), then it would be difficult to establish how the culture atmosphere might otherwise be changed for the better. Research studies suggest that "culture" is something that is passed on to other people by people who may hold particular influence. Thus, if those people are still active in the Garda, how open will they be to adopting and promoting in practice a new cultural outlook? I believe that this issue might be seen by some people as being highly sensitive and even threatening to some people who may be in positions of authority or influence.

A review of news media headlines over the last few years of stories about aspects of Garda activity that suggest serious failings in the organisational culture. Either these headlines were warranted or they were not. If they were warranted and can be substantiated then they underscore the concerns about culture in the Garda. If, on the other hand, they were

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unwarranted or not reasonably substantiated, then they should be, indeed should have been, critically challenged by persons and overseeing bodies connected with the Garda Siochana. At a personal level, I found the recent comment (as reported by RTE News online, 23 November 2017) by the current Acting Garda Commissioner regarding the falsification of breathalyser tests and results to be deeply disconcerting in terms of the underlying philosophy that it seemed to represent. The report said: "*Dónall Ó Cualáin said that widespread disciplinary action across the garda organisation was not feasible. The acting Garda Commissioner has told the Policing Authority that he has decided not to pursue widespread disciplinary action across the garda organisation over the falsification of breath tests.*

Dónall Ó Cualáin said he was aware that this may not meet people's expectations but such a course of action was not feasible. He said he was not prepared to spend huge amounts of taxpayers' money on costly and protracted processes when it would be better spent on protecting the community. Two garda reports were carried out into the falsification of breath tests and 14,700 wrongful convictions.

Mr Ó Cualáin said he understood the considerable public disquiet over the issue, and the calls for individual accountability but he said to review all phone calls would take years and the time and effort required for disciplinary processes would set back the work of garda reform. He also said there was no evidence in either breath test report of criminality by gardaí or that any garda had benefited."

With respect to all concerned, I find it hard to see how falsification of data can be other than a crime. And especially so in the case of a public authority that is charged with overall policing.

The Policing Authority and Garda culture: In its Draft Strategy Statement 2016-2018 The Policing Authority defines its Vision and Mission for the Garda Siochana as "Our Vision is of a society served by a professional, impartial, constantly improving police organisation which deserves and enjoys the trust and support of the people" and "Our Mission is to drive excellent policing through valued and effective oversight and governance."[3] It seems clear that the Policing Authority (and the Garda Inspectorate) does not hold the view that the current Garda organisation meet this standard and needs to be changed in its cultural outlook. It goes on to say that its "Desired outcome (is a) culture of high performance and strong ethical values throughout the Garda Síochána."[4]   This latter point puts a strong emphasis on culture, ethics and values and it is from this triple emphasis that I offer the following comments to be of assistance in dealing with the issue of culture in the Garda organisation. The Policing Authority defines its Values as being:

- Acting in the Public Interest
- Listening
- Integrity
- Independence
- Courage
- Transparency

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[3] The Policing Authority, *Draft Strategy Statement 2016-2018,* Section 2.
[4] Ibid, Section 3.

- Fairness
- Respect

Most people might consider that these are correct values for everyone to hold and share. It may be assumed that everyone – or most people – would have a ready assumption of what these words mean or ought to mean, but there is every possibility and likelihood in fact that some people might have a different understanding and different interpretation of some them from other people. These values need to be explained in detail as to what they mean and how they might be assessed, ascertained in any situation, and then implemented. The ancient Greek philosopher Aristotle would have echoed some of these specific Values in his description of good virtues for a person to have, for example, Courage and Fairness. Many organisations and companies feature such words in their formal written Codes of Practice – including, for example, banks, who made inadequate judgements in their decision-making processes despite the presence of strong "values" words in their Codes of Conduct. This is not to suggest that there is anything wrong with the Values as described, just to note that maybe not everyone will understand them in the same way or in the way intended, and that it is crucial therefore to explain them in some detail to all the persons who will be subject to them. Actions and practices in an organisation do not always coincide with the words and aspirations set out in the organisation's written policies. As Lou Gerstner, former CEO of IBM, has been quoted as saying, in the clash between culture and strategy, "Culture is everything".

Culture: Many organisations, sectors of society, charities, banks and companies have been criticised for their cultures and behaviours, with words such as greed, lack of openness and transparency, secrecy and others being used to describe them. In recent times, the culture that operates within the Garda Siochana organisation has been strongly criticised. Every organisation has a culture, deliberate or evolved, and it can be a positive or a negative one. Indeed, the organisation can have many and mixed cultures, especially if it has diverse stand-alone activities or functions. According to Study.com "Organisational culture is a system of shared assumptions, values, and beliefs, which governs how people behave in organisations. These shared values have a strong influence on the people in the organisation and dictate how they dress, act, and perform their jobs. Every organisation develops and maintains a unique culture, which provides guidelines and boundaries for the behaviour of the members of the organization."[5] It is notable from this description that "culture" is about a lot of different dimensions, including ones that are not written down anywhere and indeed can be the organisation's actual way of doing things, regardless of what it might say in formal written statements like policies, Vision and Mission statements and Codes of Conduct. And just as strategy will always in practice depend on *actual* culture, the Codes and other written statements will be reliant for their practice on what the culture (official/unofficial, written/unwritten or spoken/suggested/hinted) does.

 "Culture" is a term that is defined in varying ways and applied to various organisations, suggesting that each has its own somehow unique culture, and there may not necessarily be anything wrong with that in itself. Culture is often referred to as an organisation's way of conducting itself, how it does things in practice – but sometimes alternatively, as espoused in its written policies, mission and vision statements, and Codes of Conduct and Ethics and

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[5] http://study.com/academy/lesson/what-is-organizational-culture-definition-characteristics.html accessed 28 July 2016

organisational governance systems. And therein lies a potential problem – what we actually do, how we actually do things, may be different from what we say in our written policies that we will do. As noted above, it is frequently commented that actions invariably trump vision and aspiration.

Defining "Culture": It might be useful therefore to start by considering some of the descriptions of organisational and corporate culture that are presented by various authors, and from this to consider what is and should be the desired organisation culture for the Garda Siochana. Michael Watkins in HBR reflects on the difficulty in defining organisational culture. He says "If you want to provoke a vigorous debate, start a conversation on organizational culture. While there is universal agreement that (1) it exists, and (2) that it plays a crucial role in shaping behaviour in organizations, there is little consensus on what organizational culture actually is, never mind how it influences behaviour and whether it is something leaders can change. This is a problem, because without a reasonable definition (or definitions) of culture, we cannot hope to understand its connections to other key elements of the organization, such as structure and incentive systems. Nor can we develop good approaches to analysing, preserving and transforming cultures."[6]

Smith and Drudy noted that in an organisation, "an informal examination looks at the culture which is the glue of the organisation. This includes the values and beliefs of all participants, as well as the internal and external interpretation of their beliefs. **These may include the difference between policy and actual practice and the psychological predisposition of the members of the organisation."**[7] (my Bold). They also note that "Organisations comprise people with different philosophical values, cultural adherences and religious beliefs"[8] and they observe that to address these differences, organisations have to develop general principles to guide everyone in the organisation.

McPhail and Walters have noted that **groupthink can become part of an organisation's culture, with research suggesting that "an individual's ethical decision-making may change when they become part of a more formal grouping."** (my Bold). They observe that "Groupthink is a way of thinking that people engage in when they are deeply involved in a cohesive in-group. Members of the group strive for unanimity, over-riding their motivation to appraise alternative courses of action realistically. It is often characterised by arrogance and excessive levels of blind loyalty to the group".[9]

Ravasi and Schultz state that **organisational culture is a set of shared assumptions that guide what happens in organisations by defining appropriate behaviour for various situations. It is also the pattern of collective behaviours and assumptions that are shared with and passed to new organisational members as a way of perceiving and, even, thinking and feeling** (my Bold).[10] Edgar Schein and a number of other writers have identified that many organisations frequently have differing cultures as well as various sets of subcultures which

[6] Michael Watkins, *What is Organisational Culture? And why should we care?* Harvard Business Review, 15 May 2013) (https://hbr.org/2013/05/what-is-organizational-culture

[7] David Smith and Louise Drudy, "Corporate Culture and Organisational Ethics", in *Leadership and Business Ethics*, Vol. 25, ed. by Gabriel Flynn, Dublin City University, Dublin, pub.by Springer, 2008, p. 166.

[8] Ibid. p. 166.

[9] Ken McPhail and Diane Walters, *Accounting and Business Ethics*, pub. by Routledge, Oxon and New York, 2009, p. 31.

[10] D. Ravasi, and M. Schultz, (2006), "Responding to organizational identity threats: Exploring the role of organizational culture", *Academy of Management Journal* **49** (3): 433–458, as quoted in Wikipedia.

may simply co-exist with a main organisational culture. But it may also have conflicting sub-cultures, linked to different management teams, locations and functions.[11] Indeed, Schein has also noted "that there are visible and invisible levels of corporate culture (the 'culture iceberg' analogy - the visible levels (surface manifestations) of the 'culture iceberg' incorporate observable symbols, ceremonies, stories, slogans, behaviours, dress and physical settings. The invisible levels of the 'culture iceberg' include underlying values, assumptions, beliefs, attitudes and feelings. Often, change strategies focus on the visible levels."[12]

The UK Chartered Insurance Institute speaks of embedding a culture of integrity and says that "Integrity is a word which is widely used but infrequently understood."[13] Echoing Aristotle's emphasis on the development of good character it notes that "Integrity is an aspect of character that leads people to behave ethically even when it is not in their interest to do so."[14] Though writing about risk culture in financial organisations, Ashby et al add to this viewpoint in saying "What makes risk culture such a fascinating and challenging topic to research is the fact that many […of the] habits and routines (that govern risk management) are not readily visible, even to organisational participants themselves let alone researchers. (This) is at the heart of current regulatory and organisational focus."[15]

O'Donnell and Boyle quote various researchers in their Introduction, saying that "For the past number of decades, most academics and practitioners studying organisations suggest the concept of culture is the climate and practices that organisations develop around their handling of people, (while another researcher)   emphasises that an important trend in managerial thinking in recent decades has been one of encouraging managers to try to create strong organisational cultures." They say that this point is echoed in research of the Australian public service, where the researcher concludes that 'statements of values, codes of conduct, principles of public service management and so on set out in rules and regulation are simply rhetoric - or what we now call aspirational statements. Without leadership that is what they will ever be, rhetoric."[16]

O'Donnell and Boyle pose the questions "Why is culture an important issue for public service managers? Why should public service managers concern themselves with culture? ….. The evidence presented here, from the literature, international studies and the Irish experience, suggests that culture is indeed something that public service managers should pay attention to….. this is because culture affects the performance of organisations. In the private sector organisations studied… there is a clear and explicit link between culture change and performance. But this can also be the case in the public sector…. (where) culture can affect performance……The evidence from this study would also suggest that it is particularly

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[11] Edgar Schein, (1992), *Organizational Culture and Leadership: A Dynamic View,* San Francisco, CA: Jossey-Bass. p. 9.

[12] Edgar Schein (2000), as quoted in Orla O'Donnell and Richard Boyle, *Understanding and Managing organisational Culture*, 2008, CPMR Discussion Paper 40, Institute of Public Administration, Dublin.

[13] Chartered Insurance Institute, London, p. 4, www.cii.co.uk   accessed 18 April 2015.

[14] Ibid.

[15] Simon Ashby, Tommaso Palermo and Michael Power, *Risk culture in financial organisations: An interim report*, Plymouth University in association with London School of Economics and Politics, Nov. 2012, p. 7.

[16] Orla O'Donnell and Richard Boyle, *Understanding and Managing organisational Culture*, 2008, Introduction, CPMR Discussion Paper 40, Institute of Public Administration, Dublin.

important for managers to pay attention to culture when reacting to or planning major organisational change. Culture is particularly important when an organisation is undergoing significant transformation or when introducing major reforms which require different or new cultural or value traits from those exhibited in the past."[17] They go on to say "Knowing that culture is important in shaping organisational practice and performance in public sector organisations is one thing. But a subsequent issue is the extent to which managers can actually shape or influence culture. The literature on culture change ….. is somewhat ambivalent on this point. On the one hand, examples can be identified where interventions can influence culture. But on the other hand, some academics warn of the danger of attempting to influence the more superficial aspects of culture such as symbols and ceremonies, while ignoring the more pervasive and deep seated aspects of culture such as values and beliefs. These more deep seated aspects of culture are much more difficult to influence."[18]

"Culture" in most organisations (companies, clubs, societies, public services) is a curious mixture of a diverse range of factors which may include new managers, new staff with different ideas and attitudes, new ideas and new concepts, traditions, shared experiences, mindsets, attitudes, perspectives, priorities, values, codes of practice and conduct, formal policies, mission statements, public relations, people of different ranks and authority levels, people who have contributed to the development and evolution of the organisation's culture over a number of years and who may as a result, set the tone for how its activities and functions are actually performed or delivered. And then there are people in the organisation who may want to change the current culture in some respects. Also in the "culture" mix is the nature of the work to be done by the organisation, and its general role and objectives, its relations with other external parties and in the case of An Garda Siochana, the environment in which it operates (general maintenance of law and order, violence, gangs, serious criminal activity and day-to-day routine policing work).

There is a wide consensus that "culture" is only partly what is described in written policy statements and codes of conduct and that **it is more, in practical terms, concerned with "how we do things here", what has to be done to carry out its prescribed role and activities** (my Bold). A large organisation, with many members, is likely to be one that includes people with diverse views on priorities, and especially so if it is sub-divided into stand-alone or semi-stand-alone units. In companies and financial institutions this may take the form of an overall group/holding company owning a range of subsidiary companies, each with its own separate management system and indeed separate products or services. Outside of the broad public service, few of these organisations or companies in Ireland would employ more than 16,000 people, whereas the Garda does employ that number and does have a corporate structure with some similarities to those companies.

The Garda Siochana and its culture: Much criticism and focus has been placed on the culture of the Garda Siochana, that is, the way it does things. This seems to be captured in a number of quotations in The Irish Times (Ref. 23 July 2016, Page 7, "'Garda can no longer afford to let

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[17] Ibid, pp. viii-ix.

[18] Ibid, pp. ix-x.

the past dictate the future,' McGill is told"). Robert Olsen, Chief Inspector of the Garda Inspectorate, said 'Many staff (in the Garda) view their organisation as insular, defensive and operating with a blame culture that results in leaders that are risk-averse in making decisions'. The use of the word "Many" suggests that the issue needs to be critiqued very carefully and critically, as there may also be "many" who view their organisation differently, and there may also be "many" who don't think either of these perspectives would be totally fair or accurate. Undoubtedly of significant concern would be Mr Olsen's comment that 'had recommendations made in a number of previous reports on reforming the Garda been implemented, "many of the previous policing issues that resulted in inquiries, tribunals and government reports could have been minimised or avoided"'[19]. This suggests that various recommendations for reform had not been adopted by the Garda management, either because they hadn't been able to devote time and resources to them or because they didn't agree with them for whatever reason, or because they might even have resisted them and so simply long-fingered them.

In addition and importantly, also at the McGill Summer School, the chairwoman of The Policing Authority, Josephine Feehily, noted[20] that it is ultimately up to the Garda leadership to achieve change in how it manages its activities and its culture, and very pertinently added that "It is not easy to transform any large, long-established organisation" while at the same time it has to continue to deliver its services." This is a very concise and apt comment, as its implications potentially raise very practical questions and consequences for many members of the Garda force, especially for those in senior and management positions, who by implication have continued or developed elements of the current Garda culture that is now being called into question. **The Garda Siochana has clearly, over its long history, built up significant 'custom and practice', its way of doing things and managing itself, a culture – a culture that is now being seriously questioned (**my Bold**).**

Culture and organisation size, functions and structures: That "culture" is a mix of many things, is hardly surprising, and is perhaps not surprising in an organisation the size and nature of the Garda Siochana, however disappointing that perspective may be to some observers. The Garda Siochana comprises c. 16,000 members, set up in an organisational structure that comprises varied operational functions and specialities and is delivered on a regional command structure basis. In addition, the Garda Siochana is a unified single national force that is a national monopoly (there is no alternative "competing" service provider of police services) in delivering a wide range of policing services. The scope for the Garda organisation to have varied cultures is well-encapsulated in its organisational structure.[21] Garda Inspectorate Chief Robert Olsen said that 'the Garda now operated with six regions, 28 divisions and 96 districts. Within them were 124 individual duplicative administrative units. All 96 districts had the same types of units operating – for example 96 administrative units, 96 community policing units and 96 detective units. "This is not an efficient structure"'.

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[19] Irish Times, 23 July 2016, Page 7, "'Garda can no longer afford to let the past dictate the future,' McGill is told" – comments attributed to Robert Olsen, Chief Inspector of the Garda Inspectorate.

[20] Ibid.

[21] Ibid.

In delivering its services it is closely related to a number of other key parts of Irish society, including the Dept. of Justice and Equality (which itself is and has been the subject of considerable criticism about its culture and secrecy of approach to issues), the full legal system (judiciary, lawyers – defence and prosecution), Government itself and the political system. It also has to engage with the general public, the mainly law-abiding public, the nefarious world of criminal activity where it has to maintain information contacts with varied persons including criminals or offenders, and with the legal practitioners who represent parties to any legal proceedings, as well as monitor possible terrorist activities or threats. Its brief is so wide that it is also required to work closely with various other organisations such as County Councils, Road authorities, and agencies of the State such as Tusla and social workers, and many others. It must also work closely with other key organisations such as The Garda Ombudsman, the Garda Oversight Commission, the Garda Inspectorate, and in recent times, the new Policing Authority. These varied relations undoubtedly require an unusually complex range of relationship structures – some of which may have implications for the culture of the "how" of "how we do things" in the Garda.

All of these functions and relationships will still have to be delivered or managed in a revised culture construct. **It seems therefore important to be quite specific about what the identified current culture deficiencies are and in which parts of the overall Garda structure they exist and how they are demonstrated or present themselves. This seems likely to carry an implication to identify who oversees or directs the particular culture, why they do it, how they came to either know it or to create it, and how they pass it on to other members of the force, especially if it is not a formal written procedure** (my Bold). This kind of learning is a key part of how we develop our sense of values, e.g. through our parents telling us as children what and how we ought to behave in relation to something, or through a line manager correcting us or guiding us in our actions in our jobs.

Amanda Sinclair has argued[22] that **it is reasonable to believe that some organisations do somehow shape the behaviours of their members** (my Bold). This indeed is reflected in the comments that are sometimes made about the feelings or attitudes that one can sometimes sense in an organisation, e.g. that it seems driven by maximising revenues, that it should win at all costs, that it should be seen as the Number 1 in some way. It seems important to consider how cultures develop, how they are influenced, who the dominant influencers may be and what are the values that they hold to make them act in that way. It seems that this can also apply to the Garda Siochana.

Values and Ethics: Most people have had various 'values' inculcated into them from their early ages (by parents, relations, neighbours, teachers, peers), and these have been built on or changed or modified or even dropped in some cases, as they have gone through their lives (through clubs and organisations they may be members of, through career and job positions they have held, through travel etc.). For most people these values were specified and explained (e.g., being respectful, being fair) as they grew up but were not learned in a formal way. Then in career positions, many of us learned, often without reference to the term

[22] Amanda Sinclair, '*Approaches to Organisational Culture and Ethics*', Journal of Business Ethics, Netherlands: Kluwer Academic Publishers, (1993), 12: pp.63-73, p.64. http://link.springer.com/article/10.1007/BF01845788#page-1 (accessed 24 May 2015).

'values' or much less, reference to the word 'ethics', how we should do things in our workplaces - "this is what you do", "this is how it's done" or by simply observing what other people did. It's worth stating this simple, even simplistic, notion, as it sets the context for how cultures develop and practices become accepted.

Marianne M. Jennings notes that "Ethical standards are not the standards of the law. In fact, they are a higher standard…..ethical standards are the generally accepted rules of conduct that govern society. Ethical rules are both standards and expectations for behaviour….Ethics consist of those unwritten rules we have developed for our interactions with others".[23] As study.com so aptly and simply presents culture, it isn't something that is written down. "Would you act the same way at a rock concert as you would while watching a symphony orchestra perform? Although there are no written rules that dictate the acceptable way to act at either type of performance, the concert audience will try to make it very clear to you if your behaviour does not conform to what they consider to be appropriate. Would you dress the same way to attend a golf tournament as you would to attend a football game? Although both are sporting events, there are a set of unwritten rules that dictate what is considered to be the acceptable way to dress for each type of event, and the people in attendance will send you signals as to whether or not they think you are dressed appropriately. At concerts, sporting events, and just about everywhere that people get together, group members convey social expectations by how they dress and act. Newcomers to the group are expected to learn what is acceptable to the group by observing the behaviour and dress code of the group members and adapting to the situation accordingly."[24]

Values as Virtues: Virtues have formed the basis of a major theory of Ethics, a theory initially and primarily espoused by the ancient Greek philosopher, Aristotle. Aristotle **identified a number of Virtues though he presented them as being of two kinds, moral or intellectual, and that we need both kinds** (my Bold)**.** His moral Virtues included, for example, Courage and Justice, both of which feature as Values in the Policing Authority's list as Courage and Fairness. His intellectual Virtues included Judgement, Wisdom, Intuition, Prudence, and his point about these was that one had to learn how to use them. Some modern philosophers have extensively added to his list of Virtues so as to reflect on aspects or traits that today's society might require.

 It is useful to quote Stephen Darwall to explain what is meant by Virtue: 'Virtues, for Aristotle, are dispositions to choose what is fine or noble for its own sake, and to avoid what is base [….] Virtues are excellences, traits.'[25] Solomon echoed this perspective, saying that ''A virtue, according to Aristotle, is an excellence. It is not, however, a very specialised skill or talent […] but an exemplary way of getting along with other people.'[26] This understanding of what Aristotle saw in the concept of virtue is important because **it requires us to make our decisions on seeking the best, the most excellent, decision (**my Bold)**.** Murphy interestingly summarises virtue saying **'As both Machiavelli and Aristotle would agree, it is good to seem**

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[23] Marianne M. Jennings, *Business Ethics, Case Studies and Selected Readings*, 6th edition - international, 2009, pub. by South-Western Cengage Learning, USA, p. 4.

[24] http://study.com/academy/lesson/what-is-organizational-culture-definition-characteristics.html accessed 28 July 2016.

[25] Stephen Darwall, editor, *Virtue Ethics*, (Oxford UK and Malden, MA: Blackwell Publishing Ltd., 2003), Introduction, p.2.

[26] Robert C., Solomon, 'Corporate Roles, Personal Virtues: An Aristotelian Approach to Business Ethics', in *Ethical Issues in Business: A Philosophical Approach*, ed. by Thomas Donaldson, Patricia Werhane and Margaret Cording, (Upper Saddle River, New Jersey, USA: Prentice Hall/Pearson Education Inc., 2002), pp.7183, (p. 79).

virtuous, and it is hard to seem so, unless you are fairly consistent in your seeming and it is very hard to have such consistency without actually being virtuous.'[27] (my Bold). Crane and Matten note that "Even what we might think of as "bad" ethics are still ethics of a sort. And clearly it makes sense to try and understand why those decisions get made in the first place, and indeed to try and discover whether more acceptable decisions and approaches can be developed."[28]

Jennings noted that "Aristotle and Plato taught that solving ethical dilemmas requires training, that individuals solve ethical dilemmas when they develop and nurture a set of virtues"[29] and as noted by Darwell above, for Aristotle, virtues are skills and dispositions, traits we develop, and which become an integral part of one's character.

Character and Person-centred: All corporate and organisational cultures are developed, implemented, changed and revised by people, by individuals with particular perspectives. (My Bold). A culture is developed by a person or group of persons and applied to or adopted by them and by a wider grouping whom they exercise some influence over. **Central to this is the concept of "character"** (my Bold), something not traditionally taught formally in schools or colleges. Character is a composite mix of a range of personal characteristics sometimes referred to as 'soft' skills, many inculcated in one's growing up and adapted through interactions with others, and which are not formally taught, whereas schools and colleges teach 'hard' skills.

MacIntyre describes a Virtue as '**an acquired human quality** (my Bold) the possession and exercise of which tends to enable us to achieve' worthwhile and noble ends (or "goods" as he and Aristotle call them).[30] These goods are ends that we wish to achieve to help us to live a good life and they require us to have various skills and traits of disposition and character. This is why it seems important to identify our dispositions, in other words, the way we are inclined to act or make decisions when faced with choices.

According to "Canadian Business" "After watching so many companies melt down (during the recent global financial crisis), researchers around the world started thinking about why some survived while others imploded. Professor Mary Crossan of the Ivey College in Toronto and two colleagues - Gerard Seijts and professor emeritus Jeffrey Gandz - conducted more than 2,000 interviews and discovered some common elements to the senior leadership at companies that had thrived during the crisis.

They identified "the eleven character dimensions they found to be key to strong, effective leadership as being: judgment, courage, drive, collaboration, integrity, temperance, accountability, justice, humility, humanity and transcendence." There is an interesting coincidence in these characteristics with the Virtues outlined by Aristotle and with the Values

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[27] J.G. Murphy, 'People in Business: Context and Character', *in Leadership and Business Ethics*, Vol. 25 – Issues in Business series, ed. by Gabriel Flynn, (Netherlands: Springer Science+Business Media B.V., 2008), DOI 10.1007/978-1-4020-8429-4, Print ISBN 978-1-4020-8428-7, pp. 117-129,(p.123).

[28] Andrew Crane and Dirk Matten, *Business Ethics*, (Oxford and New York: Oxford University Press, 2010), p. 5.

[29] Marianne M. Jennings, *Business Ethics, Case Studies and Selected Readings*, 6th edition - international, 2009, pub. by South-Western Cengage Learning, USA, p. 8.

[30] Alasdair MacIntyre, 'The Nature of the Virtues', Chapter 6 in *Virtue Ethics*, ed. by Roger Crisp and Michael Slote, 1997, reprint 2007 (Oxford: Oxford University Press), pp. 118-140, (p. 128).

described by the Policing Authority. "Several of the dimensions—notably, humility, temperance and humanity—may seem surprising to those who buy into the stereotype of the hard-driving, alpha-dog CEO, but research suggests these qualities are essential to strong, sustainable decision-making." A separate study also in Canada, conducted by Rick Hackett, a researcher at DeGroote School of Business, and Gordon Wang, a professor at George Brown College, came to similar conclusions. And they concluded that teaching **character isn't easy but is necessary**."[31] (my Bold).

This identification of the importance of 'character' in a person (especially in a leader or manager) is not a new concept but it is experiencing a resurgence of emphasis. The importance of 'character' was developed and emphasised by leading ancient Greek scholars as long as 2,500 years ago, probably most acutely described and defined by Aristotle. For Aristotle, 'virtues' are skills, skills that one learns and is taught, what would probably be classified as "soft skills" today. They are the skills that we need for social interaction and relating to other people.

Driving a change of organisational culture: It seems clear that there is a desire to change "the culture" (and presumably possible sub-cultures) that are deemed or assessed to exist within the Garda Siochana. This desire seems to be strong and determined on the part of some bodies or persons outside of the Garda and may be mixed within the Garda organisation itself. **It is likely that in an organisation of its size and structure there are desirable and good cultures, and that there are also not-desirable cultures, maybe even bad cultures** (my Bold). Clearly then there would be a desire to foster and promote the "good" cultures and to encourage and support the people who portray those cultures, and perhaps to avail of their leadership to promote the desired new "good" cultures. If not already assessed or identified (though some seem to be broadly identified by external observers and some internal members), it seems that there is a need to be specific in detail about the cultures that are to be changed, how they currently manifest themselves, why those negative cultures are present and who promotes them. **The persons who promote the negative, non-desirable cultures will have to be encouraged and assisted to change their positions, or may have to be moved in some way** (my Bold). The initiators and drivers of the desired organisational culture, whether they be external or internal to the organisation, need to be clear on the rightness of their culture changes and the implications of those changes and be able to demonstrate that rightness. To make it happen within the organisation will require extensive and widespread internal support from members of the organisation, whether they be existing or new members. Considerable planning is likely to be needed in devising the "How" of how the new culture will be implemented and made operational as core organisational philosophy. Bazerman and Tenbrunsel say that "Companies are putting a great deal of energy into efforts to improve their ethicality—installing codes of ethics, ethics training, compliance programs, and in-house watchdogs. Initiatives like these don't come cheap….Despite all the time and money that have gone toward these efforts, and all the laws and regulations that have been enacted, observed unethical behaviour is on the rise. This is disappointing but unsurprising. **Even the best-intentioned ethics programs will fail if they don't take into account the biases that can blind us to unethical behaviour, whether ours or that of others (**my Bold**).** What can you do to head off rather than exacerbate unethical behaviour in your organization? Avoid "forcing" ethics through surveillance and sanctioning systems. Instead, ensure that managers

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[31] Canadian Business, 9 Dec., 2015, Carol Toller, *How MBA schools are trying to teach character, not just skills*, http://www.canadianbusiness.com/lists-and-rankings/best-mba-programs/teaching-character/) accessed 23 July 2016.

and employees are aware of the biases that can lead to unethical behaviour …. and encourage your staff to ask this important question when considering various options: "What ethical implications might arise from this decision?"[32]

Implementing a change of organisational culture: Every organisation is different – in terms of its role, its purpose, its raison d'etre, its structures, its scale and range of operations, the corporate and personal motivations of its members and especially its senior members, its history and evolution and its built-up practices. There is no one standard culture for all organisations though there are many elements or principles of what makes "culture" that are not uncommon to all. Each organisation must define and understand the culture that it seeks to implement – or be faced with concepts of culture that are introduced from outside. The Garda Siochana fits this profile and is unique in that it is a monopoly in the provision of its special services and core role in society.

Smith and Drudy note that "If organisational ethics is to have real meaning and the ability to carry out its mandated tasks, it must be based on a mission and a vision of the ethical climate under which the organisation defines itself by its ethical values. The organisation must institute processes to ensure that this definition is understood and advanced by all in the organisation."[33] O'Donnell and Boyle, authors of the IPA study "*Understanding and Managing Organisational Culture*"[34] say that a programme to achieve organisational culture change needs to have six key elements: Creating a climate for change; Leaders as champions; Employee empowerment and engagement; Team orientation; Tracking cultural change, and Training, rewards and recognition. Garda reorganisation and cultural change will also require these elements, especially in selecting leaders to be champions and development of necessary training. Leaders of change don't all have to be from the top management ranks though those top managers must be committed to and support the necessary changes. Indeed, leaders will be necessary throughout the organisation, across all ranks and may be role models for their own ranks. **Some people may resist the needed changes and may feel them to be slights on the way they have worked or managed in the past.** Training is an essential feature especially in everyone coming to grips with the rationale for the changes, understanding the why behind everything that the organisation does and being prepared to justify and explain it. **As Aristotle has noted, the skills that he proposed and which are echoed in the Policing Authority's set of Values, have to be understood, taught and learned, rather than simply being words or terms.**

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[32] Max H Bazerman and Ann E Tenbrunsel (of Harvard and Notre Dame respectively -- authors of Blind Spots: Why We Fail to Do What's Right and What to Do about It (Princeton University Press, 2011), from which this article was developed, *Ethical breakdowns*, Harvard Business Review, April, 2011. https://hbr.org/2011/04/ethical-breakdowns accessed 22 July 2016

[33] David Smith and Louise Drudy, "Corporate Culture and Organisational Ethics", in *Leadership and Business Ethics*, Vol. 25, ed. by Gabriel Flynn, Dublin City University, Dublin, pub.by Springer, 2008, p. 175.

[34] Orla O'Donnell and Richard Boyle, *Understanding and Managing Organisational Culture*, 2008, Introduction, CPMR Discussion Paper 40, Institute of Public Administration, Dublin.