



RESEARCH ARTICLE

ETHICAL MIND FOR PUBLIC AND PRIVATE SECURITY PERSONNEL IN
THE 21ST CENTURY

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ABSTRACT

Being one of the basic human needs, security is the most important public services provided by the law enforcement agencies, public or private, throughout the world. These agencies use different strategies and policing models to provide public order and security. Now more than ever, it is very necessary for police to repair relations with the people they serve by stepping up to the ethical mind as the security services when conducted in an ethical manner directly affects the work of high quality that matters to society and enhance the life quality of people. Respected researchers are stressing the importance of developing the exact skills that are being lost in order for today's policing services to be successful. It is obvious that 21st century requires the demand for qualified police who have signs of ethical mind as ethical behaviors are essential to policing a democratic society. Therefore police should be equipped with ethical values that we must develop to meet the challenges of the future. It is believed that complying with the ethical values and principles will improve the quality of security services police serve. It is therefore important to examine the impact that the ethical mind could potentially have on policing services. In short, this paper aims to extrapolate the ethical mind to the profession of policing and to identify how the ethical mind could impact upon policing effectiveness.

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INTRODUCTION

We live in a time of changes that include accelerating globalization, overflowing of information and growing hegemony of science and technology. Being one of the basic human needs, security is the most important public services that is provided by the law enforcement agencies throughout the world. Without doubt above mentioned changes will require the demand for more qualified law enforcement personnel (henceforth police). Police aim at increasing the gladness of public by focusing on demands and needs of the society. Policing then is an indispensable element for society life in protection of rights and freedoms in a society and in providing public security. For this purpose police use different strategies and policing models to provide public order and security. Now more than ever, it is very necessary for the security personnel, whether public or private, to repair relations with the people they serve by stepping up to the ethical mind as the security services they serve when conducted in an ethical manner directly affects the work of high quality that matters to society and enhance the life quality of people.

The term "police" is used for all law enforcement agencies such as police, gendarme, coast guard, private security organizations etc. providing internal security services and also all internal security services are defined as "policing" in this paper. Success for police in policing often depends heavily upon the thought processes and then his actions, which must be timely, rational, and even innovative, and the capabilities of the person in charge (Trott, 2006). So the education of the 21st century should prepare the police "to deal with pervasive crises, while promoting radical transitions, not as reckless "heroic leaders" but rather as concerned and reflective citizens who have practical skills to relate global issues to local contexts" (Cherp, 2012: 3). What kind of police will thrive in the 21st century? It is advocated that there are two central aspects: "Intellect" and "Character". In developing the intellect and character of our future police, it is believed that the development of an ethical mind is needed. Everybody accepts that the ethical actions of police will affect the quality of the security services they deliver as the ethical behaviors performed by police are essential to policing a democratic society. Providing security and reducing violations of human rights requires upgrading existing laws and improving the ethical principles of policing.

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Meanwhile, respected researchers and leaders are stressing the importance of developing the exact skills that are being lost in order for today's policing services to be successful. Recent studies on the other hand suggest some police engage in various types of unethical behaviors. Therefore police should be equipped with ethical values that we must develop to meet the challenges of the future. In this context, Gardner (2006) emphasizes the need for thinkers (in this paper police) with disciplined, synthesizing, creative, respectful and ethical minds. Gardner's work purports the value of the five minds to professional competence in general and does not necessarily relate these to policing services. However, as policing aims to provide public security and order, it would seem logical that a successful police will require these similar high end skills that Gardner sees as critical for sustained high performance in other professions. In this paper the main focus will be on "Ethical Mind" as complying with the ethical values and principles will improve the quality of security services police serve. The environment developed by the police together with the relationships they develop with the people they serve will play a crucial role in building a more safe and secure society. This emphasizes the importance of the ethical mind. It is therefore important to examine the impact that the ethical mind could potentially have on policing services. In short, this paper aims to extrapolate the ethical mind to the profession of policing and to identify how the ethical mind could impact upon policing effectiveness. This paper emphasizes that the ethical mind should be nurtured in all security personnel, whether public or private, to prepare them to become both good workers and good citizens of a complex and rapid changing society.

Ethics

When the literature on ethics searched it is seen that there is no single definition of consensus reached on the concept of ethics. Originally the word ethics is derived from the word "ethos", which means "character" in Greek (Arda and Pelin, 1995; İnal, 1996; Northouse, 2010; Pieper, 1999). Ethics examines and discusses the moral problems of the man's personal and social life (Akarsu, 1998). That is to say ethics is the study of the principles of good conduct and systems of moral values. According to Kleinig (2008:2) ethical issues are fundamental. This means that they relate to what the people are in relationships with others. Ethics is the basic nature of human relationships of all kinds, thus the fact that wherever there is human there is an absolute ethical relation should not be overlooked (Kuçuradi, 2006).

Ethics refers to principles that define behavior as right, good and proper. Ethics is concerned with how a moral person should behave (Josephson Institute of Ethics 1997, *Making Ethical Decisions*). As all the actions that police do cannot be considered within the scope of ethical values but also it is very difficult to mention any police activity that has not got relationship with ethical values (Aydın, 2006). In terms of policing ethics is based on universal moral duties and obligations that indicate how police should behave while serving security services. So ethics should certainly play a more central role in policing, but according to Pava (2008) our understanding of ethics must include not only respect but also care; not only principles but also dialog. Some essential ethical values adapted from the "Six Pillars of Character"

(Josephson Institute of Ethics, 1992) that should be considered in the process of policing may also be valid for police. Using the Six Pillars as anchors' life gives police an ethical checklist. Is it legal? Does my decision violate codes, laws or constitutions? Is it balanced? Is my decision fair, both in the short and long term?

- Trustworthiness – honesty, integrity, reliability (promise keeping), loyalty
- Respect – civility/courtesy, dignity/autonomy, tolerance/acceptance
- Responsibility – accountability, pursuit of excellence, self-restraint
- Fairness – openness, equity, impartiality
- Caring – kindness, humanity, empathy
- Citizenship – civic virtues, lawfulness, common good, environment

Professional Ethics and Professional Police Ethics

Professions develop over long periods of time and gradually establish a set of control mechanisms for those who violate the code. In order for policing to be accepted as a profession, it should develop some professional principles. In other words, there must be some ethical rules covering the rights and wrongs of policing. İşgüden and Çabuk (2006) defines the concept of professional ethics as the sum of the ethical principles and standards that guide what will be done or won't be done and govern the people's behaviors accordingly in their professional lives. Namely, directing and guiding ethical principles and standards related to specific behavior in any profession or occupation can be called as "professional ethics" (Payam, 2015a). Kleinig (1996: 243) states that professions commonly have codes of ethics regulating standards for the protection of clients and the public, and the desire for professional status is a major rationale for the development of police codes of ethics.

If the police do not act according to recognized standards, they can be expelled from their professional guild. Their own colleagues also punish those who do not comply with those rules according to ethical rules. The idea of professionalism does not merely bring some additional responsibilities upon the members of a profession. In this light, the code of police ethics should not be viewed as a document that restrains security service personnel and makes their task more difficult. The existence of code of ethics and compliance with it will ensure that the people who are providing this service and those who receive it will be in a healthier relationship (Cerrah, 2008). There is a close relationship between professionalism and professional ethics. Being a professional member of a service sector requires willingness to comply with that profession's ethical code. The term 'police ethics' is a shorter phrase whose full meaning is actually 'professional policing ethics' (Cerrah, 2008). Utilizing from the definition of the professional ethics, professional police ethics can be defined as "the whole of principles regarding policing services which aim at protecting the ideals of the whole profession, organizing the professional domestic competition, educating the members of the professions that are determined to be unprincipled or inadequate for policing or excluding these members from the

profession, limiting the personal tendencies during the provision of security services and compelling police to act in a certain way during their duties” (Beren, 2003: 6; Beren, 2002:292). In short, professionalism requires compliance with ethical rules. A police officer who works in accordance with ethical rules is a professional police officer. That every unethical behavior exhibited by the police will not only damage the image of the police but also will reduce the confidence in police (Cerrah and Eryilmaz, 2001) must never be forgotten. On the other hand, every ethical behavior of the police will improve the image of the police and will also enhance the public confidence for police.

Why Ethical Mind

The fundamental duty of the police is to serve and safeguard lives and property of the people respecting the constitutional rights of all men to equality and justice. Police have wide powers of discretion such as stopping, searching, asking for identification, apprehending, using force, interrogation that limit civil liberties. The performance of these duties has significant effects on people’s quality of life, especially on civil liberties and social life. Taking into account the degree of discretion allowed to police to enforce the law, it becomes clear that there is a need for a code of professional ethics, in addition to existing legislation, in order to increase the quality of the service they provide. The healthier operation of security services and the minimization of human rights abuses depend on the establishment and acceptance of professional ethical principles (Cerrah, 2008) that the police should be equipped with. As the decision the police affects life and liberty, police must maintain high standards of integrity. Police or “individuals without ethics will yield a world devoid of decent workers and responsible citizens: none of us will want to live on that desolate planet” (Gardner, 2006: 19).

It is obvious that it is not possible to control the behaviors and actions of the members of any given profession through laws that entail penal sanctions. While legislation has primarily penal sanctions, ethical rules have more professional, conscientious sanctions. In places and cases where the enforcement of the law is under the enforcement personnel’s own initiative, the most effective element is professional consciousness, conscience, and ethics (Kleinig, 1996). Therefore, professional ethical rules prepared by police and addressing their conscience will be more effective in controlling the actions and behaviors of the police than just legislation (Cerrah, 2008). Moreover police’ actions are certainly more visible and more publicized and they are in the “people business”. The factors mentioned above make having an ethical mind far more demanding for police than in the past. So it is essential that police act in an ethical manner at every stages of policing. Having an ethical mind then means doing the right thing at the right time in the right way.

Finally, police have lots of reasons for being ethical and having an ethical mind:

- There is inner benefit. Virtue is its own reward.
- There is personal advantage. It is prudent to be ethical. It’s good business.

- There is approval. Being ethical leads to self-esteem, the admiration of loved ones and the respect of peers.
- There is religion. Good behavior can please or help serve a deity.
- There is habit. Ethical actions can fit in with upbringing or training (Josephson Institute of Ethics, 1992).

Ethical Mind for Police

The ethical mind is defined as one that can abstract “crucial features of one’s role at work and one’s role as a citizen” and can act “consistently with those conceptualizations” (Gardner, 2006: 158). At a more abstract level, we need to cultivate a mind that proceeds in an ethical manner: one that seeks to determine what is right for one’s profession, and for one’s role as a citizen, even when that course of action runs against one’s self interest (Gardner, 2006; Gardner2007a; Gardner, 2007b). Police officers will need to think beyond their own self-interest and to do what is right under the circumstances. They are characterized by adherence to a set of principles and concerned with their obligations.

According to Gardner (2006:3) the ethical mind ponders the nature of one’s work and the needs and desires of the society in which one lives. This mind conceptualizes how workers can serve purposes beyond self-interest and how citizens can work unselfishly to improve the lot of all. The ethical mind then acts on the basis of these analyses. A person possessed of an ethical mind is able to think of himself abstractly: he is able to ask “What kind of a person do I want to be? What kind of a worker do I want to be? What kind of a citizen do I want to be?”. Going beyond the posing of such questions, the person is able to think about himself in a universalistic manner: “What would the world be like, if all persons behaved the way that I do, if all workers in my profession took the stance that I have, if all citizens in my region or my world fulfilled their roles in the way that I do?” Such conceptualization involves recognition of rights and responsibilities attendant to each role. And crucially, the ethical individual behaves in accordance with the answers that he has forged, even when such behaviors clash with his self interest (Garner, 2007b). So a police officer with an ethical mind asks himself, “What kind of a person, police officer, and citizen do I want to be? If all police officers in my profession adopted the mind-set I have, or if everyone did what I do, what would the world be like?”. In view of such a heavy responsibility, police officers might personally consider such questions as “What does it mean to be a member of the policing profession? A good police officer? (Payam, 2015b).

The important point to remember is that ethics must be taught and introduced hand in glove with morality. If ethics is first introduced, it is appropriate to simultaneously introduce moral values there, as well. As with ethics, the ability to have moral values is a lifetime pursuit and achievement. Morality is about what is right or wrong, and what should or should not be done, and what rights or duties we might have (Lau, 2003: 21). So, ethical mind is concerned with qualities that make police officers good people first and then good police officers. Police officers know that ethics training is vital and necessary, which can make their job easier and help restore public trust in law enforcement (Payam, 2015b).

It is crucial in the 21st century for educators, community members, organizations and states to nurture the ethical minds of police. The ethical mind is one which allows police to recognize their roles and responsibilities as members of various local, national, and international communities. At present respectful and ethical minds are more important than ever before. It does not suffice to nurture police who are disciplined, synthesizing, and creative, if they are not respectful and ethical as well. Perhaps, indeed, how to nurture and integrate these five kinds of minds constitutes a fundamental task for future synthesizers and for synthesizers of the future (Gardner, 2007a). Gardner specifically identifies the spiritual mind as one that he chose to exclude from his list. This decision means that he purposely ignores religious and spiritual thinkers. I believe that spiritual mind is uniquely capable of balancing the need for integrity and connection (Pava, 2008). It is now high time that the police officers repaired relations with the people they protect and serve by stepping up to the ethical or moral values with spiritual mind. If the people feel cared for and treated ethically by the security personnel, they will return this regard by caring for the security personnel and others. Thus, they become good citizens and crime rates will start to reduce accordingly.

With an ethical mind if a decision is ethical and it is consistent with the six pillars mentioned above, ethical decisions generate and sustain trust; demonstrate respect, responsibility, fairness and caring; and are consistent with good citizenship. Police with ethical mind should be able to managing impulsivity, listen and understand with empathy, take responsible risks when necessary and be open to continuous learning. The developmental assets, which are adapted from assets provided by the Search Institute (1997), that have been found to be important in promoting police' ethical mind can be summarized as followed:

- Integrity – police act on convictions and stands up for her or his beliefs
- Responsibility – police accept and take personal responsibility.
- Honesty – police “tell the truth even when it is not easy”.
- Caring – police place high value on helping other people.
- Equality and social justice – police place high value on promoting equality and reducing hunger and poverty.
- Restraint – police believe it is important not to use alcohol or other drugs.
- Interpersonal competence – police have empathy, sensitivity, and friendship skills.
- Cultural competence – police have knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.
- Sense of purpose – police report that “my life has a purpose” not only for myself but also for others (Benson, Sesma and Roehlkepartain, 2004).

Conclusion

This paper addressed the preparation of police for the world of the 21st century through important habit of mind, which is ethical mind. The discussion of the ethical mind of an effective policing has highlighted the diverse nature of policing. Successful police officers will ultimately need to ensure that

they have plans and mechanisms in place to ensure consistent growth in their level of performance. In developing the intellect and character of our future police officers, we believe that there is a need to cultivate the ethical mind. To prepare police officers for the future, educators need to cultivate both academic skills and character. We must respect one another and act ethically or die. The ethical mind is both a challenge and an opportunity for future police officers. The ethical mind can help police officers become better prepared to carry out their crucial responsibilities to have a more safe and secure society. Adopting a terminology developed in the Good Work Project, we interpret “good” in terms of three E’s: excellence, ethics, and engagement (goodworkproject.org). Accordingly, a good police officer is one whose work is excellent in quality, carried out in an ethical way, and experienced as an engaging and worthwhile enterprise.

We conclude with recommendations that educators, organizations and states develop curriculum and discussion topics about ethical issues that make use of police’ intense focus upon the self; offer opportunities for direct interaction with struggling fellow citizens; and present content about ethics in a variety of formats that play to differing critical thinking abilities. Police should be trained using a curriculum drafted according to modern universal values including ‘rule of law’ and ‘respect for human rights’. It is suggested that the training programs should be prepared for police and police candidates in their pre-service and in-service training in order to make them become more sensitive to professional ethics and principles and the necessary precautions and controls need to be taken on this issue.

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