AN EXAMINATION OF THE NEED TO ESTABLISH CULTURAL LITERACY IN POLICE ADMINISTRATION

Polis Yönetiminde Mesleki Yeterliliğin Tesis Edilme İhtiyacının İncelenmesi

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Özet

Demokrasi, günümüz dünyasının, en kabul edilir politik sistemidir. Demokratik değerlerin korunması ve devam ettirilmesi, her ne kadar, toplum içinde insan onuru ve haklarını iyileştirse de, toplum, hala demokrasiyi ileriye götürmek ihtiyacındadır. Polis toplum icinde adaletin tesis edilmesindeki ilk öncelikli kurum olması münasebetiyle, hukuk normları doğrultusunda vazifesini ifa etmelidir. Bu konuda herhangi bir eksik veya hatalı uygulamaya meydan vermemek icin, polis memurları mesleki yeterlilik icin gerekli olan hukuki mevzuatı bilmeli ve uygulamada mesleki etik (ahlak) ilkelerine riayet etmelidir. Polis yoneticileri, maiyetine bu konuda örnek olmalı ve hassasiyeti kurumsal seviyede tutmalıdır.

Anahtar Kelimeler: Demokratik Polis, Mesleki Yeterlilik, Etik, İnisiyatif Kullanımı

Abstract

Democracy, in today's world, seems to be the only acceptable political system. It enhances society by preserving democratic values and spreading human dignity and civil rights. Nevertheless, it still needs to be enhanced. The police is one of the most vital institutions needed to construct a democratic society in which human rights and freedoms are respected and protected. Moreover, the police, as Aristotle suggested, ensure equal opportunity for all people. One element in defining a democratic society is maintaining a police force that is subject to the rule of law, rather than the wishes of a powerful leader or party. The police force should intervene in the life of citizens only under limited and controlled circumstances. Every officer should have the core elements of policing that is required to a society to strive toward the modern world. Since having a quasi-military system, a police organization is supposed to develop its personnel's quality through managers' role modeling. The police having sufficient professional knowledge and morality is a basic necessity for a democratic society.

Key Words: Democratic Policing, Cultural Literacy, Ethics, Morality, Reasoning.

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Introduction

Human resources are the most important factor in organizations. It helps changes to occur in the business world (Yalcin, 2001). One of these changes is the evolving societal perspective in the field of public service. This may have caused police agencies to be criticized. In carrying out police mandates, members of the police department may become inefficient; they may lack an organizational education, a healthy work environment, and most importantly, a rational, persistent and moral leadership. In addition, if police officers are not systematically involved in the management of the organization, they do not feel that the organizational objectives are their own. In serving the demands of society, as the most important function, the practitioners' performance and moral behavior may be changed through role modeling police leaders. "This is true not only because of their close relationship, but also because supervisors exercise such a strong influence upon officers' physical and social environment" (Ozguler, 2002:67).

The term of cultural literacy is a working knowledge of core ideas in one's cultural tradition. In 1987, E.D. Hirsch defined to be culturally as "to possess the basic information needed to thrive in the modern world" (Thornberry, 1990:33). A person is only ready to profess adequately upon having had basic knowledge of his job. That's why, the set of core ideas should be taught practitioners of policing; so that, there would be a democratic manner toward society. Moreover, police departments should have an attitude of continuous learning process at every facet of work "[t]o promote literacy as an enabling competence" (qtd. by Thornberry, 1990:47). Policing is a profession that needs special topics to be learned, in particular, the judgment process is the most significant characteristic that can be maladapted due to the lack of philosophy of wisdom. The natural relationship between humanity, citizenship, law, social control, and punishment can only make sense with philosophy of wisdom (Souryal and Potts, 1993). In this way, policing would be more meaningful with reasonable decisions that would increase the legitimacy of police departments among citizens.

This study examines the possibility of increasing police officers' knowledge through a well-planned and systematic training program and contemporary leadership in carrying out their crucial mandate for the sake of democratic policing. The focus of this paper is the development of police officers who are respectful to society, aware of legal procedure, knowledgeable of social values and motivated for collaborative administration by well-mannered and reasonable leadership. The following question will help police officers to control and develop themselves: "... are you a clear thinker, examining what is good and useful for society and spending your life in building what is useful and destroying what is harmful?" (qtd. by Souryal, 2003:1).

Democratic Policing

Democracy, in today's world, seems to be the only acceptable political system. It consists of several designated courses of action in order to protect people and amend the laws based on changing social facts. It enhances society by preserving democratic values and spreading human dignity and civil rights (Marx, 2001). Nevertheless, it still needs to be enhanced. The police is one of the most vital institutions needed to construct a democratic society in which human rights and freedoms are respected and protected. Moreover, the police, as Aristotle suggested, ensure equal opportunity for all people. One element in defining a democratic society is maintaining a police force that is subject to the rule of law, rather than the wishes of a powerful leader or party. For equilibrium between autonomy and communitarian structure, the police force should intervene in the life of citizens only under limited and controlled circumstances. (Marx, 2001:35). Since persuading the public to obey the law is the main goal of democratic policing, a homogeneous country might be easier to police. A persuasive policing, however, can be achieved by nationwide programs valuing tools including joking, reputation, and humane values (Sherman, 2001). In a diverse society, policing is harder because of the absence of shared tools due to the heterogeneity of the population caused by the rapid growth of globalization (Marx, 2001).

Policing in Heterogeneous Society

Police administrations are subject to establish public security and help for emerging social life. In recent years, police work has become more complex with specific goals, such as citizen satisfaction, operational tactics, development of performance, interactive relations with other institutions, and complex operations, such as hostage and collective violence (Vickers, 2000). The police service is a significant part of the socialization body. Policing, in the modern world, seeks to enhance the democracy and the civility within the society. Hence, individuals would be less likely to meet the influence of the deviant behaviors and more likely to become civilized and socialized.

Globalization makes societies culturally diverse and requires an effective and efficient police service. Overpopulation and overurbanization, mostly, make cities more vulnerable to a crime-oriented environment. A diverse society requires polite and respectful policing for the sake of maintaining a democratic and peaceful nation (Sherman, 2001). Therefore, the police must tackle criminals in an effective, up-to-date, and humane way in order to uphold democratic values. In order to establish a democratic policing, police departments must be transparent, accountable, politically neutral, and adhere to the law and to due process while performing duties (Amir and Einstein, 2001). Otherwise, police departments will lose their legitimacy.

Policing's direct relationship with society makes it a sensitive public service. The quality of the service is mostly influenced in proportion to the perception of the practitioners and the adequacy of supervisors (Macintyre and Prenzler, 1999). In carrying out the mandate, the members of the police service are targets of a wide variety of self-expectations and evil-minded aspirations. Therefore, while police protect a democratic system, a democratic system needs protection from police; that is an important point for an approved democratic government (Marx, 2001).

The purpose of the police is to control crime and maintain the public order in any democratic country and, more importantly, to have a "master-identity" of a democratic-oriented police, who are well-behaved, fair and moral (Sherman, 2001). This mission is vital and tough but affordable with knowledge, good faith, and sufficient equipment. There is a significant necessity for police officers to be aware of the latest developments in legislation, technology, and professional tactics for sophisticated and effective policing. Police officers, furthermore, should have the ability of communication and decision-making processes, as well as the desire to help citizens in solving their communal problems in a rational manner (Birzer and Tannehill, 2001). However, "[m]entality, how to reason, is more important than the equipment or materials to resolve" (Ozdemir, 2004).

Quality of Policing

Human behavior is the major factor in defining the quality of policing in a democratic society. It is very difficult to come to an agreement for any one kind of human behavior because of the differences in personalities, such as rearing, education, and nationality (Gross-Schaefer et al., 2000). Police administrations must have an interactive and consensual relationship with whole community. In a democratic society, the police should have legitimacy within the community for the purpose of maintaining social order. The police, for this reason, should listen to marginalized voices and seek to understand and appreciate their perspectives (Barlow and Barlow, 2001). Therefore, police organizations should be conscious of establishing the "rule of law" for the public security. The rights of individuals must be processed considerately (Baxter, 2001). So, the police may have the society's moral acceptance to concrete its legality.

Although any person may not insist on an accurate, ideal form of policing for the whole of humanity, police organizations may strive to modernize themselves in reaching a democratic manner of policing. Police agencies may review their structures, administrations, approaches, tactics, and philosophies depending on their geographic location and circumstances. In this sense, collaboration with academia may be helpful for developing efficient remedies and broad perspectives. The officers, especially the managers, should have a highly developed perception

to be impartial and rational in dealing with policing matters through adequate reasoning practices where the quality of knowledge and intelligence are necessary (Vickers, 2000). The approach of each officer to the daily-based policing issues determines the distinction of the police agency.

Cultural Literacy in Policing by Police Managers

The quality of the moral conditions of the criminal justice agencies is strongly based on the general perspectives of its practitioners because every process is influenced by human factors (Souryal, 1993). Nevertheless, attributes of moral leadership and demonstrating moral courage are important aspects of leadership in today's business environment. As a quasi-military service, policing needs demonstration of morality and courage by superiors. The attribution of supervisors in this area is an important characteristic of modern leadership (Small and Dickie, 2002). Leaders may accelerate the establishment of ethically based culture at the workplace through the inspiration of ethical practices (Gross-Schaefer, et al, 2000). Largely, the corruptions are known by the leaders, who are concerned with their own utility, rather than the organization's goodness (Souryal, 2003). Therefore, police administrations should evaluate leaders by their actions as opposed to by their wills or words, and systematically eliminate the unethical leaders who are not proper for public accountability. In the same way, leaders acting with high ethical standards should have effective positions in the department for proficient policing (Lynch, 1998). The moral performance proved by elaborative criterion may be a merit of promotion.

The law enforcement institutions should have excellent managers as well as employees with a strong desire in performing to their highest level (Lynch, 1998). The officers, particularly the managers, should have "knowledge of changing social, economic, and political conditions; understanding of human behavior; and the ability to communicate; together with the assumption of certain moral values, habits of mind, and qualities of self-discipline which are important in sustaining commitment to public service" (Saunders, 1970: 82-3). The police is the actor of the executive branch, which is empowered by people. Possessing rational critical thinking is a vital requirement for the police service of the society. "In particular, when people are charged with decisions of life and death or liberty and imprisonment, their understanding of the relationships between actions and consequences becomes crucial" (Souryal, 1993:31).

Policing needs leadership that has transformational characteristics to build up effective mutual relations within the organization's environment (Baxter, 2001). Superiors can motivate their subordinates by equipping them with cultural and universal values. In this direction, the administrations cannot leave the ethical issues to the individual's conscience because of the temptations, pressures, and

any unethical behavior influences (Brumback, 1991). It is noteworthy that malpractice in the criminal justice area usually seems to be due to the application of the moral judgment process rather than any systemic failure (Souryal, 1993). Therefore, the practitioners should integrate knowledge with good character and practice moral behavior to integrate the skill of fairness, which gives great satisfaction to the actor (Delattre, 1996). Furthermore, as suggested by Baxter "police leaders must encourage vision and motivate officers at all ranks to pursue the aims and objectives of the service as set forth in policing plans" (Baxter, 2001: 127) in responding the needs of the society effectively.

Leading to Morality

Senior officers help younger colleagues to acquire policing skills in the field. This traditional way seems realistic, however, the importance of police education and developing new programs in advancing the moral way of practitioners became pervasive among the police academy instructors and administrations (Weisburd, et al., 2000). The newly recruited police officers have, at least, minimum required skills, but, mostly, young police officers adopt the corrupted behavior as integration into the organization by compliance with the senior officers' tendencies (Delattre, 1996). In addition to socialization through submission of corrupted demands, officers may also lose their skills through organizational works. Administrations should assist employees in acquiring substantial skills. In particular, the departments should systematically emphasize social, psychological, and legal issues for profound knowledge of the practitioners. So, employees will be ready to solve the policing problems. Moreover, the officers should be motivated to be more tolerant and less authoritarian in using the coercive powers, which may be deadly force or the violation of human rights (Vickers, 2000). Hence, the departments should make plans for training and motivate the young officers as well as the seniors. That approach may help officers to attain the intellectual capacity to distinguish between the beneficial and the harmful effects of their decisions. So, the police agency will ensure the liberty of people. Otherwise, the police force may become a danger to the society in the long term, as Edmund Burke pointed out "The greater the power, the more dangerous the abuse" (Morris, 1998:34).

Administrations, however, should have good faith in their policies. Reforms in advancing policing may not be a development in reality. Many strategies are generated by human beings that may be more likely corrupted by political, economic, social influences, or self-centeredness (Barlow and Barlow, 2001). For that reason, the police departments should cooperate with independent and academic institutions for developing their policies. The civilization needs more tolerant, rational, and sophisticated policing methods. The adoption of critical

thinking and reflexivity will be helpful for a justifiable service in a tremendously changing world (Vickers, 2000). The police managers, as justified decision makers of sudden events for their subordinates and for the sake of social order, have to be able to analyze and determine the absolute truth. As a consequence, they ought to be more intellectual and have possess great character in order to reach the perfect administrative system by the ethical principles.

The Role of Character for Excellence

"Moral performance begins in individual self-discipline on the part of officials, involving all that is meant by the word "character." But this is not enough.... The official individually and organizationally must be concerned to go beyond simple honesty to a devoted guardianship of the continuing reality of democracy." PAUL APPLEBY (Delattre, 1989: 222)

The society needs guardians that are more humane. Technology may change, several policing methods may be developed, certain circumstances may occur; however, character and wisdom are necessary for an ideal policing, for a genuine professionalism that character is a strong citadel against corruption (Delattre, 1996). Every human is uniquely endowed with free will; therefore, human beings should control it. People should try to gain principles which will help them improve their traits leading toward developing good character. Individuals may learn to control their reactions against certain circumstances, especially from scholars. A healthy, civilized community is to provide sufficient institutions to support the improvement of the moral and ethical characteristics of its citizens. An ill-minded society may be a wrong resource for personality, and a man's future might be directed to a dangerous place, as may the society's. Hence, the organization should develop adequate guidelines for individuals that are combined with values and beliefs.

Officers, who have good character, will develop the quality of the police service. As Souryal stated, "All the rules and the regulations of government cannot force excellence on workers. Employees will only offer excellence voluntarily and in return for fair treatment" (Ozdemir, 2004). Only a man who can overcome his desires can accomplish the real tasks. A man, who is liable to himself, is most probably defeated by his instant enjoyments. The excellence of organization needs good individuals. The organizations should motivate the labor force to enhance their abilities and, most importantly, control their appetite, which is a significant trap on the road to excellence. A man possessing a good personality would care for others and sacrifice himself instead of others. Besides, a good man shares pleasures and problems within any institution, family, club, firm, or country, maybe the world. He would try to be impartial, just, and fair in his dealings with other human beings. He is not a judge in his own case.

However, he would not hesitate to attempt to take actions when it is necessary, or even express his objection (Wilson, 1993). Good character is an important characteristic of a good cop that has a life in balance.

The characteristics of the members of an organization have significant importance. In particular, if the mission is related to service to humanity. Policing, in the modern world, is an essential institution to upgrading the civilization. Having a strong desire of devoting life for others, especially for the innocent, the needy, and the helpless, is a significant characteristic of good policing (Delattre, 1996). Organizations naturally look for high qualities in every facet of its production, servicing, advertising, and trade. For capturing these goals, every organization might require capable personnel, who are at peace with themselves, which is more necessary than the physical features (Morris, 1998). For a police administration, the physical strength may be a failure for achievement; however, the morality may be able to carry out the mandate.

Ethics in criminal justice aims to make laws, rules, and regulations more meaningful and make life better; however, it does not mean to replace the law by any ethical value (Souryal, 1993). For a successful realization in business, organizations should teach ethics to develop officers' competence in this area. This allows officers to analyze, interpret, and determine the consequences and benefits of their decisions (Gross-Schaefer, et al, 2000). As a consequence, officers may gain efficiency in daily-based policing matters.

Just as humanity is clearly relative to our emotions' purity, and the organizational excellence is also significantly proportional to human excellence. Therefore, the labor forces should be trained mentally and emotionally. Strong bodies can be found everywhere, but spiritual people are the most essential for police organizations seeking excellence in serving the society. In fulfilling this mission, a person might rely on the help of his inner world; however, he should guide himself toward nobility by following the principles of Hasidic wisdom, "A man should always wear a garment with two pockets. In one pocket, there should be a note which reads, 'I am but dust and ashes.' In the other pocket, there should be a paper which says, 'For me, the world was created'" (Morris, 1998:214). The officers should have courage in practicing morality. For that reason, the officers should be systematically trained through the method of ethical assessment and moral choice. This will be useful in acquiring the notion of the highest good to resolve the dilemmas, which are not clearly recognized based on consequences (Souryal, 1993). Departmental policies and code of conduct should support both employees' character and code of ethics through a considerate and efficient supervision and education to enrich their proficiencies (Delattre, 1996). Administrations should provide complete support with all available means for the practitioners to satisfy their feelings to enhance peaceful thinking.

Supporting Discretion

On a daily basis, a full law enforcement process makes life worse due to a wide variety of circumstances. Police are members of an association that uses the power of authority while enforcing the law, which requires them to be evaluated according to certain conditions. The officers, however, may use discretion in enforcing the laws to provide better and sustainable living conditions to the society. A strict enforcement of law and policy makes the police an arm of the state rather than an arm of the society (Heffernan and Stroup, 1985). That kind of approach may cause the goal of the police service to be seen as a failure in the eyes of the public. To avoid that scenario, Pollock and Becker (1996) offer that the law enforcement practitioners should have sufficient knowledge of ethical issues in using discretion fairly. The knowledge of what to do in every possible circumstance seems a necessity of the law enforcement process (Delattre, 1996). Consequently, policing, the first step of justice, will make sense in the eye of public. Otherwise, criminal justice without justice is a needless phenomenon (Souryal, 2003). An unfair approach in policing may destroy the societal harmony and tear down the bond between the public and the police agencies, and consequently the government.

The Consciousness of the Community

Barlow and Barlow (2001) point out that society should believe that the police provide a sufficient service in accordance with their interests, or else they may withdraw their consent for the authority of the government. In this sense, police discretion plays a great role in defining the equilibrium. The decision making process in policing has many essential points in evaluating the importance of the evidence, operating the forces for investigations and patrol, and deploying the staff strategically in order to bring the offenders to justice and protect innocent citizens (Macintyre and Prenzler, 1999). The right of the decision-making process should not go beyond the boundaries. The consciousness of the community and of the significance of the policy-making role strictly is a control mechanism to discretion (Heffernan and Stroup, 1985). In using discretion, the officers should feel accountable to the public. For example, accountability is pointed out in the report entitled, Philadelphia and Its Police: Toward a New Partnership: "The police are agents of the community and are therefore accountable to it… Implicit in this relationship is the expectation that the police will feel morally responsible to the community, not just to themselves" (Delattre, 1996: 47). For that reason, the police should enforce the law "without fear or favor, malice or ill will" as stated in the code of ethics of the International Association of Chiefs of Police (IACP). Additionally, providing a neutral service without any kind of biases should be adopted as a cornerstone of policing as the first level of justice (Macintyre and Prenzler, 1999). Yet, any machine, however, has not been discovered; police agencies need to establish a rational mentality among officers.

A life completely dedicated to the morality of both work life and personal life will increase the influence of leaders on the motivation of subordinates (Lynch, 1998). The consistent managers are more likely to impose their colleagues steadily towards morality. Only principled behaviors can have legitimacy among employees. In establishing the morality of the organization, the superiors, therefore, should immediately punish any kind of violation. The moral employees' manners, otherwise, will become a worthless cliché (Delattre, 1996).

In the criminal justice system, the practitioners as the law enforcer should learn and improve continuously to prevent any undesirable consequences of the law caused by discretion, by choosing between legality and humanity. As Kahlil Gibran stated, "The trouble with our society consists in the phenomenon of 'lie,' which modern man has invented and 'introduced into nature' as synonymous to truth" (qtd. by Souryal, 2003). Police managers, in this sense, have responsibility to the officers in pointing out the truths.

The members of the organization will adjust their behaviors in accordance with the leader's way of life. For example, a manager who is courteous to everyone influences subordinates to respect people. On the other hand, a manager who is disrespectful to people gives a license to the employees for being harsh to other individuals (Lynch, 1998). For this reason, in removing the obstacles in front of the mandate, the police managers should make clear the situations related with the departmental goals by processing laws and showing accountability to the public (Delattre, 1996). Additionally, the importance of the situational preconditions, rather than personal skills for unethical behavior, should be assessed (Brumback, 1991). The accountable manager should analyze the events thoroughly and try to identify the truth in every case, clarifying it by using every reasonable possible method, so that, rational and competent guidance can be provided to the officers. Administrations may institutionalize this policy through organizational education.

Under institutionalization of organizational education, officers can tackle matters individually in a rational manner. A practitioner must use his judgment to evaluate the ethical quality of the choices in reaching intrinsic goodness, the summum bonum (Souryal, 1993). In this sense, individuals need to possess to have the ability of adequate judgment. Ethics education at the organization level should aim to fill up the gap remaining from childhood; so that, the individual may improve the personal ethical decision making process with the help of guidance from organizational teaching (Gross-Schaefer, et al, 2000). The practitioners are to set up a sense of professional judgment with the help of sufficient ethical knowledge (Souryal, 1993). Therefore, as Souryal indicates, the practitioners might establish equilibrium between pushing and pulling powers, that provides a flexible methodology (Ozdemir, 2004). Officers may be trained to be acquainted with most probable cases.

Theoretical ethical approaches should be put into realization. Police supervisors should clarify the *modus operandi* for all types of situations which an officer might encounter on the street (Engel, 2000). For this reason, field-training officers may show the applications of ideals. Besides, organizations may assign certain scenarios to small exercise groups periodically in reaching better perspectives and motivation (Brumback, 1991). So, the officers' ideals taught by the police academies' instructors will be strengthened. Accordingly, police departments should utilize case studies for improving knowledge and problem solving skills (Brumback, 1991). The managers are the major designers of street level-policing through the definitions of good and bad policing (Weisburd, et al., 2000). Otherwise, ethics learned before stepping onto the stage will be forgotten and degraded because of the lack of the sustained field training (Delattre, 1996). Delattre suggests, "Police must learn in field training the truth of their academy lessons. Without coherence between academy preparation and field training, and cooperation between teachers and FTOs, even very good academy programs will soon be forgotten by officers in the field" (Delattre, 1996:189). The departments should integrate the virtues into daily matters by giving certain instructions. However, overemphasizing ethical issues should be avoided. The officers, otherwise, would blame failure on ethics rather than wrong application.

Building a Moral Environment

The art of leadership requires helping the employees by making them free to do their job in the most effective and humane way possible (O'Toole, 1995). George Orwell, in his book titled *1984* points out, "If you hate the violence and don't believe in politics, the only major remedy remaining is education," and suggests for the future, "There is always hope for the individual human being, if you can catch him young enough" (qtd. by Souryal, 1993). It is obvious that the most important factors are human beings, who are like bricks from which a strong building is built. Weak and inappropriate bricks cannot form a strong wall, but will create a big mess in the future; without good parts, we cannot build a good union. While there are many ethical employees, there are many unethical ones. There also are many others, who are naïve employees in the gray area between ethical and unethical. Aware of this fact, the ethical education should intend to enlighten those persons using the principles (Gross-Schaefer, et al, 2000). Souryal contends, "People cannot make good judgment so we have to train them how to make a good judgment" (Ozdemir, 2004). This seems to be a long-term, interactive, and effective policy for criminal justice agencies.

Saint Gregory remarked, "He is not wise to me who is wise in words only, but he who is wise in deeds" (Morris, 1998:9). The language of manners is the most effective and understandable communication tool at the workplace; moreover, the

moral administrators have a significant effect in placing ethical values at the organizational level with their serious and persistent tones. Therefore, all leaders should set a sincere example for their subordinates, especially by setting up ethical values as a system of behaviors. Additionally, the police managers should motivate and encourage the officers to practice good behaviors in establishing the moral wisdom for developing the quality of moral life (Delattre, 1996). "Leadership is basically a matter of how to be, not how to do it. Leaders need to lead by example, with clear, consistent messages, with values that are 'moral compasses', and a sense of ethics that works full time" (O'Toole, 1995:40). Leaders, as the model of the organizations, should be champions of the principles, carrying out the mandate by complete assimilation of universal, cultural, and corporate values. As stated by George Washington, "A leader must be virtuous to represent a virtuous organization" (Souryal, 2003:436).

Avoiding from Subculture

Police departments have to be aware that the main reason for their existence is to serve the public; hence, the practitioners, as public servants, should maintain their commitment of service, and periodically renew it. The organizations should not allow the members to build up a subculture, or the unwritten code of conduct and personal, self-centered interpretation of law among the employees; so that, the mission of the organization may have a meaning, along with the power, and the motivation to carry out the tasks properly. Integration is a significant factor of leadership that means honest and moral behavior. A true, honest and ethical leader must be consistent with his every word and act, but the leader, firstly, must be at peace with "selfness," which means having self-confidence and self-esteem and respect for other individuals (O'Toole, 1995). Occupational subcultures, however, at first, appear rational, meaningful, and necessary for effective and consistent work. In reality, occupational subcultures harm the ethics of public service and make people not believe in justice due to the breakdown of trust between police and society, which is the main goal of service (Souryal, 1993). In addition, occupational subcultures encourage the employees to be corrupted (Souryal, 1993), which makes the whole organization useless and ill minded.

Institutions should provide the employees with an environment which encourages them to tell the truth and move into the future safely (Morris, 1998). Socrates pointed out, "False words are not only evil in themselves, but they infect the soul with evil" (qtd. by Souryal, 2003). The quality of the working environment may influence the performance of the employees. A healthy environment, having an atmosphere of honesty and integrity, encourages employees to conduct their tasks appropriately. In this direction Francis Fukuyama points out, "If people who have to work together in an enterprise trust one another because they are all operating

according to a common set of ethical norms, doing business costs less" (qtd. by Morris, 1998:30). The organizations should provide an ethical environment for their employees by initiating from the top executive managers to the lowest level workers. In maintaining truth in business, the managers should instruct the subordinates and more importantly be a good example. Every individual at the workplace, however, must strictly respect the truth (Morris, 1998).

The occupational subculture can cause severe consequences at the organizational level; therefore, ethical and dependable people should be recruited as a first step of constituting a healthy environment. Additionally, periodical refreshment training should be provided to practitioners to maintain and improve their personal approach of ethical issues (Conditt, 2001). Everybody should be officially noticed and should strictly comply with the rules without any exception. Consequently, there is no thought, such as excluded, privileged people in the organization that in the future will be free of any kind of problem in maintaining ethical values (Gross-Schaefer, et al, 2000).

The code of ethics should contribute to accomplishing the principles of the organization. Those principles must be in accordance with the culture and the values of the members of the organization (Gross-Schaefer, et al, 2000). An organizational mission statement has meaning when all employees contribute something from their side. The involvement of individuals makes the mission effective and sincerely adopted. "An organizational statement -one that truly reflects the deep shared vision and values of everyone within that organization- creates a great unity and tremendous commitment. It creates in people's hearts and minds a frame of reference, a set of criteria or guidelines, by which they will govern themselves." (Covey, 2003:143) In a healthy classroom, the teacher can enhance his knowledge while he teaches the students, which means the more one shares his knowledge, the more one expands it (Morris, 1998). Therefore, the organization should invite the employees to become involved in the development of the declaration of the mission, so that the members may feel themselves a part of the organization, and additionally, they may struggle for the good of the customers and fellow employees, not only for the good of self (Gross-Schaefer, et al, 2000). "Open-book management" is a way of sharing all required information within the business life (Morris, 1998). Hidden agenda makes police administrations unfaithful not only to officers but also to society.

As Plutarch points out, "To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future" (Morris, 1998: 7). Humanity has been evolving with the attribution of everything since the first day of the world. People in the modern world may share their knowledge in order to develop civilization, not only in an organization. In this sense, police departments should cooperate with their counterparts for upgrading

their services. The International Association of Chiefs of Police (IACP) uses the following code to lead its members in order to maintain a democratic policing. It has a meaning, along with the power, and the motivation of the members of the organization to carry out the tasks properly:

Law Enforcement Code of Conduct

All law enforcement officers must be fully aware of the ethical responsibilities of their position and must strive constantly to live up to the highest possible standards of professional policing.

Primary Responsibilities of a Police Officer

A police officer acts as an official representative of government who is required and trusted to work within the law. The officer's powers and duties are conferred by statute. The fundamental duties of a police officer include serving the community, safeguarding lives and property, protecting the innocent, keeping the peace and ensuring the rights of all to liberty, equality and justice.

Performance of the Duties of a Police Officer

A police officer shall perform all duties impartially, without favor or affection or ill will and without regard to status, sex, race, religion, political belief or aspiration. All citizens will be treated equally with courtesy, consideration and dignity.

Discretion

A police officer will use responsibly the discretion vested in his position and exercise it within the law. The principle of reasonableness will guide the officer's determinations, and the officer will consider all surrounding circumstances in determining whether any legal action shall be taken.

Use of Force

A police officer will never employ unnecessary force or violence and will use only such force in the discharge of duty as is reasonable in all circumstances.

Confidentiality

Whatever a police officer sees, hears or learns of that is of a confidential nature will be kept secret unless the performance of duty or legal provision requires otherwise.

Integrity

A police officer will not engage in acts of corruption or bribery, nor will an officer condone such acts by other police officers.

Private Life

Police officers will behave in a manner that does not bring discredit to their agencies or themselves. A police officer's character and conduct while off duty

must always be exemplary, thus maintaining a position of respect in the community in which he or she lives and serves. The officer's personal behavior must be beyond reproach (IACP, 2005).

Collaboration for Mandate

John Gardner stated, "If you have some respect for people as they are, you can be more effective in helping them to become better than they are" (Morris, 1998: 28) A leader should carefully consider subordinates' demands and respond thoughtfully; so that, they will be an active part of the management through the respect they desire too much (O'Toole, 1995). The managers, in this sense, should avoid degrading their subordinates, but may make their integration better by treating them as team members. Martin Buber, a significant Jewish theologian, in his book "I and Thou," indicates that there are two fundamental relationships between you and others; first, "I-It" relation which is a way of treating others as an instrument; second, "I-Thou" relation which gives an intrinsic value to other individuals although you may not gain any benefit (Morris, 1998). In this sense, individuals need to be accelerated by some kind words or manners that are a landmark of humanity. The leaders who listen to their subordinates respectfully believe honestly in the goodness of the disciples as the end of leadership (O'Toole, 1995). The police managers may easily accomplish the motivation of the officers through sincere and respectful conduct. Otherwise, the officers are more likely to become overly authoritarian while acting their tasks on the streets if they are frustrated and disrespected by their superiors (Souryal, 1993).

In business, communications should be based on truth to make the working environment livable and concrete more than based on dishonesty, which leads the workplace to breakdown (Morris, 1998). The more diverse the voices, the richer the choices. All members should be encouraged to tell the truth, the moral leaders, however, should not be captive by the demands. They refine the subordinates' views and acquire the positive sides of their interests. Consequently, the leaders may set up a way of working that is adoptable by the employees as their own (O'Toole, 1995). Influencing followers is a significant factor in changing their perspectives and, accordingly, their behaviors in business.

The managers may have a true power to control their environment through the mental quality of justice (Lycos, 1987). The control by fear method cannot build a trustworthy communication within the organization; in contrary, using reciprocal methods at the business level makes employees positive and gives them a team spirit, which leads to greater trust and loyalty (Gross-Schaefer et al, 2000). The police departments may find ways to grant the officers' attribution for satisfaction

by using direct methods such as awards and gratitude or moral satisfaction as long-term benefit. Therefore, the members can renew themselves on their routes. In reaching excellence, Morris affirms the great role of collaboration, which is the multiplication of heads, although cooperation is multiplication of hands. Morris indicates concerning the collaborators as, "At their best, collaborators don't think exactly alike, but are sufficiently in harmony with one another that their differences create new insight, and each is taught by the other" (Morris, 1998:61). For launching collaborative ways of working, the leader should utilize the help of his partners by a sense of a competitive context or a comparative growth within the organization. As Morris says, "So ultimately, in any true collaboration, a leader will be a learner, as will every other partner to the enterprise" (Morris, 1998:65).

Furthering for a Better Policing

As stated by Bill Clinton (2004), "Strength and wisdom are not opposing values." Instead, they are developing policies in maintaining and upgrading the universal virtues with self-confidence and determination and always striving to reach the perfection under the light of science. In the meantime, individuals and organizations should be aware of the realities of life in pursuing the theories. A well-educated police officer may praise the significant role of the police as being tolerant to a diverse community by building up a trustworthy bridge and developing interpersonal affairs consistently. Such a well-planned education curriculum, consequently, would not only develop the practitioners' behaviors and improve the efficiency of officers, but would promote the policing job in the eyes of the society (Vickers, 2000). "A shared awareness of the mission of a department will minimize the acrimony that can undercut its efforts to serve the public and enforce the law. At the same time, as threats to the rule of law and to civility within the public grow worse, police leaders should be vigilant in framing policy, education, training, and supervision to equip their personnel for the demands of public service. In this, they should keep always in mind-and teach their subordinates by words and deeds-the ideal of reciprocity" (Delattre, 1996:317).

Maintaining a persistent nature of management is more important than the words and written codes for organizational ethics (Gross-Schaefer et al, 2000). The police departments, therefore, might encourage their personnel to use their potential energy pervasively by transferring the sense of nobility under the corporate spirit umbrella for a better common future. In the parallel of this sense, we may utilize the term of duty by Wilson, "Duty is the disposition to honor obligations even without hope of reward or fear of punishment. One reveals himself to be a moral person not merely by honoring obligations but by

being disposed to honor them even when it is not in his interest to do so" (Wilson, 1993:100). To sacrifice the desires of the worldly enjoyments has substantial influence on human progress; consequently, a person may grow up to the perfection while struggling to set him free from egoism and learning to live for others. As Morris stated, "We can create first and foremost an environment, a context, a culture, and a soil in which other human beings can flourish and make their contributions along with ours" (Morris, 1998:215). When the organization contributes to individual excellence, at the same time, the organizational level excellence also would be attained and sustained. The police department should have a clear environment free from any kind of corruption; the officers should be supported with proficient instruction guided by knowledge and good faith. By this course, justice will start at basic level in society. This will make police officers also just and have good-will and cooperate with other individuals (Lycos, 1987).

The departments should keep all members, from the top to the bottom, always in the learning process and in evolving their knowledge; consequently, the individuals can make the reasoning process for reaching the excellence with the help of administration for a well-balanced life. For reaching the organizational excellence and then maintaining it, the human character should be principled; especially the interdependence and self-control most importantly should be emphasized. A code of conduct, which is developed by the involvement of all members of the organization leads to shared goals and ethical standards; besides, a proper, well-planned ethics education notifies the employee that the individual behaviors in carrying out the mandate is fundamental and everybody should comply with the principles. An organizational level ethics education does not aim to build up personal character; however, developing knowledge, and accordingly skills, as well, instruction of well-behaved, noble, and determined leaders can increase the responsibility of ethical issues in many areas, not only in work environments but also in personal lives (Gross-Schaefer et al, 2000). Police officers, as guardians of society, should have the ability to reason and the character to follow through, not only under a strict supervision, but also while alone.

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