International Research Journal of Human Resources and Social Sciences
Impact Factor- 2.561
Vol. 3, Issue 1, Jan 2016 ISSN(O): (2349-4085) ISSN(P): (2394-4218)
© Associated Asia Research Foundation (AARF)
Website: www.aarf.asia Email : editor@aarf.asia , editoraarf@gmail.com

IMPROVING ETHICS AND GOVERNANCE INNIGERIAN POLICE: A PANACEA FOR POLICE EFFECTIVENESS

Ekpenyong, Nkereuwem Stephen

Department Of Intelligence And Security Studies
Novena University, Ogume, Delta State, Nigeria.

ABSTRACT

The problem of police unethical behavior has been a serious problem *to Nigeria's consolidating democracy*. Historically, reform efforts have failed due to an organizational culture that is resistant to change. Past reforms have been aimed at individual incidents, disregarding underlying organizational problems. Improving public perception has been the goal of past reforms, as opposed to improving organizational soundness. Reform efforts need to be directed at enhancing police organizational culture. These changes will improve workplace ethos, allowing virtuous conduct to flourish. Advancing this organizational culture will encourage police officers to act in a manner consistent with the high trust placed in this vocation. *The Nigerian Police Force has had a long history of corruption, unethical behaviour, human rights abuses and internal institutional issues which have resulted in problems of unethical behaviour, bad governance and mismanagement. This study aims to break new ground in an attempt to undertake research while also contributing to the Nigerian Police force better governance. It also seeks to contribute to the literature on policing, ethics management, and governance as well as to introduce the Force to the wider community of scholars, researchers and academics who could be interested in studying this institution further.*

KEY WORDS: Ethics, Governance, Nigeria, Police, Unethical, Behaviours.

INTRODUCTION

The Nigerian police is one of the most formidable of public institutions in the country.

It is also one of the most powerful. Indeed, the coercive nature of police power and the discretion to use it are what distinguish the police from any other agency of government or social public entity (Settle 1990, p. 10). The police play important roles without which the sustenance of order, legality, development and democracy may be difficult . This role compels police officers to maintain high ethical standards of conduct. Where there is power, there is arguably a need for ethics and ethical considerations. Police are given powers and rights that are denied to ordinary citizens, such as the authority to carry and employ firearms. Police are also allowed to violate the privacy of suspects and persons under investigation in ways not normally allowed. These form part of the social role and organizational culture of policing (Miller, Blackler & Alexandra 2006, p. 11). Furthermore, these powers come with authority and a significant degree of discretion, which means they could be exercised without close supervision (Kleinig 2005, p. 597). Police are burdened with demands that are not normally made on the common citizenry (Miller, Blackler & Alexandra 1997, p. 11), which makes it imperative for ethics to govern policing. It could be argued that the nature of policing in a particular society is a strong indicator of how that society's government works. Cohen and Feldberg (1991, p. 24 cited in Neyroud & Beckley 2001, p. 20) state that, 'the moral basis of police work can be found in the moral basis of government itself.' Such is the importance of policing and the ethics that ought to accompany it, that the Council of Europe published in September 2001 the European Code of Police Ethics (Neyroud 2003, p. 578). That the Council of Europe had arguably used its authority to introduce a universal ethical code for all European police agencies and institutions underscores the critical importance of ethics in policing. This is reason enough to justify this particular research effort in this field.

There are, however, even more compelling reasons. One of these is that, for the most part, research into police ethics in Nigeria is a relatively new field in policing studies, even though there has been a steady increase in such research efforts in Europes. (Kleinig 1996, Neyroud &

Beckley 2001 cited in Neyroud 2003, p. 578). Another reason, and this has particular bearing on this specific study, is that many developing nations, such as Nigeria, are presently working under police systems that go beyond what would be considered the norm in

more developed democratic states. For example, Nigerian is presently under a policing institution that could trace its ultimate origins to colonial times. Police institutions derived from colonial models tend to be more centralised in structure and more militaristic in orientation. They also tend to have administrative tasks over and above their public order responsibilities (Mawby 2003, p. 21). Furthermore, many developing nations such as the present day Nigeria that have internal security problems usually place their police agencies under their security forces (Goldsmith 2000, p. 167), thus giving what should be civilian police institutions military powers, capabilities and functions. This would create new and unusual ethical problems that are not normally included in considerations of policing ethics in more stable developed democracies. If corruption and the abuse of police power and discretion are pervasive and continuing problems (Newburn 1999, p. 1 & Kleinig 2005, p. 596), then perhaps policing that has internal security dimensions would have even more corruption and abuse of power problems. They would, moreover, arguably constitute completely different elements than one would find in a more stable democracy.

But ethical considerations in policing could arguably be part of the much wider context of police governance, since the wider processes of governance include considerations of equity, justice and a concern for the future. These are arguably ethical considerations (World Health Organisation 1986, cited in McIntyre-Mills 2008, p. 45). And with governance, it is important to look into the relationship between an institution such as the Nigerian police and the greater local, national and regional communities within which it works. Most often, the Nigerian police consider themselves as one side of an antagonistic relationship with the public they are supposed to serve (Foster 2003, p. 199). This need not necessarily be the case, and since present day society has become more complex than in the past, bringing with it more complex problems within increasingly diverse communities, it is critical to look at policing as a governance issue, and ethics management is well within that scope.

The significance of the Study

Corruption and unethical conduct are pervasive and continuing problems in the police (Kleinig 2005, p. 596). It has even been argued that corruption and policing are linked inextricably (Punch 2009, p. 1).

While it may not only be police misconduct and corruption that undermines national

development, for indeed, there are other issues of unethical public conduct which, together with that of the police, weaken the fabric of Nigerian democracy, development and social well being, police reform towards an ethical institutional culture and better governance is a pressing and crucial need for national development. Policing is a very critical and significant manifestation of the kind of relationship that exists between those who govern and those governed (Neyroud 2003, p. 586). If this takes place in a democratic society, then there is a crucial, but not always properly understood relationship between the police and the institutions of democracy and their legitimacy (Jones 2003, p. 606). For a developing democratic nation such as Nigeria, this is more than significant. It could be argued that it is vital and essential.

Research Questions

This study seeks to answer the following questions towards fulfilling the objective of establishing and managing an effective ethical culture in Nigerian Police for improving the governance of policing within a socially and culturally diverse community:

What is ethical management? What could be done to improve governance in the Nigerian Police within the broader scope of the socially and culturally diverse local, national and regional communities within which this police institution works?

Is it possible to adapt the concept of a learning community to enable the formation and structure of an ethics management and governance mechanism in Nigerian Police to transform its institutional culture? How would it work?

The Governance of Policing and Police Ethics

Governance could be defined in a many of ways. In relation to policing, it could be understood as a general idea denoting governmental activities originating from both inside and outside the state. It involves the dispersion of governing processes within and among networks of agencies across the social arena rather than remaining solely in the institutions of the state (Jones 2003, pp. 604-605). It takes place through interactions between and among state and non-state actors, where they seek to manage each other in an attempt to produce what they consider desirable effects (Shearing 1996, p. 287). Governance could involve processes and institutions

that guide and restrain the activities of groups, whether these may be small, large, formal or informal groups of people (Keohane & Nye 2000, p. 12 cited in Goodsell 2005, p. 18). Another definition, which would be significant when the issue of society and risk management enters the picture, is that governance involves a process for design, planning, policy making, managing and evaluation to reduce risk (McIntyre 2004, p.40). Regardless of the nuances in the definitions, however, there is arguably a close and crucial relationship between the governance of policing and police accountability on the one hand and police ethics on the other. It is not really possible to take these issues apart from each other and in isolation. Ethics could provide the necessary guidance and restraining influence over police power, and so ethics is governance in policing. Given the power of police to exercise violence legally, issues of values and ethics should arguably play a dominant role in the normative and practical dialogue on the future of policing (Newburn 2003, p. 10). Police power and discretion, furthermore, means that police officers could not afford to be ambiguous in decision making. It is necessary then to determine the best and most harmonious relationship between the police mission, the characteristics of a good officer and the practice of good policing (Neyroud 2003, p. 584). The ethics part of this equation lies in what makes a good officer and what constitutes good policing. Taken within an understanding of what police are supposed to be doing; the police mission, is how police ethics merges with police governance. Police governance is arguably deeply enmeshed with police management. Thus, somehow, there should be a way in which ethics could be managed into the police institution in Nigeria as the starting point for the better governance of policing. The term proposed for this concept is 'Ethics Management.' It is possible to have 'ethics in management,' which is really the role ethics ought to have in making management decisions and policies, particularly when it is agreed that management has social responsibilities (Preston, 2007, p. 170). But 'ethics management' is different. If it involves the management of ethical principles and practices into the institution, and this is the meaning being proposed here, then it would require the design and establishment of a model mechanism for such management to work out. Police ethics and governance could arguably begin within the police organisation and institution. The first and most significant aspect of this research effort involves finding and designing an institutional model for enabling the police, particularly the Nigerian Police, to define, internalise and practice its ethical principles as part of its management. By ethics is meant the human capacity to choose among values, which specifically translates as being concerned with what is right, fair, just or good and what ought to be done in the light of all this (Preston

2007, pp. 7, 17). It could also be as McIntyre-Mills (2006, pp. 90, 91) defines it: the human capacity to make decisions based on the process of placing one's self at the receiving end of decisions, then making a choice or judgment based on that process. This would involve thinking of or reflecting on the implications of one's decisions and assumptions towards others by thinking of these same implications towards one's self and so hopefully making ethical practice and accountability possible. A thorough justification of a decision would consist of a complete account of that decision's consequences or outcomes as well as a similarly complete account of the principles on which it had been based and the effects of observing those principles (Hare 1975, p. 69).

According to the German philosopher Immanuel Kant, ethics originate from the pure moral law, which human beings could apprehend and grasp because the human being is equipped with reason (Singer 1994, p. 18). Reason is the beginning of ethical thinking. Without reason, it would not be possible to critically reflect on one's assumptions and decisions, as understood in McIntyre-Mills (2006). Ideally, the ethical life is, in classical Greek philosophy, such as in Aristotle's Nicomachean Ethics, embodied in a life of reason. Ethical people and ethical society could only come about when people are able, by an act of reason, to understand what constitutes the ethical and apply it in life (Bluhm 1965, p. 75). Moral judgment, which is the ability to evaluate the rightness (or the lack of it) of something should have its firm foundation in human reason (Rudinow & Barry 1994, p. 15). But the person who has reason and exercises critical reflection and ethical decision making could only make true ethical choices if reason were accompanied by freedom. The freedom to choose what is right or just is as important as the rightness or the justice of the decision. A Fourth Century A.D. Christian saint, theologian and church father said it this way: 'No one is doing right if it is done against one's will, even if what is being done is good' (St. Augustine 1998, p. 14). Finally, according to the classical Greek philosopher Aristotle, ethics, which he made synonymous to virtue, could be taught, learned, turned into a habit and internalised. This makes it possible to engage in a dialogue with others in order to explore options and make correct responses through learning from experience (McIntyre-Mills 2006 & Singer 1994, p. 17). Police ethics, like that of the medical profession, is a form of applied ethics, which requires ethical theory to be accountable to practice and practical application. Conversely, in a reciprocal relationship, it also requires professional practice to provide an account to theory. Applied ethics, furthermore, is based on the imperatives of beneficence, where professionalism is required to care for the interests of stakeholders;

respect, where practitioners have to recognise the autonomy and dignity of persons and individuals; and justice, which requires practitioners to take responsibility for the effects of their actions and professions on the wider society and the world (Pagon 2003, pp. 2, 4). There is, then, an important link between what police do and how they do it, and the rest of society. This link could be strengthened as part of governance through collective learning and dialogue.

No society can do without policing and Police work within social settings. In Nigeria it is especially true of the Nigerian Police, since as the sole national police service it is the only institution that has a extensive daily contacts with the community as a whole, thereby affecting people's lives at so many levels, from working out traffic snarls to solving crimes. In Nigeria, it is even possible to include maintaining internal security (Quimson 2006, p. 26). Police law in the country provides that the Nigerian Police 'shall be a community and service oriented agency responsible for maintaining peace and order and public safety'. Since the police work among people, it stands to reason that ordinary citizens are stakeholders in policing as much as are police officers. Therefore, the ordinary citizen has the right to participate in police decisions. Given the insular character of police culture, this is arguably difficult. However, reforming police culture through the establishment of a strong ethical component in police management is important, if not crucial. The negative characteristics of police culture, if not reformed, would conflict with the police mission of providing fair and equitable service, particularly to the poor and vulnerable with whom they come in constant contact (Foster 2003, p. 199). Such police reform would require efforts both within the police institution and outside it. These could include changes in leadership behaviour among those in leadership positions (Lewis 2007, p. 137); improving accountability measures by strengthening monitoring and supervision, especially in high risk areas of police work (Quinton & Miller 2003, p. 7); improving police training to include in it a strong ethics component (International Association of Chiefs of Police 1997, p. 1) and a strong social awareness dimension, focusing on the increasing plurality and multi-cultural diversity of modern society (Reiner 2005, p. 692). In 1981, the police institution in the UK went through a broad and deep public inquiry as a result of the Brixton riots in April of that year. The resulting report of the inquiry headed by Lord Scarman (hence, the 'Scarman Report') made it clear that police reforms were necessary in order to equip the police with the capacity to respond effectively to the changes occurring in wider society, especially since society is increasingly becoming more multi-ethnic (Savage & Charman 1996, pp. 48-49). This is important, as ethical values tend to have a deep relationship with cultural or even sub-cultural perspectives, and the

cultural norms and mores of the society within which policing operates would have an impact on police ethics (Preston 2007, p. 29). Changing police culture into one which includes an ethical dimension requires reforms in both the cultural knowledge and the structural conditions of policing (Chan 1997, p. 238). The content and strength of organisational culture influence ethical behaviour (Robbins, et al. 2003, p. 154). If this is the case with ethical principles, and ethics form part of the broader perspective of governance, then governance, especially the governance of policing, has an equally deep relationship with culture, both organisational culture and the cultures of wider society. This could pose a real challenge for any effort by the Nigerian Police to redefine itself institutionally and organisationally, since it is a politically controlled and established police service with a strong and continuing colonial heritage and a militaristic character.

Society and its problems are becoming more complex. What police do could be considered attempts to resolve complex problems, which involve richly interconnected sets of parts. More often the relationships between and among the parts are more important than the nature of the parts themselves (Jackson 2000, p. 1). Police are part of a large complex set of relationships in the society within which they work. Thus, society has to have some involvement in policing if policing is to have the capacity to deal with these complex problems. It is imperative to involve ethics management in policing if this is the end in view, since ethical values and assumptions define the way social problems, including complex ones, are understood and resolved (McIntyre 2004, p. 59). This understanding would be the key reform effort in policing in relation to society. Strategy is the most important variable in organisational and institutional design for organisations and institutions operating in complex environments. Such complexity requires strategy which considers complexity (Gerloff 1985,
p. 41). Organisations, after all, must manage contingencies and risks, not all of which could be fully known or apprehended, but organisational strategic choices have to include them as possibilities and judged according to their possible consequences (Manning 2006, p. 53). The police institution, as part of its strategic choices while working with risks, would have to negotiate its mission, strategic decisions and operational considerations with the local, national and even regional communities being policed (Neyroud 2003, p. 599). This would have to involve the active and meaningful participation of society outside the police institution in the workings of the police and its accountability. This is a matter of institutional
design, which is premised on the idea that a hard, paramilitary entity as the police, by itself

resistant to change (Lewis 2007, p. 137) is flexible and adaptable enough to re-invent itself according to two principles of institutional design: 'Revisability' and 'Sensitivity to Motivational Complexity' (Goodin 1996, pp. 40, 41). The police institution, somehow, would have to be transformed into one capable of adapting and learning, constantly reflecting on its roles and missions in relation to the society in which it functions. The classic police organisation that is based on a pragmatic top-down bureaucracy based on a hierarchy of means and ends (Simon 1964 cited in Mintzberg 1983, p. 14) has to change. In this sense, institutional reform in policing, starting with ethics management, looks beyond the police organisation and expands the concept of policing as an institution to include social entities and stakeholders which may not be police officers or personnel, but are part of policing all the same.

Policing and Democracy

The Nigerian Police Force has not met the minimum demands of democratic policing which cardinal elements are "justice, equality, accountability and efficiency" (Law Commission of Canada 2002).

Policing and security in a democracy must be conceptualised within an institutional framework that meets the goals of all institutions in a democratic society (Pino & Wiatrowski 2006, p. 4). Among these goals is due process under the Rule of Law, which would require inclusion and equality. The Rule of Law simply means that all persons are equal before the law, and this should not be mistaken for 'Rule by Law', which means that the legal and justice systems of the state are used as instruments to insure political conformity (Lee 2001, p. 89). The Rule of Law principle is one of democracy's most important tenets, without which society and its police could not be deemed democratic by any means (Pino & Wiatrowski 2006, p. 83). But the Rule of Law could not function without operating with two of democracy's most important elements, which are inclusiveness as understood in Young (2002) and the equal moral worth of every citizen in relation to everyone else as derived from Habermas (2005). The ability to view all human beings as having equal moral worth enables people to regulate and constrain their own political actions and desires (Nussbaum 1996, p. 133). Indeed, it is not possible for the law to treat everyone equally, if it is not based on the idea that everyone is morally equal to everyone else, and in a democracy, that moral equality should enable every person and citizen equal opportunities to be included (or excluded by choice) in the democratic dialogue. Moral equality

is part of any ethical system, including ethics management in policing. It is also the ethical basis of all human relations (Morden 2008, p. 7). Could it be possible that pluralisation in policing may have actually weakened the concept of moral equality, and so has undermined democratic society?

There is a critical relationship between democracy, including its institutions and Legitimacy and policing in a democratic society (Jones 2003, p. 606). This forms part of the broader relationship between government and society in a democracy (Gaventa 2001 & Wilson 2001 cited in Cuthill 2003, p. 376). This relationship is even more critical in societies that are still in transition to democracy, that are developing imperfect democratic systems, or societies undergoing democratisation. But democratisation is, in any event, a continuing process that does not really stop at any one point in time. Even developed liberal democratic nations are still going through the democratisation process, though at a stage different from those of developing and transitional nations (Igaya 1999, pp. 1-2). Whatever the case, policing in a democratic society, whether developed, in transition, or developing, should be based on the concept of consent, and the legitimacy and public support of policing depends upon broad public consensus (Neyroud 2003, p. 591). Furthermore, it can be argued that the development of a democratic society is highly complementary to democratic policing (Pino & Wiatrowski 2006, p. 76).

Democracy can be defined as both a form of government and a human social philosophy in which people are empowered to make final decisions on major questions of public policy as a means of achieving the greatest good, or the 'good life' for all its citizens (Coronel 1991, p. 15). It would require some form of citizen participation in the way decisions are made (Neubauer 1971, p. 238). It could also be defined as, 'a political system where people have the ability to participate directly or influence indirectly through a representative process the major decisions and institutions that affect their lives within a collectively derived framework' (Jones, Newburn & Smith 1998 cited in Pino & Wiatrowski 2006, p. 72). As a functioning social philosophy, democracy would require the combination of formal processes and institutions as well as substance and results working together to enable people, acting as citizens, to work towards a desired future (Wintrop 2000, p. 3). Thus, the criterion for such institutions is that citizens create them through a deliberative process, and in turn, the institutions are accountable to that process. These should all be transparent and open to public review, and if these institutions

carry out the functions for which they have been established, they are considered legitimate (Pino & Wiatrowski 2006, p. 72). Deliberation is what makes a mass of people citizens, or a public body, without which democracy could not be sustained (Mathews 1994, p. 111). A legitimate democratic system has to have at bare minimum, at least three essentials (Young 2002, p. 5):

The Rule of Law,

Civil and Political Liberties, and

Free and Fair Elections.

Collier and Levisky (cited in Storm 2008, p. 216) go beyond those bare essentials and actually propose the following conceptual benchmarks for defining a democratic system:

Reasonably competitive elections that are based on broad suffrage and are not characterised by massive fraud;

Basic civil liberties that include the freedoms of speech, assembly and association;

Elected governments that are legitimate and have effective capacity to govern and,

Political, economic and social features associated with industrial development.

It is possible to point out here that Young's (2005, p. 5) bare essentials cover more ground, for they could include societies that are not economically or politically advanced, but are nevertheless democratic to a greater or lesser extent, so long as they are legitimate, which means they are, as democratic political systems, generally accepted by their citizens (Putzel 1997, p. 241). Collier and Levisky's benchmarks clearly specify a democratic society living within an industrially developed context. Regardless of whether one accepts the bare essentials or the industrially developed version, two things are still missing from both lists. To all of these, one must add Justice and Human Rights. Democratic societies are established on the basis of human rights (Pino & Wiatrowski 2006, p. 73). Human rights, in turn, are arguably based on the concept of justice. The obligations of democratic citizenship go beyond

civil and political liberties, for indeed, O'Neill (2002) argues that behind every right and liberty is a counterpart obligation. If rights and liberties could serve to empower citizens in a democratic society, then that empowerment should extend to the responsibility to further justice. Citizens have duties of justice apart from their roles as citizens (Gutman 1996, pp. 70-71). Democracy works best when people and institutions work together to do what is required for the public good (O'Neill 2002, pp. 30-32), and the furtherance of justice is without argument, a requirement for the public good. The question, therefore, is where does policing fit in all of this?

If as Newburn (2003) avers, policing is a powerful social institution, then if it is situated in a democratic society, it could be a powerful democratic social institution. If one follows Wintrop's (2000) thesis, that a complete democracy involves both democratic theory and democratic institutions working together to create substance and results in society, then policing as an institution in a democracy should combine its institutional character with substance and results. It stands to reason that democratic society would be dysfunctional if one of its most formidable institutions, the police, did not live according to democratic principles. Indeed, policing in a democracy should serve to protect that democracy and further its development. Thus, policing should serve to uphold the rule of law, for it is to the law that the police are primarily accountable (Marshall 2005, p. 625). Beyond that, policing should serve to protect and uphold citizens' civil and political rights. But above all, the core principle of policing should revolve around the idea of protecting human rights and furthering justice, for it is in these concepts that the relationship between democratic policing and democratic society could find congruence (Alderson 1998, Palmiotto 2001, Wiatrowski 2002 cited in Pino & Wiatrowski 2006, p. 71). The police ethos, therefore, which defines police governance, should be established within these principles, if policing in a democratic society were to uphold that society's democratic principles and way of life.

It could be said that in a democratic society, every citizen and every institution is a stakeholder. Both citizens and their police hold a stake in society's future. For democracy to thrive, its stakeholders must become 'movers and shakers', not just mere consumers of democratic benefits. There is a need for every democratic stakeholder to have the means to think in creative ways to achieve the future they would want for society (Beer 1974 & Gaventa and Valderrama 1999, 2001 cited in McIntyre 2004, p. 39).

Therefore, a critical requirement for more ethical police and a more democratic governance of policing necessarily includes reforming police culture (Quinton & Miller 2003, p. 7). It is not possible for a democratic society to be fully democratic if the governance of its key institutions, policing being one of them, is not done in a democratic manner.

Pino and Wiatrowski (2006, pp. 83-86) have proposed the following principles for democratic policing:

The Rule of Law: This refers to the idea that laws and legal institutions are established through a democratic process and are used to regulate individual, systemic and organisational behaviour and resolve disputes. It also means, as stated previously by Lee (2001, p. 89), that everyone and everything is equal before the law's authority.

Legitimacy: This refers to the concept that people and institutions exercising authority are doing so according to the defined purpose of law and social institutions. It is based on the consent of the governed.

Transparency: This refers to the degree of visibility that government operations and activities have for the public. If citizens establish government, they have the right as stakeholders to know what that government is doing. This leads to the fourth principle, which is,

Accountability: This is the assurance that institutions and persons in authority are responsible to citizens and legitimate political leadership. It also implies the extent to which such institutions and persons give outsiders (i.e. citizens and political leaders) the capacity to measure performance against declared and ascertainable criteria (Freckelton & Selby 1988, p. 2).

Subordination to Civil Authority: This implies that the police will not be a law unto themselves. Making policing accountable to legitimate civil authority would mean that the police, as a social institution, would be used in the public interest.

The principles above would be essential in democratic policing, and so they should be included in any proposed model for ethics management and better governance in policing. Policing itself is changing according to the changing times. Any efforts towards promoting better policing should also keep this in mind.

CONCLUSION

The work examined the issue of improving police ethics and governance in Nigerian police force. The study observed that, for proper improvement to be done in the area of police ethics, the existing organizational culture in policing needs to be change. This culture is playing a major role enabling unethical behavior in the institution to flourish. This culture is powerful at all levels of police organizations. Despite reform efforts, this culture has only strengthened in recent years. This culture often serves to cover up or minimize institutional problems.

Police administrators must ensure that the virtues of justice, truthfulness and

good loyalty are paramount in their departments. Only by taking a 'zero tolerance' policy against lying will unethical behaviour be reduced. Administrators need to ensure that the virtues of truthfulness, duty and good loyalty are indoctrinated in the hearts of their officers. Conformity and isolationism are valued characteristics within police organizational culture. These two qualities can be detrimental to the moral soundness of an organisation. By 'moral soundness,' I will mean an organisation that is conducive to virtuous conduct. Employees in this type of organisation are encouraged to act morally - here meaning the three virtues of truthfulness, justice and good loyalty. 'Moral unsoundness' by contrast, will represent an organisation where virtues are not viewed as important. In this type of organisation, decisions are made for expediency, conformity or convenience, as opposed to moral soundness.

This study argues that systemic changes are needed to address police misconduct in an ethical way. Incorporating ethical accountability into the decision making process will improve police agencies. In other to achieve this, the following steps must be applied;

(1) Ensures all officers receive ethics training throughout their careers. All officers have taken an oath of office and swear to abide by a code of ethics. Most, however, cannot remember either. Officers need to be taught about the important role police perform in our society, the trust placed in them, and the way democracies delegate authority to police officers. This training needs to be ongoing throughout an officer's career. Only when officers understand what 'proper conduct' is, can they be held accountable. Training is essential to virtuous conduct.

(2) Requires leaders to be pro-active in preventing police misconduct. As observed. This is because certain situations have historically resulted in high levels of police

misconduct. In the majority of corruption scandals, suspect officer(s) had a long history of misconduct complaints which were never properly adjudicated.

(3) Requires organisations to formally acknowledge virtuous conduct. Since officers should be disciplined for unethical behavior, the converse must also be the case. A process rewarding virtuous conduct needs to be established within the organisation. This needs to be incorporated into the promotional process, thereby ensuring that people with a reputation for virtuous conduct are promoted . This change would send a message to all officers that virtuous conduct is an important attribute of a leader. Conduct both on and off duty should be considered for recognition. Officers who demonstrate outstanding citizenship serve to benefit their departments. Good citizenship reduces police isolationism and improves the organisational culture.

(4) The fourth recommendation calls for leaders to take 'a zero tolerance policy' toward untruthfulness. By meting out light discipline when officers are caught lying, supervisors are condoning this behavior. Progress will be seen when police executives ensure that strong disciplinary action is given to liars. A lack of police trust was identified as the major reason for the increasing lack of public trust on the police. Honesty from all officers will increase public trust.

REFRENCES

Adeyemi, A. A. (1993) "Information Management for National Development, Planning and Security" in T. N. Tamuno; I. L. Bashir; E. E. O. Alemika and A. O. Akano eds. Policing Nigeria : Past, Present and Future (Lagos : Malthouse Press Limited).

Ahire, P. T. (1991) Imperial Policing Milton Keynes: Open University Press.

Ahire, P. T. (1993) "Native Authority Police in Northern Nigeria : End of an Era." in T. N. Tamuno et al. eds. Policing Nigeria.

Akano, A. O. (1993) "The Police, Rule of Law and Human Rights : The Police Perspective" in T. N. Tamuno et al eds. Policing Nigeria.

Abubakar, C. A. 2005, 'The advent and growth of Islam in the Philippines', Islam in

Southeast Asia: Political, Social and Strategic Challenges for the 21st Century, K. S. Nathan & M. H. Kamali (Eds.), Institute of Southeast Asian Studies, Singapore.

Abueva, J. V. 1988, 'Philippine ideologies and national development', Government and Politics of the Philippines, R. P. De Guzman, M. A. Reforma & E. M. Panganiban, Eds., Oxford University Press, Oxford.

Ackoff, R. L. & Pourdehnad, J. 2001, 'On misdirected systems', Systems Research and Behavioural Science, 18, John Wiley & Sons, pp. 199-205.

Agoncillo, T. A. 1970, Philippine History, Inang Wika Publishing, Manila.

Aguirre, A. P. 1986, A Critique on the Counterinsurgency Strategy of the Marcos Era, Zita Publishing, Manila.

Allman, P. 1999, Revolutionary Social Transformation: Democratic Hopes, Political Possibilities and Critical Education, Bergin & Garvey, London.

Almond, G. A. & Powell, G. B. Comparative Politics: System, Process and Policy-Second Edition, Little, Brown and Company, Boston.

Amnesty International, 2007, '2007 Elections to the United Nations Human Rights Council: Background information on candidate countries', May 2007, Amnesty International Report, AI International Secretariat, London.

Amnesty International, 2003, Philippines: Torture Persists - Appearance and Reality Within the Criminal Justice System, AI International Secretariat, London.

Amorado, R. V. 2006, 'Aha!' Aha! A Citizen's Primer on Whistleblowing, Research and Publication Office, Ateneo de Davao University, Davao City.

Baker, M. 2009, 'The heartbeat of the community: becoming a police chaplain', Doctoral thesis, Faculty of Education, University of Technology, Sydney.

Bambacas, C. 1998, 'The problematic use of the concept of empowerment, responsibility and innocence in child protection', Policy Organisation and Society, Number 16, Winter 1998, Flinders University of South Australia, pp.110-129).

Bandila, 2010, ABS-CBN News and Public Affairs, ABS-CBN Network, Quezon City, 24 August 2010.

Barnard, C. I. 1938, 'Decisions in organisations', Decisions, Organisations and Society, F. G. Castles, D. J. Murray & D. C. Potter (Eds.), 1971, Penguin Books, Middlesex.

Bland, N. 1997, 'Measuring public expectations of policing: an evaluation of gap analysis',

Bluhm, W. T. 1965, Theories of the Political System: Classics of Political Thought and Modern Political Analysis, Prentice Hall, Englewood Cliffs.

Bogason, P. 2000, Public Policy and Local Governance: Institutions in Postmodern Society, Edward Elgar, Cheltenham.

Bradley, D. 1988, 'Some key issues facing police management', Police in our Society, I. Freckelton & H. Selby (Eds.), Butterworths, Sydney.

Casper, G. 1995, Fragile Democracies: The Legacies of Authoritarian Rule, University of Pittsburgh Press, Pittsburgh.

Carnegie, R., et. al. 1993, Managing the Innovating Enterprise, The Business Library, Melbourne.

Cooper, T. L., Bryer, T. A. & Meek, J. W. 2006, 'Citizen-centred collaborative public management', Public Administration Review, Vol. 66, December 2006, pp. 76-88.

Coronel, M. G. 1996, People Empowerment Against Crime, Zita Publishing Corp., Manila.

Coronel, M. G. 1991, Pro-Democracy People's War, Vanmarc Ventures, Quezon City.

Crawford, A. 2008, 'Plural policing in the UK: policing beyond the police', Handbook of Policing - Second Edition, T. Newburn (Ed.), Willan Publishing, Devon.

Crawford, A. 2006, 'Policing and security as "club goods": the new enclosures?' Democracy, Society and the Governance of Security, J. Wood & B. Dupont, Eds., Cambridge University Press, Cambridge.

Dempsey, J. S. & Forst, L. S. 2009, An Introduction to Policing, Cengage Learning, New York.

Dupont, B. 2006, 'Power struggles in the field of security: implications for democratic

transformation', Democracy, Society and the Governance of Security, J. Wood & B. Dupont, Eds., Cambridge University Press, Cambridge.

Dupont, B. & Wood, J. 2006, 'Conclusion: the future of democracy', Democracy, Society and the Governance of Security, J. Wood & B. Dupont, Eds., Cambridge University Press, Cambridge.

Eldridge, P. J. 2002, The Politics of Human Rights in Southeast Asia, Routledge, London.

Elkin, S. L. 1985, 'Pluralism in its place: state and regime in liberal democracy', The Democratic State, R. Benjamin & S. L. Elkin, Eds., University Press of Kansas, Lawrence.

Fielding, N. G. 2005, The Police and Social Conflict-Second Edition, Glasshouse Press, London.

Fritzen, S. A. 2009, 'Public administration', Contemporary South East Asia - Second Edition, M. Beeson (Ed.), Palgrave-Macmillan, Houndmills.

Gaita, R. 1999, A Common Humanity: Thinking About Love & Truth & Justice, The Text Publishing Company, Melbourne.

Genorga, A. B. & Traje, C. M. 2009, 'What the public wants of their police', Reformag, Philippine National Police Program Management Office, Camp Crame, Quezon City.

George, T. J. S. 1980, Revolt in Mindanao: The Rise of Islam in Philippine Politics, Oxford University Press, Oxford.

Gerloff, E. A. 1985, Organisational Theory and Design: A Strategic Approach to Management, McGraw Hill, New York.

Gilling, D. 1996, 'Policing, crime prevention and partnerships', Core Issues in Policing, F. Leishman, B. Loveday & S. P. Savage, Eds., Longman, London.

Goldsmith, A. J. 2000, 'Police accountability reform in Colombia: the civilian oversight experiment', Civilian Oversight of Policing: Governance, Democracy and Human Rights, A. J. Goldsmith & C. Lewis, Eds., Hart Publishing, Portland.

Habermas, J. 1984, The Theory of Communicative Action, Volume 1: Reason and the Rationalisation of Society, T. McCarthy, Transl., Beacon, Boston.

Hackworth, Col. D. H. & Sherman, J. 1989, About Face: The Odyssey of an American Warrior, Macmillan, Melbourne.

Handy, C. 1998, The Hungry Spirit: Beyond Capitalism - A Quest for Purpose in the Modern World, Arrow Books, London.

Hare, R. M. 1975, The Language of Morals, Oxford University Press, Oxford.

Newburn, T. 1999, 'Understanding and preventing police corruption: lessons from the literature', Police Research Series Paper 110, B. Webb, Ed., Policing and Reducing Crime Unit Research, Development and Statistics Directorate, London, pp. 1-56.

Newman, O. 1973, Defensible Space: Crime Prevention Through Urban Design, Collier Books, New York.

Newton, K. 1999, 'Social and political trust in established democracies', Critical Citizens: Global Support for Democratic Government, P. Norris (Ed.), Oxford University Press, Oxford.

Neyroud, P. 2003, 'Policing and ethics', Handbook of Policing, T. Newburn, Ed., Willan Publishing, Devon.