

Encourage the Implementation of Best Practices for Just, Democratic, Accountable, and Professional Police as well as Policing that Improves Everyone's Access to Justice, Safety, and Freedom.

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Abstract:- The article's goal is to promote best practices for ethical, accountable, democratic, and professional policing, as well as policing that advances justice, safety, and freedom for all. It also aims to promote knowledge of, and use of, internationally-adopted human rights and law enforcement standards in all relevant contexts. Policing procedures must ensure equitable justice and be backed by facts if they are to benefit all of us. These procedures must be based on human rights principles and take into account how crucial it is to preserve good relations between the public and the police. The paper, which was split into two parts, concentrated on a number of topics, including successful policing, implications for the police, police culture, police ideals, and the legitimacy of the police. The second section argued over what constitutes appropriate policing models and concepts, as well as what tactics are effective in various situations. If the community's residents do not have confidence in and support for police organizations, they cannot operate effectively. Unwanted circumstances like under policing, no-go zones, or private vigilantism could occur. It should be made clear before talking about appropriate policing models that policing practices are equally up for examination and reflection in nations with relative stability and prosperity. As a result, there is no set paradigm of police. Police should work to reduce the negative effects of a too militarized force, and agencies should stop using militarized methods that undermine their credibility with the communities they serve. Congress can play a role in this as well by severely restricting the transfer and use of military equipment by local law enforcement, as well as by setting up a system for looking into complaints and enforcing punishments when equipment and tactics are used improperly during large-scale protests.

Keywords:- Policing, Models, Strategies Effective, Efficient Policing, Effective, Fair, Good Procedural Justice, Trust, Legitimacy.

I. INTRODUCTION

It seems obvious to state that effective policing is based on legitimacy, authority, and trust and that there cannot be meaningful public consent in the absence of these elements. While the idea of policing by consent might seem to be a key component of the British method, recent data suggests otherwise, particularly regarding the policing of minority communities, whose relationships with the police have generally been tense and, at worst, hostile. Wherever those populations perceive racial bias and police wrongdoing, tensions have risen.

For there to be meaningful public consent, there must be legitimacy, authority, and trust because these are the foundations of effective policing. The British approach emphasizes the idea of policing by consent, but recent data indicate that this is not always the case, particularly when it comes to the policing of minority populations. Minority populations may have a strained or antagonistic relationship with the police for a variety of reasons. These consist of:

- A pattern of police racial prejudice;
- A feeling that the police are not made to answer for their deeds;
- Lack of diversity in the police department;
- A perception that the needs of minority communities are not understood by the police.

It may be challenging for the police to gain the respect and legitimacy of minority populations when these conditions exist. This may result in a breakdown in coordination and cooperation, which could make it harder to stop and investigate crime. The police can take several actions to strengthen their bonds with minority populations. These consist of:

- Using a community-focused police strategy;
- Hiring more cops of colour;
- Offering unconscious bias and cultural sensitivity training;
- Making efforts to increase community and police mutual respect and trust.

The police can contribute to the development of a more just and equitable society by doing these actions. In addition to the aforementioned, it's critical to address the underlying factors that contribute to crime in minority groups. This covers issues like poverty, a lack of opportunities, and access to education. By dealing with these problems, we can contribute to the development of a more secure and affluent environment, which will make it harder for crime to proliferate. It's difficult and complex to establish confidence between minority populations and the police. But if we want to build a society that is more just and equal, it is crucial. Together, we can move closer to achieving this objective.

To strengthen the bond between the people and the police, community policing was first established in the UK in the 1980s. It is a policing ideology that emphasizes forming connections with the community and collaborating to address issues. Community policing was first implemented to improve the police's standing among the population. The inclusion of "crime-fighting" targets in the 1990s and a more "managerialist" and populist attitude to policing under both the Labour and Conservative governments prevented it from always having the success it was intended to have. However, there has been a growing recognition that effective policing can only be achieved when the communities they serve grant the police public legitimacy. Theories of procedural justice offer a significant advancement for policing since they offer a path to establishing legitimacy.

Officers were more likely to respond to service requests than to take part in proactive community-building initiatives as a result of the concentration on crime-fighting targets, which resulted in a more reactive style of policing. Efficiency and efficacy were prioritized in the managerial approach to policing, frequently at the price of community involvement. Additionally, the populist approach to policing resulted in a concentration on public opinion, which occasionally caused the police to be more attentive to media and political demands than to community needs.

Professor Mike Hough's book *Good Policing: Trust, Legitimacy, and Authority* provides an excellent and persuasive analysis of the nature of crime control and its effects on policing. According to Hough, to establish their legitimacy, the police must first earn the trust of the people they are supposed to be protecting to be more effective in fighting crime. It is a concise, well-written, and cogently argued work that provides important insights for both academics and practitioners in the field of policing.

However, what is legitimacy? What circumstances allow us to declare that citizens inside a particular system perceive a particular power as legitimate? Currently, there is a lot of discussion surrounding this issue (see, for example, Bottoms and Tankebe (2012) and Tyler and Jackson (2012). According to Beetham (1991), subjective legitimate authority is comprised of three components:

- A legitimate authority upholds its standards and is thought to uphold those standards, which is known as legality (acting by the law).
- A legal authority acts following the values and morals of the larger social group, and its power is justified in the context of shared normative frameworks. Shared values (values held by those in authority and those under that authority).
- Consent: When people feel morally obligated to obey law enforcement, they are more likely to obey it and support the government.

According to this perspective, legitimacy is a bias in favor of and defense of power (European Social Survey, 2011, 2012; Jackson et al., 2012a, 2012b). The legitimacy of the police extends beyond the mere fact that citizens acknowledge the officers' authority and feel obligated to show them due respect (consent). When and to the degree that individuals adhere to their own rules, as well as the norms that control everyone in society (legality and lawfulness), as well as when and to the extent that they believe they have a proper moral purpose (shared values), police are also legitimate. In contrast, legitimacy is brittle and may even be non-existent, at least in some communities, when people do not feel a duty of deference toward the police, do not believe the police share their values, and believe the police break the law.

The perception among community members that police agencies are appropriately involved in enforcing laws governing public behavior is known as police legitimacy. To successfully carry out their legal responsibilities, police rely substantially on the public (Meares & Kahan, 1998). Citizens' opinions of police legitimacy have been linked to a variety of issues, including the equitable allocation of police resources, the efficiency of police crime-control efforts, and procedural fairness (Bottoms & Tankebe, 2012).

A growing body of research suggests that institutions of justice can strengthen people's normative commitment to legal authority and the law by acting by the law (Reisig and Lloyd, 2009; Murphy et al., 2009; Van Dijke et al., 2010; Gau and Brunson, 2009; Elliott et al., 2011, Hasisi and Weisburd, 2011, Bradford et al., 2013, Mazerolle et al., 2013). According to Tyler's process-based policing model (Sunshine and Tyler, 2003), when institutions act by procedural fairness principles, this upholds and strengthens the ability of legal authorities to encourage self-regulation among citizens rather than coerce their obedience. A normative approach to crime control is presented here, which draws inspiration from the psychology of legitimacy and procedural justice. According to this theory (Tyler and Huo, 2002; Huq et al., 2011), institutions can ensure compliance and cooperation by creating policies that serve as both deterrents and sources of legitimacy.

II. STRATEGIC FRAMEWORK

The internal functions of a strategic framework are that all police officers should be aware of the nature and purpose of the organization to which they belong, the ethical foundation of the organization should be established, and its standards, values, and commitment to upholding human rights should be stated with absolute clarity, the key areas for policing should be defined, and broad-based priorities for the application of police resources should be established (Crawshaw et al., 1998: 247).

The following are the internal operations of a police strategy framework:

- *Define the Organization's Nature and Goals.*
Clarifying the police department's mission, vision, and values is necessary to achieve this. Understanding the goals of their organization and how their work advances those goals is crucial for all police officers.
- *Establish the Organization's Moral Framework.*
This entails stating the moral standards that direct the operations of the police force. These values must be understood by police personnel for them to uphold them in their everyday work.
- *Clearly State the Requirements, Principles, and Dedication to Safeguarding Human Rights.*
This entails outlining the expectations for police officers' behavior in explicit terms. Police personnel must understand what is expected of them and be held responsible for their conduct.
- *Identify the Main Policing Areas.*
This entails determining which issues are most crucial for the police agency to resolve. The police department needs to concentrate its efforts on the issues that will have the biggest effects on public safety.
- *Identify General Priorities for How Police Resources will be used.*
This entails deciding how the resources of the police department will be distributed. The police department must make sure that the manner its resources are spent is in line with its purpose, vision, and values.

These are only a few of the internal operations of a police strategic framework. The police department can develop a precise and detailed plan for attaining its objectives by outlining these functions. The police department will be able to better serve the community and operate more effectively and efficiently as a result of this. An external strategic framework creates a link between the legal-political framework and the police organization. It should be made obvious, particularly to the public, what kind of police organization they might anticipate, as well as the organization's culture and core beliefs. In addition to committing the organization to carry out its responsibility of being accountable for its performance, this goes hand in

hand with informing the public about its top policing priorities (Crawshaw et al., 1998: 248).

The function of the police in society should also be made explicit in the external strategic framework. The public should be made aware of the organization's core values and the type of police department they may anticipate. The framework needs to obligate the organization to take responsibility for its actions and to let the public know what its main police priorities are. The external strategic framework is a crucial tool for the police in gaining the public's trust and respect. The police can contribute to ensuring that they are meeting the needs of the community they serve by being clear about their role and their dedication to accountability.

Among the most important components of a police department's external strategy framework are as follows:

- *Recognizing the Political and Legal Situation.*
The political environment in which they work as well as the laws and rules that regulate it must be understood by the police.
- *Outlining the Police's Function.*
To best serve the needs of the community, the police must determine their place in society.
- *Interacting with the General Populace.*
The public must be informed about the police's activities, priorities, and dedication to accountability.
- *Taking Responsibility for One's Actions.*
Police must be held responsible for their actions and must be prepared to adjust when required.

The police may ensure that they are serving the demands of the community they serve and help foster public trust and legitimacy by creating and implementing an effective external strategy framework. Police commanders should lead the way in promoting moral principles and keep an eye on them as they embody the moral compass. Fairness, impartiality, and representativeness are fundamental ethical concepts. Police commanders must uphold professional standards. Police officials should regularly participate in coaching and/or professional "intervention" to keep their officers "morally fit."

Police chiefs are crucial in advancing moral values inside their agencies. They are in charge of establishing the organization's tone and fostering an ethical culture. Police chiefs can encourage moral values in several ways, including:

- *Setting a Good Example.*
Police chiefs ought to set an example for their men and women in blue. They should uphold the same ethical standards for their officers as they do for themselves.

- *Fostering an Ethical Culture.*

Police chiefs ought to foster an ethical culture within their agencies. This entails developing a setting in which officers are free to report instances of misbehavior and are held responsible for their acts.

- *Offering Ethics Education.*

Police chiefs ought to teach their officers about ethics. Through this training, officers should be better able to understand the moral standards that underpin their work and reach moral conclusions.

- *Upholding Moral Principles.*

Police chiefs ought to hold their officers to the highest ethical standards. This entails disciplining police officers who transgress such requirements.

To keep their officers "morally fit," police commanders should regularly engage in professional "inter-vision" and/or coaching. Receiving input on their ethical behavior as well as the ethical climate in their departments is necessary for this. Additionally, it entails assisting their officers in honing their ethical decision-making abilities. Police chiefs can contribute to the development of a law enforcement agency that is moral and well-respected in the neighborhood by doing these actions.

The following are some additional advantages of police chiefs promoting moral values:

- *A Rise in Popular Confidence.*

People are more likely to trust and cooperate with the police when they see that they are dedicated to upholding ethical standards.

- *A Decline in Wrongdoing.*

Officers are less likely to behave improperly when they are aware that they will be held responsible for their acts.

- *A Rise in Morale.*

Officers are more likely to be satisfied with their jobs and have higher morale when they operate in an ethical setting.

- *Enhanced Efficiency.*

Police officers are more likely to do their duties well when they are ethical. They are more likely to form ties with the neighborhood and help with crime-solving.

Overall, police chiefs have a lot to gain by advancing moral values. By doing this, they can contribute to the development of a moral, reputable, and efficient police force.

III. IMPLICATIONS OF THE POLICE

Since Sir Robert Peel established the police as a profession in London, England, in 1829, the job has undergone constant change. According to consensus, the relationship between police and citizens in American society has progressed from the political era, which began with the introduction of police in American cities in the 1840s and ended in the early 1900s, to the reform era, which lasted from the 1930s to the 1970s, and finally to the community era of modern policing since the 1970s (Advisory Council on International Affairs, 1998). Williams and Murphy draw attention to the fact that minorities were underrepresented in law enforcement during each of these periods.

Communities of color were unable to affect police strategies during the political era because they lacked significant power. Although communities of color were typically left unprotected throughout the reform era, police tactics were mostly based on the legislation (Bruggeman, Willy, and Den Boer, Monica, 2010). One of the pillars of today's community-based policing movement is the need for a strong community that collaborates with an attentive police force. According to Williams and Murphy, there are many minority areas where this prerequisite is not present.

IV. THE POLICE CULTURE

A police department's "culture" represents the organizational values that the department upholds. The department's hiring and selection methods, policies and procedures, training and development programs, and ultimately the actions of its officers in law enforcement situations all reflect these values. Every police agency has a culture. The important question is whether that culture has been deliberately established or has just been left to grow naturally without any help or direction. For instance, in some police departments, the use of force by officers is regarded as unusual. As a result, the event receives a lot of administrative attention when it is used. Such a reaction reflects the department's ethos, which views and treats the use of force as an unusual event.

These ideals are reflected in the department's hiring and selection practices, rules and regulations, training and development plans, and ultimately, the behavior of its officers in law enforcement situations. For instance, a department that places a high priority on accountability and professionalism is likely to use hiring and selection procedures that concentrate on identifying officers who are capable and who have a sound moral code. The policies and practices of the department are probably intended to encourage responsibility and professionalism.

The department's training and development activities may also contribute to the culture of the organization. For instance, a department that places high importance on community participation is likely to provide training programs that show officers how to interact with the local population. In the end, the department's officers' behavior is the clearest representation of its culture. Consistently

breaking the law or misusing their authority, officers convey to the public that the department does not respect professionalism or accountability. On the other hand, officers who are well-liked in the neighborhood and are renowned for upholding the law in a fair and unbiased manner are delivering the message that the department prioritizes these traits. Police agencies must be conscious of their culture and take proactive measures to ensure a favorable one. A supportive environment can increase the department's efficiency and foster community trust.

Several advantages of a favorable police department culture include:

- *Enhanced Efficiency.*

Officers are more likely to be productive at their jobs when they are a part of a positive culture. They are more likely to form ties with the neighborhood and help with crime-solving.

- *A Decrease in Wrongdoing.*

Police are less likely to act improperly when they are a part of a supportive culture. They are more inclined to uphold the department's ideals since they are aware that their acts will be held accountable.

- *An Uptick in Morale.*

Police officers are more likely to be content with their professions and have higher morale when they are a part of a supportive culture. They are more likely to have a sense of solidarity from their co-workers and the department leadership.

- *A Rise in Public Confidence.*

People are more likely to trust and cooperate with the police when they perceive that they are part of a positive culture. This could enhance public safety.

Overall, there are many benefits to having a positive police department culture. By creating a positive culture, police departments can improve their effectiveness, reduce misconduct, improve morale, and increase public trust. Compare and contrast this department with one that views the use of force as usual. In the latter scenario, policies supplying officers with instructions for the use of force may be insufficient or poorly understood. There is probably no administrative process in place for looking into cases involving force. Most significantly, the department's culture encourages officers to regard the use of force as a legitimate means of resolving disputes.

Officers are more inclined to use force even when it is not necessary in a police agency where the use of force is seen as routine. There are several reasons for this, including:

- *Insufficient Training:*

Officers may not have received sufficient instruction in de-escalation strategies or the application of less-lethal force. This might cause people to use more effort than is required in a given circumstance.

- *Absence of Accountability:*

Police may not be held responsible for using excessive force. This can make them think they can use force without suffering any repercussions.

- *The Culture of the Department:*

A department culture that accepts the use of force as a legal strategy for settling conflicts may also encourage officers to employ it more frequently.

In contrast, officers are more likely to use less force, even when necessary, in a police department where the use of force is not seen as routine. There are several reasons for this, including:

- *Extensive Instruction:*

Officers receive extensive instruction in de-escalation strategies and the use of less-lethal force. They gain knowledge about peaceful conflict resolution as a result.

- *Strong Accountability:*

Officers who use excessive force are held responsible. This implies that they may face punishment or perhaps termination if they use excessive force.

- *Department Culture:*

An environment where de-escalation and peaceful resolution of disputes are valued can deter officers from using force.

V. A DIVISION THAT CONSIDERS THE USE OF FORCE TO BE ROUTINE

➤ *Department that Views the use of Force Differently than Usual*

- Policies governing the use of force could be insufficient or unclear.
- Policies on the use of force are clear and well-understood.
- For incidents involving force, there is generally no administrative procedure in existence.
- The administrative mechanism for looking into situations involving force is distinct and well-defined.
- The culture of the department encourages officers to view the use of force as a legal way to settle conflicts.
- The culture of the department places a strong emphasis on de-escalation and peaceful dispute settlement.
- Even when it is unnecessary, police officers are more inclined to use force.
- Even when necessary, officers are more inclined to use less force.

The fact that these are merely generalizations must be emphasized. Always remember that the norm has exceptions. These are some of the major distinctions between police agencies that see the use of force as common practice and those that do not, though. Significant progress has been made in enhancing police-community connections during the previous few years. But today's biggest issue

causing conflict between the community and the police, particularly in communities of color, is the use of fatal force by the police. Only recently has the general public become aware of this age-old issue. The police culture can once more be linked to the fact that this issue persisted for such a long time before getting general attention. How can a productive departmental culture be created? It's crucial to reiterate while responding to this query that every department has a culture. It's also critical to understand how challenging it is to change a police department's culture after it has been established. Within a police department, organizational reform does not take place in a revolutionary way. It is rather evolutionary.

VI. ORGANISATIONAL CULTURE

For human rights to be properly regarded as inalienable and inherent in every human being and not as a set of barriers that must be somehow surmounted, avoided, or disregarded in the exercise of power, a human rights culture must be developed within state agencies (Crashaw, 1998: 40). The rule of law is threatened by illegitimate and arbitrary policing, which is a form of social disorder. Due to their propensity to behave under the norms of their peer group culture, police personnel may not have the time or space to reflect on their adherence to human rights. It may be required to undertake an active integrity and anti-corruption program in a variety of settings. Brenninkmeijer, the Netherlands' National Ombudsman, also strongly reflected on this. He contends that every situation has the potential to have an impact and that it is crucial to consider citizen concerns about the organization carefully. Like all other public services, police organizations ought to be learning organizations. An ethical framework of reference and meditation on actual cases should be mutually supportive.

Integrity is a key organizational value. The OSCE (2008: 46) states that for police officers to behave themselves correctly, honorably, and properly, anti-corruption policies and codes of conduct must be implemented. Low earnings, grudges against higher police ranks, and specific chances for bribery that may exist in particular branches of police employment, such as the traffic police, anti-narcotics squads, and border patrol, maybe the fundamental causes of corruption. Therefore, the frontline police who are most at risk should be carefully chosen, and there should be regular officer turnover.

In conclusion, creating an ethically sound environment is a problem for police organizations all over the world, and doing so requires multifaceted management. Organizational management is involved in terms of strategies and policies, but it also entails micromanagement in the sense that people in positions of leadership within the police organization should function as a moral compass and be strict about police misconduct and even claims thereof. Taking both internal and external responsibility seriously is a key component of organizational management. A police force that is well-run will benefit greatly. There is little point in concealing or trying to assign blame for anomalies as the

public and media become blunter in their criticism of police performance. Furthermore, the need to adhere to protocols, reporting procedures, and evaluation cycles cannot be emphasized enough for good policing.

VII. FORMULATING A PAIR OF VALUES

Creating a set of values is the first step in creating a departmental culture. Values serve several functions, such as:

- Describe the policing ideology of the department.
- Clearly state the department's core values.
- Clearly state the department's overall objectives.
- Represent the department's expectations from the community.
- Serve as a basis for developing policies and procedures
- Set boundaries for organizational adaptability
- Establish a foundation for operational strategies.
- Establish the guidelines for officer performance.
- Act as a foundation upon which the department can be assessed.

It is not required to create a long list of values when creating a police department. Instead, there should be a small number of values that together represent what the organization values. For instance, if the department's goal is to develop a service-oriented culture, this should be reflected in its set of values. In other words, values are more important in terms of quality than quantity.

Seeing to it that the department's ideals are well communicated throughout the organization is a crucial responsibility of the police chief. To do this, the chief, who serves as the group's head, must make sure that a framework is in place to enable efficient value-based communication. The informal structure of the group must be acknowledged and utilized. This is crucial because, in addition to its formal structure, values are also passed down through its informal process, including its myths, tales, metaphors, and the chief's personality.

Each police agency ought to create a set of policing principles that are representative of its neighborhood. Thankfully, there is a set of universal police ideals that can act as a foundation for each agency to build upon to satisfy specific local demands. It is simple to create an organization's values. A police executive should first provide those wearing uniforms with a clear explanation of what values are. The executive should then request a list of the top five values that each departmental employee believes the department should uphold. An effective place to start when developing a set of departmental values is to use the results of such an exercise to reach a consensus on the values department members hold most dear. The general principles of effective policing are listed below, which might serve as a model for a department's formulation:

➤ *The Police must Protect and Advance Democratic Principles.*

Every society needs a way to keep things in order. However, police personnel in this nation must not only understand how to keep the peace, but they must also do so in a way that respects our democratic system of government. Therefore, it is the police's responsibility to uphold the law and provide a range of additional services in a way that not only upholds but also expands important American ideals. In this situation, the police turn into a tangible example of the value and promise of a democratic form of governance. The rights that are secured for every citizen by the Constitution must be respected and protected by the police. The police take on the role of the most important personnel in the complex government system to the extent that each officer believes protecting the rights that are guaranteed by the Constitution to every person falls under his or her purview.

➤ *The Police Department Places its Highest Value on the Preservation of Human Life*

The police force must, above all, think of human life as our most valuable resource. The protection of life will therefore be the department's priority in all areas of operation. There must be at least two manifestations of this belief. First, life-threatening situations must be given priority when resources are allocated and service requests are handled. Second, even though society gives the police permission to use lethal force, this use must not only be legal but also adhere to the philosophy of rational and compassionate social control.

➤ *The Police Agency Considers Crime Reduction to be its Top Operational Objective.*

The major goal of the department must be crime prevention. It is obvious from logic that it is preferable to avoid a crime than to mobilize the department's resources after it has been committed. A better quality of life for citizens and a decrease in the anxiety that is sparked by both actual and perceived crime should be the outcomes of such an operational approach.

➤ *The Community will be Involved in how the Police Force Provides its Services.*

It is obvious that without the assistance and participation of the community they serve, the police cannot successfully carry out their mandate. Criminal activity should not be viewed as being simply a police problem. Instead, crime needs to be addressed as a collective issue. The community must therefore be involved in the police department's work. For the community to work with the police in identifying community issues and choosing the best course of action for their resolution, a framework for collaboration must be made available. Isolating the police from the community and preventing citizens from collaborating with them is detrimental.

➤ *The Police Force Believes that it Must Answer to the People it Protects.*

Additionally, the police force is not an independent organization. Instead, it is a component of government and exists primarily to serve the people to whom it must answer.

Openness is a crucial component of responsibility. Police work should not be secretive since it is unnecessary and unwanted. Being accountable entails being receptive to the issues and demands of the public. Additionally, it entails allocating police resources in the most economical way possible. Remember that only with the permission of the people being policed can laws be enforced.

➤ *Professionalism is a priority for the police department in all facets of its operations.*

The role of the professional organization is to serve its clients. The police department must view its role as serving the citizens of the community. A professional organization also adheres to a code of ethics. The police department must be guided by the Law Enforcement Code of Ethics (Chan, 1997). A profession polices itself. The police department must ensure that it maintains a system designed to promote the highest level of discipline among its members.

➤ *The police force will uphold the strictest integrity standards.*

The highest amount of trust is placed in the police by the community. To uphold that trust, the police, in turn, enter into a bargain with society. This contract must always be respected by the police, and they must never betray that confidence. Each police officer must understand that they are held to a higher standard than the average person. They must be aware that they not only represent the department but also the government and the field of law enforcement. They represent the law in human form. Their behavior must be impeccable both during and outside of work. The public must not even get the impression that the department's ethics are questionable.

Police organizations face a significant problem as a result of the enormous changes that society is undergoing. Being able to address issues brought on by social change while still ensuring the stability necessary to keep a society together during a time of uncertainty is the crux of that task. The police department has a basis to guide itself by stating its beliefs in a concise set of ideals. Additionally, such a base enables organizational adaptability. A set of values additionally gives the community a way to evaluate its police force without having to get engaged in technical operations. Value statements act as the connection between a police department's ongoing activities and the community's capacity to not only engage in but also comprehend the rationale behind police department strategies. The advice and ideas in the pages that follow are offered in this context.

VIII. LEGITIMACY AND TRUST IN THE POLICE

'Trust' and 'confidence' in the police are defined differently, as is the idea of 'legitimacy' in a more general sense (Cao, 2004). People are more inclined to trust the police if they think highly of them and hold them to high standards for justice, efficiency, and integrity (Bradford et al., 2022). According to Cao et al. (2005), trust in the police is often regarded as being merited. This is referred to as confidence in the police.

➤ *Diego Gambetta said in 1988:*

In the social sciences, "(...) the importance of trust is often acknowledged but rarely examined, and scholars tend to mention it in passing, to allude to it as a fundamental ingredient or lubricant, an inevitable dimension of social interaction, only to move on to deal with less challenging issues." (p. X).

Studies on confidence in institutions have their roots in a variety of academic fields, including political science, public administration, and economics. It is mostly focused on sentiments of the general public, such as "satisfaction with" or "confidence in" governmental organizations or agencies. Many of these studies are based on public opinion polls and are therefore different from research on service quality and justice because a general view does not entail having interacted with the police (Maguire & Johnson, 2010). Studies on trust in institutions have a long history in political science, with a focus mostly on examining trust in the government and its representatives. In many cases, all types of institutional trust measured by opinion polls are combined, and no distinction is made between trust in institutions at the implementation side of the political system, such as the courts and the police, and trust in institutions at the representation side of the political system, such as the parliament or political parties (Rothstein & Stolle, 2008). However, this distinction is crucial since individuals in contemporary democracies are more reliant on the institutions that carry out implementation.

In defining normative legitimacy we would follow David Beetham (1991) in arguing that an authority has legitimacy when three preconditions are met (Bruggeman, Willy, and Den Boer, Monica, 2010):

- The 'ruled' voluntarily agree to submit to the rulers.
- This agreement is based on a level of 'moral alignment' between the ruler and the governed, as shown in a common set of moral principles.
- The authority complies with legality requirements by acting according to the law.

Thus, legitimacy is present not only when people acknowledge institutions' authority and feel a duty of deference to them (consent); it is also present when justice institutions act by a proper moral purpose (they share a set of normatively justifiable values with those they govern) and when they abide by both their own rules and the rules that apply to other members of society (legality). Some might counter that legitimacy only entails following rules that apply to other members of society.

The majority of the decisions made by the authorities must be able to receive voluntary agreement; as a result, legitimacy is crucial (Misztal, 1999: 245). Numerous research supports the idea that acceptance of political decisions depends critically on opinions of institutional credibility (Tyler, 1998). After all, individual and institutional trust are intertwined. According to some scholars, institutions serve as a foundation for actor trust,

making them both sources and objects of trust (Freitag, 2003).

The process-based model of policing, which is generally referred to as Tyler's (1990, 2004; Tyler & Huo, 2002) theory of procedural justice, proposes that by exerting authority in a procedurally fair manner, the police can increase their perceived legitimacy and trustworthiness in the eyes of the public. A preferable alternative to utilizing coercive force to compel citizens to comply is to establish legitimacy or trust. Police are more likely to be viewed as a reliable institution by people who believe that police activities are procedurally fair (Sunshine & Tyler, 2003; Tyler & Huo, 2002). Additionally, according to Tyler (2005; Tyler & Huo, 2002), procedural justice affects normative assessments of the police (such as trust and legitimacy) regardless of other personal or environmental circumstances (Gau, Corsaro, Stewart, & Brunson, 2012).

Although the process-based model of policing has drawn a lot of study attention over the past ten years, two crucial areas are still subject to empirical investigation. First off, there is no accepted notion of legitimacy, as Bottoms and Tankebe (2012) note. However, more recent studies suggest that these constructs are theoretically and empirically distinct and should therefore be treated as separate concepts (Gau, 2011, 2013; Reisig, Bratton, & Gertz, 2007). Researchers have traditionally measured legitimacy as trust in the police and perceived obligation to obey (Sunshine & Tyler, 2003; Tyler, 1990; Tyler & Huo, 2002). Despite these findings, the majority of study has been on legitimacy; causes of trust in the police have received significantly less attention. Examining the antecedents of trust in law enforcement is crucial from a theoretical and policy perspective given the evidence that trust and legitimacy assessments are distinct notions but a part of the same process-based normative evaluation.

According to Tyler and Huo (2002), trust and legitimacy are two different concepts. However, they go on to measure trust as one of two components of legitimacy (the other being perceived need to follow) in their well-known research of public confidence in legal authorities. The validity of this definition of legitimacy has recently come under scrutiny by scholars, who have shown that trust and felt obligation to comply do not load onto a single element (Gau, 2011, 2013; Reisig et al., 2007).

IX. THE POLICE'S MANAGEMENT

Professional ethical behavior is significantly impacted by organizational structure, particularly in terms of workload management and allocation (Lasthuizen, 2008; Punch, 2009). Another element that influences (unethical) conduct is the small likelihood that field officers' unethical behavior will be discovered. The culture of the particular police organization, particularly the office environment and officer-to-officer trust, has a favorable impact on moral behavior. 2008's Lasthuizen. (For instance, Chan, 1997; change management). "Police management and leadership, as well as being an inherent part of all procedures, ought to

include ethics. Ethics ought to be ingrained in society. Transparency, management, evaluation, a strong business plan, dialogue, and institutional oversight, such as that provided by an integrity bureau (Antwerp), are requirements for implementation.

Policing strategies must be systematically evaluated (OSCE 2010: 16). Along with a gap analysis and assessment of police performance, the organizational structure's strengths and shortcomings should be examined. Prof. Van Reenen, one of our respondents, stated that it is impossible to oversee a change in police culture if the government or society at large is in disarray. Therefore, stability is a requirement to successfully manage the transition of a police organization or culture: "Ethics cannot survive in a police organization which is itself trying to survive." Effective management of police culture might be sparked by a crisis in law enforcement; this is crucial for the democratization of countries. When it comes to resource management, technological tools can support efficient policing and the protection of human rights in policing when used effectively. Lack of equipment or facilities, or their misuse, can lead to the deployment of illegal, immoral, or inhumane policing techniques in addition to the failure to fulfill legitimate policing goals (Crawshaw et al., 1998: 230).

Consider using diverse methods to use force sparingly and only when necessary, as well as investing in non-lethal incapacitating weapons. Selection, recruiting, integrity screening, security screening, career advancement, and progress are a few of the most important indicators in human resource management. All officials should be chosen using suitable screening methods and possess the appropriate moral, psychological, and physical attributes for the efficient execution of their tasks, according to UN Basic Principle 18 of the Use of Force and Firearms by Law Enforcement Officials. To retain qualified individuals, Grant (2002: 13) claims that "Departments must complete extensive background investigations."

X. PROFESSIONAL DEVELOPMENT AND TRAINING FOR LAW ENFORCEMENT OFFICERS

Law enforcement organizations can aid in preparing their officers for the moral dilemmas they will encounter throughout their careers. But to do that, the organization will need to alter the way it approaches the subject and teach and implement the knowledge across the board. Officers are exposed to a wide range of ethical dilemmas because of the dynamic and continuously changing social environment in which they live and operate. Officers are more likely to "go with the flow" than they would be if they were fully equipped to deal with potentially ethical risks when they are either unprepared or unaware. Officers regularly exercise mental readiness for tactical scenarios. In a lethal engagement, police who are mentally prepared are more likely to prevail than those who are tactically skilled but unprepared.

Police organizations must make sure that their officers' continued fitness to carry out these duties is subject to periodic evaluation by the UN Basic Principles. Police officers are required to obtain ongoing, comprehensive professional training. Governments and law enforcement agencies are expected to make sure that all law enforcement officers get training and are subject to testing per suitable competency standards in the use of force, by Basic Principle (Haberfield, & Gideon, 2008). According to Crawshaw et al. (1998), "those law enforcement officials required to carry firearms should be authorized to do so only upon completion of special training in their use."

The basic Principle mandates that governments and law enforcement agencies give particular attention to matters of police ethics and human rights when training law enforcement employees, also with an eye toward the investigative process. Governments and law enforcement organizations should pay special attention to methods other than using physical force and weapons, such as analyzing crowd behavior and finding peaceful solutions to conflicts, as this is a good practice that is encouraged in this context. Training before application is also crucial. To recognize challenges and the necessity for prior thought, police leaders should also take part in ongoing training. According to Judge Myjer, morals that pertain to interpersonal interactions with co-workers and private conduct are just as important as those that pertain to professional ethics.

XI. DIVERSITY MANAGEMENT

"A police force must have a membership that is representative of the community as a whole, taking into account factors like race, color, sex, language, and religion. Minority groups need to have enough representation, and members in such groups need to be able to pursue their professions in an equitable and prejudice-free manner (Crawshaw et al., 1998: 39).

The OSCE (2006: 45) proposes in its Guidebook on Democratic Policing that to be eligible for promotions, female officers and officers from underrepresented groups must be given the same opportunity for further study. The community as a whole must be represented by a police organization. Gender, ethnicity, and educational attainment must all be taken into consideration in this. Regarding the subject of sexual orientation, non-discrimination should also be taken into consideration. Members of underrepresented minority groups should be sought out by the police and given equal opportunities for career advancement, suggests ECRI (2007: 5).

According to research, minority ethnic persons see racism as a major barrier to joining the police force, making it a crucial issue to solve (Rowe, 2004: 30). According to some statistics, there appears to be virtually little ethnic minority recruitment in the police forces on the whole. They are considerably rarer in the higher echelons. Interestingly, this contrasts poorly with other criminal justice system organizations, such as the Probation Service, Forensic Science Service, and Immigration Service, at least in terms

of the United Kingdom (Rowe, 2004: 22). This is true despite several initiatives to ensure greater racial and gender diversity in the police force.

➤ *Democratic Policing*

According to de Mesquita Neto, democratic policing is when "the police are accountable to the rule of law and the community, respect the rights and guarantee the security of all citizens in a non-discriminatory manner" (Haberfeld & Gideon, 2008: 8). The majority of transitional countries can benefit from democratic policing. The police are the most obvious example of governmental authority, according to the OSCE (2006: 130), and they carry out the most overt, immediate, and intrusive activities to safeguard the safety of both individuals and entire communities. All world governments now measure their political legitimacy against the representational democracy. Human rights and democracy are highly reliant on one another. A model that is frequently cited as helping to restore the legitimacy of public administration is democratic policing. The OSCE (2010: 39) states that the following are the fundamental tenets of democratic policing. "The primary responsibilities of the police are to uphold peace and order, to uphold the fundamental rights and liberties of every person, to prevent and combat crime, and to offer support and services to the general public. They must be receptive to the wants and expectations of the populace and exercise state power in the populace's best interests to support and strengthen the legitimacy of the State.

Police personnel must uphold the law, act by local and international law enforcement responsibilities, and demonstrate a dedication to the rule of law to accomplish these goals. Given that the police have the exclusive right to use force, professionalism, and honesty in the police force are fundamental ethical principles. Life must be protected and preserved as a top concern. Strong reporting and management practices that are open to public review must support police accountability and transparency processes (see also OSCE, 2006: 13).

A fundamental tenet of democratic police is responsiveness (Neyroud 2005:592, which discusses the Patten Report on policing in Northern Ireland). This implies that the police attend to the (immediate) needs and concerns of every member of the public and work to provide their services quickly, fairly, and impartially. It follows that police officers must respect human rights and demonstrate concern for those in need. Additionally, their services must be customized to the specific demands of the communities as well as the community's norms and values (OSCE, 2008a: 24). The police were the most efficient (from the rulers' perspective) and savage (from the citizens' perspective) tool to manage society and repress opposition and resistance of the people during those "undemocratic" periods. The process of democratizing the police was delayed by ongoing political or social instability brought on by border disputes, religious rivalry, ethnic conflict, or police have also undergone change.

➤ *Human Rights Policing*

In 2004, the UN enlarged its Pocket Book on Human Rights for the Police, providing law enforcement with a convenient reference tool. It is divided into the key human rights concerns for the police, including inquiries, custody, arrest, and the use of force. The Pocket Book begins by stating that all states and their agents, including law enforcement officers, are "obliged to know, and to apply, international standards for human rights."

A human rights practice implies that police organizations adopt a comprehensive human rights policy; that international human rights standards are incorporated into standing orders for the police; that human rights training is provided to all police, at recruitment and periodically; and that police organizations should cooperate with national and international human rights organisations. The Pocket Book also contains a chapter on ethical and legal conduct, comprising all human rights standards, and several other chapters, for example against discriminatory conduct (Human Rights Watch, (2008). Amnesty International offers a training manual on human rights policing with five interactive modules: a general understanding of policing, the use of force, arrest and detention, police accountability, and engaging the police (Jeffery, 1971).

In countries that are undergoing or have experienced a police reform process, human rights are a cornerstone of policing. This is the case in Northern Ireland, where the introduction of the Human Rights Act 1998 in October 2000 served to formalize human rights-based policing in a way that had not existed before:

The Police Service in Northern Ireland can be contacted for human rights issues and makes itself accessible through an email address, telephone number, and postal address. Moreover, there is an annual report on the activities of the Human Rights Programme of Action (Johnston, 1992).

As democracy develops, human rights have become a crucial aspect of police throughout Asia. Using China as an example, the description of the police as "guardian of the people" has been incorporated into the country's updated police statute. According to Article 2 of the present Chinese Police Law, the police are responsible for preserving state security, upholding public order, defending citizens' privacy, freedom, and property, safeguarding public property, and preventing, suppressing, and identifying criminal and illegal activity. It is made clearer in Article 3 that "the police should protect the interests of the people and serve them wholeheartedly."

The Constitution and legislation shall serve as the police officers' primary sources of guidance, according to Article 4 of the Constitution. Articles 2-4, according to Beijing-based law expert Liling Yue, illustrate the Chinese Police's move to becoming a "human rights police." She made the case in a presentation at the 2007 Asian Association of Police Studies Conference that the Chinese police is evolving from serving as the public's enforcers of

government instructions to a democratically organized agency that supports the community. The rules specified in Article 4 include international laws and values that China has acknowledged and is required to apply, she continued, and police activities are heading in that direction in practice. She asserts that "during this transition period, the core function of policing should be human rights-oriented" because China, like many other Asian states, is progressing toward becoming a more democratic state with the rule of law.

➤ *Community Policing*

The Community-Oriented Policing model (also referred to as COP) is based on the advocacy of a culture of consent and advocates minimal intervention and law abidance (Van Reenen, 2001). Accountability and established procedures for handling complaints against the police are key elements of this strategy. Only nations with an appropriate system of democratic accountability and bureaucratic quality can provide reliable assurance of police ethics in the community policing paradigm. Consequently, community policing cannot be a magic bullet for all police issues. To better everyone's quality of life, the OSCE (2008a: 5) defines community policing as a "philosophy and organizational strategy that promotes a partnership-based, collaborative effort between the police and the community to identify, prevent, and solve problems of crime, the fear of crime, physical and social disorder, a neighborhood of decay."

Further, the OSCE (2008: 50) views the implementation of community policing as essential to achieving a significant confidence-building effect for the relationship between the police and the public as well as that between various communities, for example through the establishment of police-public partnership forums. However, there are also some negative remarks. Almost every nation in the world has implemented community policing, according to a respondent with extensive field experience. However, it has since devolved into a hollow expression that serves as a means of communicating normative ideas that may be completely foreign to local cultures and are typically expressed in English.

The creation of partnerships and network arrangements is one of the "extensions" of community policing, as was previously stated (OSCE, 2008a), yet opinions on the responsibility of these partnerships vary. Even though it is made easier and tailored to local circumstances, more responsive policy-making may reduce the effectiveness of elected counselors. In contrast, partnerships are thought to empower residents by providing possibilities for direct involvement in decision-making (Rowe, 2004: 127).

The OSCE (2008a: 13) supports two fundamental tenets of the community policing model: the need for (greater) community integration and the enhancement of the police's credibility through policing by consent:

- Be seen by and reachable by the whole audience;
- Be familiar with the general public;
- Attend to the needs of the communities;
- Pay attention to community concerns;
- Activate and involve local communities;
- Take responsibility for both the actions they take and the results they achieve.

Important methods for putting these ideas into reality include:

- Establishing neighborhood policing zones with specified geographic boundaries;
- Establishing visible and reachable police personnel and facilities;
- Refocusing patrol operations to prioritize non-emergency services;
- Involving local communities;
- Implementing a proactive approach to problem-solving; Including all governmental entities and services;
- Involvement of all police divisions (Kolthoff, 2007).

Another crucial component of community policing is the procedure of proactively and methodically analyzing recognized issues to design and thoroughly evaluate solutions. The SARA strategy is recommended by COPS and other proponents of community policing:

- Scanning for issues to identify and rank.
- Analysis to identify any potential root causes of the issue.
- A response to provide remedies that try to lessen the severity and number of the problems.

➤ *Neighbourhood Policing*

Neighborhood policing is defined by the UK's National Policing Improvement Agency (NPIA) as policing that is carried out near the public or in the community. Special Constables, Local Authority Wardens, and Police Community Support Officers all play significant roles. According to the NPIA, key components of neighborhood policing include access to local police through a designated point of contact, community members' ability to influence policing priorities, joint actions with partners and the public, interventions, and answers, which include feedback and solutions. According to NPIA, neighborhood policing entails interacting with local communities to learn about their goals and concerns, to raise police visibility, and to collaborate with them to address issues that are important to them (Kraska, Peter, Kappeler, Victor, 1997),

Like the community policing model, the underlying principle is public consent. In the UK, a web-based national tool has been designed and made available that supports local police forces in engaging with local communities and solving local problems (Lasthuizen, Karin, 2008).

As a result, neighborhood teams:

- Make it known how to contact them.
- Ask the locals about the problems that affect their sense of safety in their area.
- To rank them according to importance.
- Agree on what needs to be done to address those objectives with partners and the community, then collaborate with them to implement the answers.
- Inform the public of your efforts and ask them if they are happy with the outcome.

➤ *Reassurance Policing*

Martin Innes developed the theoretical foundation for the neighborhood policing strategy known as "reassurance policing." The model's main goal is to combine the indications of crime with (improving the responsiveness of) police forces. The early involvement in the escalation of crime or public annoyance is encouraged by the reassuring paradigm. The strategy is based on three key tenets: targeting "signal crimes" and "signal disorders"; high visibility patrols by police officers who are well-known to the public; and informal social control used by the local communities (see, for instance, Fielding and Innes, 2006; Millie and Herrington, 2005). A criminal incident that alters the public's behavior or sense of security is known as a signal crime.

A social disorder is a breach of social conventions and can be an indicator of other risks. The importance of these "signals" is that they relate to the subjective-collective experience of insecurity and the early detection of something that is about to escalate. These may include chronic neighborhood problems, which are low-level but highly visible to a large part of the community as part of their daily routine, and which are disproportionately responsible for the public perception of risk and fear – like anti-social behavior, graffiti, dog fouling, and criminal damage (Lau, Raymond, 2003).

➤ *Citizen Focused Policing*

The goal of citizen-focused policing is to enhance public trust in the police. The National Policing Improvement Agency (NPIA) in the United Kingdom has amassed knowledge and best practices in the area of citizen-focused policing. It is asserted that it is crucial to acknowledge that not all community members are equally motivated to cooperate with the police. According to reports, several UK police departments have started using resource-based technology and so-called customer insight techniques to better understand the communities they serve and "segment" individuals. There are many ways to get in touch with these communities to learn "what's up" and how they prefer to be involved, including Partners and Communities Together meetings, Street Briefings, regular attendance at places like supermarkets and fairs, high visibility patrols, and volunteer opportunities. Engaging with residents online via social media platforms like Facebook, Twitter, and YouTube, as well as interactive websites, has recently been included. An illustration of good digital citizen engagement practices is:

➤ *Value-Based Policing*

A value-centered style of police leadership would go against an adversarial attitude towards the public and would seek to re-orient itself on ownership and a participatory model. Value-centered police leadership is based on a shared notion of ethical values, delivery of the maximum value to the "customer", and rewards based on the value people contribute to their organization. Organizational core values and a code of ethics are key elements of such a model (Lasthuizen, 2008). Value-based policing emphasizes the importance of pre-selection screening:

- The development of pre-employment selection methods that bring values-based people to the beginning of a police career has been one of the main areas of study in the law enforcement behavioral sciences for more than two decades. This has helped to support the objective of creating police agencies that are based on moral principles. Agencies have been helped by screening procedures, such as psychological test batteries and interactive video assessment tools, in choosing men and women who have the qualities that could make them good police officers. In addition to being able to successfully execute the many tasks expected of police officers at the outset of their careers, these people have personal histories that demonstrate evolved value systems that are compatible with those of society. The issue of choosing competent and moral police candidates may be much less difficult for the law enforcement administrator than the upkeep of a values-based police agency. [...]
- Over the past 20 years, the majority of law enforcement organizations appear to have successfully selected values-based employees at the entry level. However, neither law enforcement executives nor behavioral academics have given the maintenance of values-based personnel in police work any consideration until lately.
- Agencies continue to address the issue of inappropriate officer conduct patterns by predominantly using a reactive investigative methodology to reduce ethical infractions by officers. Even though it is obvious that thorough investigations of improper conduct by officers are necessary, they do not represent a comprehensive management intervention plan to lower unlawful police activities. A proactive values maintenance prong that is intended to give officers the knowledge and insights they need to uphold fundamental values must be added to the reactive investigative prong. These interventions would need to happen often throughout a police officer's career, not only during the first few lectures in the academy.
- The profession necessitates a reassessment of the processes that lead to officers who wilfully breach the values frameworks they had at the time of career entry to develop law enforcement agencies that are values-based. It is incorrect to allow ethical infractions to be considered poor pre-employment selection decisions and ignores the fundamental components of the majority of inappropriate police conduct patterns by viewing officer values or ethics as a never-changing photograph taken at the time of entry into the career. There isn't a single deciding causal component that causes these behavioral

patterns when looking at the conditions that allow ethical violations to develop within a law enforcement body. However, several fundamental characteristics might foster the erosion of ethics at all levels of the rank system (Lau, Raymond, 2003).

Police performance can also be evaluated by the public based on the values that they uphold. Policing can be based on values. Fairness in the legal process is a crucial component of societal legitimacy. An instrumental model of police legitimacy, proposed by Sunshine and Tyler (2003: 514) contends that the public will accept the police when they are perceived as establishing reliable sanctions for offenders (risk), successfully suppressing crime and criminal activity (performance), and equitably allocating police services (distributive fairness). As it is difficult for police to carry out their regulatory job when the public is polarized, a value-based policing strategy aims to avoid unfavorable attitudes and poor trust levels. According to Sunshine and Taylor's research from 2003, citizens value a process-oriented police department that promotes procedural justice more than the instrumental legitimacy model, which is frequently promoted by politicians (successful police performance).

➤ *Nodal Policing*

Local capacity, knowledge retrieval, and self-direction are critical elements in rebuilding governance relationships in settings where there is a gulf in the level of trust that citizens have in their government, according to Shearing and Wood's (2003) theory of nodal policing, which has been primarily applied in the context of South Africa. Nodal policing strategies are predicated on the idea that security is provided not just by central state authorities but also by non-central authorities, the private sector, and the unorganized sector. Not everyone has access to security services equally in nations where there are significant wealth disparities. For instance, the UNODC believes that trade liberalization and globalization are two of the primary forces behind worldwide organized crime, including human trafficking. With the help of local field personnel, the United Nations Office on Drugs and Crime (UNODC) launched a nodal policing program in India. These nodal officers serve as a liaison between the police and the public and have the ability to work internationally.

India and the United Nations have taken another step to strengthen police countermeasures against human trafficking by establishing a network of nodal officers from across the country. Inaugurating a two-day conference for State Nodal Police Officers in charge of Anti Human Trafficking in the Women Cell and CID (Crime), Dr. Kiran Bedi, Head of the Bureau of Police Research and Development, expressed satisfaction that this initiative will serve as a model for good policing. The conference was organized by NICFS (National Institute of Criminology and Forensic Science) Delhi, in collaboration with UNODC (Levinson, David, 2002).

In conclusion, we observe overlaps in fundamental ideas between, say, democratic policing and community policing when it comes to policing methods. Responsiveness, involvement, and ownership are some of these overlaps. Human security is a more holistic model for economic development, social fairness, environmental protection, democratization, disarmament, and respect for human rights and the rule of law. It is closely tied to an ethics-focused model of police (Den Boer & De Wilde, 2008: 10). In a good way, this entails working toward social stability, community, identity, and cohesion, with high levels of citizen engagement. All of the policing models we discussed above have applications in various societies, but the human rights policing, democratic policing, and nodal (as in co-production) policing models have had a positive impact on the restoration of stability, peace, order, and trust in societies that have experienced violent conflict.

XII. SUITABLE METHODS AND THE WAY AHEAD

We must include all pertinent police spheres when discussing excellent policing tactics in national and international contexts.

➤ *Responsibility and openness*

Police officers are required to report their activities, including the goal, tool or method utilized, outcome, time of police performance, and name and date of the officer. Therefore, reporting practices are a crucial component of a law enforcement agency with an ethical foundation. The rules of engagement are subject to similar requirements. It's crucial to hold the police to high standards. Both the commander's standards (operational techniques) and the legal standards are applicable here. In contrast to a military organization, a police organization has police personnel functioning in groups of one and two, therefore police commanders are not always aware of what is happening at the front lines (Stone, 2005: 2). Finally, police must inform people of their rights when they are stopped, searched, arrested, or imprisoned. Such practices contribute to a police culture that is open and accountable.

➤ *Responsiveness*

Police commanders and managers are required to be aware of the public's worries and expectations regarding policing issues, procedures, and performance: "The extent to which their awareness is informed by information transmitted from the community to the police via the political institutions of the state, is a measure of the effectiveness of the constitutional means to secure popular control over political decision-making" (Crawshaw et al. 1998: 39).

Policing with the community's agreement and cooperation is a crucial component of community policing. The OSCE (2008a: 26) promotes community involvement, which indicates that in addition to maintaining personal connections, the police should organize gatherings and forums where they can discuss matters of shared interest.

➤ *Access to Justice*

In order to rebuild trust and confidence, complaint procedures must be in place. Investigation findings and complaints should be handled impartially and honestly. Administrative actions and follow-up inquiries should be fast and pertinent. If not, the public's trust will suffer (OSCE, 2006: 34). Given the importance of oversight and reporting procedures, governments and law enforcement agencies should set up efficient reporting and review processes that are triggered automatically whenever there is a use of force that results in injury or death or whenever law enforcement personnel use firearms (OSCE, 2006: 34).

➤ *Leadership*

Promoting police ethics and honesty requires strong leadership (Punch, 2009: 239). Police chiefs have a responsibility to ensure that human rights are respected throughout all aspects of policing. One of their primary responsibilities is the defense of human rights. According to a number of our respondents, fostering an ethics-based culture within police organizations requires strong leadership (Grant, 2002: 13). To handle change, police chiefs may need to be tough. It could be essential to modify the makeup of the police force and subsequently fire some officers in order to implement a community policing strategy.

➤ *Management*

Professional ethical behavior is significantly impacted by organizational structure, particularly in terms of workload management and allocation (Punch, 2009). Another element that influences (unethical) conduct is the small likelihood that field officers' unethical behavior will be discovered. The culture of the particular police organization, particularly the office environment and officer-to-officer trust, has a favorable impact on moral behaviour (Lasthuizen, 2008).

➤ *Training and Professional Development*

Law enforcement organizations can aid in preparing their officers for the moral dilemmas they will encounter throughout their careers. But to do that, the organization will need to alter the way it approaches the subject and teach and implement the knowledge across the board. Police organizations must make sure that their officers' continued fitness to carry out these duties is subject to periodic evaluation in accordance with the UN Basic Principles. Police officers are required to obtain ongoing, comprehensive professional training.

Governments and law enforcement agencies are expected to make sure that all law enforcement officers get training and are subjected to testing in accordance with suitable competency standards in the use of force, in accordance with Basic Principle 19. According to Crawshaw et al. (1998), "those law enforcement officials required to carry firearms should be authorized to do so only upon completion of special training in their use."

➤ *Managing Diversity*

"A police force must have a membership that is representative of the community as a whole, taking into account factors like race, color, sex, language, and religion. Minority groups need to have enough representation, and members in such groups need to be able to pursue their professions in an equitable and prejudice-free manner (Crawshaw et al., 1998: 39).

The OSCE (2006: 45) proposes in its Guidebook on Democratic Policing that in order to be eligible for promotions, female officers and officers from underrepresented groups must be given the same opportunity for further study. The community as a whole must be represented by a police organization. Gender, ethnicity, and educational attainment must all be taken into consideration in this. Regarding the subject of sexual orientation, nondiscrimination should also be taken into consideration. Members of underrepresented minority groups should be sought out by the police and given equal opportunities for career advancement, suggests ECRI (2007: 5).

➤ *Organisational Culture*

In order for human rights to be properly regarded as inalienable and inherent in every human being and not as a set of barriers that must be somehow surmounted, avoided, or disregarded in the exercise of power, it is crucial that a human rights culture be developed within state agencies (Crawshaw, 1998: 40). The rule of law is threatened by illegitimate and arbitrary policing, which is a form of social disorder. Due to their propensity to behave in accordance with the norms of their peer group culture, police personnel may not have the time or space to reflect on their adherence to human rights. It may be required to undertake an active integrity and anti-corruption program in a variety of settings.

Brenninkmeijer, the Netherlands' National Ombudsman, also strongly reflected on this. He contends that every situation has the potential to have an impact and that it is crucial to consider citizen concerns about the organization carefully. Like all other public services, police organizations ought to be learning organizations. An ethical framework of reference and meditation on actual cases should be mutually supportive.

XIII. PRACTICAL IMPLEMENTATIONS

What were some of the elements that supported the positive interactions between law enforcement and the public:

- Public figures, from the nation's top elected officials to local mayors and police chiefs, set the tone with their speeches, which contributed to the mood of moderation and restraint. Expectations of fairness and justice were greatly increased by their public warnings against inappropriate behavior toward fellow citizens and promise to vigorously punish any attacks on individuals or groups.

- Trust and confidence in public authorities and institutions were boosted by government and law enforcement personnel responding promptly and sensitively to racial and ethnic attacks and events. Most law enforcement organizations responded quickly, sensitively, and thoroughly to occurrences and hate crimes when they were reported.
- Greater coordination and collaboration among federal, state, municipal, and other law enforcement agencies helped ease tensions between jurisdictions and avert conflicts. Since September 11, law enforcement agencies have worked together in an unmatched manner to conduct investigations and bring charges.
- Police and government organizations underwent extensive training to prevent intercultural disputes, misunderstandings, and tensions. Many law enforcement agencies received training to assist personnel in being attentive to the specific cross-cultural components of police work after realizing the need to further their awareness of various cultures.
- Police agencies' outreach to communities that gave officers and community leaders a chance to forge productive working partnerships. Effective policing requires police chiefs to make conscious efforts to strengthen their relationships with these communities through visits, calls, and public forums to learn about issues and reassure community people that their worries are taken seriously.

XIV. CONCLUSIONS

Creating an ethically sound environment is a challenge for police organizations all around the world, and doing so requires multifaceted management. Organizational management is involved in terms of strategies and policies, but it also entails micromanagement in the sense that people in positions of leadership within the police organization should function as a moral compass and be strict about police misconduct and even claims thereof. Taking both internal and external responsibility seriously is a key component of organizational management. A police force that is well-run will benefit greatly. There is little point in concealing or trying to assign blame for anomalies as the public and media become blunt in their criticism of police performance. Furthermore, the need of adhering to protocols, reporting procedures, and evaluation cycles cannot be emphasized enough for good policing.

We observe similarities in fundamental concepts between, say, democratic policing and community policing when it comes to policing methods. Responsiveness, involvement, and ownership are some of these overlaps. Human security is a more holistic model for economic development, social fairness, environmental protection, democratization, disarmament, and respect for human rights and the rule of law. It is closely tied to an ethics-focused model of police (Den Boer & De Wilde, 2008: 10). In a good way, this entails working toward social stability, community, identity, and cohesion, with high levels of citizen engagement. All of the policing models we discussed above have application in various societies, but the human

rights policing, democratic policing, and nodal (as in co-production) policing models have had a positive impact on the restoration of stability, peace, order, and trust in societies that have experienced violent conflict.

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