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Elements of the II pilar of security culture. Legal consciousness and efectiveness of law

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ABSTRACT

In this paper there are analyzed elements of the first and the second pillar of security culture with emphasis on the legal issues, which governs the social life of contemporary societies. Authors aims to prove how important for the state security is to mindfully combine morality with legal regulations, and how in fact these elements of the two pillars of security culture interpenetrate and equally impact the safety of the entire society. There are introduced three dimensions of security culture and the effectiveness and philosophy of law were investigated as well to see that state and culture are mutually connected.

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INTRODUCTION

Security culture is a phenomenon that occurs on the entire area of the vast heritage of the culture of mankind, present since the dawn of times, regardless of whether in the existing cultural and space-time context people are aware of that or they create this phenomenon intuitively. It is inevitable for harmonious and undisturbed development of each state.

In this paper analyzed were elements of the first and the second pillar of security culture with emphasis on the legal issues, which governs the social life of contemporary societies. Hence examined were differences between the natural and the positive law (mainly from the philosophical perspective) and categories significant for the functioning of law i.e. the effectiveness of law and the legal consciousness. Authors aims to prove how important for the state security is to mindfully combine morality with legal regulations, and how in fact these elements of the two pillars of security culture interpenetrate and equally impact the safety of the entire society.

Let us start with defining the key concept for security studies i.e. security culture.

Security culture is a phenomenon that enables to accomplish following objectives:

- Efficient control over possible threats to certain subject, which results in an optimal state of danger to this entity (in certain time and place);
- Restoring security of a certain subject when it was lost;
- Optimization of levels of multi-sectorally formed and examined process of develop-

ment of security subject, which aims at harmonization of sectors in the context of prioritizing goals of the entity;
- Efficient stimulation of consciousness of a higher need in both social and individual scale – the need of self-fulfillment and creation of trichotomous development – a) mental, b) social, and c) material within supporting beliefs, motivations and attitudes that cause individual and collective actions, which have influence on increase of potential of autonomic defense (self-defense) of individual and group subjects of security.

Self-defense, which was emphasized in this definition implies that behind the concept there is some actuality i.e. manifestation of potentiality of a subject of security, e.g. a person, a community or a state. Most frequently this relates to a parameter relevant for the level of security, which is often recalled in the both security studies and geopolitics, i.e. power of a state comprehended as a subject of national and international security (this parameter can be also applied to other entities e.g. individuals, social groups).

Discussing security culture one should start from the basis of functioning of individuals, social groups, communities and entire societies. This basis is the culture built by humankind over the centuries.

Culture is the sum of elements, which compose the material and non-material possessions of humankind consolidated over the centuries. Robert Scruton proclaims that "culture counts" . However so that we can proclaim toward others that "culture counts", we must first start from ourselves.

Current, western trends are often a false interpretation of freedom, which causes decrease of the level of numerous branches of culture. Mistakenly comprehended freedom frees a man from alleged "boundaries" of duties, which culture indicates, not imposes to a man. Nowadays many people eagerly and frivolously frees themselves from both duties and the burden of any responsibility.

In a situation when such infantilized version of freedom is popularized, there occurs a risk that culture of the West would be dissipated and replaced by barbarians' customs, who use advanced technique yet are morally, emotionally and intellectually crippled. This subject is exceptionally live for the West and deserves a separate elaboration, an actualized alternative for Oswald Spengler's deliberations.

Vast and conceptually capacious definition of security culture was created by Marian Cieślarczyk, the creator of the polish conception of the analyzed phenomenon. In his interpretation this phenomenon is defined in a following manner:

"Security culture is a pattern of basic assumptions, values, norms, rules, symbols and beliefs that influences the manner of perceiving challenges, chances and/or hazards, the manner of sensing and thinking of safety and the manner of acting and operating (cooperating) of entities, which are learned by these entities in different ways and articulated in processes of widely understood education, including natural processes of internal integration and external adaptation and other organizational processes, as well as in the process of strengthening widely (not only military) understood defensibility, which altogether serve moderately harmonious development of these entities and attaining by them the most widely understood security, which is beneficial for them and the surrounding".

THREE DIMENSIONS OF SECURITY CULTURE

Security culture can be analyzed in three dimensions:

1. First dimension – certain ideas, value system and spirituality of a human being,
2. Second dimension – relates to operations of organizations and to legal systems, inventiveness, innovations etc.,

3. Third dimension – includes all material aspects of human existence.

Cieślarczyk names the above components of security culture "the pillars of security culture". The researcher describes them respectively as: the mental and spiritual pillar, the organizational and legal pillar, and the material pillar. Components of these pillars partly interpenetrates, e.g. knowledge, which is a component of the first pillar, apart from values and rules respected by a man is in a rational understanding also an element of the second pillar, which is of organizational and legal character and is associated with a widely understood technical thought.

OBJECT AND SUBJECT OF LEGAL CONSCIOUSNESS

Although the problem of legal consciousness has a rich literature, or maybe it is because of that – there is no agreement concerning what exactly should be the object of legal consciousness. Distinguished can be at least four attitudes. According to the first one the object of legal consciousness is merely the positive law. The second embraces not only views on the positive law, but also on the regime (state's authorities) – hence it is a legal and social consciousness. Maria Borucka-Arctowa presents an intermediate position. She considers legal regulation, both individual and those that create legal, and political and legal institutions, as the object of legal consciousness, under the condition that they are governed by the legal norms. Moreover also both behaviors and decisions of subjects applying the law can be considered objects of legal consciousness.

Subject of the legal consciousness on the other hand are people as members of specific social groups or performing specified social roles. Speaking of the consciousness of a group or legal consciousness of the entire society, we mean not only the statistical distribution of answers but also their significance regardless of the role played by individuals or groups.

EFFECTIVENESS OF LAW

Effectiveness of law is considered as one of its most significant components, but it should not be the only evaluation criterion of law, for it may turn out that the overall evaluation of a legislative project is going to be too critical due to excessive social and organizational costs, too long waiting time for achieving intended result and disappointing durability of this result or violation of values widely accepted by the society.

Evaluating the law, we analyze not the behavior itself, which is in accordance with the norm, but rather its consequences.

Legal doctrine distinguishes numerous types of legal effectiveness and there is unquestionable, though not complete terminological agreement concerning this subject. The most developed classification was proposed by B. Wróblewski , basing on which below will be provided the distinction of the most frequently mentioned types.

1. Behavioral efficiency – when addressee of the norm behave in accordance with the pattern included in the norm and hence the direct objective of the norm is fulfilled. Within this type distinguished can be: material, procedural, and formal efficiency (called the efficiency in narrower meaning);
2. Psychological efficiency – occurs when the legal norm influences experiences of the addressee, wherein this influence can make the addressee behave in accordance with the pattern included in the norm, or merely impacts his behavior, not leading however to the behavioral efficiency.
3. Finistic efficiency – is based on achieving the intermediate purpose of law i.e. creating a state of research, which would be the consequence of behaving in accordance with the law.

There are also some conditions that precludes effectiveness of law. These can be both substantive and formal. Substantive one occurs when a given issue should not be regu-

lated by the law due to its object, even though adoption of a legal act is physically possible. Formal conditions relates to a situation when transmission of the information about the law is impossible or interfered (unknown regulations are ineffective regardless of the applicable rule: ignorantia iuris nocet).

PHILOSOPHY OF LAW

In practical considerations about the philosophical reflection of the law which digress from more complicated theories, let's start from the essence of the integrity term. It is both a key and fundamental issue.

The present times and changes which take place, are a criterion of acting in an upright manner. It refers to people and institutions from the ring of government administration or to put it widely the public safety administration. At the same time, the actual models of leading administrations in the world, start to get closer to managers concepts connected with the effectiveness of administration. It refers also the public safety system administration. It turns out that in the times of economic prim, there are still views (which got mature through ages and millenniums) that the prosperity of individuals, societies, institutions and companies is based on the "praxeological trivet" constructed out of "Three E". They are ethics, effectiveness and economy (the author's concept. The second tripod of the same kind is experience, skills and knowledge), but not economy itself without the Corporate Social Responsibility Factor.

The believe that ethics pays off is one of the key elements of "opening" the contemporary deontological and praxeological considerations referring to particular professions including that of a police officer. Benjamin Franklin one of the founders of the USA who stemmed from not a well-off family (philosopher, practitioner and inventor in the field of electricity – he has invented a lightening conductor) believed in the following rule: "Honesty is the best policy". The importance of ethical component in behavior becomes clearly visible. It gives the highest certainty of one's own safety and prosperity. Peter Drucker an expert who believes to be a guru in organization and administration (disciplines which are vital for the police force effectiveness) thinks alike. In the book The Management Practice which is believed to be a kind of "management Bible" (a book which is constantly reissued since its first publication in 1955) Drucker professes his rational believes in regard to administration. However that particular rationality contains a sort of warning from apparently "safe" mediocrity. It is a kind of virus which "trails" in institutions that serve for the organization's construction (unfortunately mostly in public administration). Drucker also known as the "Management Pope" refers to good organization spirit, to its idea which is a reflection of a mission driven by a particular organization. Without doubt the police mission is clear to everyone. Drucker who is believed to be a worldwide expert claims that organization makes a kind of energy of its own. The energy depends on the level of human effort put into the organizational structure. According to the energy maintenance law, a given device can only produce that much energy as it was previously given. The eventual increase or to be more exact its reason is situated in the spiritual and moral reserves. Drucker as kind of Zen Master pays attention to the fact that morality should not equal preaching. The organizational philosophy should harmonize the individual goals with the common good. According to Drucker, the authentic morality must therefore be succinct and not only "preaching". It all means that it is the basic action rule. It is manifested, practiced, learned and consolidated through real and at the same time ethical everyday behavioral practice. To summarize it with Drucker's words: "Morality is necessary for the creation of adequate administration spirit. It can be expressed by a great attachment to human force, the emphasis on integrity, severe justice norms and appropriate behavior".

INTEGRITY

The idea of integrity has a few characteristic equivalents. One of them is being noble. There is also quite a lot said about being flawless and honorable. For the people who work at the police station, integrity should be manifested through such character traits as justice, objectivism, responsibility, trustworthiness, loyalty, command trust, respect for higher values (ideas) system and the usage of it in one's actions, simultaneously showing understanding and empathy.

Integrity means complying with moral law. The closest to it, is the usage of nature law (ius naturale). It describes the basis of human dignity and honor. It depicts the virtue of justice without which it is difficult to talk about the individual's maturity or mature human community . "The natural law is something just out of nature. Something that belongs to a person due to its ontological dignity. Therefore the natural law and human dignity (from birth to death) are two terms that complement each other".

Dignity and honor are two values which cannot be taken away from a human being just like knowledge. A person can lose his/her honor and knowledge after all. What does it mean? It means that everything depends on the person and the choices he/she makes. It is the same with honor. Whether it will be disgraced or lost. The maintenance or the loss of one's own dignity depends on reliable or not reliable abidance by the mature of law indications. From intuitional following of the ius naturale standards. Grotius who is believed to be the creator of the modern version of the Nature laws, believes (similarly to Saint Tom) that ius naturale is a moral code that expresses invariable human nature and that the real acquaintance of that new natural code is possible only through discerning research of the social side of human nature.

Nowadays additional necessary ordering element is the positive law. It is a human formed law. In the positivistic law concepts, the existence of legal connections between the legal system and morality are acceptable. There is however one condition. The validating independence must be kept . In other words, for the positivistic lawyers the moral law evaluation goes beyond the tasks of legal studies. It means that jurisprudence may only express statements about the legality or unlawfulness of legal norms with the morally ethical ones. The positivistic attitude became the motive force for the development of specialized legal branches that refer to administration, civil law or criminal law. It is a foregone conclusion that the purely legal regulation range is much narrower than the morally ethical one. Nevertheless, as it has already been said the positive law is a significant normalization element. Especially in difficult situations. At the same time, they require transparent determination methods. The Radbruch's (German legal theoretician) formula is of real importance. The formula opposes to the eventual violation of elementary moral standards by the positive law. According to Radbruch, the law of nature is an obligatory criterion for the legal systems.

In our reflections about the role of philosophy and theory of law there is a need to keep in mind the fact that there are various kinds of legal order. Our European, continental legal system is one of them. The study of other legal systems is just as important as the necessity to get familiar with the elements of other philosophically-religious systems. As well as varied cultural rings, the part of which are their legal systems. They are characteristic for their attainments. The legal comparative refers to the cultural rings.

The continental law stems directly from the Roman Law. The Ancient Roman Empire was the cradle of the study of law. As it has already been mentioned, there are many examples that the attempt to seriously treat that kind of generalization form, which affirms the notion of lineal historical progress is a failed one. In the historic period from the 5th to 10th century AD

that excellently developed knowledge (in the Ancient Rome) has unfortunately to a large degree become forgotten. The heir of Roman legal thought recreated at the Boulogne University became the Holy Roman Empire of the German Nation . It is important to remember that the main legal sources in continental law are the legislations created by legislature. The State administration belongs to the so called executive branch (executive authority, government administration). The third authority in that division is jurisdiction.

In opposition to the continental legal system, the Anglo-Saxon precedent legal system was formed by the high judges from royal courts.

While looking at the history of law, we might say that in ancient cultures-starting from Egypt trough Israel, Greece, Rome, India, Tibet, China up to Japan the study of law was connected with religious studies. The teaching of law in isolation from the religious rules is a Roman invention. The development of law and the institutions which represent it are generated by a specific legal culture. The professionals-lawyers are its creators.

It is an important issue for the sake of our considerations that an instituted law is a practical system which fulfills particular functions. Even though the considerations in question, ought to at the moment "touch" the elements of philosophy of law, it is worth relating that philosophy to the distinguished role of law in the life of a human being. "Without the understanding and acceptance of the function of purpose in human action, family and State become specially incomprehensible and highly harmful . Therefore the functions of law are of great importance. The particular functions of law are enumerated below. They constitute its significance both in our everyday life and in the process of civilizational development.

Stabilization-regulation function through the order establishment in various disciplines such as social order, economy and politics within the State in which the system is obligatory, it ensures specific stabilized order and safety level.

Protective function deals with the protection of values believed to be important by the people who are the part of the society. At the same time it protects the welfare of citizens of that particular State.

Educational function deals with the formation of proper behavior in citizens. In accordance with the established regulations which trough preventive actions serve to increase the socially felt quality of life. Furthermore, through the usage of sanctions which are the result of regulations violation it deters from doing or repeating actions which are against the law.

Dynamic (catalytic) function in the socially legal sense it consists in the usage of legal tools to perform (in accordance with other legal functions-i.e. stabilization-regulation function) changes which are necessary in a particular situation and in specific disciplines of life. For instance the establishment of self-government administration after the change of political system in Poland. The change of political system was the outcome of the Round Table arrangements in 1989.

Distribution function is all about the division of both specific assets and commitments. They are the necessary elements for the proper and harmonious State activity.

Repressive function deals with those State tasks which concentrate on the punishment specification in case of performing actions which are forbidden by law. What is more, which qualify as offences or crimes. At the same time the function realizes preventive tasks. It is supposed to scare of or demobilize potential criminals. The inevitability of punishment for committed crimesis also a very helpful aspect.

Control function transparently describes what is in accordance with the law and what is forbidden. In other words, the legal system is a tool of social control which leads to the accurateness of human behavior.

Organizational function is the creation of organizational frames with the help of legal system. The frames are supposed to be created for the public authority organs, social organization and public and non-public administration.

Culture-forming function it is the integration of people from a particular country. It is done with the help of system of laws. It has a form of care for the historical continuity, national traditions and the development of art and culture. In cooperation with the protective function, the function in question is in favor of cultivating the values system which is crucial for the society as well as the feeling of one's identity.

Guarantee regulation function its task is to describe the boundaries between the authorities of State administration (which acts for the common good) and the individual's rights which describe its freedoms. The regulations through the legal system refer also to the possibility of compromise as a desired and effective form of ending social conflicts.

The efficiency of the legal fulfillment of the above mentioned functions and the support of that efficiency through safety system administration (especially in our considerations) is a very important and interesting issue for the philosophers. Because the sole existence of those functions is not enough. The highest effectiveness and reality in their fulfillment is what counts the most in the quality of life. The issue at hand, is being discussed by (among other things) the theory of effective (efficient) action. It is often known as praxeology.

Tadeusz Kotarbinski brought a vital contribution in the praxeology development. Therefore, we can talk about "the Polish praxeological school".

Let's return to the philosophy of law. Because the phenomenon of public safety administration is precisely characterized by actions on the basis of and within legal boundaries. When talking about philosophy which is almost an analogy of a theory notion with all its crucial functions (descriptive, explaining, application, prognostic and valuating) let's remember that we have established that practical philosophy is a synonym for "sense". Philosophy also means "the love for wisdom". In Tatariewicz's opinion philosophy is a study "which will give outlook on the world. (…) It is a study the range of which is the most extensive one (from all the other studies) and the notions are most general. If it happens however that philosophy choses a part (from its great range) and treats it in a very special way (like in the case of law and administration) it all happens due to the great importance and value of the part in question. It is the study of what is the most important and precious for people.

Here are the possible meanings of the philosophy terms:

Rational search for truth and the existence rules. Knowledge and behavior.

Each of the three domains which consist in the philosophy term. The philosophy of nature (natural), moral and metaphysical philosophy.

System or philosophical doctrine (i.e. Aristotle's philosophy).

The values system that we should use to direct us in life.

Philosophical attitude accepted for example in specific situations or difficulties.

Critical research of the basic rules and notions in a particular category of knowledge with the intention of their usage, improvement or modification.

We owe the notion of the philosophy of law to Germans (17th century) and the Enlightenment era. The philosopher Immanuel Kant used the term the "study of law" in his study entitled The Metaphysical Elements of the Study of Law. It is probable that the introduction of the termthe philosophy of law in everyday life should be subscribed to Gustav von Hugo , one of the historical founders of the jurisprudence school. Whereas Hegel – the author of the work Philosophy of Right from 1820 was responsible for its dissemination. It was the time of Hegel's objective idealism as well as legal philosophy understood as the human identity with law effect.

The proponent of that last opinion was an Italian philosopher priest Rosmini Serbati . He was an aristocrat appointed with good education. Education which was greatly permeated with spirituality. What is important is the fact that in his opinions he presented an attitude the threads of which are apparent in our considerations. He believed that negative phenomena are more the result of inappropriate formation of human mentality and the consequential manners of both acting and thinking than social systems and the eventual changes which may happen in them. Rosmini extracted information from Thomism (Saint Thom's philosophy), the thoughts of Saint Augustine and Kant and Hegel's philosophy. In spiteof eclecticism the outlook system turned out to be quite coherent. The person concept is the key to the definition of law. It was expressed in the following words: "a person is the existence of law". It refers to the Natural law and the corresponding maximalist philosophy. The philosophy at hand, deals with all kinds of problems and insistently aspires to solve them in a way that leaves no place for doubt (completely certain) or if the first one is impossible in the manner most possibly close to certainty.

After the popularity period of the maximalist philosophy, it came a time for scientism. It is based on the 18th century empiricism and 19thcentury positivism. That period was characterized by the predominant influence of a French philosopher Comte.

Positivism brought departure from metaphysics. It was based on an rational attitude supported by empiristic attitude of the surrounding reality. It was the source of minimalistic philosophy.

The maximalist philosophy has always assumed (and still does) extensive universal tasks and try to solve and systemize them in a certain and trustworthy way or at least in the closest possible way when certainty is out of the question.

The minimalistic philosophy is in a way the second philosophy pole. It takes into account those elements which are 100% sure. Rationally and empirically proved. Only in that respect it tries to resolve the given problems.

One can get the impression that the holistic usage of the achievements of both philosophies is to some extent in accordance with the message of the Far West yin yang philosophical school (it was a naturalistic yinyangija school with Zon Yan at the front. He lived within the years of 305–204BC.) which is an optimal manner of finding and using wisdom. The stubborn contradiction of supposedly antagonistic (and in reality complementing) methods leads to a dead end in the long run. Naturally, the joined usage of those methods, their sequence and the moment of usage is a separate challenge to which you have to be well prepared in order to avoid the superficial traps.

Coming back to legal positivism it has "downloaded the law to be an expression of sovereign's will. To the mandatory positive law which functions in a particular time and place".

Izdebski pays attention to at least three reasons which make the minimalistic philosophy from the second half of the 19th century worth noticing:

The possibility to clearly seethe differences and the philosophy character. From being an omnipresent study to detailed studies up to jurisprudence . According to Mill the philosophy could give scientific methodology. Insistently, as far as his outlook on administration is concerned he is the follower of "independent clerical corpus". Important but still not completely fulfilled idea of appointing posts in government administration with professionals, completely independent from any kind of influence from political fractions.

The philosophical minimalism did not take into account the direction of the Nature of law considerations (which wereof crucial importance to philosophers). It went "from philosophy to law". The professionalization of assemblies has increased. The assemblies were the researches of the law. In the jurisprudence the legal positiv-

ism has consolidated. Using the philosophical concept known as utilitarianism.

The utilitarian's aspiration to the search of effectiveness unfortunately omits an important factor in human actions-mainly intention. Naturally using the minimalistic (positivistic) method the intention component cannot be taken into account. The observation of the person who writes those words refers to psychological mechanism which needs to be recognized and controlled while doing introspection. Which accompanies our everyday existence and professional activities. The predominance of positivistic philosophy may lead to dangerous generalization. It is all about the analytical transfer of the ethical culture attitude of particular individuals and assemblies which should be treated in a complementary manner. While making important life choices it may cause the weakening of the role of certain factor. The factor at hand is the evaluation of our intensions. It is one of the most serious personality formation modifiers. It is a crucial element of both the culture and philosophy of safety. As it had been written by Bertrand Russell (the previously mentioned in our considerations Weaver's follower) "after renouncing from part of the dogmatic simplifications, philosophy does not end to be the guide and inspiration of life".

It should be pointed out that the term "legal theory" became popularized only when the philosophical minimalism was losing its meaning power due to postmodernism. At that time, a strong influence of thinkers such as Frederic Nietzsche or Edmund Husserl has started. It is at that time when the anti-positivistic breakthrough with Nietzsche's irrationalism and Husserl's phenomenology started. Thanks to Mercier the Neo-Tomism gained power and the lacking element of Saint Tom's maximalist philosophy came back to life. It became incarnated through the Catholic personalization.

Nowadays it is necessary to pay attention to at least two elements which are of huge importance for the development of the philosophy of law. The first one (close to the positivistic philosophy) is so called linguistic turn and the development and logic increase connected with it. More emphasis was also put on "ethical turn". When studying talk about the openness to values. There are huge needs in that respect. They are the result of leaving a "burned soil" after inadequately choking on the useful positivism (from the inadequate equivalence from maximalist philosophy). The needs also result from the fact that the world globalizes itself and societies have a more pluralistic character. It leads to their heterogeneity . While summarizing the "struggles" of Natural law followers versus the positivistic law, we can try to repeat Wolenski's arguments:

It does not have to be like in Cicero that the Nature law is treated as invariable. But on the other hand it does not have to be like Montesquieu's either where the law of Nature is obligatory.

It does not have to be like that that the law of Nature stems from a supernatural source.

To make the choice between the law of nature and positivistic law it does not have to be done as an alternative. It should not rule out neither the natural law concept nor the positivist law.

On the basis of law, acts the most significant disciplines for the development of modern civilization. Its task is to order the more extensive spectrum of human activity. The discipline in question, is administration and its special sphere mainly the public safety system administration. The police force works within it. It includes such notions as organization and management but also service. The activities and considerations connected with administration (that is organized thinking and action brought together in created schemes) are between the third and fourth phase of human development, described in accordance with Erickson's concept, that is already in the pre-school age.

With time every one without self-organization skills, comes across with professional administration. The person either creates or uses it. "The incredible expansion of administration

and its organizational reach (with spheres of its activity), hits into the eyes of modern generation. Administration is mainly associated with public administration. However the specification, range and the complication of tasks of modern safety administration, requires an outlook which causes a development of separate public safety administration. The research of the phenomenon requires therefore interdisciplinary attitude. As it gained the citizenship for itself not only as a distinguished component of civilization and its work – that is culture but it also carries a whole range of interdisciplinary problems and human hopes connected with them. Similarly to the idea of safety. They are shown as tendencies for complete social phenomena research which were found in a postulate. The postulate claimed that administration should be examined from different points of view and within varied spheres of science".

We should notice that this interdisciplinary attitude in effect led to the creation of the most actual concept of scientific administration research with the usage of safety systems. At present we can notice the isolation of the knowledge branch referred to as securitology –the study of security.

In Poland at the moment, the utilitarian layer of law and administration philosophy content creates the efficiency, economy and effectiveness measured with the time of danger liquidation . Of course in that case the role of praxeology (which has already been mentioned in our considerations) has its say. The praxeological theory of organization and administration as well as the administration study intend to establish task norms. It takes place with the usage of non-legal language. The effective administration of public safety and order constantly needs more and more examples of managers actions connected with the administration discipline. According to Kuta the need for integrated action is especially noticed in the new administration fields. When it is not so much about legal effects (which either way have to be gained) but mainly about the effects in the sphere of facts" . Such action and thinking refers to the police in the highest-level. No doubt to the non-legal but congruent factors belong the elements connected with the police officer's integrity.

Ethical norms evaluate (judge) human behavior whereas legal norms qualify the behavior as allowed or forbidden. Because the law demands what to do and what not to do. The ethical and legal values and evaluations are not individually chosen. An individual may reject them but they won't stop to be obligatory for that reason. As oppose to ethics, law uses formalized sanctions. Although coercion is an inseparable element of criminal law but it does not pay a dominant role in civil, financial or family law etc. So law does not only threats with sanctions but specifies the choice of particular behavior . There are establishment procedures in law. What in the present normative system is an obligatory rule. Whereas in ethics we are dealing with moral convictions. However evaluations, values and the ethical standards resulting from them not infrequently become the part of codified law. Ethical norms demand greater requirements than legal norms. Therefore, we might use the statement that law is the minimum of morality. For instance: law does not require compassion, unselfishness or philanthropy. From the point of view of ethical rules, all of the above mentioned features are the vital obligations of a moral man . The feature of law is that it does not demand things which are difficult to realize. It regulates the truly existing state. Whereas the requirements of ethical norm are more rigorous-they expect moral perfectionism.

CONCLUSION

All of the above considerations concerns the components of the pillars of security culture – both the first and the second one. The issues related to morality and law in fact interpenetrate and are equally important for the state's security, for which along with the third pillar

of security culture they are altogether inevitable. Moral rules apply to the spheres of life, in which actions taken up by one man are not neutral for the happiness, well-being and prosperity of other people. They concern the most fundamental relations between people and are the strongest expression of the human social nature, as they are of least conventional character and express some imperatives of collective life common for all. Violation of the moral rules causes strong reaction of the society e.g. in the form of stigmatization.

Law on the other hand as an axionormative subsystem distinguishes itself with the manner of regulation upheld by relevant institutions, which use the state coercion. Legal regulation covers vast range of social life, and when convergent with sense of morality of the collectivity, gains enhanced legitimacy. On the other hand when deviates from the moral norm, encounters resistance.

Thus, we see that state and culture are mutually connected – states influences the culture and conversely culture impacts the state. Law and morality may be considered the most important components of security culture, as it is ingrained in the specific culture, reflecting the concerns of the society in specific space and time, and at the same time it is a culture-producing element.

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