Professional Ethics of Officers Responsible for Security and Public Order in the Light of Empirical Research

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Abstract. *The values and patterns of behavior of officers of the pre-war State Police find their reference in today's rules of professional ethics for both policemen and officers in charge of public security and order. It is not without significance for today's Police that the duty of an officer of the State Police to take control, both in the service and in private life, with the commandments that confirmed him in need to help those in need. Appealing to the values that are the foundation of the service is combined with the knowledge of the basic terms used in ethics. Determining whether the values raised in today's service are not alien to police officers justifies the scientific exploration of the problem area in the title of the study. The article presents partial results of a survey carried out at the Police Academy in Szczytno on a group of policemen studying or undertaking vocational training, which refer to the issue discussed. Their goal was to determine, among others knowledge of the principles of professional ethics in force in the Police and the sources of their knowledge about these principles. In addition, the article attempts to diagnose standards that Polish policemen are guided by, among others by indicating the state of their knowledge in terms of attitudes and values that they should follow in their daily service.*

Introduction

The establishment of the first centralised police formation called the State Police, connected with Poland's regaining independence in 1918, required this institution to establish law and order on the regained Polish territory. The main value for the authorities at that time was the preservation of the internal cohesion and independence of the state, which was to be served by the newly created formation, which sometimes operated on the borderline of morality and law. The conscience of the police officer was considered to be the basis of the ethics of the State Police, emphasizing the need to behave in accordance with the conscience and warning against immoral actions that caused remorse. This period can be regarded as the beginning of the functioning of elements of professional ethics in service, as evidenced by the Provisional Instruction for the State Police issued in 1920, and above all by the code published in 1935 entitled The Commandments of the Policeman[1]. The attempts to develop ethical norms for officers in the interwar period were not included in the normative document, but they show that the leadership of formation attached great importance to morality as an important element in the pragmatics of service[2].

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[1] *Na posterunku,* 1935, No. 5, p. 100.
[2] Kępa Z, Zasady etyczne podstawą działania służb mundurowych — rzeczywistość czy życzenie, [in:] Kępa Z, Szerauc A (Eds), Ku etycznym zasadom służb mundurowych. Płock, 2009, p. 53.

The article will discuss the basic terms used in ethics, as well as its contemporary knowledge among police officers in the light of empirical research N=326.

Ethics in the literature of the subject

Before we move on to the main course of reflection on the knowledge of professional ethics by a policeman [3], it is worth introducing the basic terms used in ethics [4], which is one, besides logic and physics, of the departments of philosophy [5].

The concept of ethics does not have a uniform meaning, equally understood by all philosophers of morality. There are many variants of the definition of the term. According to Tadeusz Ślipka, for example, "ethics is a philosophical science which formulates general moral principles and specific norms of human action with the help of cognitive abilities innate to man"[6]. Such an approach makes it possible to state that the material object is human activity, while the formal object is the general moral principles and specific norms — the morality of this activity[7]. Ethics is also defined as a field of "knowledge, which is an essential branch of all sciences, philosophy — meaning love and the search for wisdom, by many defined as the greatest treasure possible to be achieved by man"[8]. The term 'ethics' is generally considered to derive from the Greek word *éthos (éthicós)* meaning ☐manner, custom'[9].

[3] Ethos in the discussed sense should be understood as a phenomenon wider than morality, a certain lifestyle in which morality is a particularly important component, but is presented in a wider background. Ossowska M, Moralność mieszczańska. Wrocław–Warsaw–Krakow–Gdańsk–Łódź, 1985, p. 27.

[4] Despite the fact that Heraclitus was the first in philosophical considerations to specify ethics, Socrates is considered her father. In fact, he created the theory of defining ethical concepts; in particular, he dealt with the issue of personal dignity of man, expressing the conviction that moral evil so reconciles and offends human dignity that only ignorance can be its source. Another thinker, Plato, introduced the transcendental idea of goodness and beauty. Aristotle, on the other hand, distinguished ethics from philosophy as an independent discipline. Arystoteles, Etyka wielka. Etyka eudemejska. Warsaw, 1977, Vol. VIII, ch. I, pp. 4–5; Stefański M, Etyka zawodowa policjanta (materiały pomocnicze). Słupsk, 1996, p. 6.

[5] The first to make such a division was Plato's pupil, Xenocrates.

[6] The definition uses the term "general moral principles and specific norms", which consists of three elements. These are "the purpose or aims of human action, the attainment of which determines man's happiness and the sense of his existence, then the moral good (or evil) and corresponding moral values, and finally the moral imperative, also called the moral law, by virtue of which man is obliged or entitled to do or not to do something". By "detailed norms" we mean a certain set of judgements in which it is stated what is morally good, how to act and what to avoid. Ślipko T, Zarys etyki ogólnej. Krakow, 2009, pp. 35–37.

[7] The source of ethics is reason, because it creates concepts and general principles of reason, which, when accepted as true sentences, serve to validate the relevant ethical sentences. Experience is understood as the content of moral convictions, i.e. "what we experience as moral beings and what is cognitively captured by an act of reflection of our mind directed towards these experiences". Ślipko T, pp. 41–42.

[8] Piwowarski J, Etyka funkcjonariusza Policji. Źródła, motywacje, realizacja. Krakow, 2012, p. 188.

[9] Wiszowaty E, Etyka Policji. Miedzy prawem, moralnością i skutecznością. Warsaw, 2011, p. 17.

The term "ethics" according to the Universal Dictionary of the Polish language means "the set of moral principles and norms adopted in a given era and in a given social community[10]. In the Dictionary of Psychology they are defined as follows: "a branch of philosophy that deals with what is considered acceptable in human behaviour, what is good or bad, right or wrong in the human pursuit of ends"[11]. There is a tendency in science to use this term to refer to theoretical treatises on the ideal, but when considering the actual behaviour of people in a social and cultural area, many authors use the term "morality" or related to it. Therefore ethics is also referred to as the "science of morality". In other words, ethics is a theory of morality, its philosophical and normative theory, its ability to reason rationally. Ethics creates universal systems of thought that allow the principles of moral behaviour to be derived from them. Ethics has two main tasks: first, to establish the normative foundations of human behaviour (fundamental ethics, general ethics), and second, to formulate the most important rules of this behaviour (specific ethics)[12].

Fundamental ethics is based on general philosophical assumptions concerning the norms of conduct: science of human acts; eudaymonology, i.e. the science of the purpose and sense of human existence; axiology, the science of the moral good and moral values[13]; deontology — the science of moral imperative —moral law; syneidesiology — the science of conscience; arethology — the science of moral virtue and the science of moral responsibility. Eudaymonology, axiology and deontology occupy a central place in the structure of fundamental ethics, as presented above. Detailed ethics can be divided into individual and social ethics, depending on the subject — a single individual or community[14].

The approach to ethics in terms of science is different from that of reflection. In this context, there are three main currents. The first is descriptive ethics, which includes research and scientific description of the state of morality in different periods of time, but also its description in relation to the present day with regard to specific social or professional groups[15]. The second is a normative ethic formulating and justifying moral norms and values, determining what is morally good and what is morally bad. This section is also referred to as proper ethics[16]. The objectives of normative ethics are primarily of a practical nature. Normative ethics defines ideals based on values. The third trend is metaethics which means "an initial methodological reflection on philosophical ethics, whose task is to establish the criteria on which the philosophical and scientific status of ethics depends"[17]. Metaethics is also defined as the science which uses the philosophical method for the analysis of considerations of norms and evaluations of morality and behaviour. In other

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[10] Dubisz S (Ed.), Uniwersalny słownik języka polskiego. Warsaw, 2008, Vol. 1, p. 858.

[11] Reber A.S, Reber E.S, Słownik psychologii. Warsaw, 2008, p. 213.

[12] Ślipko T, p. 53.

[13] Value science, which seeks to find universal values, seeks to answer the question of what value is. Axiom — a thesis adopted without proof, a true sentence in itself, the primal truth, serving as the basis on which the proof is based. Didier J, Słownik filozofii, trans. Jarosz K. Katowice 1992, p. 15.

[14] Ślipko T, p. 56.

[15] Piwowarski J, p. 190.

[16] *Ibid*.

[17] Ślipko T, p. 56.

words, metaethics, using logic, epistemology and methodology, deals with the study of the problems of normative ethics[18].

In the literature of the subject one can also find a division of ethics into theoretical ethics dealing with the study of moral values[19], normative ethics, which defines the moral norms that a given subject should meet in order to recognize that he or she represents a value, and the ethics applied in researching how to influence a person in order to motivate him or her to moral self-control and self-discipline[20].

Applied ethics deals with influencing people in order to motivate them to make a moral effort, moral self-control and self-discipline, which in the case of a police officer in service is of paramount importance. The values he implements require the fulfilment of certain conditions in the form of the participation of a conscious subject — a person, the existence of a specific manner of his conduct, which should be based on a recognised system of values. An entity, i.e. in this case an officer, should have an internalised moral responsibility, and its decisions and conduct should be free. In the course of action, he is the source of decisions and responsibility related to this action[21].

Depending on how the good is understood [22] moral, there are three main trends in ethics, sets of ethical theories. The first is deontologism, whose name comes from the Greek words *déon* 'duty' and logos 'science' Its representatives claim that action is good when it complies with the order of a proper external authority — heteronomic deontologism, or internal — autonomous deontologism. In case of external authority, this top-down authority can be God, state, society or a part of it. In the case of internal authority, the subject is itself a subject for itself — its action is consistent with its own convictions.

Another ethical view is eudaemonism. The term derives from the Greek word eudaimon 'happy'. Eudemony is an approach to happiness and quality of life based on the philosophy of Aristotle who claimed it: "Among the goods, some are in the soul, e.g. virtues, others in the body, e.g. health, beauty, others are external: wealth, power, honors, or other such things. Of these, spiritual goods are the most valuable. We divide the good of the soul into three types: reason, perfection and pleasure"[23]. According to these assumptions, man should live in accordance with the inner imperative that constitutes the true self of the individual, which in turn leads to fulfilment in life. Living happily is an action in accordance with ethical bravery, and in this sense it encompasses all human bravery[24]. It is an action in accordance with a model and an ideal that gives meaning to human existence and shows the way to proceed[25]. Eudaymonism is full happiness, fortune, prosperity, wealth, rich-

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[18] Piwowarski J, p. 193.

[19] The main objective of theoretical ethics is to determine what a moral value is.

[20] Piwowarski J, p. 194.

[21] *Ibid.*

[22] The good is either the best of each individual thing, and that which, inherent in the nature of the thing itself, makes it a worthy choice; or that which makes the other things good and participates in it. Aristotle, Etyka wielka. Etyka eudemejska. Warsaw, 1977, Vol. VIII, ch. I, p. 6.

[23] *Ibid.*, pp. 13–14.

[24] Wiśniewski R, Arystoteles, [in:] Tyburski W, Wachowiak A, Wiśniewski R, Historia filozofii i etyki do współczesności. Źródła i komentarze. Toruń, 2002, p. 84.

[25] *More*: Wnuk M, Hedonizm, eudajmonizm oraz przepływ/zaangażowanie jako trzy nurty badań nad szczęściem. *Hygeia Public Healt,* 2013, No. 48 (3), pp. 285–288. *Electronic source:* www.h-ph.pl/pdf/hyg-2013/hyg-2013–3-285.pdf, *accessed:* 6.03.2018.

ness. In the opinion of supporters of this trend, an act is morally good when it leads to happiness, which should be the highest goal and motive of human activity[26].

The third direction, known as personalism, comes from the Latin persona 'person'. The description of ethical issues focuses on the human person who has the right to dignity and occupies a special place in the world. Its representatives believe that the goal of social life should be human development, while other values, e.g. economic, cannot be placed higher than personal values. This perception of values is consistent with the principle of respect for human dignity and the rights deriving from it. It is also the main assumption of the discussed issue — police ethics[27]. Personalism assumes that the fundamental ethical duty of man is to respect the dignity of the human person, which is a measure of the ethics of deed. An ethic of respect for the dignity of the human person should be regarded as legitimate if the term 'human dignity' could be clearly defined. To date, no uniform definition has been developed and, from the point of view of different axiological concepts, the term is interpreted in different ways, as descriptive or evaluative. The concept of human dignity is an important element of the ethic of personalism, since it is up to it what prohibitions and precepts will be formulated in it. Every subject can betray human dignity, which is why its ethics also covers professional work. Professional ethics on the grounds of ethical personalism is therefore theoretically justified. Due to its social character, professional work is the essence of humanity. It is a source of independence and self-esteem, because professional achievements affect the dignity of both oneself and one's co-workers, as well as other people with whom the individual has contact[28].

Morality is defined as a set of norms, assessments and patterns of conduct that indicate what is good and what is bad, inappropriate. It is a social phenomenon that regulates or aspires to regulate relations between members of a community through the adoption of certain attitudes and behaviour. The phenomenon of morality is linked to righteousness[29].

In literature, depending on the author, different types of morality can be found. Maria Ossowska quoted eight types of morality[30], They can be linked to different

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[26] Wiszowaty E, Etyka …, *op. cit.*, pp. 24–25. For example, Epicureans saw happiness in experiencing pleasure, while unhappiness — in experiencing suffering. The Hedonism of the Epicureans was connected with the cult of life, which in itself is a joy, may it only be free from suffering.

[27] Wiszowaty E, Etyka …, *op. cit.*, p. 27. This trend is consistent with the teachings of Pope John Paul II, whose personalism was expressed in the following axioms: the primacy of the person over things, "to be", before "to have", the spirit over matter and ethics over technology. Personalism assumes that the foundations of the values of man and his place in the universe have their origin in the spiritual elements of human nature. Also in the context of social conditionality, man is a personal being, an autonomous subject of rational action, which by means of "cognitive powers is able to enter beyond the borders of the visible world and open itself to the reality of the extra-worldly, transcendental God". Ślipko T, p. 65. Personalism presupposes that the fundamental ethical duty of man is to respect the dignity of the human person, which is a measure of the ethics of the act. Schrade U, Etyka a etyka zawodowa, [in:] Róg M (Ed.), Etyka zawodowa policjanta, materiały pokonferencyjne. Szczytno, 1999, pp. 25–26.

[28] In literature both of his uses of the notion of human dignity meet, so the term is intuitive, and thus of little theoretical value. *Ibid.*, pp. 25–26.

[29] Januszek H, Sikora J, Socjologia pracy. Poznań, 1998, p. 182; Piwowarski J, p. 189.

[30] The author made a distinction on the basis of the division contained in an article by G. Gurwitch from 1958 published in *Cahiers Internationaux de Sociologie.* Ossowska M, Socjologia moralności. Zarys zagadnień. Warsaw, 1969, pp. 159–160.

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types of society. These types of morality are: a) traditional morality, b) finalistic morality, an example of which is utilitarianism[31], c) morality of virtues, d) morality of encouragement and reprimand, d) imperative morality, e) morality of ideal symbolic patterns, f) morality of aspirations, g) creative and active morality. In her opinion, they do not have strictly defined boundaries, which means that they may complement each other, permeate and vary in intensity depending on the place, cultural conditions and duration.

The sociology of morality, which refers to the study of value systems and their functioning in various communities and societies, the study of moral phenomena and their origins and impact on society, is also an important field of science in this field. It could be called "environmental morality diversity"[32].

No less important field of knowledge for the study of morality and the associated system of values is the psychology of morality[33]. Motivations and intentions are not judged from a legal point of view, but they are very important elements of man's moral and ethical system. Motivations and intentions may take different levels — from the lowest, called moral blindness, often associated with maciavellistic attitudes, to a high moral level, leading at the same time to a satisfactory assessment of one's own value.

The basic factors that are moral-ethical concepts include preunderstanding, i.e. the intuitive ability to value human behaviour in terms of good and evil, of what is right or wrong. From the very beginning of the existence of a human being, there has been an internal reflex in man, which allows for the evaluation of other people's behaviour.

Another factor is moral evaluation. Every human behaviour, attitude or deed can be judged both intuitively and rationally; it is on the basis of deeds that we judge other people. Seeing the behaviour of certain people, "we call them good or bad, moral or immoral, conscientious or conscientious. Finally, we also refer to social phenomena, institutions, structures, systems and laws, classifying them as just or unjust, human or inhuman"[34].

When evaluating our own actions, we should consider all the elements of a moral act as an act of a person, referred to as sources of morality. First of all, we should mention the objective, that is, what we want to achieve through our actions. Secondly, it is necessary to take into account the subjective purpose, that is, the intention with which a specific action has been taken. The assessment also includes the circumstances of a given act[35].

A proper assessment of the act requires that all the elements mentioned above be taken into account. If any of the components is inconsistent with moral

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[31] Finalism — a variant of theology, a view that the development of the world and society aims at some ultimate goal, online. *Electronic source:* https://sjp.pwn.pl/sjp/finalizm;2557919.html, *accessed:* 12.10.2018.

[32] In order to study the sociology of morality in a given group, knowledge of the history of morality, but also of existing moral opinions and "certain common ways of doing things in a given group" is necessary. Ossowska M, Podstawy nauki o moralności. Warsaw, 1966, p. 18.

[33] *Ibid.*, pp. 14–16.

[34] Anzenbacher A, Wprowadzenie do etyki. Krakow, 2008, p. 12.

[35] Pływaczewski W, Policja, postęp cywilizacyjny a świat wartości, [in:] Wiszowaty E, Kędzierska G, Pływaczewski W (Eds), Policja, etyka, Kościół. Szczytno, 2002, p. 86.

norms, then the action is immoral from an ethical point of view. Proper qualification of these three elements is difficult, while the assessment of third parties (e.g. witnesses of an incident) may be detrimental to the officer who has shown determination while maintaining self-control which excludes the possibility of unethical or unworthy behavior [36].

A moral norm is a form of influencing people's behaviour by approving behaviour as appropriate and representing good and disapproving of those that should be judged as inappropriate and evil. Moral norms take a verbalized form[37]. Evil cannot be the purpose of human action. If the human being chooses the evil object as his goal, it is possible only because in his conviction he takes on the features of goodness and as such he becomes an object of aspiration for it[38]. At this point, it seems that reference should also be made to the human conscience. "This is, in the light of an overall assessment or norm, a formed judgment about the moral good/intent of a man's own specific act, the realisation of which becomes a source of internal approval or guilt, of one's own being a good or evil person"[39]. It is knowledge that "boils down to the conviction that one should do good and refrain from doing evil"[40]. Saint Bonaventure (1221–1274) understood conscience not only as an act of reason, but above all as a certain willingness to act morally good. For Saint Thomas Aquinas (1225–1274), conscience, on the other hand, was an act of reason, in which it is not so much the human being's striving for the good as his knowledge of the moral side of action that manifests itself[41]. According to the definition in the *Universal Dictionary of the Polish language*, conscience is "the ability to properly assess one's own conduct as compliant or inconsistent with accepted ethical norms, the awareness of moral responsibility for one's actions"[42]; in *the Dictionary of Psychology* it is defined as "a fairly coherent set of internalized moral norms, which is the basis for the moral assessment of acts committed or intended[43]. Conscience is therefore a norm close to morality, it is referred to as: "The "mysterious voice", "call" or "voice of God"[44]. Tadeusz Ślipko distinguished: pre-actual conscience, post-actual conscience, true conscience, erroneous conscience, certain conscience, doubtful conscience, entangled conscience, accurate conscience, broad conscience, [45]scrupulous conscience.

Conscience is therefore the real norm of practical human behaviour. The essence of it is the moral value of his specific behaviours, which depends directly on whether they are consistent with, or inconsistent with the norm of conscience that he has adopted. This internal "voice" makes it possible to choose what to do or not

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36 *Ibid.*, p. 86.
37 Piwowarski J, pp. 198–199.
38 Ślipko T, p. 99.
39 *Ibid.*, p. 377.
40 Piwowarski J, p. 199.
41 Ślipko T, p. 373.
42 Dubisz S, Uniwersalny słownik języka polskiego, Vol. 3. Warsaw 2008, p. 1450.
43 Historically, a theistic view identified conscience with God's voice, so it was considered innate. The modern approach assumes that orders and prohibitions of conscience are acquired. Reber A.S, Reber E.S, p. 756
44 Piwowarski J, p. 199.
45 *More*: Ślipko T, pp. 379–383.

to do. In order to accomplish this, we need to compare possible manners of acting with moral principles. Conscience also causes that after a negative action we feel discomfort, which is a kind of moral punishment, which induces us to improve our behaviour in the future. It is important to shape the conscience so that it does not suffer moral degradation, because knowledge of what is good and what is bad is not enough to achieve ethical behaviour. If a person acts against the "inner voice" or commits an act without knowing whether it is right and good, then he is condemned by his own conscience, which is the direct norm of personal morality[46].

The elements enabling the improvement of conscience include, first of all, a properly shaped and assimilated system of moral concepts and responsibility for one's own behaviour. It is essential to distinguish rightly between good and evil, i.e. the ability to make moral judgements, for which moral sensitivity is essential. When there is a conflict of values, it is necessary to be able to resolve dilemmas on the basis of moral convictions. It is important to gather and enrich one's own experiences perceived in the moral-ethical aspect, to develop motivations for moral action through an empathic attitude to others. The attitude is based on the sense of duty and perseverance in moral behavior, even in difficult situations, which generate existentially boundary experiences.

One of the most important features, especially in professions of public trust, is responsibility, i.e. listening to the voice of conscience. As a result, man is inclined to give up doing things, knowing or supposing that they could be bad for another person[47]. Responsibility is also that we act as other people expect of us. Responsibility is a source of trust and thus increases the feeling of security. This attribute is connected with feeling shame and guilt in case of evildoing, especially when it has a moral-ethical character[48].

Another feature is maturity expressed in honesty and responsibility at the same time. It is a manifestation of human freedom and dignity connected with the culture of honour, which belongs to the tradition of uniformed services and the accompanying safety culture[49].

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[46] John Paul II, Veritatis Splendor. To all bishops of the Catholic Church about some of the fundamental problems of the Church's moral teaching, online, *accessed:* October 13, 2018. *Electronic source:* http://w2.vatican.va/content/john-paul-ii/pl/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html#%242Y, *accessed:* 12.09.2018.

[47] There are three conditions for liability: the existence of a law, whether a law is statute or moral, accountability and freedom; one is not responsible for an act performed under coercion. Didier J, Dictionary of Philosophy, transl. Jarosz K. Katowice 1992, p. 235.

[48] In the literature of the subject the following types of responsibility are distinguished: a) taking responsibility for something — metaphysical character; b) taking responsibility for something — psychological character; c) holding responsible for something — legal character; d) acting responsible — moral character. Piwowarski J, pp. 202–203.

[49] There are three levels of maturity: a) the first, formal maturity, i.e. adulthood, does not signify authentic adulthood; b) the second, a state of ability that allows one to independently regulate all one's accounts, both morally and economically; c) the third, which contains the first two, and also allows one to ensure the existential and psychological safety of another person. This leads to the conclusion that a police officer who is responsible for the safety of others should have a "third degree of maturity". However, it may be lost, regardless of age, due to unethical behaviour, e.g. failure to comply with the obligations arising from the Blue Card procedure. Piwowarski J, pp. 203–204.

Another important element that determines the preparation of the study in the subject of matter and the willingness of its scientific exposition in the literature of the subject is to pay attention to the often not fully represented in the scientific discourse important context of the ethical side of formation. It should also be emphasized that despite the passage of more than 27 years since the political changes that have taken place in Poland, generational change, organizational and axiological transformations, there is still a need for scientific exploration.

Ethics in the light of empirical research

The research sample was selected on the basis of targeted selection[50] from among police officers studying or undergoing professional training at the Police Academy in Szczytno on a group of 326 students and lasted from January to April 2018[51]. Despite the purposeful selection based on the assessment of the distribution of demographic and social characteristics of respondents, a research group with a high degree of representativeness was formed and, as it seems, it may prove the objectivity of the obtained research material[52].

The aim of the survey was to assess the knowledge of professional ethics of a policeman[53] among the surveyed officers. The aim of this issue was to obtain answers to the following questions, among others:

What is the respondents' understanding of the term "professional ethics"?

1. What is the knowledge of the surveyed principles of professional ethics binding in the Police?
2. What are the sources of knowledge of the respondents on the rules of professional ethics binding in the Police?
3. What is the respondents' knowledge of the standards underlying the rules of professional ethics of a police officer?
4. What is the respondents' knowledge about the need to observe the rules of professional ethics?
5. What is the respondents' knowledge of what is the ethical attitude of the police officer?

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[50] Targeted selection is a non-random selection of a sample of respondents for social research consisting in subjective selection by the researcher, whose aim is usually to create a sample close to a representative sample.

[51] The above resulted from the assumption that students of the basic training are only beginning their service in the Police and for obvious reasons they do not know about research problems of interesting authors.

[52] Demographic and social data characterizing respondents, obtained in the course of the survey, do not differ significantly from the distribution of these features in the general population of police officers. Broader: Report on the reception of the rules of professional ethics of the police officer and their importance in the service of officers (unpublished material), Research DST 1/2017/Z/MF.

[53] The tests were carried out by means of a diagnostic survey. In order to implement the research assumptions, a standardized questionnaire was used. It was developed by an informal team under the scientific leadership of the Commander Rector of the Police Academy in Szczytno. Moreover, the questionnaire was consulted with Fr. Prof. Edward Wiszowaty, PhD and the Police Headquarters.

Prior to the survey, the respondents were informed that the survey is anonymous and that the data will be used exclusively for scientific and cognitive purposes, so they accepted the survey with understanding and kindness. The form of the survey was not such as to suggest that it would lead to the choice or rejection of a particular category of answers, which gives legitimacy to the assumption that the indications given by the respondents were authentic.

Below are presented the partial results of the survey, which take into account the respondents' answers to the above mentioned questions.

Figure 1. Understanding of the term "professional ethics" by the respondents N=326
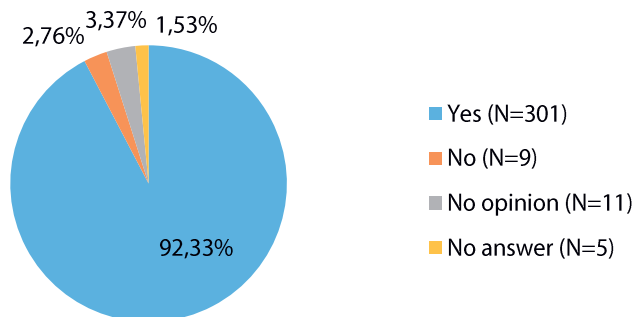
Source: Own elaboration

An overwhelming majority of respondents understood the term "professional ethics". (92,33%). Only 9% of respondents admitted that they did not know the term, and 11% of respondents did not have an opinion on it. The remaining 5% did not answer the question.

Figure 2. Knowledge of the rules of professional ethics in force in the Police among the respondents N=326
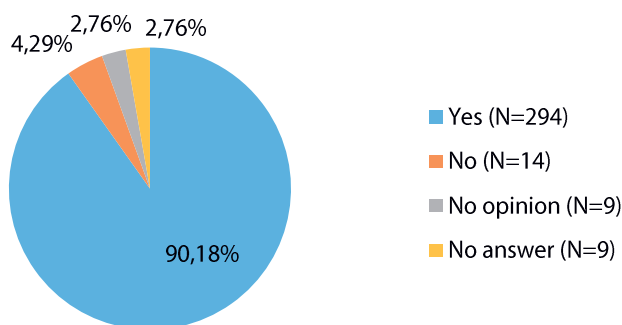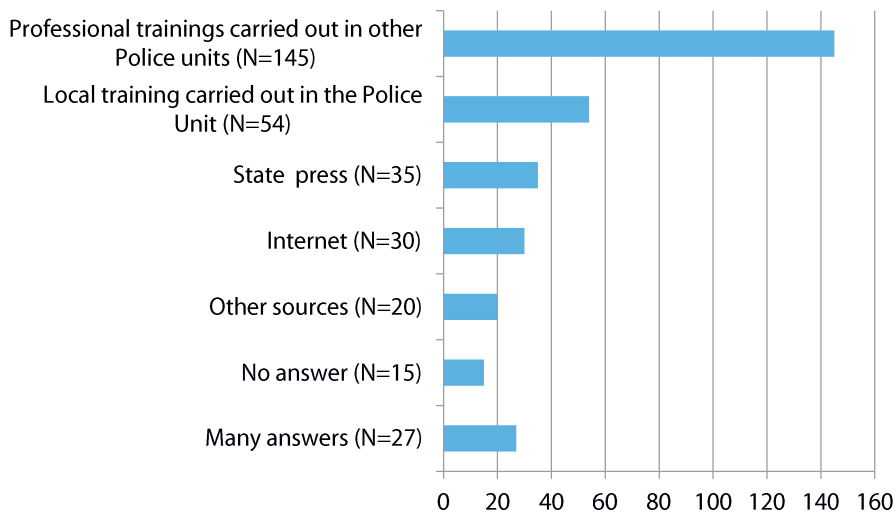

Source: Own elaboration

Moreover, the vast majority of respondents (90.18%) knew the rules of professional ethics binding in the Police. On the contrary, 14% of the respondents answered and admitted that they did not know the above rules. On the other hand,

9% of the respondents had no opinion on the subject, and another 9% did not answer the question.

Figure 3. Sources of knowledge of the respondents on the rules of professional ethics binding in the Police N=326

Source: Own elaboration

As a source of knowledge on the rules of professional ethics binding in the Police, the surveyed officers most often indicated professional trainings carried out in police units (44.47%). For 16.56% of the respondents such a source of knowledge were local trainings implemented in the Police unit, 9.2% — the Internet, 10.7% of the respondents used state press and 6.13% — from other sources, respectively.
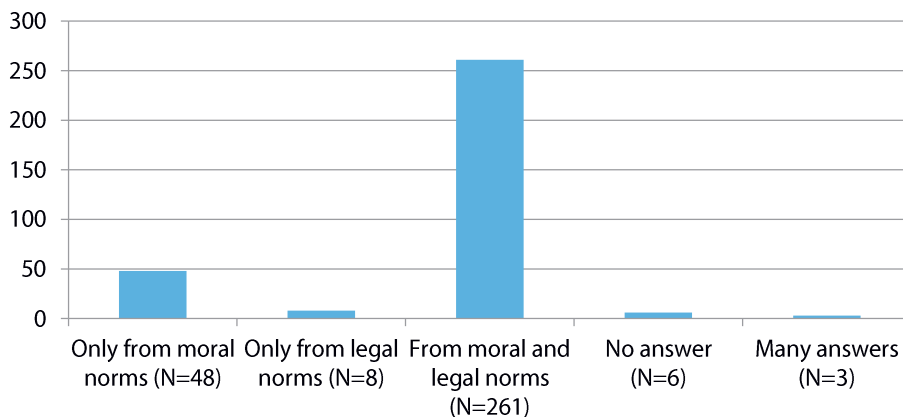
Figure 4. Knowledge of the respondents about the standards underlying the principles of professional ethics of a policeman N=326
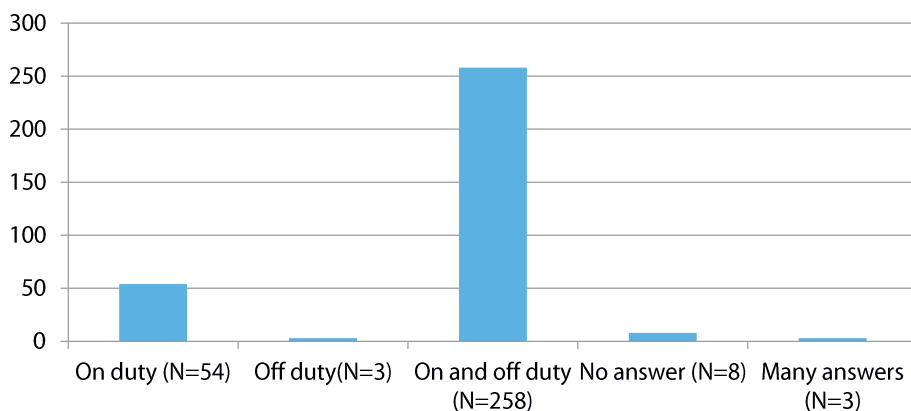
Source: Own elaboration

The vast majority of the respondents (80.06%) indicated legal and moral norms as the norms underlying the principles of professional ethics of a policeman. Every fifth respondent indicated here only moral norms (14.72%), and 2.45% of respondents —legal norms respectively.

Figure 5. **Opinions of respondents on the need to observe the rules of professional ethics N=326**

Source: Own elaboration

According to the vast majority of respondents (79.14%), the principles of professional ethics should be observed both on and off duty. Among other respondents, 16.56% believed that the above mentioned rule should be observed only on duty, while 0.92% — respectively — off duty.

Figure 6. **Knowledge of the respondents, what the ethical attitude of a policeman means N=326**
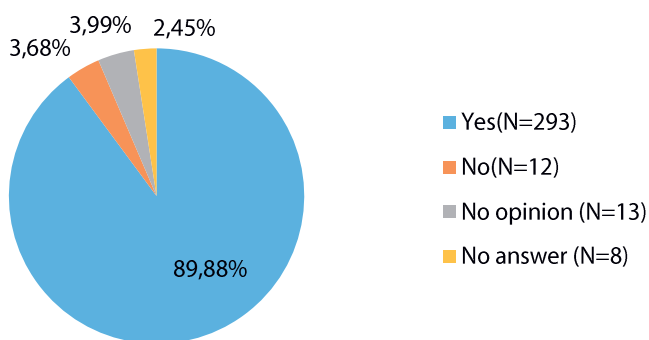
Source: Own elaboration

An overwhelming majority of respondents (89.88%) knew what the ethical attitude of a policeman means. This knowledge was not available to 3.86% of respondents, while the remaining 6.44% of them had no opinion or answer.

Conclusions

The professional ethics of officers responsible for safety and public order is the foundation on which the principles of conducting both on and off duty are based. On the other hand, knowledge of basic terms used in ethics and understanding of the concept of ethics itself can be considered a duty to which no officer can be indifferent. The principles indicated above concerned the State Police cited at the beginning and in a sense remained unchanged in the present Police.

Referring to the presented results of empirical research, one can put forward the thesis that Polish police officers know the concept of professional ethics, because in the vast majority they understood what the ethical attitude of a policeman means and they knew the rules of professional ethics in force in the Police. It may be assumed that they most often gained their knowledge on this subject during trainings and professional development carried out in police training units.

Such a positive image of the knowledge of ethical norms and rules of professional ethics by police officers deserves recognition, as the service for the benefit of the society requires their observance also outside of it.

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Streszczenie. *Wartości i wzory postępowania funkcjonariuszy przedwojennej Policji Państwowej znajdują swoje odniesienie w dzisiejszych zasadach etyki zawodowej zarówno policjantów, jak i szerzej funkcjonariuszy odpowiedzialnych za bezpieczeństwo i porządek publiczny. Nie bez znaczenia na dzisiejszą Policję pozostaje obowiązek funkcjonariusza Policji Państwowej kierowania się, tak w służbie jak i w życiu prywatnym, przykazaniami, które utwierdzały go w potrzebie niesienia pomocy potrzebującym. Odwoływanie się do wartości będących fundamentem służby łączy się ze znajomością podstawowych terminów używanych w etyce. Ustalenie, czy podnoszone wartości w dzisiejszej służbie nie pozostają obce funkcjonariuszom Policji uzasadnia eksplorację naukową podjętego w tytule opracowania obszaru problemowego. W artykule zostały zaprezentowane częściowe wyniki badań sondażowych dotyczących poruszanego zagadnienia, przeprowadzonych w Wyższej Szkole Policji w Szczytnie na grupie policjantów studiujących lub odbywających szkolenia zawodowe. Ich celem było ustalenie m.in. znajomość wśród badanych zasad etyki zawodowej obowiązujących w Policji oraz źródeł ich wiedzy na temat owych zasad. Ponadto w artykule podjęto próbę diagnozy norm jakimi kierują się polscy policjanci m.in. poprzez wskazanie stanu ich wiedzy w zakresie postaw i wartości, którymi powinni kierować się w codziennej służbie.*

Резюме. *Ценности и образцы поведения сотрудников довоенной Государственной полиции находят свое отражение в современных принципах профессиональной этики как сотрудников полиции, так и, в более широком смысле, сотрудников, отвечающих за обеспечение безопасности и общественного порядка. Очевидно, что для сотрудника полиции сегодня, так как и для сотрудника Государственной полиции важной остается обязанность соблюдать в частной жизни и во время службы принципы, подтверждающие необходимость оказания помощи нуждающимся. Обращение к ценностям, которые являются фундаментом службы сочетается со знанием основных понятий, используемых в этике. Определение, не являются ли важные в службе сегодня ценности чуждыми для сотрудников полиции, оправдывает научное исследование данной проблемной области. В статье представлена часть результатов опросного*

исследования, в связи с рассматриваемыми вопросами, проведенного в Академии полиции в г. Щитно среди группы полицейских — студентов вуза и курсантов профессиональной подготовки. Их целью стало определение например знаниий сотрудников полиции на тему принципов профессиональной этики, существующих в полиции, а также источ-ников знаний об этих принципах. Кроме того, в статье предпринята попытка определить стандарты, которыми в основном руководстуются польские полицейские, например путем определения уровня знаний на тему позиций и ценностей, которым они должны следовать в своей ежедневной службе.

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