

Ethical Traditions of the Polish Police

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Abstract. Ethical traditions of the Polish police are directly related to the history of this uniformed service. Starting from the interwar period until the present day, with the exception of the communist times when the State Police was replaced by the Citizen's Militia, ethics has played an important role in the work of law enforcers. It provides basic principles, resulting from universal moral values, without which it is impossible to serve society and the homeland responsibly. The specificity of the professional ethics of this uniformed agency is directly related to its service-oriented character, based on intensive and often difficult interpersonal contacts. The present times witness the emergence of new challenges in the area of good standards of police ethics. In order to better recognize the ethical standards and see their importance in the work of the Polish police, it is worth referring to the standards of the State Police. They were a kind of quintessence of police officers' moral and professional duties. They were based on such values as: God, Homeland, honour, truth, conscientiousness, responsibility, justice, reticence in speech, friendliness and obedience to the orders of superiors. These values are timeless and still topical, even in our modern times. Resignation from the above mentioned values may result in police officers pretending to respect ethical principles in their work, which was evident in the activities of the Citizen's Militia. Therefore, the above fully justifies police efforts undertaken after 1990, which are expressed not only as concern for reliably developed legal regulations and operational directives to be followed while performing official duties, but also as compliance with the principles of police ethics, which are based on universal values (including the protection of human life and health, respect for human dignity, truth, responsibility and patriotism). This goal is to be achieved both through education on basic training and specialist courses, as well as thanks to police priests' work.

DOI: 10.5604/01.3001.0012.8406

<http://dx.doi.org/10.5604/01.3001.0012.8406>

Keywords: human values, morality, ethical attitudes, police officer, law

Introduction

The acknowledgement that police officers are expected not only to be better prepared in terms of content and skills, but also to act professionally based on moral standards, is strongly present in public awareness¹. As an executive agency of state and local government authorities, responsible for the protection of public order and safety, police forces are an essential element of the organisational structure of each country, without which its stability and social order would be unsustainable. This raises the threshold of ethical requirements for police officers. Since time immemorial (even in police forces which were at the service of totalitarian systems), much attention has been paid to the need for law enforcement officers to possess special moral qualifications.² This issue has been the focus of attention of both researchers

¹ See, e.g.: Wierzbicki M, Miejsce policji w życiu społecznym. *De Securitate et Defensione. O Bezpieczeństwie i Obronności*, 2017, Vol. 1, pp. 145–157; See also: Zellma A, Wiszowaty E, O Policję bliższą ludziom. *Inspiracje pedagogiczne w służbie funkcjonariuszy*. Szczytno, 2017.

² See more: Wiszowaty E, *Etyka policji. Między prawem, moralnością i skutecznością*. Warsaw, 2011.

and those responsible for the quality of education and professional development of police officers.³ This can be seen in a very vivid form in the present times. The ongoing intensive social, political, cultural and civilizational transformations carry new challenges also in the area of professional ethics, which police officers face. Therefore, those standards require adequate appreciation both in theory and in practice.

Therefore, it is worth posing the question how the ethical traditions of the Polish police have evolved over the years and how the above mentioned standards are being shaped nowadays. Searching for answers is the main goal of the analyses carried out in this study. The above question first of all raises the need to reflect — in a synthetic way — on what constitutes the specificity of police professional ethics. Then the ethical standards of the State Police, Citizens' Militia and the Police after 1990 will be analysed. The issues in question will be presented following an analysis and synthesis of available relevant literature. On this basis, conclusions will be drawn.

On the specificity of police professional ethic

It is more and more common for the police profession to be perceived in Poland in connection with such notions as: 'values', 'moral norms', 'ethical principles'.⁴ The specificity of professional ethics of the Polish police is characterised in the *Principles of police professional ethics*⁵. The rules of professional ethics apply to police officers not only while performing their official duties, but also in their private life and when off duty.⁶ They have been formally presented in the form of a written statement of values and ethical norms, which should be followed by police officers in their work.⁷ They define the ethical norms which police officers are expected to follow and thus indicate the right course of action in situations of moral complexity. They can be treated as a signpost which shows police officers how to live and act as representative of a law enforcement agency.⁸

Paragraph 1 (2) of the above mentioned document reads: 'Rules of the police professional ethics originate from general values and moral norms taking into account the specificity of the police profession'.⁹ The decisive role in this profession is played by the fact that police officers have contact with an individual who has inalienable dignity. Often, however, he/ she is a person who has found himself/ herself in conflict with the law. In such cases, the above-average involvement of police officers always plays a special role, which requires both professionalism and impeccable character.¹⁰

³ *Ibid.*

⁴ *Ibid*; Zakrzewska P, Kodeks, rozum, sumienie: policyjna triada etyczna. *Policja: kwartalnik kadry kierowniczej policji*, 2016, Vol. 17, Issue. 2, pp. 30–35.

⁵ Zarządzenie No. 805/2003 Komendanta Głównego Policji, *Dziennik Urzędowy Komendy Głównej Policji*. 2003, No. 1, item 3.

⁶ *Ibid.*

⁷ Wiszowaty E.

⁸ *Ibid.*

⁹ Zarządzenie No. 805/2003 Komendanta Głównego Policji.

¹⁰ Wiszowaty E.

Police professional ethics is based on the awareness of the service-oriented nature of the work performed by representatives of this organisation.¹¹ Thus, police officers' official duties cannot be considered only in terms of ordinary work, similar to the work of a person performing certain activities in a factory or a corporation. On the contrary, it is a profession of particular social importance, in which above-average involvement is expected. This is expressed primarily as the conviction that the work of a police officer is a social mission, which is connected with the requirement to have a specific attitude characterised by generosity, willingness to make sacrifices, responsibility and availability (also outside working hours).¹² Such an attitude cannot be effectively ordered or enforced by any external authority. It comes from the properly moulded integrity of a human being who is fully convinced of the rightness of the cause which he/ she serves and therefore fully identifies with.¹³

Thus, for a police officer it is not enough to have the expertise and be able to operate efficiently. What is also necessary is above-average commitment and readiness to sacrifice one's life in order to protect the lives of other citizens. Equally important seems to be the ability to act in situations which are not fully regulated by the law and which, therefore, give rise to many ethical dilemmas.¹⁴ This, in turn, justifies the need to bring to mind and appreciate ethical traditions of the Polish police.

Ethical standards of the State Police

After Poland regained independence in November 1918. The Legislative Parliament (on 24 July 1919) established the State Police in place of the previous formations (People's Militia and Municipal Police)¹⁵. From the very beginning, pastoral care was taken care of the policemen. When organizational matters were settled, the first Commander -in-Chief of the State Police — Władysław Henszel — on 28 September 1921 issued Circular No. 107 concerning the appointment by the Headquarters of district police chaplains with a fixed salary, in order to meet the religious needs of officers and to provide them with spiritual support in fulfilling difficult professional duties. The duties of chaplains, according to the circular, included exerting moral and civic influence through appropriate talks and lectures for officers¹⁶.

The oath of service, the quintessence of the police officer's moral and professional duties, appealed to God as the ultimate source and guarantor of the entire moral order¹⁷. In documents of various rank (circulars, instructions, orders), subsequent

¹¹ Zarządzenie No. 805/2003 Komendanta Głównego Policji.

¹² *Ibid.*

¹³ Wiszowaty E.

¹⁴ *Ibid.*

¹⁵ *See more on this in:* Kayzer B, Majer P, Siemak Z, Historia służb policyjnych na ziemiach polskich. Szczytno, 1995, p. 71; Tyszkiewicz A (Ed.), Policja Państwowa w drugiej Rzeczypospolitej: wybrane aspekty organizacji i funkcjonowania. Krakow, 2015.

¹⁶ Wiszowaty E, Duszpasterstwo Policji. Studium teologiczno-pastoralne. Szczytno, 2002, p. 75.

¹⁷ Aneks do art. 30 Ustawy o Policji Państwowej. Oath of service, [in:] Misiuk A, Peplowski A (Eds), Organizacja instytucji policyjnych w II Rzeczypospolitej 1918–1926. Wybór źródeł i dokumentów. Szczytno, 1994, p. 41. Cf. Warzocha D, Milicja ludowa u progu 1918–39 II RP. *Dziś*, 2008, No. 4, pp. 153–157.

commanders-in-chief of the State Police paid attention to the creation of a silhouette of a policeman, which would be a personal model, and thus awaken public trust in the police. Among the principles to which particular attention has been paid are the non-political nature of the police¹⁸, ensuring proper relations between superiors and subordinates¹⁹, and the service-minded nature of the police²⁰. At the same time, attention was paid to the appropriate moral level of officers²¹. They were made aware of the standards of conduct with suspected criminals, stressing the dignity of every human being and, in a sense, even compassion for a person in conflict with the law²². Some ethical recommendations interfered in the private life of State Police officers²³. The multitude of these recommendations was finally included in the form of a kind of code of ethics for the State Police, which was given the form of commandments based on the model of the Decalogue. It concerned such values as honour, homeland, courage, conscientiousness, caution, responsibility, truth, justice, reticence in speech, obedience to orders of superiors, camaraderie, physical fitness, contempt for flatterers, permanent professional development. At the same time, it was pointed out that a policeman should be a model for citizens²⁴.

Moral and professional issues were an integral part of several times reorganized police education, both at the level of schools for private policemen and at the officer school in Warsaw. The programme implemented in both types of schools differed mainly in the number of hours devoted to this issue. The following ethical issues were considered important: shaping will and character, freedom of will and right of choice, influence of reason on will, anomalies of will, character, individual and society, egoism and altruism, duties and rights, personal culture, human ideal, moral norms, justice, conscience, happiness²⁵. They were considered in connection with the official activities of the then police officers.

During the Nazi and Bolshevik occupation, police officers, like the whole society of the Republic of Poland, experienced the immensity of cruelty inexplicable in terms of human logic²⁶. Formally, the State Police was dissolved by the Decree of the Polish Committee of National Liberation of 15 August 1944²⁷.

¹⁸ Litwiński R, *Apolityczność policji w II Rzeczypospolitej: Założenia i realizacja. Res Historica*, 2004, Issue 16, pp. 53–63; Majer P, *Wzorzec osobowy policjanta w II Rzeczypospolitej Polskiej*, [in:] Czerniakiewicz J (Ed.), *Wybrane zagadnienia etyki policji*. Szczytno, 1997, p. 98.

¹⁹ Pawłowski A, *Tradycje etyki zawodowej w służbach policyjnych na ziemiach polskich*. Szczytno, 2003, pp. 51–53.

²⁰ Wolfenburg T, Misiewicz J, *Tymczasowa instrukcja dla Policji Państwowej poprzedzona ustawą o Policji Państwowej. Uzupełniona przepisami wykonawczymi i tymczasową instrukcją dla Służby Granicznej*. Warsaw, 1924, p. 45 and following.

²¹ Misiuk A, *Z tradycji Policji Państwowej 1919–1939*, [in:] Czerniakiewicz J (Ed.), *op. cit.*, p. 111.

²² Wiszowaty E.

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ Pawłowski A, p. 65; cf. Fałdowski M, *Etos funkcjonariusza Policji Państwowej. Przegląd Policyjny*, 2017, Vol. 27 (No. 2), pp. 91–107.

²⁶ *See on this e.g. in:* Fałdowski M, *Zagłada polskich policjantów więzionych w obozie specjalnym NKWD w Ostaszku (September 1939 — May 1940)*. Szczytno, 2016; *See also:* Fałdowski M, *Zginęli za Polskę: Policja w służbie ojczyzny. Policja: kwartalnik kadry kierowniczej Policji*, 2017, Vol. 18, Issue 3, pp. 2–7.

²⁷ OJ, 1944, No. 2, item.6.

Rules of operation of the Citizens Militia

After the end of World War II, the authorities of the People's Republic of Poland established the Citizen's Militia on October 7, 1944, as a "people's security apparatus".²⁸ It was first and foremost intended to protect the emerging people's power and its programme of revolutionary transformations", and only then to protect public order. Citizen's Militia was "a component of the armed forces of the people's state violence".²⁹ Its primary objective was therefore political in nature, and its actions were marked by typically repressive actions. The Citizen's Militia Decree stipulated that it was a "legal-public formation of the Public Security Service". (Article 1) reporting to the "Head of the Ministry of Public Security" (Article 4)³⁰. From the very beginning, the Citizen's Militia was placed within the structure of the Ministry of Security, which was to play a major role in intimidating and enslaving the society³¹.

The militia, despite the fact that its field units mostly carried out typical police tasks, i.e. investigation and prosecution of crimes, has become an "immanent part of the totalitarian apparatus of power"³². From the very beginning, it has been placed within the security authorities. This, in turn, determined not only the political nature of this formation, but also the nature of its even routine activities. Consequently, this had a decisive impact on public perception of the militia³³. Poles often directed their anger not only against political decision-making centres, but also against militia officers³⁴. This situation deepened as the Citizen's Militia was used as a tool for suppressing successive free social uprisings (in Gdynia, Gdańsk and Szczecin in December 1970³⁵ and in Radom in 1976). The relationship between the militia and society finally collapsed in the years 1980–1981³⁶.

In this context, it is worth recalling the Principles of Ethics and Customs of Security Service and Civic Militia of the People's Republic of Poland, formulated in 1985. In p. IV, 29 we read: "An officer cannot be indifferent to the fate of the family of a detained person, a person temporarily arrested or a person whose property is subject to a temporary confiscation. In the course of the whole trial proceedings, an officer should try to reduce social and moral nuisances affecting

²⁸ Jakubowski Z, *Milicja Obywatelska (1944–1948)*. Warsaw, 1983, p. 3; cf. Majer P, *Milicja Obywatelska 1944–1957: geneza, organizacja, działalność, miejsce w aparatach władzy*. Olsztyn, 2004.

²⁹ Jakubowski Z.

³⁰ Polski Komitet Wyzwolenia Narodowego, Dekret o Milicji Obywatelskiej z 7 października 1944 r., *Dziennik Ustaw*, 1944, No. 7, item 33.

³¹ Majer P, *Milicja Obywatelska w systemie organów władzy PRL: zarys problematyki i źródła*. Toruń, 2003.

³² Majer P, *Milicja Obywatelska i Policja w latach 1944–1994. Geneza i podstawowe przeobrażenia. Przegląd Policyjny*, 1994, No. 4, p. 64.

³³ See on this e.g. in: Niedziałek M.Cz, *Przedmiot działalności Milicji Obywatelskiej*. Warsaw, 1982; See also: Niedziałek M.Cz, *Opinie społeczeństwa o Milicji Obywatelskiej*. Warsaw, 1986.

³⁴ See more e.g. in: Wiszowaty E.

³⁵ *Ibid.*

³⁶ *Ibid*; See also: Majer P, *Milicja Obywatelska 1944–1990. Przegląd Policyjny*, 1999, No. 1–2, p. 135.

a citizen."³⁷ In the context of the militia's activities related to arresting strikers and internment after the declaration of martial law, the above mentioned principle sounds exceptionally grotesque today. What is more, it may indicate that their authors lived in the world of illusion or created something that was supposed to serve as a so-called "fig leaf". Similar conclusions can be drawn from the analysis of subsequent principles contained in the aforementioned document. In p. IV, 26 we find the following postulate: "While strengthening the bond of the society with security and public order authorities, officers should strive to gain the trust of citizens. Social confidence exists when citizens do not avoid contact with officers, are willing to entrust their concerns and worries about security and public order and help them carry out their duties."³⁸ Equally grotesque sounds an ethical postulate regarding the use of firearms. "The basic principle of its use — [by police officers] — in well-defined cases — is that the use of a firearm must not have the purpose of killing the person against whom it has been used, it should cause as little harm as possible and not endanger the life or health of others."³⁹ In a situation when the Civic Militia was first and foremost a tool for fighting the political opposition, it is difficult to point to moral standards within the meaning of a free, democratic society. What the principals of these services expected from their officers was, first of all, the availability and readiness to execute every order.⁴⁰ In the name of "law" acts of injustice were undertaken, especially in situations of growing social crises⁴¹. The Citizen's Militia was an instrument supporting the control activities of the then authorities⁴². Ultimately, this led to the acceptance, though in a veiled form, of the principle of "the end justifies the means". In practice, the Civic Militia's professional ethics was reduced to the role of one of many mechanisms to achieve political goals⁴³. The militia were obliged to "act in the interest of the socialist state and its citizens"⁴⁴ and to remain faithful to the "constitutional principles of the socialist system".⁴⁵

Many officers of the Civic Militia noticed inconsistencies in the declared principles and their practical implementation. Clearly assessing the events taking place before their very eyes, they expressed the need for the militia community to become involved in the current of changes. This was manifested by the proposal to establish an Independent Self-Governing Professional Association of Civic Militia Officers⁴⁶. This initiative was suppressed by expelling the most involved police officers from the service, while others were given warning talks.⁴⁷

³⁷ Zasady etyki i obyczajów funkcjonariuszy Służby Bezpieczeństwa i Milicji Obywatelskiej PRL. Warsaw, 1985, p. IV, 29.

³⁸ *Ibid.* p. IV, 26.

³⁹ *Ibid.*

⁴⁰ Pawłowski A, p. 94.

⁴¹ Wiszowaty E.

⁴² Pawłowski A, p. 105.

⁴³ Zasady etyki i obyczajów funkcjonariuszy Służby Bezpieczeństwa i Milicji, p. I, 4.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

⁴⁶ Majer P, *Milicja Obywatelska w latach 1944–1990...*, *op. cit.*, p. 73

⁴⁷ *For more information on this, see above: Wiszowaty E.*

Ethical standards of Polish police after 1990

In place of the Citizen's Militia, which was defunct in 1990, the Police was established, referring to the tradition of its predecessor, the State Police. This change initiated a new philosophy of both training officers as well as the work of the police as a uniformed and armed formation, which is to serve the society and is designed to protect human safety and maintain security and public order.⁴⁸ By emphasising the duty of service to society and the protection of human security, not only was the bad tradition of the past period and its rhetoric broken with, but also the attention was drawn to police principles based on universal values.⁴⁹ It was correctly considered important to protect people's life, health and property against unlawful attacks that violate these goods. Attention has also been paid to the protection of public safety and order, including ensuring peace and quiet in public places as well as in public transport, in road traffic and waters intended for general use.⁵⁰ Many of the tasks aimed at preventing crimes and offences are properly left for closer regulation in the form of executive regulations. It is important, however, that in the activities of Polish policemen the biggest priority has been given to the protection of life and health of people and their property, while the second most important task is to protect public safety and order⁵¹. The principle of apoliticism of the Police has also been restored⁵². The police officer is to act as the direct guardian of human rights and freedoms, protecting them from all violations and threats. Thus, respect for human dignity and fundamental rights are upgraded to the rank of a fundamental ethical and legal norm⁵³. A man cannot be used as an instrument to achieve "higher" social goals, for him as a person himself is the goal and sense of society.⁵⁴

In this context, ethical principles were developed in 1999 to guarantee respect for human rights and fundamental freedoms in the course of actions taken by the police and, at the same time, to serve the police themselves⁵⁵. They were an attempt to present the broad moral and professional issues of the police in possibly the most concise form. They reminded of fundamental moral principles such as respect for the dignity and rights of every human being, loyalty, honesty, impartiality, conscientiousness, reliability, discretion, kind help. They made each officer aware of the fact that in taking actions on duty they should be guided not only by the letter of the law, but also by the superior values that are in fact common to both, the legal, and moral order. However, they met with criticism, which concerned, inter alia, the conciseness and generality of the principles⁵⁶. In view of a critical assessment of the rules introduced in 1999 and the need to take into account *the European Code of Professional Ethics of the Police* approved in 2001, another version was developed, which

⁴⁸ Police Act of 6 April 1990 (consolidated text), Journal of Laws, 1990, No. 30, item 179.

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*

⁵¹ Wiszowaty E.

⁵² Act of 6 April 1990 on the Police (consolidated text), *op. cit.*

⁵³ *Ibid.*

⁵⁴ Kowalczyk S, U podstaw demokracji. Zagadnienia aksjologiczne. Lublin, 2001, p. 142.

⁵⁵ Pawłowski A, Róg M, Wiszowaty E, Zasady Etyki zawodowej policjanta z komentarzem. Szczytno, 1999.

⁵⁶ Wiszowaty E.

was approved by the Commander in Chief of the Police general Leszek Szreder in the form of a decree⁵⁷. These principles relate to the specific problems of officers' service. They define, among other things, the duties related to respect for the dignity of each person, kindness, impartiality, propriety, sensitivity and tact towards victims of crime or other events, discretion, obeying orders from superiors, relations between superiors and subordinates and among co-workers, and professional development⁵⁸. In practice, they need to be clarified and, above all, the formation of officers thanks to which they not only learn about the ethical principles that should guide them during their service, but also interiorise them. Only then is it possible to move from noble slogans to the application of moral norms in everyday duties.

Conclusion

The importance of professional ethics in the activities of the Polish police is constantly growing. It corresponds both, with the expectations of the society, and the managerial staff, as well as lower-ranked officers. Thanks to the overriding principle of service to society, respect for people and their natural rights, police officers can not only effectively, but also responsibly take actions on duty, counting on the support of the society they serve. This, in turn, will translate into the quality of Polish police work and its image in the society. Ethical principles are an appropriate tool to create the behaviour of police officers.

From the point of view of the possibility of full and responsible use of the principles of professional ethics in the activities of police officers, both, ethics classes conducted as part of basic and specialist training, as well as formation ceremonies and meetings organized within the framework of police pastoral care cannot be overestimated. Certainly, dynamically developing various forms of education and improvement in the area of professional ethics of police officers are an opportunity to shape the desired attitudes of police officers. The role of police chaplains, who have a decisive influence on the proper organization of priesthood, is very important here. It is also worth referring to ethical traditions in the State Police. The level of knowledge in the field of ethics and moral attitudes of police officers requires multidirectional actions, as well as constantly new organizational and methodological proposals and solutions. As we move towards professional development of police officers in the area of ethics, it is worthwhile to engage in a creative discussion, the aim of which is to search for ideas for solving various ethical dilemmas that officers encounter on a daily basis. The exchange of views that takes place during such meetings may be an additional argument in favour of searching for new, innovative solutions for conveying the principles of professional ethics that officers should follow in their lives and actions on duty.

⁵⁷ Zarządzenie No. 805 Komendanta Głównego Policji z dnia 31 grudnia 2003 r. w sprawie „Zasad etyki zawodowej policjanta”. *Electronic source*: <http://www.gazetapolicyjna.policja.pl/archiwum/0704/s13a1.html>, accessed: 5.11.2011, pp. 1–3.

⁵⁸ *Ibid*; compare: Piwowarski J, *Etyka funkcjonariusza Policji: źródła, motywacja, realizacja*. Krakow, 2012; Piontek A, *Kodeks etyczny jako narzędzie kreowania zachowań organizacyjnych na przykładzie Policji*. *Zeszyty Naukowe Wyższej Szkoły HUMANITAS. Zarządzanie*. 2016, (1), pp. 307–318.

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Abstract. Tradycje etyczne polskiej policji wiążą się wprost z historią tej umundurowanej formacji. Etyka, począwszy od okresu międzywojennego, z wyjątkiem czasów komunistycznych, gdy w miejsce Policji Państwowej utworzono Milicję Obywatelską, aż po czasy nam współczesne, odgrywała i nadal odgrywa ważną rolę w pracy funkcjonariuszy. Dostarcza podstawowych zasad, wynikających z uniwersalnych wartości moralnych, bez których nie można odpowiedzialnie służyć społeczeństwu i Ojczyźnie. Specyfika etyki zawodowej tej formacji umundurowanej wiąże się wprost ze służebnym jej charakterem, opartym na intensywnych i często trudnych kontaktach interpersonalnych. We współczesnych nam czasach uwidaczniają się nowe wyzwania w obszarze dobrych standardów etycznych w policji. Chcąc je lepiej rozpoznać oraz dostrzec ich znaczenie w pracy polskiej policji warto odwoływać się do standardów etycznych Policji Państwowej. Stanowiły one swego rodzaju kwintesencję obowiązków moralno-zawodowych policjanta. Odwoływały się to takich wartości, jak: Bóg, Ojczyzna, honor, prawda, sumienność, odpowiedzialność, sprawiedliwość, powściągliwość w mowie, koleżeństwo, posłuszeństwo rozkazom przełożonych. Wartości te mają charakter

ponadczasowy i są ciągle aktualne, także w czasach nam współczesnych. Rezygnacja z wyżej wymienionych wartości może doprowadzić do pozorowania respektowania zasad etycznych w czynnościach służbowych policjantów, co uwidoczniło się w działaniach Milicji Obywatelskiej. Uzasadnione są zatem podejmowane po roku 1990 roku wysiłki Policji, w których uwidoczniła się nie tylko troska o rzetelnie wypracowywane regulacje prawne i dyrektywy działania w czasie czynności służbowych, ale także o przestrzeganie zasad etyki zawodowej policjanta, które bazują na uniwersalnych wartościach (w tym ochrony życia i zdrowia ludzi, poszanowania godności człowieka, prawdy, odpowiedzialności, miłości do Ojczyzny). Realizacji tego celu ma służyć zarówno kształcenie na kursach podstawowych i specjalistycznych, jak też duszpasterstwo policjantów.

Резюме. Нравственные ценности в области этики в традиции польской полиции непосредственно связаны с историей этой форменной службы. Этика, начиная с межвоенного периода, за исключением коммунистического времени, когда гражданская милиция была создана вместо государственной полиции, до нынешних дней играла и играет важную роль в работе сотрудников полиции. Этика является источником основных принципов, вытекающих из универсальных ценностей, без которых невозможно ответственно служить обществу и Родине. Специфика профессиональной этики данной службы тесно связана со служением другим, основой которого являются интенсивные и нередко сложные межличностные взаимоотношения. Сегодня возникают новые вызовы в сфере высоких этических стандартов в полиции. Чтобы лучше опознать и заметить их значимость в работе польской полиции, стоит основываться на этических стандартах государственной полиции. Они представляли своего рода квинтэссенцию моральных и профессиональных обязанностей полицейского. Эти стандарты относились к таким ценностям как: Бог, Родина, честь, правда, добросовестность, ответственность, справедливость, сдержанность в словах, дружелюбие, подчинение приказам начальства. Эти ценности имеют вневременный характер и являются действующими и в наши времена. Отказ от вышеупомянутых ценностей может привести к ложному соблюдению этических принципов в рамках обязанностей, выполняемых сотрудниками полиции, что нашло отражение в деятельности Гражданской милиции. Таким образом, усилия полиции, предпринятые после 1990 года, оправданы, и они свидетельствуют не только о надёжных правовых нормах и директивах о действиях при исполнении служебных обязанностей, но и о соблюдении профессиональной этики полицейского, основанной на общечеловеческих ценностях (включая защиту жизни и здоровья людей, уважение к человеческому достоинству, правде, ответственности, любви к Родине). Реализации этой цели должны способствовать предварительные курсы, курсы повышения квалификаций полицейских, а также пастырская помощь полицейским.

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