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Chapter 1

Declaration of Policy

Section 1. General Provisions

1.1 Rationale. It could be said that police work touches more lives than any other profession, whether directly or indirectly. Certainly, it remains as the cornerstone of virtually all government functions. Yet with almost a century of formalized policing in Philippine history, police work is one of the least understood professions in the country. The mystique and misunderstanding surrounding the police generates a certain amount of controversy, hostility, and resentment towards them. The police view themselves as society's protectors: dedicated professionals who risk their lives, sacrifice time with their families, work nights and weekends, all out of a sense of devotion to the profession and service to the community. At the same time they are often maligned by the public, criticized by the courts, and scrutinized by the media.

This complex relationship between the police and society at large is one of the major causes why the Philippine National Police is having a hard time formulating and maintaining a values-based agency consisting of an ethical workforce and responsible supervisors who strictly adhere to the norms and standards set by society. Other issues also arise that make the maintenance of ethical police officers a difficult task. Poor pay, poor labor conditions, political meddling—all these factors contribute to the gradual deterioration of the values PNP personnel hold dear. Further, agencies like the PNP do not exist in a vacuum—they are exposed on a daily basis to individuals and situations that often leave an emotionally corrosive impact on their organization and personnel. This exposure over time creates circumstances that violate the values these officers hold central.

Unfortunately, the approaches being employed by the PNP has been hampered by either lack of funding, miscommunication, or an unsystematic proactive approach. The sheer number of values formation programs in the PNP alone becomes a source of confusion and miscommunication among its practitioners and participants alike. Worse, there is a growing stigma among PNP personnel in being assigned to any values formation endeavors, since admittance to these programs were sometimes used as a form of punishment and humiliation.

In order to arrest the slide towards ethical degradation, PNP members must be constantly exposed to a proactive values maintenance program which will provide them with the necessary internalization policies and procedures to maintain one's core-based values. This intervention must be incorporated in all aspects of PNP life and not merely in the training and disciplinary mechanisms.

1.2 Purpose. This manual serves as a vehicle for enhancement in the administration and implementation of all ethics and values formation programs in the Philippine National Police, including the existing Moral Recovery Program. Its purpose is to provide moral and ethical guidance to all PNP members, and to offer a systematic, integrated and holistic approach to the implementation of values-formation programs in the PNP.

1.3 Objectives. The objectives of the program are as follows:

- To orchestrate/synchronize the conduct of an ethics and values formation program to all PNP personnel nationwide;
- To ensure that all uniformed members of the PNP shall internalize the core values of the police service through said ethics and values formation program;
- To develop strategies and administrative measures which will incorporate ethics and values in all aspects of the PNP;

1.4 Scope and Limitations. This Manual on Ethics and Values was primarily culled from the PNP Code of Professional Conduct and Ethical Standards (COPCES), the PNP Ethical Doctrine and the PNP Moral Recovery Program with inception of additional and related principles. This manual contains policies, principles, guidelines and sanctions, all geared towards the internalization of moral values and service dedication through the implementation of a systematic values-integration and intervention program.

Likewise, a technical research was conducted by the Directorate for Human Resource and Doctrine Development to determine the specific needs of PNP personnel in terms of moral and ethical intervention, reformation, or transformation.

Finally, this Manual applies to both the Uniformed personnel and the Non-uniformed personnel of the PNP.

Section 2. Declaration of Policy

All members of the Philippine National Police shall faithfully observe and take to heart the provisions of this Ethics and Values Formation Manual. Towards this end, a truly capable, efficient and credible police organization shall be developed whose uniformed personnel shall be endowed with an ethical and moral understanding of their responsibilities as police officers and peacekeepers. PNP personnel shall likewise be motivated with a desire to share the common good based on love, justice, equality, and integrity, working together with the community they serve and protect towards a truly prosperous and morally-developed nation. Finally, the compliance of all PNP personnel with regard to specific provisions of the Manual.

Chapter 2

Concept of Ethics and Values Formation

Section 1. Definition of Ethics and Values

There are a number of definitions pertaining to ethics and values, each more verbose and vague than the other. For one, ethics is defined as *"the science of the morality of human acts and rational human behavior"*. Values on the other hand, have been ostentatiously described as a *"qualitatively determined behavior which has a normative obligatory character and presupposes the liberty of possible decision"*.

However, for this purpose, the simplest meaning available to define values and ethics has been used. According to AFP Chaplain Service Guide, entitled "Ethics and the Soldier" ethics is the capacity to determine right conduct and the knowledge of what is right from wrong. Values on the other hand, are the application of ethics. It must be stressed that these two concepts should always be together, for an expert in ethics might not be necessarily a values-oriented person, and vice-versa. As previously explained, its one thing to know what's good or bad, and another thing to apply what you know.

Sociologist Randy David said it best when he commented on the decline of ethics and values in the PNP:

"I think many in the PNP already know what their values should be, though they may disagree on the importance they assign these values. But it is one thing to profess ethical behavior, and another thing to live by them. I think their main problem is that there is a large gap between the ethics they claim to believe in and the values that actually guide their actions."

Section 2. Importance of Ethics and Values

Ethics is an indispensable knowledge. Without ethical perception, man is only an animal. Without values, man as a rational being is a failure. Because ethics is too essential to be dismissed, each one of us was gifted with an innate ability to understand what is right and wrong. No matter how rudimentary and vague, even the primitive men had it. And modern man, finding convenient reasons to turn his back from it, discovers that he is in the center of it.

Moral values are the only true measure of what man ought to be. The most powerful king, or the most successful professional, is nothing unless he too is morally upright. Thus, the philosophers speak of Ethics as the "only necessary knowledge". "We are tempted to center everything on human happiness", says Jacques Leclercq, "forgetting that man's greatness, perfection and happiness, his whole meaning in fact, consist in transcending the commonly accepted human good".

Moral values are the foundation of every human society. Rightly, Russell (1995) observes that "without civic morality, communities perish; without personal morality their survival has no value". Every culture admits the importance of morality as a standard of behavior. When the moral foundations of a nation are threatened then society itself is threatened. In the words of Senator Leticia Ramos Shahani:

"At the bottom of our economic problems and political instability is the weakness and corruption of the moral foundations of our society. We do need an economic recovery program. We also urgently need a moral, intellectual and spiritual recovery program."

The Six (6) Core Moral Values:

1. **LOVE OF GOD** – give God what is due Him and develop the moral virtue of religion through adoration, prayer and obedience.
2. **RESPECT OF AUTHORITY** – treat freedom with a sense of self-determination and personal responsibility, and as a social being, exercise intelligently obedience.
3. **SELFLESS LOVE OF PEOPLE** – respect human life, respect the human body, learn to give, to give oneself, and to love.

4. **CHASTITY** – respect the dignity of human sexuality by practicing chastity in marriage through sexual love that is romantic, procreative, exclusive and lasting, or if unmarried, by having no experience of sexual pleasure.
5. **RESPONSIBLE DOMINION OVER MATERIAL THINGS** - should not be dominated by it (detachment) and should share it with his fellowmen bearing in mind that the material world is limited (scarce).
6. **TRUTHFULNESS** – never telling what is not true (untruth) because it destroys the foundation of social life which is based on mutual trust.

The Six (6) Core Work Values:

1. **INDUSTRIOUSNESS** – what a person wants to, looks for, keeps busy, and strives to work well.
2. **SENSE OF RESPONSIBILITY** – what a person does is dependent on him and he puts his will and intellect to his job (creativity/initiative) and is held accountable for it.
3. **ORDER (SENSE OF TIME)** – prioritizes the use of time, values his time, “first things first”.
4. **COLLABORATION** – fosters teamwork and solidarity for unity.
5. **DETERMINATION** – a person possesses qualities of perseverance, patience and strength to cope with obstacles, difficulties and trials.
6. **SERVICE** – performing duties or work for another, a person or an institution that brings about benefits and/or results.

Section 3. Significance of Ethics and Values in Police Work

3.1 Immense Powers of the Police. As previously explained, a clear understanding of ethics is required for individuals exercising or wielding immense powers and responsibilities. A police officer is one of these individuals who have a tremendous impact over the lives of ordinary citizens, whether he is conscious of this fact or not.

It can be said that in our system of criminal justice, the initial decision makers are the police. In addition to being the enforcers of the law, they have the power to define what constitutes lawbreaking. In short, police officers have a great deal of discretionary powers. For example, they often have the choice to arrest or not to arrest or to mediate or to charge. Furthermore, they possess the power to decide whether or not to use deadly force, giving them the power of life and death in some circumstances. No other public figure possesses greater authority over the personal destiny of people. A police officer, in one split second, may act as prosecutor, judge and executioner. In many day-to-day decisions, police hold a great deal of decision-making power over people's lives, because of their authority to enforce the law.

Without an ethical perspective, a police officer becomes a tyrant. The tendency to abuse his power over citizens increases exponentially the weaker his moral foundations become. It has well-documented throughout the history of the world that power corrupts, and that absolute power corrupts absolutely. It is the absence of this ethical perspective which has been deemed as the primary reason why cases of police misconduct are still occurring in the PNP.

Only a strong moral base will provide an officer protection from the inherent corruption his discretionary powers brings. Without this moral guidance, law enforcers become the oppressors of the people they are supposed to serve and protect.

3.2 The Social Contract. The idea that police officers must display a higher standard of ethical behavior than that of the "average citizen" was originated by French philosopher Jean-Jacques Rousseau in *The Social Contract* (1762), John Locke in *Two Treatises on Civil Government* (1690), and Thomas Hobbes in *Leviathan* (1651). Based on the concept of the social contract, Rousseau writes: "Each of us puts his person and all his power under the supreme direction of the general will, and in our capacity, we receive each member as an indivisible part of the whole."

Rousseau explains that the government has the right to deprive people of their freedom in specific circumstances or to use force if necessary to protect the rights of the greater society. In exchange for this relinquishment of freedoms, society expects that the government will protect citizens, respect the rights of citizens, and appoint agents (the police) who have the integrity to protect citizens and adhere to the conditions of the social contract.

Based on this philosophy, a society can expect the highest standards of behavior and ethical conduct in persons afforded that power to deprive others of their basic liberties. In other words, the public expects the police to behave at the highest levels of integrity and to obey the rules and laws of society clearly in order for a social contract to remain a valid principle. Accordingly, it should be noted that the principles of law in both criminal and civil justice systems are rooted in these values, and the expectation of integrity and professionalism from police is stamped clearly in our history.

3.3 Police Officers as Role Models. August Vollmer (recognized as the Father of Police Professionalism) once said that “The average citizen expects the police officer to have the wisdom of Solomon, the courage of David, the strength of Samson, the patience of Job, the leadership of Moses, the faith of Daniel, the diplomacy of Lincoln, the tolerance of the Carpenter of Nazareth, the kindness of the Good Samaritan, and finally, an intimate knowledge of every branch of natural, biological, and social sciences. If he possesses all these qualities, then, he MIGHT be a good policeman.”

While many criticized Vollmer for expecting police officers to be (according to LAPD Chief and Father of SWAT Darryl Gates) “saints”, he was merely trying to emphasize a point—which is that police officers are held in very high regard by society in general (and with great discretionary powers), hence must be very responsible and mindful of their actions.

Section 4. The Vicious Cycle

4.1 Introduction. Since the vast authority of the police is prone to individual abuse, police officers often become targets by a critical public for things they should be doing or perhaps what they have done. Often, police officers feel singled out and therefore defensive. This interplay between the public and the police creates tremendous physiological and psychological stress which results in the gradual changing

of behavior of police officers, which is more often than not, results in misconduct. These incidents are again in turn reported to the public, thereby creating a vicious cycle of more police stress, more police violations, and poorer public perception.

4.2 Police Stress. Police officers have to deal with all sorts of people - the bad elements of the society, people hard to deal with, people in the community who are cynical about the police, as well as good natured people. Police officers are expected to risk their lives every day to protect the citizens who most often do not appreciate them. Police officers are usually victims of the police trauma syndrome (PTS) that can develop after catastrophic events that affect a police officer physically, emotionally, mentally and behaviorally.

The police profession is also plagued with burn-out. Job related stressors such as shift work, hyper vigilance, poor nutrition, work overload, unpredictability, responsibility for people, and ongoing contact with stress carriers all lend themselves to high burn-out. Other stressors are peer pressure, family crisis, financial stress and boredom.

The way courts/judicial justice system handle criminal cases are another frustration among police officers. Not all arrests lead to conviction, not all evidence is admitted in court, and not all punishments are harsh enough. Police experience a terrible sense of helplessness and powerlessness when they see repeat offenders back on the street and victims go without justice for the harm done them.

Work overload and work shifting in policing are also stressful. Police work at least ten hours a day without corresponding compensation for doing such. Police work, while civilian in nature does not follow the eight-hour daily routine. Police are required to be available round-the-clock, and so police commanders have to ensure that such requirement is met through shift assignments among their respective commands. In some police stations, a 10-hour work shift is implemented. Work in others is scheduled where one gets straight duty for a number of days and certain numbers of days off, but to complete the 40-hour-work-week requirement. As compared to police in other countries who are paid not only in overtime but also shift differential, PNP uniformed personnel are however not compensated for extra hours they stay on the job. In other countries, court time is also converted into cash, but there is nothing like this in the PNP.

Police stress, coupled with other factors to be discussed later, often results in the breakdown of a police officer's ethical standards and core values. Because the police officer is so widely exposed to a world of negativity, deceit, danger, and immorality,

after a while PNP members reach a point where they feel unappreciated and misunderstood by the general public. This was generally thought to be so because on a day-to-day basis, police officers rarely met what many people would consider an "average" person. Also, hostile situations wherein PNP personnel are placed at odds with criminals and their attorneys, members of the media, the court system, community leaders, and even their own police supervisors puts them at the defensive, leading to a feeling of suspiciousness and distrust over non-PNP members. In short, there is a siege mentality among PNP personnel.

Unfortunately, it has been well-documented that organizations under a siege mentality likewise develop an "us versus them" attitude which promotes negative traits such as *secrecy* and *violence*. Police were thought to view the general public as adversaries and therefore justified a code of secrecy and deceit to protect themselves from condemnation from citizens.

This constant justification of police officers of highly dubious acts by their peers in order to protect the solidarity of the organization has resulted in core values giving way to "situational values". Officers not provided with constant values formation training often make the mistake of "*adjusting*" their core values to suit the perceived exigency of the situations in which the officer works. For example, a police officer assigned at high-crime incidence areas is often informed by his colleagues that social deterioration permits the suspension of core values. Statements such as "*Di ka tatagal sa lugar na ito ng limang minuto kung mabait ka.*", "*Kakainin ka nila ng buhay kung hindi ka magmamatigas sa kanila*" and "*Kailangan nating mangotong para may pambayad tayo sa abogado natin habang ginagawa natin yung layunin natin*" can become the expression of the rationalization of values deterioration.

4.3 Statistical Data on Police Violations. As a result, a number of PNP personnel have been charged either administratively or criminally for alleged misconduct and other abuses. In its annual report for CY 2004, the PNP Internal Affairs Service (IAS) presented a general assessment, analysis, and evaluation of how police personnel fared in terms of behavior and ethical character by demonstrating how complaints filed in their office evolve into full-blown administrative cases. *Critical complaints* (involving index and heinous crimes) and *Significant Complaints* (including grave administrative offenses) were deemed as essential factors to indicate the seriousness of the problem affecting the behavior and character of police personnel.

The IAS Report stated that about **4.21%** (or 5,047) out of 119,893 police personnel were subjects of various administrative complaints.

Out of the total number of administrative complaints, more than 54% were under the offense of Grave Misconduct, which indicate that a substantial number of policemen are committing acts that are logically opposed to the profession of law enforcement and public service.

These statistics do not even include the DIDM, NAPOLCOM, and PLEB figures, which have their own separate and unique case files due to the provision of non-forum shopping of administrative complaints. When taken collectively, these figures will only prove that there is a substantial statistical evidence on police misconduct to support the allegations made by the public at large.

4.4 Public Perception. Due to these incidents of police misconduct which are vigilantly reported by news organizations and NGOs, public perception of the PNP is at an all time low. While media may have also reported about the good cops - the brave, dedicated, decent, hardworking, conscientious and honest cops, these stories are understandably overshadowed about stories on bad cops - the rouge, extortionist cops and those implicated in all sorts of misconduct, malpractices and crimes, including kidnapping, carnapping, protection of drug syndicates, drug trafficking, using prohibited drugs, and illegal gambling. Police officers have been hurled with accusations for unethical actions in solving crime or in bringing the law breakers to justice (like police abuse, violation of human rights, harassment, etc.), for missing, tampering or planting evidence, for not appropriately disposing confiscated properties (like carnapped luxury vehicles), for committing perjury to gain convictions, etc.

The situation has created a mixture of reactions among the public and in the police force itself. It is a fact that the police have gained respect and appreciation from some sectors of the society and members of community for their vigorous efforts to curb and prevent crimes. It is also a reality that the public has generally perceived that the police are grossly inept in their basic role of maintaining peace and order, and that they are corrupt allies of politicians. Police's dubious and unscrupulous activities as exposed by the media have promoted fear, mistrust and cynicism among the public.

Now, the present day policeman is much feared, vilified, and mistrusted, often the butt of negative criticism, cruel jokes, and ridicule. The police are often associated with corruption and with committing the very crimes they have sworn to combat.

Section 5. Breaking the Vicious Cycle

The complex problem of the Philippine National Police can only be solved by the cooperation and support of all sectors of society.

5.1 The PNP's Role. In order to stop this vicious cycle of stress, misconduct, and plummeting public image, the PNP must realize that it has to begin to confront decisively the hard issues—behavioral concerns, resource inadequacies, systemic inconsistencies and external challenges. It must also realize that public perception has some basis in reality and thus must face these problems squarely and work to correct prejudiced views in order to rebuild its image and credibility.

However, there is no substitute for good work, integrity and quality performance that can be seen and appreciated by the public. Police actions speak for themselves, and while all types of public information campaigns are potent tools for projecting and providing timely information on the actual performance and positive aspects of the policing work, there is still a need for the PNP to aggressively check on the behavior and eliminate the nefarious activities of certain police officers who primarily contribute to the tarnished image of the police and the source of growing suspicion of the people on police activities. It must start by identifying problem behavior and allow early interventions such as the ethics and values formation program to correct that behavior.

5.2 The Community's Role. The community must likewise do its part first by asking whether their perceptions of the police are really accurate, or are they based on stereotypes, media hype or personal bias? The community must also take the initiative by reporting the wrongdoings of the police to proper authority, be vigilant of their rights and support the activities of the police towards the attainment of a safe place to live.

The public clearly relies on the police to keep citizens safe from crime while expecting fair and impartial enforcement of laws designed to curb crime. But police often find themselves abandoned by the very public they serve when high profile incidents of police wrongdoing emerge. Society is quick to point fingers at them as being too quick to rush to judgment, too lax in their response to crime, uncaring, brutal and dishonest. The list goes on. It is true that one of our highest priorities as a democratic society should be to avoid any semblance of a police state. But if crime is on the rise, to what extent should we empower the police to reduce it? Are we prepared to live with our decision, whatever it may be?

A police force that is both efficient and effective is reliant on the support and goodwill of the community. If the community wants to see an ethical and values oriented workforce, it must first ensure that the standards they set for police officers are realistic and fair. They must realize that crime prevention and solution is not the task for the police alone, but a strategic partnership. How can they expect the police to catch criminals effectively when people remain apathetic and uncooperative?

5.3 The Role of Faith and Religion. Our faith and religion remains the base of our moral compass. Sustainable development of any values-formation program can only succeed if it is imbued with a spiritual dimension. This dimension starts with the self and moves on to a social level. It transcends doctrinal differences. It necessitates reflection, silence and operates through an inter-faith network.

However, it has been noted that sometimes the spiritual dimension of previous PNP values-formation programs are too technical or complex to understand, let alone apply. It must be stated that Jesus as a preacher used simple parables to emphasize his teachings and impart His Wisdom. The challenge is to make religious and ethical tenets simple and comprehensible in order to ensure its value and application.

To enrich the spiritual dimension of PNP personnel, is to quote God`s words for strength and support: "Your words have upheld him who was stumbling, and you have strengthened the feeble knees". Further,

Reach out and give your love to the loveless;

Reach out and make a home for the homeless;

Reach out and shed God's light in the darkness –

Reach out and let the smile of God touch through you.

God doesn't comfort us to make us comfortable, but to make us comforters.

5.4 The Political Environment. Politics within the PNP should be eliminated. Instead of adhering to political patronage, all PNP personnel should exemplify professionalism within the organization. Promotions and designation to positions shall be based solely on merit and fitness and appropriate disciplinary machinery shall monitor and insure compliance to this requirement as mandated by the Civil Service Commission.

5.5 Mass Media. The mass media should be considered as a partner in the maintenance and preservation of peace and order. In order to make the media reports objective, the PNP should give factual information and insure their cooperation.

Section 6. Definition of Terms

- 1. Corruption** – is the misuse of authority by a police officer in a manner designed to produce personal gain for himself or others; an impairment of integrity, virtue or moral principle; inducement (as an official) by means of improper considerations (as bribery) to commit a violation of duty.
- 2. DHRDD** – refers to the Directorate for Human Resource and Doctrine Development; the primary training and education directorate in the PNP.
- 3. Ethics** - is the capacity to determine right conduct and the knowledge of what is right from wrong; specific moral choices to be made by the individual in his relationship with others; the moral quality of a course of action, fitness and propriety.
- 4. Ethics and Values Counseling Center** – A facility for spiritual and behavioral intervention established in every Police Regional Office to provide adequate counseling and assistance to police officers.
- 5. Ethics and Values Formation Program** - This program contains policies, principles, guidelines and sanctions, all geared towards the internalization of moral values and service dedication through the implementation of a systematic values-integration and intervention program.
- 6. Moral Recovery Program** - The Moral Recovery Program is a movement which aims to mobilize all Filipinos for nation-building through the practical exercise of human values in our daily lives as citizens. It is empowered through Executive Order 319 signed by President Fidel V Ramos on April 03, 1996, which institutionalizes the MRP in all government departments, offices, agencies, and government-owned and controlled corporations.
- 7. Morale** – refers to a person's state of mind and emotions, affecting the personnel/employee and the police force to perform assigned tasks willingly and enthusiastically with confidence, cheerfulness and discipline to work, which in turn affects the individual performance and organizational goals and objectives.

8. **Morality** – quality of human acts that leads man to observe “moral behavior”, to be obedient to a system of moral rules, “rules of right conduct”.
9. **Philippine National Police (PNP)** – is the government agency organized primarily with the responsibility for the maintenance of peace and order and public safety among all communities throughout the country. As mandated, the PNP must establish a highly efficient and competent police force to ensure accountability and uprightness in public exercise of discretion towards the attainment of efficiency and effectiveness in the performance of respective functions for work excellence.
10. **Police Discretion** – the inherent ability and privilege of a police officer to test and use the limits of his power in making a choice among possible courses of action or inaction (i.e. to arrest or not to arrest).
11. **PRO** - Police Regional Office which constitute seventeen (17) Regional Offices of the PNP to include ARMM, CAR and NCRPO.
12. **Police Officer** – a public servant who represents the disciplinary and discretionary power of the state to enforce laws.
13. **Values** – are beliefs, principles and philosophies that are important, cherished, prized, upheld and defended:
 - which is actually chosen, prized, desired, esteemed, liked, approved, or enjoyed by anyone at any time;
 - it is the actual experience or enjoying a desired activity;
 - an existing realization of desire;
 - an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to the opposite or the converse mode of conduct or end-state of existence;
 - In totality, the application of ethical and morale principles.
14. **Virtue** – the quality of moral excellence, righteousness, probity, responsibility and goodness; conformity to standard morality or mores (as by abstention from vices, rectitude); specific type of moral excellence or other exemplary quality considered meritorious, a worthy practice or ideal.

Chapter 3

Impact of Filipino Culture on Ethics and Values Formation

Section 1. Introduction

The Moral Recovery Program of the PNP traces its roots to Senate Resolution No. 10 directing the Committee on Education, Arts and Culture and the Committee on Social Justice, Welfare, and Development to conduct a joint inquiry into the positive and negative traits of the Filipino character with a view to solving the social ills and strengthening the nation's moral fiber.

Pursuant to this, a Task Force composed of distinguished academicians in the social sciences, medical sciences and humanities took the difficult job of examining the Filipino character as a means to solve the social ills plaguing the country.

The Task Force members submitted a report to the Senate on May 9, 1988. The Senate report was a result of a nationwide survey of 2,000 respondents; a series of workshops, interviews and consultations with social scientists, journalists, community organizers, social welfare workers and educators; a focused group discussion among the residents of a depressed urban poor settlement in Cavite; and an extensive review of relevant literature.

The report analyzed the positive and negative qualities of the Filipino character, examined their roots and suggested a set of goals and strategies to achieve the desired change in individuals and society.

Section 2. Positive Traits of the Filipino

2.1 Pakikipagkapwa-Tao. Filipinos are open to others and feel one with others. We regard others with dignity and respect and deal with them as fellow human beings. *Pakikipagkapwa-tao* is manifested in a basic sense of justice and fairness and in concern for others. It is demonstrated in the Filipino's ability to empathize with others, in helpfulness and generosity in times of need (*pakikiramay*), in the practice of *bayanihan* or mutual assistance, and in the famous Filipino hospitality.

Filipinos possess sensitivity to people's feelings (*pakikiramdam*), *pagtitiwala* or trust and a sense of gratitude or *utang na loob*. Because of *pakikipagkapwa-tao*, Filipinos are very sensitive to the quality of interpersonal relationships and are very dependent on them. If our relationships are satisfactory, we are happy and secure.

Pakikipagkapwa-tao results in camaraderie and a feeling of closeness to one another. It is the foundation for unity as well as the sense of social justice.

2.2 Family Orientation. Filipinos possess a genuine and deep love for family which includes not simply spouse and children, parents and siblings, but also grandparents, aunts, uncles, cousins, godparents and other ceremonial relatives. To the Filipino, one's family is the source of personal identity, the source of emotional and material support, and one's main commitment and responsibility.

Concern for family is manifested in the honor and respect given to parents and elders, in the care given to children, the generosity towards kin in need, and in the great sacrifices one endures for the welfare of the family.

This sense of family results in a feeling of belongingness and rootedness and in a basic sense of security.

2.3 Joy and Humor. Filipinos have a cheerful and fun-loving approach to life and its ups and downs. We have a pleasant disposition, a sense of humor and a propensity for happiness that contribute not only to the Filipino charm but also to the indomitability of the Filipino spirit. Laughing at ourselves and the mess we are in is an important coping mechanism. Often playful, sometimes cynical, sometimes disrespectful, we laugh at those we love and at those we hate and we make jokes about fortune and bad.

This sense of joy and humor is manifested in the Filipino's love for social celebrations, in our capacity to laugh even in the most trying of times, and in the appeal of political satire.

The result is a certain emotional balance, optimism, a healthy disrespect for power and office and the capacity to survive.

2.4 Flexibility, Adaptability and Creativity. Filipinos have a great capacity to adjust and to adapt to circumstances and the surrounding environment, both physical and social. Unplanned or unanticipated events are never overly disturbing or disorienting as the flexible Filipino adjusts to whatever happens. We possess a tolerance for ambiguity that enables us to remain unfazed by uncertainty or lack of information. We are creative, resourceful, quick learners, and have the ability to improvise and make use of whatever in order to create and produce.

This quality of the Filipino is manifested in the ability to adapt to life of the world, in the ability to make new things out of old scraps, in the keep old machines running, and of course, in the creative talent manifest cultural sphere. It is likewise seen in the ability to accept change.

The result is productivity, innovation, entrepreneurship, equanimity, and survival.

2.5 Hard Work and Industry. Filipinos have the capacity for hard work given proper conditions. The desire to raise one's standard of living and to possess the essentials of a decent life for one's family, combined with the right opportunities and incentives, makes the Filipino work very hard. This is manifested most noticeably in the willingness to take risks with jobs abroad and, while there, to work at two or three jobs. The result is productivity and entrepreneurship for some and survival despite poverty for others.

2.6 Faith and Religiosity. Filipinos have a deep faith in God. Our innate religiosity enables us to comprehend and genuinely accept reality in the context of God's will and plan. Thus, tragedy and bad fortune are accepted and some optimism characterizes even the poorest lives.

Filipinos live very intimately with religion. It is tangible, and touchable --apart of everyday life. We ascribe human traits to a supernatural God whom we alternately threaten and thank, call upon for mercy or forgiveness and appease by pledges. Thus prayer is an important part of our lives.

The faith of the Filipino is related to *bahala na* which, instead of being viewed as defeatist resignation, may be considered positively as a reservoir of psychic energy, an important psychological prop on which we can lean during hard times. This *pampalakas ng loob* allows us to act despite uncertainty.

Our faith and daring was manifested at EDSA and at other times in our history even when it was difficult to be brave. It is also seen in the capacity to accept failure and defeat without our self-concept being devastated since we recognize forces external to ourselves as contributing to how events in our lives turn out.

The results of the Filipino's faith are courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death.

2.7 Ability to Survive. Filipinos have an ability to survive, which is manifested in our capacity for endurance despite difficult times and in our ability to get by on so very little. Filipinos make do with what is available in the environment (e.g., making out living from a garbage dump). This survival instinct is related to the Filipino's other strengths -- a basic optimism, flexibility and adaptability, hard work and a deep faith in God. It is manifested in the millions of Filipinos who bravely live through the harshest economic and social circumstances. Regretfully, one wonders what we might be able to do under better circumstances.

Section 3. Negative Traits of the Filipino

3.1 Extreme Personalism. Filipinos view the world in terms of personal relationships and the extent to which one is able to personally relate to things and people determines the recognition of their existence and the value given to them. There is no separation between an objective task and emotional involvement. This personalism is manifested in the tendency to give personal interpretations to actions, i.e. "take things personally." Thus, a sincere question may be viewed as a challenge to one's competence or positive feedback may be interpreted as a sign of special affection. There is in fact some basis for such interpretations as Filipinos are quite personal in criticism and praise. Personalism is also manifested in the necessity for the establishment of personal relationships before any business or work relationships can be successful.

Because of this personalistic world view, Filipinos have difficulty dealing with all forms of impersonal stimuli. It is for this reason that one is uncomfortable with bureaucracy, with rules and regulations and with standard procedures, all of which tend to be impersonal. In the face of these, we ignore them or we ask for exceptions.

Personal contacts are involved in any transaction and these are difficult to turn down. Preference is usually given to family and friends in hiring, delivery of services and even in voting. Extreme personalism thus leads to the graft and corruption evident in Philippine society.

3.2 Extreme Family Centeredness. While concern for the family is one of the Filipino's greatest strengths, in the extreme it becomes a serious flaw. Excessive concern for the family creates an in-group to which the Filipino is fiercely loyal to the detriment of concern for the larger community or for the common good.

Excessive concern for family manifests itself in the use of one's office and power as a means of promoting the interest of the family, in factionalism, patronage and political dynasties, and in the protection of erring family members. It results in lack of concern for the common good and acts as a block to national consciousness.

3.3 Lack of Discipline. The Filipino's lack of discipline encompasses several related characteristics. We have a casual and relaxed attitude towards time and space which manifests itself in lack of precision and compulsiveness, in poor time management and in procrastination. We have an aversion for following strictly a set of procedures and this result in lack of standardization and quality control. We are impatient and unable to delay gratification or reward, resulting in the use of shortcuts, in skirting the rules (the palusot syndrome) and in foolhardiness. We are guilty of ningas cogon, starting out projects with full vigor and interest which abruptly die down leaving things unfinished.

Our lack of discipline often results in inefficient and wasteful work systems, violations of rules leading to more serious transgressions and a casual work ethic leading to carelessness and lack of follow-through.

3.4 Passivity and Lack of initiative. Filipinos are generally passive and lacking in initiative. One waits to be told what has to be done. There is strong reliance on others (e.g., leaders, government) to do things for us. This is related to one's attitude towards authority. Filipinos have a need for a strong authority figure and feel safer and more secure in the presence of such an authority. One is generally submissive to those in authority and is not likely to raise issues or to question decisions.

Filipinos tend to be complacent and there rarely is a sense of urgency about any problem. There is high tolerance for inefficiency, poor service and even violations of one's basic rights. In many ways, it can be said that the Filipino is too patient and long suffering (*matiisin*). Too easily resigned to one's fate, Filipinos are thus easily oppressed and exploited.

3.5 Kanya-Kanya Syndrome. Filipinos have a selfish, self-serving attitude that generates a feeling of envy and competitiveness toward others, particularly one's peers who seem to have gained some status or prestige. Towards them, the Filipino demonstrates the so-called crab mentality (referring to the tendency of crabs in a basket to pull each other down) using the leveling instrument of *tsismis*, *intriga* and unconstructive criticism to bring others down. There seems to be a basic assumption that another's gain is one's loss.

The *kanya-kanya* syndrome is also evident in the personal ambition and the drive for power and status that is completely insensitive to the common good. Personal and in-group interests reign supreme. This characteristic is in the lack of a sense of service among people in the government bureaucracy. The public is made to feel that service from these offices and from these civil servants is an extra perk that has to be paid for.

The *kanya-kanya* syndrome results in the dampening of community spirit and in the trampling upon of the rights of others.

3.6 Lack of Self-Analysis and Self-Reflection. There is a tendency in the Filipino to be superficial and even somewhat flighty. In the face of serious problems, both personal and social, there is lack of analysis or reflection. We joke about the most serious matters and this prevents looking deeply into the problem. There to validate our hypotheses or explanations of things satisfied with superficial explanations and superficial to problems.

Related to this is the Filipino emphasis on form than on substance. There is a tendency to be satisfied with rhetoric and to substitute this for reality. Empty rhetoric and endless words are very much part of public life. As long as the right things are said, as long as proper documents and reports exist, as long as the proper committees, task forces or offices are formed, Filipinos are deluded into believing that what ought to be, actually exists.

The Filipino lack of self-analysis and our emphasis on form is reinforced by an educational system that is often more form than substance and a legal system that tends to substitute law for reality.

Section 4. Impact of Filipino Traits on PNP Ethics and Values Formation Program

From the discussion of the positive and negative traits of the Filipino, it is clear that there is much that is good in us but there is much that need to be changed. It is also clear that many of our strong points are also the sources of weakness.

As a people we are person-oriented and relationships with others are very important part of our lives. We are thus capable of much caring and concern for others. On the other hand, our personal orientation in the extreme leads to lack of objectivity and the disregard for universal rules and procedures where everyone, regardless of our relationship with them, is treated equally. Our personal orientation leads us to be concerned for people and yet unfair to some.

Our family orientation is both a strength and a weakness giving us a sense of rootedness and security, both very essential to any form of reaching out to others. At the same time, it develops in us an in-group orientation that prevents us from reaching out beyond the family to the larger community and the nation.

Our flexibility, adaptability and creativity is a strength that allows us to adjust to any set of circumstances and to make the best of the situation. But this ability to "play things by ear" leads us to compromise on the precision and discipline necessary to accomplish many work-oriented goals.

Our sense of joy and humor serves us well in difficult times and makes life more pleasant but serious problems do need serious analysis and humor can be distracting and unconstructive.

Our faith in God and our religiosity, are sources of strength and courage but they also lead to an external orientation that, keeps us passive and dependent on forces outside ourselves.

There are other contradictions in the many faces of the Filipino. We find pakikipagkapwa-tao and the kanya-kanya mentality living comfortably together in us.

We are other-oriented and capable of great empathy and yet we are self-serving, envious of others and unconstructively critical of one another.

We also find the Filipino described alternately as hard-working and lazy. Indeed, we see that we are capable of working long and hard at any job. However, also apparent is our casual work ethics as well as our basic passivity, in the work setting, waiting for orders and instructions rather than taking the initiative.

Ethics is the key component of competitiveness in our work environment. How can we ensure that we work in an atmosphere characterized by mutual trust and confidence worth the respect of everyone in society? There is no doubt on this fact that the greater the measure of mutual trust and confidence in the ethics of a society, the greater its strength and support to everyone. Hence, ethics must be considered in a broader sense by the citizens and constituents in a larger society. As the great Thomas Jefferson stated that all human beings are endowed with a moral sense – that the average farmer behind a plow can decide a moral question, just like a university professor. However, that common moral sense does not come out of nowhere or perpetuate itself automatically. All of us and in every generation must keep it alive and flourishing and sincerely in deeper edge, think of the means, the ethical buttresses to this end.

Chapter 4

The Filipino Police Officer

Section 1. Introduction

In the previous chapter, an examination of the positive and negative traits of the Filipino character was discussed in order to provide a much needed perspective of the complexity of the problem of ethics and moral degradation in the country. But what makes the PNP situation more unique than the national situation is that it likewise has its own occupational culture which exerts tremendous influence over its personnel's beliefs and values. Hence, a member of the PNP must contend with the two opposing influences—his lineage as a Filipino, and his duty as a police officer.

Section 2. What Makes a Police Officer?

2.1 Introduction. James Q. Wilson (1968) wrote, "It is not money, or organization that defines the policeman's job, it is the job that defines the policeman". In a similar vein, Peter Manning and John van Maanen observed (1978) "Policing is more than a job; it is a way of life." In short, what makes cops different from non-police is the job itself.

Five characteristics of the job of police officer seem particularly useful in explaining how police come to be different from civilians: the uniform, the power, working hours, danger, and dirty work involved in police functions. In total, these factors work to separate the police from the public and to accentuate any differences.

2.2 Five characteristics of a police officer's job;

2.2.1 The Uniform. The uniform sets the officer apart, and it clearly identifies his or her status as a police officer. It is not possible for the uniformed officer to be inconspicuous or to blend into the crowd. Wearing the uniform marks the officer as a member of a particular minority group--the police.

2.2.2 The Power. As previously discussed in earlier chapters, the uniformed police officer, with the sidearm, baton, citation book, and other trappings of office, is a walking symbol of government power. In most circumstances, both the officer and the citizen recognize that the officer is in a dominant position and can do things to reward or punish the citizen. The fact of power means that the police officer is not an equal of the citizen on the street. It changes the nature of the relationship between the citizens and the police.

2.2.3 The Working Hours. In most places, police officers work rotating shifts. A typical pattern involves changing work hours every month, so that the officer works days for one month, afternoons for the next, nights for the third, and then days again. Police officers also work weekends, holidays, and frequently must put in overtime in emergency situations, and for court appearances.

2.2.4 The Danger. Every day thousands of PNP personnel patrol our streets. While carrying out this function, they deal with several issues, situations, and problems. They must also cope with a situation in which there is little time to decide and make a judgment, and constant movement and attentiveness must always be observed in responding to a call for help that may have life or death implications. This is true whether the officer is patrolling large rural spaces or a small urban beat. As previously suggested, it is more the exception than the rule for many patrol officers to have to deal with truly crime related incidents, especially crimes in progress. Still, officers must always be vigilant and ready because they never know when that "big call" will come that will require every ounce of knowledge and skill to survive.

As participants in a very hazardous occupation, police officers have the potential for encountering life-threatening conditions or the actual loss of life on a daily basis. Fortunately, such situations do not occur as frequently as believed by individuals with little knowledge or experience with policing. Still no situation should be taken lightly, because even the most common activities could end tragically.

2.2.5 The Dirty Work. One of the most important things police do for society is its **dirty work**. The police deal with dead bodies, crimes, crime victims, criminals, automobile accidents and other aspects of society that most of us would rather not think about. As dirty workers, police officers are untouchables, because we do not wish to be reminded of what they do. Fogelson (1977) has suggested that the police occupation suffers from what he calls a **pariah**

complex. On a somewhat broader level, Egon Bittner (1975) suggests that because the police have become the repository of coercive force, they have what he termed as **tainted occupation**. That is, the police can (and do) use blatant force to accomplish their tasks in a society that has increasingly become apathetic.

The job of policing should not isolate the police from the citizens, this isolation might lead to the "victim mentality". It has been an acknowledged practice in many parts of the world that the police and the community are working hand in hand in accomplishing the objective of a safe and secured society. They both have duties and responsibilities to maintain peace and attain economic development for the country. In order to accomplish these, a mutual trust, understanding and harmonious relations must be maintained.

Section 3. Strengths of the Filipino Police Officer

3.1 Spiritual Beliefs. PNP members are traditionally religious and God-loving persons. They attend religious services together with the members of their family. During times of great personal crisis and danger, they bravely forge on, confident that Divine Providence will grant them protection and safety.

3.2 Valor. History attests that the Filipino law-enforcers have exemplified the tradition of valor in defending the country from aggression and oppression and protecting/preserving the life and property of the people. They sacrificed their limbs and lives for the sake of their countrymen whom they have pledged to serve.

3.3 Patriotism. The PNP members are traditionally patriotic by nature. They manifest their love of country with a pledge of allegiance to the flag and a vow to defend the Constitution.

3.4 Discipline. The discipline of PNP members is manifested by instinctive obedience to lawful orders and thorough and spontaneous actions towards attainment of organizational objectives guided by moral, ethical and legal norms.

3.5 Courteous. PNP members are upright in character, gentle in manners, dignified in appearance, and sincere in their concern to fellowmen.

3.6 Word of Honor. PNP members' word is their bond. They stand by and commit to uphold it.

3.7 Duty. PNP members have historically exemplified themselves as dedicated public servants who perform their tasks with deep sense of responsibility and self-sacrifice. They shall readily accept assignment anywhere in the country.

3.8 Loyalty. PNP members are traditionally loyal to the organization, country and people as borne by history and practice.

3.9 Camaraderie. The binding spirit that enhances teamwork and cooperation in the police organization, extending to the people they serve, is manifested by the PNP members' deep commitment and concern for one another.

Section 4. Weaknesses of the Filipino Police Officer

The weaknesses of the Filipino Police Officer are rooted on how he individually adapts to the reality of his chosen profession. After gaining much needed experience, a police officer oftentimes realizes that the procedural approach (by the book) does not necessarily guarantee results. In like manner, the same police officer acknowledges that the public unfairly judges his competence based on actual results and not on whether he followed the correct process or not. Faced with this moral dilemma, a police officer sometimes adjusts his high ethical standards in order to meet the expectations of the public. This process eventually creates a phenomenon known as a "sub-culture", wherein a parallel set of values now exists side by side with the prescribed values and behavior by the organization. The following are the manifestations of this so-called "sub-culture", which, to be fair, do not necessarily apply to all police officers, but are generally regarded to be existing and accepted as valid.

4.1 Misplaced Loyalty. Due to the bonds shared by police officers in their line of work, it becomes one's paramount duty to protect his fellow officers at all costs, as they would protect you, even though you may have to risk your own career or your own life to do it. If your colleagues make a mistake, took a bribe, seriously hurt somebody illegally, or got into other kinds of trouble, you should do everything you can to protect them in the ensuing investigation. If your colleagues are routinely breaking rules, you should never tell supervisors, reporters, or outside investigators about it. If you don't like it, quit or get transferred to another assignment. But never, ever, blow the whistle.

4.2 Cynicism. Sometimes, because of the experiences they acquire as law enforcers, police view all citizens with suspicion. Everyone is a possible problem, but especially those who fit a type. Recruits learn this way of looking at others from older officers if they have not come to the job already holding these perceptions. Cynicism spills over to their relations with other people, since they have found that friends expect favors and special treatment, and since police routinely witness negative behavior even from the most upstanding of people. As a result, their work life leads them to the conclusion that all people are weak, corrupt, and dangerous.

4.3 The Use of Force. The police sometimes embrace force for all situations wherein a threat is perceived. Threats may be interpreted as acts or statements "against the officer's authority" rather than those against the officer's physical person. So anyone with an "attitude problem" deserves a lesson in humility. Force is both expressive and instrumental. It is a clear symbol of the police officer's perceived authority and legitimate dominance in any interaction with the public, and it is also believed to be the most effective method of control. In other words, everyone understands a baton; it cuts across all social and economic barriers and is the most effective tool for keeping people in line and getting them to do what is required without argument.

Police officers sometimes think that they should never hesitate to use physical or deadly force against people who "deserve it," or where it can be an effective way of solving a crime. The use of force is justifiable by virtue of the doctrine of self-defense, defense of relative and defense of stranger, and if the police has probable cause to believe that the subject poses an imminent danger of death or serious injury to the police or other persons.

4.4 "The Police as Victims" Mentality. This concept is based on the idea that the police are victims of public misunderstanding and scorn, of low wages and self-serving administrators. This feeling of victimization sets police apart from others and rationalizes a different set of rules for them as opposed to other members of society. There are several factors that lead to the extreme nature of the police subculture:

- The police typically form a homogeneous social group.
- They have a uniquely stressful work environment.
- They participate in a basically closed social system.

Historically, police in the Philippines have always come from the middle and lower classes; they are similar racially, culturally, and economically. Because of these similarities, police feel themselves to be more similar to each other than the groups they interact with as part of their job. Homogeneous social groups lead people to think that everyone agrees with the group value or belief because to do otherwise would ostracize the person. Police are set apart further by their work life.

The job of a police officer entails a great deal of stress caused by potential danger and generally unpleasant experiences. Again, this results in the feeling that police are special and different from everyone else. Finally, because of erratic working hours and social stigmatism, their social life tends to be totally centered around other police officers. This results in closed viewpoints and legitimization of some unethical practices like corruption.

4.5 Preferential Application of the Law. Decisions about whether to enforce the law, in any but the most serious cases, should be guided by both what the law says and who the suspect is. Attitude, demeanor, cooperativeness, and even regional affiliation, age, and social class are all important considerations in deciding how to treat people generally and whether or not to arrest suspects in particular.

When a fellow police officer's immediate family or relative commits a minor infraction, it is understandable to look the other way because of "*pakikisama*". It is common to hear the term "*balato mo na sa akin ito*" during these types of situations. It is likewise understandable to expect the same treatment from your fellow officers when your family or relatives are involved. It's a quid pro quo situation.

4.6 "The Police as Untouchables". Disrespect for police authority is an offense that should always be punished with an arrest or use of force. This number one "offense," which is known as "contempt of a person in uniform" cannot be ignored. Even when the party has committed no violation of the law, a police officer should find a safe way to impose punishment, including an arrest on fake charges.

4.7 Rewards. Police do very dangerous work for low wages, so it is proper to take any extra rewards the public wants to give them, such as free meals, Christmas gifts and free access to movies, public transport etc. The general rule is: Take any reward that doesn't change what you would do anyway, such as eating a meal, but don't take money that would affect your job, such as not giving traffic tickets. One theory is that it is acceptable to accept any type of reward as long as it was given wholeheartedly by an

individual to a police officer. This rationalization was even given a term: LAUGHING MONEY.

4.8 Due Process. Due process is only a means of protecting criminals at the expense of the law abiding and should be ignored whenever it is safe to do so. Illegal searches and wiretaps, interrogation without advising suspects of their rights, and if need be (as in the much admired movies such as Dirty Harry), even physical pain to coerce a confession are all acceptable methods for accomplishing the goal the public wants the police to accomplish: fighting crime. The rules against doing those things merely handcuff the police, making it more difficult for them to do their jobs.

4.9 Lying and Deception. Lying and deception are an essential part of the police job, and even perjury should be used if it is necessary to protect yourself or get a conviction on a "bad guy". Violations of due process cannot be admitted to prosecutors or in court, so perjury is necessary and therefore proper.

Section 5. Challenges Facing the Filipino Police Officer

5.1 Political Meddling. The PNP is unique, compared to the AFP and NBI, since it does not have policy formulation functions, and therefore the role of its head is limited to the management of operations. The policy formulation functions on the police are assigned to the NAPOLCOM.

The PNP is headed by a Chief, PNP who is mandated by law to direct and control tactical as well as strategic movements, deployment, placement, utilization of the PNP or any of its units and personnel, including its equipment, facilities and other resources; and issue detailed implementing guidelines and instructions regarding personnel, funds, properties, records, correspondence and such other matters. In actual practice however, the PNP Chief operates an elaborate structure of policy, planning, rules and standards formulation directorates, in the absence of the actual performance of these functions by the NAPOLCOM.

The PNP Chief who has the rank of Director General is assisted by a Deputy Director General for Administration (second in command) and a Deputy Director General for Operations (third in command). The creation of a position of Chief of the Directorial Staff also with the rank of Deputy Director General is likewise provided for in

RA 6975. These top-ranking officials of the PNP comprise its executive structure or the so called Command Group.

While the Chief PNP is considered to be the top operational decision-maker of the PNP, his actual operational and administrative decision making authority is eroded by the authority and powers of external agencies over the internal operations of the PNP.

Unfortunately, this transactional decision-making authority of LGUs, PLEBS, and the NAPOLCOM erodes unity of command and top management authority of the PNP. The reintegration of the top operational decision-making functions to the PNP head, without undermining the importance of the roles of these external organizations is both a technical and political challenge that will determine the coherence of the management and consequently the operations of the PNP.

It is also observed that some elected officials often attempt to influence police operations to bolster their political positions in the community. Sometimes, police positions are awarded based on political patronage.

5.2 Poor Salary. The PNP adopts the rigid salary structure under the government's salary standardization plan. Except for the in-step vertical progression of pay which is not present in the police salary scheme, the salary structure for uniformed personnel starts with Salary Grade 10 (entrance level) up to Salary Grade 30 (PNP Head)) which commands the same pay range as prescribed for each grade of position under the Salary Standardization Law (RA 6758).

On the other hand, regular allowances are given to all police officers on top of their basic pay. Hence, the basic pay and regular allowances constitute his/her regular gross pay. Regular allowances which are part of the police officers pay check given semi-monthly include the following:

1. Quarters Allowance (rate depends upon the rank)
2. Additional Compensation (P500 monthly)
3. Regular Subsistence Allowance (P1,800 monthly)
4. Clothing Allowance (P200 monthly)
5. Hazard Pay (P120 monthly)
6. Personal Economic Relief Allowance (P500 monthly)
7. Longevity Pay

Unfortunately, the current police salary is still very low. In spite of the salary adjustments given in three branches starting 2000 and the provision of additional pay in the form of collateral allowances, the police's compensation would never turn him into a dignified law enforcement officer. Graft and corruption in the police has been attributed primarily to low pay.

For example, statistics-wise, the net pay of the lowest-ranking police officer (PO1) is comparatively high versus the annual per capita threshold of Php 11,961 nationwide, as of 2002. The poverty threshold (cost of food and non-food requirements) indicates that a family of six must have a monthly income of Php 5, 953 to meet its food and non-food needs. For the same family of six, the monthly net pay of a PO1 at Php 11,961 is almost twice as much as the poverty threshold.

However, the poverty threshold appears to be very small and unrealistic vis-a-vis current actual family expenditures due to high cost of commodities. There are a number of policemen who live in squatters areas obviously because of limited means. On a negative note, there are on the other hand some policemen whose lifestyle is such that even if their salary is tripled, they would still not be able to meet their basic needs. There is also the "culture of loan" among police officers. Weekly pay is almost all gone for loan payments; forthcoming pay checks to have already been "sold" or rediscounted for immediate cash requirements. There are also stories of cops maintaining a second family, and even a third one so that they must find the means to support all dependents.

There are myriad of reasons why police officers are saddled with money problems, valid or otherwise, and current low salary level would not help keep their morale high. Others indulge themselves in corrupt practices primarily due to same inadequate income, hurting the police even more in terms of lost public confidence. Hence, the police compensation package must be studied in depth and related to market rates. While police officer positions do not have exact counterparts in the private sector, a survey may be designed so that comparable positions are identified.

Appropriate salary levels for each police officer position must be determined based on a remuneration framework. It must likewise be related to market rates, using actual compensation of comparable positions in the private sector. This activity may be undertaken through a salary survey, the identification of positions comparable to the police to be included in the survey design.

5.3 Corruption.

5.3.1 Introduction. Corruption, regardless of who perpetuates it, erodes communities and governments that oversee them. That is, where official corruption erosion of public service, falloff of confidence in government competency and an overall lack of public trust and credibility result.

The police is not exempted from graft and corruption. As an institution, graft and corruption had long taken roots in the police agency. Corruption was nurtured by the long years of political patronage that slowly eroded the moral foundation of the organization.

Graft and corruption in the police exists in different degrees. This corruption may be as negligible as siphoning petroleum from police vehicles for private consumption to illegal logging or gun-smuggling activities or illegal numbers game. Corruption exists in the form of overpricing of police uniforms and supplies, "conversion deals", and lending money at usurious rates. Conversion deals are those involving the creation of artificial allocations in the budget for the purpose of circumventing the rules and regulations of the Commission on Audit. Police themselves were affected by lack of transparency in the administration of police benefits.

Many analysts believe that police officers may be involved in the operations of crime syndicates either as principals or protectors. Thus, public perceptions of the police leave much to be desired.

As a result of these, the processes were overhauled and additional police offices to act as watchdogs and instill value reformation were created, investigations were conducted and proper sanctions were meted.

5.3.2 Most Common Types of Corruption in the PNP

1.) *Case Fixing* – The subjective imposition of penalties or downright sabotage of the investigation process in exchange for money or other things for personal gain.

2.) *Bribery* – Bribery is the receipt of cash or a gift in exchange for past or future assistance in avoidance of prosecution, as by a claim that the officer is unable to make a positive identification of a criminal or by being in the wrong place at a time when a crime is to occur, or by any other

action that may be excused as carelessness but not offered as proof of deliberate miscarriage of justice. It is distinguished from extortion by the mutual understanding in regard to services to be performed upon the acceptance of the gift.

3.) *Extortion* – Extortion the common practice of holding "street court," where incidents such as minor traffic tickets can be avoided with a cash payment to the officer and no receipt given. Using this process, police have also been known to extort money from nightclub owners and other businesses by threatening to enforce city health and zoning codes.

4.) *Protection* – The taking of money or other rewards from vice operators or from legitimate companies operating illegally in return for protecting them from law enforcement activity.

5.) *Recycling* – The use or sale of confiscated items and evidence, usually drugs or narcotics.

6.) *Selective Enforcement* – Selective enforcement occurs when police officers exploit their officer discretion. For example, a PNP member who releases a suspect due to what is commonly known as "*areglo*" or "*balato*" is in clear abuse of his or her discretion and authority. On the reverse side, a police officer who arrests a person simply because the latter "*annoys*" him is likewise guilty of selective enforcement.

7.) *Internal Pay-offs* – sale of work assignments, day-offs, holidays, vacation periods, and even promotions.

5.4 Gratuity: The Sensitive Issue.

5.4.1 Introduction

Gratuities have become a part of a police officer's job. Although the formal code of ethics disapproves of gratuities, most people feel there is nothing wrong with businesses giving "freebies" to the police officer, such as free admission to a show or gifts. Many officers believe that these are small rewards indeed for the difficulties they endure in police work.

Many businesspeople offer gratuities, such as half-price meals, as a token of sincere appreciation for the police officer's work. So what could possibly be wrong with them? Some pundits once suggested that officers are incapable of distinguishing between gestures of goodwill and attempted bribery, and most officers do not view the acceptance of gratuities as a form of corruption.

How do gratuities undermine public confidence? Some officers believe that gratuities are dangerous because what might start without intent on the part of the officer may become a patterned expectation. It is the taking in an official capacity that is wrong, since the social contract is violated when citizens give up their liberty to exploit, only to be exploited, in turn, by the enforcement agency that prevents them from engaging in similar behavior.

However, others have voiced their opinions that the failure to accept gratuities is a mortal sin in community-oriented policing. The verdict on this debate is still out on this one.

5.4.2 What may or may not constitute gratuity?

One of the first questions to ask is where one should draw the line between harmless rewards and inappropriate gifts. For example, is a discounted meal acceptable, but not one that is free? Or is a free meal acceptable, but not items such as groceries or tires or car stereos? Do store or restaurant owners expect anything for their money, such as more frequent patrols or overlooking sales of alcohol to underage juveniles, for instance?

Should they expect different treatment from officers than the treatment given to those who do not offer gratuities? Many merchants give free or discount food to officers because they like to have them around, especially late at night. The question then becomes the one asked frequently by citizens: Why are two or more police cars always at a certain place and not patrolling? An impression is given of unequal protection. Free meals or even coffee may influence the pattern of police patrol and thus may be wrong because some citizens are not receiving equal protection. What happens when all surrounding businesses give gratuities to officers and a new business moves in? Do officers come to expect

special favors? Do merchants feel pressured to offer them? Many nightclubs allow for off-duty officers to enter without paying cover charges. Does this lead to resentment and a feeling of discrimination by paying customers? Does it lead to the officer thinking that he or she is special and different from everyone else? Other examples of gratuities that police accept include movie tickets, merchandise, and tickets to ball games and other events.

5.4.3 Do other professions experience the moral dilemma of gratuity?

It might be instructive to look at other occupations for comparison. Do judges or teachers receive any types of gratuities? Obviously, an attempt to give these professionals gifts would be perceived as an attempt to influence their decisions in matters involving the gift-giver. Professional ethics always discourage gratuities in these situations. However, professionals such as doctors and lawyers do not have strong ethical restrictions against gift giving or gratuities. Gratuities seem to more problematic when the profession involves discretionary judgment about a clientele. Certainly, teachers cannot receive gifts from students and expect to maintain the appearance of neutrality. However, it does not seem unusual or particularly unethical for a doctor, lawyer, mechanic, or mail carrier to receive gifts from grateful clients. Whether or not gifts are unethical may be related to whether one's occupation involves making judgments. The police obviously have discretionary authority and play a judgmental role. This may explain why some people feel that it is wrong for police to accept gifts or favors from businesses or from anyone else.

5.4.4 Conclusion

Even though many people find little wrong with a cup of coffee, it's difficult to draw the line between trivial and more expensive items. As result, one might come to the conclusion that it is better to call all gratuities wrong than to consider them all right. Another ethical principle suggests that each should treat every other with respect as a person and as a means to an end. In this regard also we would have to condemn gratuities since the police officer would be using the businessperson to obtain goods or services more cheaply. For that matter, we'd also have to wonder about the ethics of the businessperson in giving the gratuities to police officers. If they were expecting anything in return, even the

goodwill of the officer involved, they would be using the police officer as a means of their own end and thus violating the second principle of ethical formalism themselves.

5.5 Police Brutality and Abuse of Authority. As we have noted earlier, the capacity to use force is at the core of the role in society. The use of force by police, while necessary to their function, is a controversial issue. Unnecessary force is often called brutality, and perceptions of police brutality have been a major irritant between the PNP and the general public for as long as we have had police.

One of the greatest difficulties in understanding police brutality is that the definition of unnecessary or excessive force is ambiguous. Most laws and regulations authorizing police to use force specify that officers may use only the degree of force necessary to effect an arrest or prevent an escape. The problem arises in determining what level of force was necessary. If an officer strikes a criminal suspect twice, is the second blow necessary or excessive? Who decides what level of force is required?

Further compounding the ambiguity of brutality is when police officers are videotaped dispersing unruly crowds. In a recent case, several PNP officers were seen on TV using truncheons to disperse an illegal rally. While the news report also stated that the protestors were the ones who initiated the violence, it is the sad truth that public only remembers how the policemen used force on the demonstrators.

The use of force and the potential for police brutality is troublesome because of the ambiguity that surrounds the decision to initiate or cease applying force. Not only do people disagree over the amount of force to be applied, but they also disagree about the type of force used. Force can be thought of as a continuum ranging from threats to the use of deadly force—shooting a suspect.

Thanks largely to popular drama, when officers do use their firearms, citizens often wonder why the police shoot to kill. After all, action superstars and television cops routinely shoot suspects in the leg or shoot the gun out of a suspect's hands without killing him or her. In reality, of course, few persons have such skill in aiming a firearm, especially in the emotionally charged situation of deadly combat. Further, officers are trained to shoot for the biggest target (the center of the torso) to increase the chances of hitting the target, and to immobilize the offender.

Citizen complaints about brutality are often based not on the extreme end of the continuum that includes the use of deadly force, but on the threat end instead. The use

of physical force is relatively rare in policing and the use of deadly force is rarer still. Often, however, what is perceived as police brutality might be better understood as police bullying.

Citizens often complain of police brutality because of what they perceive as the bullying tactics of officers. Former PNP Chief Recaredo A Sarmiento II once remarked that what citizens object to and call "police brutality is really the judgment that they have not been treated with the full rights and dignity among citizens in a democratic society. Any practice that degrades their status, that restricts their freedoms, that annoys or harasses them, or that uses physical force is frequently seen as unnecessary and unwarranted."

In short, police brutality often refers to nonphysical affronts to citizens by police. It is noted that the most common form of police intervention with citizens involved definitional regulation, where officers ask questions. The follow-up strategy to this appears to be imperative regulation, where officers issue commands. It is noted that those officers perceived as most skillful in handling conflict situations are more confrontational and more likely to take verbally forceful actions. Police officers are likewise taught to practice "voice command", which is an effective tool in apprehending suspects. Thus, much of what is called brutality may actually be bullying by police officers. Citizens feel threatened and do not appreciate the officers' menacing attitude.

Section 6. Specific Values/Ethical Behavior to be Developed in Every Filipino Police Officer

6.1 Introduction. Ethical principles are founded in philosophies which are moral, legal, and social character. They are the embodiment of philosophical principles that apply to the application of one's duties and which are acceptable to society as a whole. As noted sociologist Emile Durkheim (1958) once observed, "There is no form of social activity which can do without the appropriate moral discipline." Lawyers, physicians, engineers, psychologists, and the clergy all have fundamental ethical principles they rely upon in making everyday decisions that in some way relate to their vocation. Accordingly, police also have to develop specific ethical behavior which relates to their duties, and to act as guides to behavior and decision-making.

6.2 Specific Values/Ethical Behavior to be Developed. Based on the provisions set by the PNP Ethical Doctrine, the following specific values/ethical behavior should be developed among PNP personnel:

6.2.1 Professional Conduct

1. Commitment to Democracy – Uniformed PNP members shall commit themselves to the democratic way of life and values and maintain the principle of public accountability. They shall at all times uphold the Constitution and be loyal to our country, people and organization, above their loyalty to any person.
2. Commitment to Public Interest – PNP members shall always uphold public interest over and above personal interest. All government properties, resources and powers of their respective offices must be employed and used effectively, honestly and efficiently, particularly to avoid wastage of public funds and revenues. PNP members must avoid and prevent the “malversation” of human resources, government time, property and funds.
3. Non-Partisanship – PNP members shall provide services to everyone without discrimination regardless of party affiliation in accordance with existing laws and regulations.
4. Physical Fitness and Health – PNP members shall strive to be physically and mentally fit and in good health at all times. Toward this end, they shall undergo regular physical exercises and annual medical examination in any PNP hospital or medical facility, and actively participate in the Physical Fitness and Sports Development Program of the PNP.
5. Secrecy Discipline – PNP members shall guard the confidentiality of classified information against unauthorized disclosure, including confidential aspects of official business, special orders, communications and other documents, roster or any portion thereof, contents of criminal records, identities of persons who may have given information to the police in confidence and other classified information or intelligence material.

6. Social Awareness – PNP members and their immediate family members shall be encouraged to actively get involved in religious, social and civic activities to enhance the image of the organization without affecting their official duties.
7. Non-Solicitation of Patronage – PNP members shall seek self-improvement through career development and shall not directly or indirectly solicit influence or recommendation from politicians, high-ranking government officials, prominent citizens, persons affiliated with civic or religious organizations with regards to their assignments, promotions, transfer or those of other members of the force, nor shall they initiate any petition to be prepared and presented by citizens in their behalf. Moreover, they shall advise their immediate relatives not to interfere in the activities of the police service particularly in the assignment and reassignment of personnel.
8. Proper Care and Use of Public Property – PNP members shall promote and maintain sense of responsibility in the protection, proper care and judicious disposition and use of public property issued for their official use or entrusted to their care and custody just like "a good father of the family". When the Commander/Director is relieved from his post, all properties/equipment belonging to the government must be turned-over to the incoming. A committee for the purpose shall be proper. Hence, it is a taboo for outgoing Commander/Director to detach, remove and bring home or to his new assignment properties which do not personally belong to him.
9. Respect for Human Rights – In the performance of duty, PNP members shall respect and protect human dignity and uphold the human rights of all persons. No member shall inflict, instigate or tolerate extra-judicial killings, arbitrary arrests, any act of torture or other cruel, inhuman or degrading treatment or punishment, and shall not invoke superior orders or exceptional circumstances such as a state-of-war, a threat to national security, internal political instability or any public emergency as a justification for committing such human rights violations.
10. Devotion to Duty – PNP members shall perform their duties with dedication, thoroughness, efficiency, enthusiasm, determination, and

manifest concern for public welfare, and shall refrain from engaging in any activity which shall be in conflict with their duties as public servants.

11. Conservation of Natural Resources – PNP members shall help in the development and conservation of our natural resources for ecological balance and posterity as these are the inalienable heritage of our people.
12. Discipline – PNP members shall conduct themselves properly at all times in keeping with the rules and regulations of the organization.
13. Loyalty – PNP members shall be loyal to the constitution and the police service as manifested by their loyalty to their superiors, peers and subordinates as well.
14. Obedience to Superiors – PNP members shall obey lawful orders of and be courteous to superior officers and other appropriate authorities within the chain of command. They shall readily accept whenever they are assigned anywhere in the country. Therefore, it is a taboo for any personnel to petition in court or in any public forum his assignment.
15. Command Responsibility – In accordance with the Doctrine on Command Responsibility, immediate Commanders/Directors shall be responsible for the effective supervision, control and direction of their personnel and shall see to it that all government resources shall be managed, expended or utilized in accordance with laws and regulations and safeguard against losses thru illegal or improper disposition.

6.2.2 The Ethical Standards - Ethical Standards shall refer to established and generally accepted moral values. Ethical acts to be observed are the following:

1. Morality – PNP members shall adhere to high standards of morality and decency and shall set good examples for others to follow. In no instance during their terms of office, among other things, shall they be involved as owners, operators, managers or investors in any house of

ill-repute or illegal gambling den or other places devoted to vices, nor shall they patronize such places unless on official duty, and tolerate operations of such establishments in their respective areas of responsibilities. They shall be faithful to their lawfully wedded spouses.

2. **Judicious Use of Authority** – PNP members shall exercise proper and legitimate use of authority in the performance of duty.
3. **Integrity** – PNP members shall not indulge themselves in any corruption and/or dishonest practices in accordance with the provisions of RA 6713 and other applicable laws.
4. **Justice** – PNP members shall strive constantly to respect the rights of others so that they can fulfill their duties and exercise their rights as human beings, parents, children, citizens, workers, leaders, or in other capacities and to see to it that others do likewise.
5. **Humility** – PNP members shall recognize the fact that they are public servants and not the masters of the people and toward this end, they should perform their duties without arrogance. They shall also recognize their own inadequacies, inabilities and limitations as individuals and perform their duties without attracting attention or expecting the applause of others.
6. **Orderliness** – PNP members shall follow logical procedures in accomplishing tasks assigned to them to minimize waste in the use of time, money and effort.
7. **Perseverance** – Once a decision is made, PNP members shall take legitimate means to achieve the goal even in the face of internal or external difficulties, and despite anything which might weaken their resolve in the course of time.

Chapter 5

The Ethics and Values Formation Program

Section 1. General Principles

1.1 The Legal, Policy and Institutional Frameworks. The fundamental legal, policy and institutional foundations for the observance of a high sense of morality, ethical standards and positive values are enshrined in the following:

1.1.1 The Constitution of the Republic of the Philippines. There is a close relationship between many constitutional rights and appropriate ethical principles for public administrators. The constitution is both a technical and moral guide for public administrators who took an oath to support it. Their oath of office obligates public servants to follow the constitutional law as it affects them in their official capacities.

The Preamble states:

"We the sovereign Filipino people, imploring the aid of Almighty in order to build a just and humane society and establish a Government that shall embody our ideals and aspirations, promote the common good, conserve and develop our patrimony, and secure to ourselves and our posterity the blessing of independence and democracy under the rule of law and a regime of truth, justice, freedom, love, equality, and peace, do ordain and promulgate this Constitution.

Article II, Section 27. Declaration of Principles and State Policies provides:

"The State shall maintain honesty and integrity in the public service and take positive and effective measures against graft and corruption."

1.1.2. Republic Act 6713, Otherwise known as the "Code of Conduct and Ethical Standards for Public Officials and Employees"

Sec. 2. Declaration of Policy of RA 6713 states that:

It is the policy of the State to promote a high standard of ethics in public service. Public officials and employees shall at all times be accountable to the people and shall discharge their duties with utmost responsibility, integrity, competence, and loyalty, act with patriotism and justice, leads modest lives, and uphold public interest over personal interest.

1.1.3 The PNP Ethical Doctrine

This literature embodies the basic principles that guide every PNP uniformed and non-uniformed personnel in their day-to-day behavior as models of ideal public service. Section 2 Declaration of Policy of the Ethical Doctrine provides that:

"All members of the Philippine National Police shall abide, adhere to and internalize the provisions of this Ethical Doctrine. Towards this end, a truly professionalized and dedicated law enforcer shall be developed in promoting peace and order, ensuring public safety and enhancing community participation guided by the principle that a public office is a public trust and that all public servants must, at all times, be accountable to the people. They shall serve with utmost responsibility, integrity, morality, loyalty and efficiency with due respect to human rights and dignity as hallmark of a democratic society. They shall, at all times, support and uphold the Constitution, bear faithful allegiance to the legitimate government, respect the duly constituted authority and be loyal to the police service."

The PNP Ethical Doctrine also lists a specific set of core values to be followed by every PNP personnel. It is manifested in the PNP Officer's Creed, which professes the following ethical principles and beliefs:

1.) *I believe in God, the Supreme Being, the Great Provider, and the Creator of all men and everything dear to me.* In return, I can do no less than love Him above all by obeying His word, seek His guidance in the performance of my sworn duties and honor Him at all times.

2.) *I believe that respect for authority is a duty.* I respect and uphold the Constitution, the laws of the land and the applicable rules and regulations. I recognize the legitimacy and authority of the leadership, and obey legal orders of my superior officers.

3.) *I believe in selfless love and service to people.* Towards this end, I commit myself to the service of my fellowmen over and above my personal interest.

4.) *I believe in the sanctity of marriage and family life.* I shall set the example of decency and morality, shall have high regard for family life and value of marital fidelity.

5.) *I believe in the responsible dominion and stewardship over material things.* I shall inhibit myself from extravagance and ostentatious display of material things. I shall respect private and public properties and prevent others from destroying them. I shall help protect the environment and conserve nature to maintain ecological balance.

6.) *I believe in the wisdom of truthfulness.* I must be trustworthy and I shall uphold the truth at all times.

1.1.4 Moral Recovery Program

The Moral Recovery Program (MRP) is a movement which aims to mobilize all Filipinos for nation-building through the practical exercise of human values in our daily lives as citizens. It is empowered through Executive Order 319 signed by President Fidel V Ramos on April 03, 1996, which institutionalizes the MRP in all government departments, offices, agencies, and government-owned and controlled corporations.

1.2 Theoretical Framework. It goes without saying that to become a police officer is not an easy task. An applicant has to undergo a battery of intellectual, psychological, and background reviews before he is accepted into basic police training.

Demanding academic, physical, and discipline challenges continue to reduce the number of recruits who eventually graduate from their basic training (i.e PSBRC/PBRC). Even then, the probationary period known as the Field Training Program or FTP further thins the ranks of those hoping to serve their community as police officers. With the exception of medicine and law, there are very few career fields that demand more to obtain an entry-level position than law enforcement. Hence the question: *Despite these highly selective screening measures in place, why does the PNP still experience headline cases of wrongful acts perpetrated by its own personnel?* Are these personnel simply “rotten apples which destroy the whole barrel” (the implication therein is that these types of police misdemeanors are merely “isolated incidents”). Or does it pertain to a disturbing trend that police behavior changes over time; that the experience of being a law enforcement officer eventually distorts a person’s Core Values into a highly disturbing phenomenon known as “Situational Ethics”; loosely defined as the “compromise or adjustment of ideal police conduct to conform with the *realities* of police work”.

Most recent studies have concluded that the beliefs, attitudes, and values possessed by officers are developed as a direct result of occupational experiences rather than previously learned behavior. If a police officer is corrupt, it is because he or she learned such behavior through interaction with other officers. It should be noted though, that while negative traits are thought to be learned within the ranks of officers, positive behaviors are also developed through the interactive social process that occur between officers.

1.3 Program Foundation. The Ethics and Values Formation Program believes that for the PNP to rise from its predicament of moral and ethical deterioration, every police officer has to be changed from within, to be “transformed”. His or her values have to be regenerated on the ethical, professional, and spiritual approach, which is the very foundation for self-development.

The Ethics and Values Formation Program will not replace the Moral Recovery Program as mandated by the Executive Order 319, but instead will try to institutionalize and rationalize its implementation with additional and updated principles.

1.4 Strategies for Implementation. Any activity geared for Ethics and Values Formation should recognize and apply the following strategies known as **three (3) Cs**:

- a. It should be clear – The objectives of any ethics and values formation program should be stated in the simplest and most transparent form

possible. It shall avoid any vague references or unattainable commitments which distract from the original intention of the ethics and values formation program.

- b. It should be consistent – Any activity pertaining to ethics and values formation should be in consonance with the existing legal, policy and institutional frameworks previously enumerated.
- c. It should be constant – The approaches to be employed in any ethics and values formation activity henceforth must be holistic and wide-reaching in scope. It should remind the police officer of the importance of a solid ethical and moral foundation not only during office hours but throughout all his day-to-day activities as well.

Section 2. Administrative Jurisdiction and Management Policy

2.1 Commitment of the PNP Leadership. The Ethics and Values Formation Program is a responsibility of the PNP leadership. The program should be established in policy and there should be acceptance within the hierarchy. The PNP leadership shall likewise be the paragon and ultimate role-models within the organization of righteous living, professional behavior, and service to the people.

2.2 Role of DHRDD. While the Ethical and Values Formation Program may consist largely of spiritual and behavioral interventions, it is still an activity geared towards Human Resource Development. Hence, in the National Level, the Directorate for Human Resource and Doctrine Development (DHRDD) of the PNP has the primary responsibility in supervising the implementation of the program. The counterparts of DHRDD in the lower levels should likewise do the same.

The Unit Training Program Division of the DHRDD shall be in charge of the actual supervision and management of the Ethics and Values Formation Program in terms of determining compliance, and policy.

Section 3. The Ethics and Values Formation Seminar

3.1 Description. Every uniformed personnel of the PNP is required to undergo a three (3) day ethics and values seminar **once every twelve (12) months**. This approach is utilized in order to continuously remind every PNP officer of the importance of proper ethical behavior and values in his profession. This strategy also complies with the requirement of the Ethics and Values Formation Program that values education should be "clear, constant, and consistent."

3.2 Accredited Ethics and Values Seminars. The DHRDD shall design and implement a three (3) day Ethics and Values Seminar based on the specifications of this Manual. However, current programs such as the Moral Recovery Program, Task Force Moses, Potter's Wheel, S-Leadership seminars shall be credited as an equivalent course of the Ethics and Values Seminars. In the event that an NGO or religious organization wishes to extend assistance to the PNP by sponsoring or conducting a program of the same nature, the DHRDD must first accredit the scope and contents of the said program before it is implemented to and among the PNP personnel.

3.3 Mode of Implementation

3.3.1 Office Primarily Responsible

All PROs and PPOs shall be primarily responsible for the implementation of an Ethics and Values Formation Seminar within their specific areas of responsibility. The funding for these activities shall be shouldered by their respective MOOEs.

3.3.2 As Administrative Requirement

To ensure full compliance and adherence to the mandatory implementation of the Ethics and Values Formation Seminar, a certificate of attendance shall be required from any police officer who wish to avail of the following:

- a. Promotion
- b. Transfer/Reassignment

- c. Mandatory Career Courses/Schooling
- d. Foreign Deployment

The validity of said certificate of attendance shall only good for one (1) year since the date of seminar completion. If a PNP officer wishes to avail of the following administrative processes but fails to secure a certificate of attendance from any accredited Ethics and Values Seminar, he or she shall be required to undergo a similar training before his promotion, transfer, or schooling shall be approved.

3.3.3 Reflection Paper

Participants of the Ethics and Values Seminars shall be required to present a Reflection Paper at the end of the course as part of their requirements for completion and certification.

3.4 Mandatory Subjects to be Taught/Discussed. While ethics and values as a subject matter is dynamic and subject to change over time, it is required that the following universal topics shall be taken up during the three-day seminar:

- *PNP Code of Professional Conduct and Ethical Standards (Ethical Doctrine);*
- *Servant Leadership;*
- *Public Accountability;*
- *Integrity;*
- *Marriage and Family Life;*
- *Love for Country; and*
- *Entrepreneurship.*

3.5 Choosing the participants. Since this is a mandatory requirement for all PNP uniformed personnel, there should be no more debate on what type of participants shall comprise every Ethics and Values Formation Seminar. Care and discretion must be exercised however by the recommending authorities at the PROs and PPOs to ensure that random selection was used in choosing the participants in the Ethics and Values Formation Seminar in order to prevent the rise of stigmas and unfair perceptions to those who will be required to attend the seminar.

3.6 Suggested Program Guide

DAY 1
I. Registration of Participants
II. Program Proper <ol style="list-style-type: none"> 1.) Opening Prayer 2.) National Anthem 3.) PNP Police Officer's Pledge 4.) Welcome Remarks 5.) Messages from the Word of God 6.) Prayer for the Nation 7.) Prayer for One Another 8.) Recognition of All Participants 9.) Fellowship and Break
III. Information/Orientation <ol style="list-style-type: none"> 1.) What is the PNP Ethics and Values Formation Program? 2.) What is the PNP Ethical Doctrine and Code of Professional Conduct and Ethical Standards?
DAY 2
<ol style="list-style-type: none"> 1.) What is Servant Leadership? 2.) What is Public Accountability? 3.) Integrity and Honesty 4.) Respect for Authority 5.) Discipline and Self-Control
DAY 3
PART I. <ol style="list-style-type: none"> 1.) Marriage and Family Life 2.) Entrepreneurship 3.) Respect for Women 4.) Taming the Tongue
PART II. <ol style="list-style-type: none"> 1.) Graduation/Distribution of Certificates 2.) Prayer for All Members and Participants of the Concluded Values Formation Seminar. 3.) Tree Planting/Beautification (optional) 4.) Closing Prayer and Benediction 5.) Picture Taking

3.7 Issues to Avoid During Ethics and Values Formation Seminars. Unless there is an explicit written approval of the DHRDD, the following subjects should not be discussed during the course of any Ethical and Values Formation Seminar:

- a. Doctrinal issues always has a proper forum but not during the ethics and values formation seminars. Respect for religion should always be observed;
- b. Political issues of the day are now allowed for discussion, considering the apolitical nature of the PNP;
- c. Concerns and biases over race and gender have no place in the Ethics and Values Formations Seminars.

Section 4. Leadership and Values Training Course

All members of the PNP who have existing grave administrative and criminal cases shall be required to undergo a more intensive ethical and values formation program known as the Leadership and Values Training Course under the School for Values and Leadership of the PNP Training Service.

Section 5. The PNP Ethics and Values Counseling Center (EVCC)

5.1 General Principles. Every Police Regional Office shall establish an Ethics and Values Counseling Center within its headquarters in order to attend to the behavioral and spiritual needs of PNP personnel. It shall be headed by the resident chaplain, who shall likewise assume the post of C, EVCC.

The PNP Health Service shall likewise provide psychiatrists and/or psychologists to the EVCC whenever the C, EVCC or the police officer himself requests for an appointment or counseling. Under no conditions shall the HS deny the request for appointment of the C, EVCC or the police officer.

An appropriate office space shall be designated within the Church or Chapel premises to serve as the permanent location for the EVCC. The maintenance, upkeep,

and logistical requirements of the EVCC shall be provided by the MOOE of the PRO concerned.

In order to prevent any stigma arising from a visit to the EVCC, anonymity and respect to privacy shall be the prevailing philosophy. Under no circumstances shall any member of the EVCC release confidential information about police officers who availed of their services. A visit to the EVCC shall likewise be on a voluntary basis—no one can force a police officer to go to the EVCC for counseling. However, personnel with existing administrative and criminal cases may be advised to avail of the EVCC's services. Further, the C, EVCC may conduct counseling on a particular problematic police officer *motu proprio*, as long as he acquires the expressed written consent of the officer concerned. Without this document, the C, EVCC is not allowed to conduct any form of intervention or counseling.

Finally, availing of the services of the EVCC is by appointment—hence an appointment box shall be strategically placed outside the office for PNP personnel who wish to seek the help or professional guidance from the members of the EVCC.

5.2 Role of the PNP Chaplain Service. The role of the PNP Chaplain Service is to provide moral and spiritual guidance to the Ethics and Values Formation Program in an advisory capacity. It shall likewise provide its facilities and personnel, specifically its clergy for the newly established Ethics and Values Consultation Center, where PNP personnel may seek a spiritual and professional affirmation of their beliefs and values.

5.3 Role of the PNP Health Service. The PNP Health Service shall provide psychologists and psychiatrists to serve as part of the counseling staff of every Ethics and Values Counseling Center to be established in each PRO.

Section 6. Celebration of the PNP Ethics Day

6.1 Background. The implementation of the PNP Code of Professional Conduct and Ethical Standards necessitated the celebration of the PNP Ethics Day every 7th day of January in order to reinforce and follow-up the internalization and adherence to the Code.

6.2 Purposes. The purposes by which the PNP Ethics Day shall be celebrated are correctively defined as follows:

- a. To institutionalize the recognition of the PNP Code of Professional Conduct and Ethical Standards;
- b. To ensure adherence and internalization of the PNP Code of Professional Conduct and Ethical Standards as the celebration of the PNP Ethics Day will constantly remind the PNP personnel of their duties, obligations and responsibilities;
- c. To provide a wider forum for the C,PNP to pronounce his program/goals for the current year, coincidentally with the PNP Ethics Day; and
- d. To provide a proper forum to conduct fitting activities like awarding of the ten Dangal ng PNP awardees, during the PNP Ethics Day Celebration.

6.3 Policy. In order to celebrate this PNP Ethics Day with the desired results with minimal expenditures, the following policy shall be adhered to:

- a. The PNP Ethics Day must be celebrated every 7th day of January;
- b. PNP Ethics Day must be celebrated PNP-wide, at all levels. The NHQ, PROs, PPOs, and City/Municipal Police Stations.
- c. The PNP Ethics Day shall be celebrated with appropriate Ethics-related and Moral Values activities/programs;
- d. The PNP Ethics Day celebration shall give impetus to awarding of the ten (10) Dangal ng PNP awardees;
- e. Civilians/NGOs shall be allowed to nominate a police officer for the ten (10) Dangal ng Bayan award in respective levels; and
- f. Widest dissemination should be initiated by all levels of command.

Chapter 6

The Values Formation Officer and Accredited Instructors

Section 1. Accreditation of Instructors/Resource Speakers

Volunteers from the private sector and Non-Government Organizations (NGOs) are highly welcome to participate in any ethics and values formation seminar either as instructors/resource speakers. However, their credentials and backgrounds shall be checked (with their expressed written consent) in order to fully determine their suitability and moral foundation to become core components of the PNP's Ethics and Values Formation Program.

However, instructors/resource speakers endorsed by the DILG and the recognized Value Formation NGOs shall no longer be subjected to a preliminary screening but they will still be subject to an evaluation at the end of every values formation seminar or course as a basis for reaccreditations.

Section 2. Development of a Values Formation Officer (VFO)

2.1 Definition of a Values Formation Officer. A Values Formation Officer is a role model, counselor, and inspirational/speaker for subjects contained in the Ethics and Values Formation Seminar.

2.2 Selection and Training

2.2.1 Selection

Technically, any PNP member may become a Values Formation Officer, as long as he possesses good moral character and an unblemished service record. However, in order to systematize the process of selection, the VFOs shall be chosen based on the following minimum qualifications:

- a) Must have the rank of Police Officer 3 up to Police Chief Inspector;
- b) Must have two (2) years experience as an instructor/lecturer;
- c) Must have successfully passed the Value Formation Training Officer Course (VFTOC) as mandatory requirement;
- d) Must have successfully undergone Neuro-Psychiatric and Drug Screening;
- e) Must not have been charged of any criminal or administrative offense in the past three (3) years;
- f) Must be a person of known probity and integrity or if the person has previous bad reputation, that this person has transformed and already a model of good values and deeds; and
- g) Must be able to communicate effectively.

2.2.2 Training

All qualified police officers who are VFO candidates must undergo the Values Formation Training Officer Course (VFTOC) before assuming their duties as VFO. Further enhancement of the VFO's knowledge and skills as a resource/inspirational speaker should be conducted through meetings or skills development seminars.

The DHRDD shall design a VFTO Course, which will give emphasis in character and skills development of the VFO.

2.3 Responsibilities and Expectations of the VFO

2.3.1 As a Role Model

As a role model, the VFO's attitude and behavior serves as an example for the police recruits to follow. He serves as a values formation officer by demonstrating professional and ethical standards of law enforcement. He also develops and implements instructional plans in accordance with the Ethics and Values Formation Program guidelines and provides explanations, demonstrations, and clarification of procedures.

The VFO's role is essentially a matter of coaching police recruits by providing a role model for them to follow and give encouragement and direction to apply what has been taught.

It would be impossible to list every conceivable aspect of the VFO's role in this guide. They can change hourly or sometimes by the minute. VFOs must be flexible and able to adapt as the challenges change; otherwise, his students, the program, and ultimately the PNP shall suffer. More importantly, he must maintain the highest standards of integrity and morality as an officer, for a weak VFO can disrupt the entire values formation process. A great deal of trust and responsibility go with this assignment and each member of the training staff must be willing to accept it.

The performance of the VFO is always subject to evaluation and so their personal and professional conduct and ethics should be exemplary. The VFO should understand that the effectiveness, image, and future of the Ethics and Values Formation Program are substantially determined by the quality of VFOs. This is done by maintaining a professional demeanor and appearance, adhering to rules and regulations, and having a positive attitude toward the PNP, training program, job, and students.

2.3.2 As an Evaluator/Counselor

As a counselor, the VFO is expected to listen to his students in order to provide them with constructive criticism and suggestions for an improved quality of life.

The VFO is likewise expected to be an evaluator. He must develop and use skills to determine if value formation is occurring and whether or not more intensive measures are necessary.

2.3.2 As Instructor/Mentor Officer

Value Formation Officers are expected to provide and facilitate the teaching of subjects contained in the ethics and values formation seminar. They are required to receive significant additional responsibilities over and above their law enforcement duties when assigned to guide fellow police officers. In addition to performing in an exemplary manner, the VFOs must guide their students through a comprehensive curriculum that requires the blending of values, skills, and the good judgment of when, where, and how to apply them.

2.4 Incentives and Privileges of VFO. All accredited VFOs are entitled to Instructor's Duty Pay during the actual training period in accordance with NAPOLCOM Memorandum Circular 95-11. Likewise, they shall be prioritized during the selection of personnel to undergo schooling, scholarships, and other activities related to training and education.

Chapter 7

Propagation and Adherence

Section 1. Foundation

All PNP members in the performance of their duties shall fully abide by this Ethics and Values Formation Manual. This Manual was the application of the PNP Code of Professional Conduct and Ethical Standard (COPCES) which is anchored on the divine and moral precepts, the Constitution of the Republic of the Philippines and relevant provisions of the Revised Penal Code, RA 6713 (Code of Conduct and Ethical Standards for Public Officials and Employees), RA 3019 (Anti-Graft and Corrupt Practices Act), RA 6975 (DILG/PNP Law of 1991) and other related special laws.

Section 2. Commitment

2.1 All PNP personnel shall take upon themselves that the intent and spirit of this Manual are honored and uphold at all times.

2.2 Directors, Chiefs and Heads of Offices/Stations shall set the example and be responsible for the adherence to this Manual.

2.3 Priest/Ministers/Imams of the PNP Chaplain Service, while setting the example, shall actively participate in enhancing the internalization of this Manual.

Section 3. Propagation, Development and Adherence

3.1 Propagation, Development and Adherence of this Manual is a command policy and its implementation thereof is a command responsibility of PNP Directors/Commanders/Chiefs at all levels.

3.2 They shall undertake a continuous appraisal and study of the effectiveness of the PNP Manual on Ethics and Values Formation consistent with the growth and dynamics of performance standards and professionalization of the PNP.

3.3 The PNP Manual on Ethics and Values Formation shall be subject to review initially three (3) years hence and every five (5) years thereafter, or sooner if the need arises, for possible revision and/or modification of its implementation strategy.

Section 4. Penalties and Administrative Sanctions

The penalties for the commission of acts/practices in violation of this Manual shall be in accordance with the Revised Penal Code, RA 6713, RA 3019 and other special laws. For acts or omissions which merely require administrative sanctions, the applicable punishments as provided for by the rules and regulations promulgated by the PNP, NAPOLCOM, Civil Service Commission and DILG shall be applied.

Section 5. Amendments

Any amendment to or revision of this Manual may be proposed in a committee formed for the purpose.

Section 6. Effectivity

This Doctrine shall take effect upon promulgation.