

HOW MIGHT HIGHER EDUCATION
ASSIST POLICE IN THEIR WORK OF
HELPING TO CREATE CIVIL COMMUNITIES?

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FRONTISPIECE



Police management students, Victoria Police Academy, Glen Waverly, Victoria
Photograph by M.W. Wall

CANDIDATE'S CERTIFICATION

I certify that the thesis entitled *How might higher education assist police in their work of helping to create civil communities?* and submitted for the degree of Doctor of Education, is the result of my own work, except where otherwise acknowledged, and that this thesis in part or whole has not been submitted for a higher degree at any other university or institution.

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Dhaka, Bangladesh

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DEDICATION

This small work is dedicated to my mother, Mrs Margaret Diana Wall (nee Weston); to my wife, Ms Jonine Penrose-Wall (nee Penrose); and to my niece, Miss Teah Pip McNeal Linnegar.

ASSOCIATED PUBLICATIONS AND CONFERENCE PRESENTATIONS

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VAKA VUKU

(Navigating Knowledge – Alternative Epistemologies)

The law in its majestic equality, forbids the rich as well as the poor to sleep under bridges, to beg in the streets, and to steal bread.

(Anatole France 1894 cited in Reiner 1992:3)

I decided Descartes was off by several degrees. 'I have a purpose, therefore I am' would have been more accurate. Your purpose orders phenomena around you.

(Hencht 2002:88)

A sound person is one who, by and large, makes distinctively human (ie thoughtful) responses to complex problems and refrains from elbowing or badgering other people into corners where they are forced to meet such problems with the weapons of fight or flight.

(Overstreet & Overstreet 1956:37)

The police are inherently and inescapably political: the civil police is a social organization created and sustained by political processes to enforce dominant conceptions of public order.

(Skolnick 1972:41)

It must be realised that education is not the same thing as information, nor does it deal with human knowledge as divided into so-called subjects. It is not the storing of compartments in the mind, but the development and training of facilities already existing. It proceeds not by the presentation of lifeless facts, but by teaching the student to follow the different lines on which life might be explored and proficiency in living may be obtained. It is, in a word, guidance in the acquiring of experience.

(Urwick in Newman & Sidney 1955:foreword)

The most important duty, incumbent on any police officer of a liberal democracy, is the duty to know why.

(Wall 2004b:8)

ABSTRACT

Policing is, everywhere, a precondition of a civil life. Food security and then human security mark the emergence of society from the chaos, or at least the uncertainty, of what went before. Since the late Industrial Revolution, policing has increasingly become specialized, bureaucratized, and public, and the trend, despite the rhetoric, has been towards technical rather than service or community policing. Service policing, the ultimate in bespoke, individually tailored policing, has been and is being used but it presents great difficulties for police in a pluralist society. Technical policing on the other hand has captured the imagination of police, and Hollywood. In its knowledge base and in its practice, it is marked by a crime fighting, law enforcement mentality and a fascination with tactics, technique, and technology itself. Technical policing has invariably led police into scandal and corruption as the great excuse, indeed the ideology, of the war against crime sweeps aside all other considerations and serves to increasingly isolate police from the public at the individual, community, and eventually societal level.

Technical police managers, more akin to engineers than social workers, become fixated on process and input issues and on using the most efficient means. They lose sight of questions relating to ends and legitimacy, as they manipulate structures and shed, gain, invent, or discover functions. The tendency, aided by politicians doing populist law and order politics, is for more coercive forms of policing to emerge to fight what is less and less fundamentally and unconditionally beyond the pale. While the public police are the coercive arm of the state, policing itself is a matter of consensus, and even consent, if it is not to be oppressive, crippling expensive and eventually inflammatory. Using the logic of representative democracy, consent is best or at least first established at the community level – civil society being an association of civil communities – utilizing a civics of voice (Hirshman 1970).

Since the early 1900s, police and higher education have had an on again off again relationship, characterized more by active indifference than critical engagement. Yet higher education can significantly assist police in their great social work. In this research, which is normative and mostly conceptual in orientation and method, I use a heuristic principle of John Stuart Mill's (1925 [1843]), in an analytic framework of educational philosophy developed by William K. Frankena (1970), to propose, explore and test a scheme for systematically analysing and methodically building a full-fledged philosophy of police management education. With normative, conceptual and experiential premises made out, the scheme proposed is open to being falsified, verified and/or modified at any stage or step. It therefore allows police management education to be better 'joined up' with police management practice and professional policing.

The result of all this is above all a method of doing philosophy of police management education that allows for the articulation of related ends, means, methods and dispositions relevant to the enterprises of education and policing. As such it may be of some use to other police management educators and to police management practitioners. The proposal, developed as a result of my use of the method, may similarly be useful as it stands and even more useful on elaboration and customisation.