The training in values of the local police

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ENG Abstract: This paper aims to inspire a debate regarding the training in values used in police training in Spain, more specifically, in the training for entry into the Local Police, through the approach of some fundamental keys in the matter and the launching of some questions for debate such as the need for training in values in the local police, is the training in values that is being carried out adequate? If not, what needs to be improved? And how to do it? This paper aims to shed some light on some central aspects of the subject with the objective of fostering a rigorous and enriching debate that will contribute to the improvement of local police training.

Keywords: Public safety, citizen security, police training, police education, police training, ethical values, governance.

Summary: 1. Introduction. 2. Consideration of police training. 3. Models of police training. 4. The need for training in values. 5. Proposals for discussion. 5.1 Proposals regarding *what*. 5.2 Proposals regarding *how*. 6. Conclusions. 7. Bibliography

1. Introduction

Security is a subject in continuous evolution that has become a cross-cutting issue in a post-industrial society. Matters that we can generally classify as related to security are immersed in a process of transformation that has accelerated notably in recent years. This transformation is due to the combined effects of various factors such as the reconceptualization of security; global multipolarity after the Cold War; the widespread extension of rights; the general processes of globalization, deregulation, and liberalization of movements of capital and people; significant migratory phenomena; the multiplication and reconsideration of threats and risks in general, and particularly those derived from international terrorism and transnational crime, among others. All of this in an environment where the massive application of information technologies has created new ways of understanding the world and the entirety of society's activity, thereby generating significant vulnerabilities (Curbet, 2009 and 2011; Medina, 2013; Zuloaga, 2014). Additionally, in recent years, the environment has become more unstable and tumultuous as a consequence of the combined effects of a severe economic crisis, whose social effects have had a clear correlation with a significant institutional crisis observed throughout the Western world (Rodríguez, 2015).

Particularly in Spain, this situation, which current events continuously highlight time and again, is generating a continuous and growing demand for public security policies in two directions: on the one hand, as the necessary governmental response to the transformation of security, threats, and risks, and on the other hand, as a result of the increasingly intense social demand for security as the basis for peaceful civic coexistence.

Therefore, security, as a core function of the State and its original raison d'être, has currently become one of the central policies of public action at any governmental level. Despite the changing, evolutionary, and dynamic nature of the concept of security (Acosta, 2015), the Rule of Law (*Rechtsstaat*) has shaped security as a state of tranquility, in which rights and freedoms make sense, which is at the basis of coexistence and progress (Ruiz, 2017), and whose defense is an irrevocable requirement for all public administrations regardless of their greater or lesser competence in the matter.

Particularly, a fundamental aspect of security policies is related to the training of agents, of the individuals acting in the field, of the police officers. Personnel serving in public security require extensive training that enables them to carry out a professional exercise commensurate with the serious challenges that security faces. Additionally, police officers who in everyday life administer the freedoms of others are at the core of the Rule of Law and therefore require exquisite training in ethical, moral, and deontological values (Martin, 1990). These high tasks of collective protection and administration of freedoms require that the administrations responsible for providing this training spare no effort in providing them with the best possible training.

The present paper aims to stimulate debate about the current police training in Spain, more specifically, in the entry training for the Local Police, by addressing some key issues in the field and raising some questions for debate, such as the need for values training in the local police force. Is the training in values currently being conducted adequate? If not, what needs to be improved, and how? This work modestly seeks to shed some light on some central aspects of the subject with the aim of fostering rigorous and enriching debate that contributes to the improvement of police training.

2. Consideration of Police Training.

Often, police training is approached using the concept as an absolute whole, when in reality police training is far from being so. Police training is a field that contains very diverse contents and scopes, and each of them is characterized by its own specific and differentiated circumstances. Police training is a complex matter, full of nuances that must be reached, analyzed, and diagnosed to ultimately carry out quality police training that strives for excellence. Training police officers is as complex as the police collective and the institutions this collective serves are: the police forces, public administrations, and ultimately society as a whole. Article 104 of the Spanish Constitution specifies that the mission of the police is to protect the free exercise of rights and freedoms and guarantee public safety; and all police activity takes place under that generic constitutional definition. But it is precisely the generality of the concepts that this definition evokes that also immediately leads us to think about the enormity and complexity of

the task and, specifically, how it materializes in reality. This depends on what we consider the Police to be. The police entity is a reality with different evaluative facets, and depending on the approach we take, we will observe that the police have certain characteristics - and therefore obligations - and other different training needs to meet.

First, from an administrative point of view, we can consider the police as a particular type of public service (Amoedo, 2000). From this perspective, the training needs of the police are not greatly different from those of any other body of civil servants or public employees of a different status than civil service; that is, what is needed is a regulated training that prepares for the performance of the tasks specific to the corresponding professional categories, within the framework of vertical administrative career, and linked to the various mechanisms of selection, entry, and

promotion.

Secondly, socio-politically, we can consider the police as a social group specialized in carrying out a large part of the state security function (Loubet, 1998). In this case, the main task of the police is to meet the security needs derived from society and the political system, including preventing and prosecuting crime, ensuring the rights of citizens and their exercise, achieving a peaceful climate of civic coexistence, etc. In this regard, generally, we can consider two types of training needs; on the one hand, the need for technical training in all police specialties and skills considered necessary, and on the other hand, an exquisite and solid training in moral, ethical, and deontological values in line with the daily task of administering the freedoms of the citizenry.

Thirdly, from the neo-institutional perspective, we can consider the police as an institution, or more specifically, a highly institutionalized public organization with its own professional culture (Peters, 2003). In this case, training needs are linked to the socialization of individuals-police officers in values, routines, culture, ways of doing things, etc., which are usually met by informal mechanisms but can also be formalized in certain training actions, covering aspects such as the history of the police and/or the corresponding police force, corporate culture, police command skills, leadership, mediation, and internal conflict resolution, etc.

Fourthly, from public management, we can consider the police as a public organization, a complex sum of administrative bodies, which captures a significant volume of public expenditure that must be managed legitimately, efficiently, and transparently from the strictest criteria of public ethics. In this case, there is a large number of training needs derived from the managerial function of any organization, such as strengthening management capacities in areas such as strategic planning, intelligence application (not just information management), economic management, budgeting, contracting, personnel management and direction, negotiation, public marketing, internal and external communication, public ethics, transparency, etc.

Fifthly, from public policies, the police materialize in daily reality the public security policy, whatever it may be, even if it is nonexistent. In this view, we encounter the centrality of the *window bureaucrat*, in this case, especially important because the true interface of any security policy is the basic police individual, i.e., the most numerous rung of the organization, the lowest professional category, and often the least attended to in many aspects. The interaction of the citizen with the basic police individual is the true real embodiment of any public security policy. The training of the police officer is of vital importance, not only in all administrative and technical-police matters corresponding to their tasks but also in the objectives, lines of action, processes, and specific procedures of the policy to be implemented, as well as in raising awareness of their true role, providing them with an adequate situational awareness of their role in police work and how to perform it.

All of this is applicable to any police force, but with a focus on Local Police Forces, additional characteristics such as self-regulation, subsidiarity, diversity, and fragmentation typical of the local level of government emerge, to which the lack of municipal competencies in the entry training of local police must be added.

3. Models of police training

In simplified terms, police entry training is based on police education and police training (Pagon et al., 1996). *Police education* is the process of acquiring knowledge in order to obtain a certain professional category, while *police training* is the process of acquiring specific knowledge, skills, techniques, or abilities necessary for police work. Thus, police education refers to the more academic and theoretical part of knowledge, carried out through lectures, courses, seminars, exams, etc., while police training is practical training focused on the skills that need to be acquired.

In general, police entry training is conducted through two main training models, which we can call *the traditional academy model* and *the university academy model.*

The first major model, the *traditional academy*, is the training model traditionally established in police forces in most countries. Originally inspired by conventional military academies, it operates on a boarding school basis with a strict internal and teaching regime where students live twenty-four hours a day. The duration of the stay in the academy varies widely depending on the specific police force. The teaching staff is predominantly specialized police personnel. The studies undertaken are generally not comparable to qualifications within the education system in most cases. This model encompasses both police education and police training and places great importance on the internalization by the student of certain institutional values specific to large police forces and their associated professional culture, to which the prevailing civic values present in each specific sociopolitical context must be added.

On the other hand, the *university academy* follows the university model, with university professors and specialized police officers. Training is based purely on academic principles, as there is no boarding school, and graduates also

obtain a university degree. The university academy model emerged as an evolution of the use of applied sciences in police work, with the purpose of unifying police education and enabling the conduct of police studies that can be applied in practice.

In some countries, these studies are university degree programs, and typically, the institutions that offer these qualifications are operated by the corresponding police force or jointly with the corresponding university[1]. In any case, the casuistry is very varied; for example, in some cases, graduates of the degree program must pass a state homologation exam; in other cases, graduates commit to joining the police force or working for the police for a specific period of time; in others, previous police experience is required to obtain the qualification. In terms of contents, also taking into account that there may be a great casuistic variation, the contents focus mainly on criminology, criminalistics, law, police administration and management. In general, this model maximizes police education at the expense of police training, so entry into the corresponding police force is generally made directly into an executive police category after a complementary training aimed at police capacitation.

The trend towards European police forces and the European multi-agency approach to police work has led to a boost in these university studies, as a result of the need for broader approaches than traditional ones on issues such as police management, police strategy and ethics, etc. On the other hand, the development of security policies is leading to the establishment of modern police science as an academic discipline integrated into its own body of knowledge that enhances police professionalism, and its foundation lies in the need for integrated academic education and training of future police leaders[2]. However, some dysfunctions can be recognized in this model when an attempt is made to apply it to police forces that are heavily based on the philosophy of community police, where the dichotomous view of the police as a profession or as a trade finds its origin.

Although both the traditional academy and university academy models share multiple features in terms of teaching staff, content, teaching modalities, etc., and both effectively train police officers, each of them differs in internal objectives and how to achieve them. Thus, the *traditional academy* prioritizes the transmission of the institutional values of the relevant corps, as well as achieving the immersion of the student in its characteristic professional culture, while the *university academy* focuses on the scientific knowledge and critical thinking characteristic of university education.

Regarding the performance of each model, existing literature suggests that university education leads to improvements in police practice (Hallenberg, 2016); university-educated police officers would be more understanding of social issues, including cultural and ethnic assessments, capable of greater moral work, as well as having higher self-esteem, open-mindedness, adaptability, and flexibility, while being less authoritarian, dogmatic, and cynical (Roberg and Bonn, 2004; Trofymowych, 2007). However, there is no consensus on this issue, as other studies perceive a negative impact on society, since this training model implies a detachment from the social environment, as it considers police work from an external and academic perspective rather than as a public service; adopting problem-based, progressive, and student-centered learning approaches would often be more easily carried out within training schools than in universities (Werth, 2011). Additionally, the planned uniformity of education for public sector professions is also questioned since different training models result from specific historical, cultural, and political influences, so the universal adoption of a single model may have unforeseen consequences for both the profession and the academic world (Heslop, 2011). Moreover, there also seems to be no clear demarcation between the greater suitability of education or training for particular positions within police hierarchies (Pagon et al., 1996).

Thus, the debate about which is the best police training model is far from peaceful; however, it would seem that the optimal trend would be to combine both objectives into the same integrated model, but political and cultural influences as well as administrative and police tradition require a decision, at least in general characteristics, that favors one model or the other, although there does seem to be evidence that in the current context, solutions based on police training and abandoning police education are doomed to fail (Pagon et al., 1996).

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[1] By way of example, other countries that apply this model include Belgium, the Netherlands, Switzerland, Norway, Finland, Greece, the Czech Republic, Slovakia, Hungary, Lithuania, Ukraine, Croatia, Turkey, Greece, etc.
[2] In this context, traditional police practices of peacekeeping and law enforcement have been transformed into problem solving, technological innovation, transnational crime and multidisciplinary crime prevention strategies.

Table 1. Approach to police training according to the training model.

	Traditional Academy	University Academy
Police education	YES*	YES
Police training	YES	NO**

Source: own elaboration

*In general without qualifications from the education system.

**In general by means of training complements.

As is well known, the Spanish police system is constitutionally territorialized at three levels (national, regional, and local[3]), and subsequently, legislative development determined that the training responsibilities of the local police corresponded to the autonomous communities as part of their exclusive autonomous *coordination of local police*[4]. Therefore, the training responsibilities of the national police forces correspond to the Ministry of the Interior – as the superior command of the State Security Forces and Corps (FCSE) – which executes them through the Directorate-General of the Police and the Directorate-General of the Civil Guard. At the regional level, in general, the statutes of autonomy attribute the command of the regional security forces to the corresponding government, usually exercised through the competent department in security matters. On the other hand, at the local level, the command of the local police forces is attributed to the mayor. Thus, within the general competencies of direction and command of the national and regional police forces, the training competencies are included, unlike in the case of local police, where command is attributed to the mayor, but training competencies are attributed to the regional government level.

Regarding the training models used, the national police forces– the National Police Corps and the Civil Guard– base their entry training on the traditional academy model[5]. In turn, regional police forces[6] also generally adhere to the *traditional academy* model, although with the significant variation of conducting it on an outpatient basis and minor variations in each case related to the type of teaching staff, activities, and practical training. In the case of local police, although strictly speaking there could be 19 models[7], they generally fall into two main consistent trends: the first one involves conducting training through the resources of the autonomous community, usually through a training center that, in most cases, is a traditional academy on an outpatient basis; and the second one involves outsourcing training to other administrations or other types of institutions through the homologation of courses and/or similar techniques.

4. The need for training in values

Every time a police officer is called upon, they face a reality that they must interpret and act upon accordingly. In the process of interpreting reality, the police officer not only applies their skills and knowledge but also their values; thus, any police action to be carried out is the result of this interaction. In this sequence, the police officer has a significant margin of maneuver, a relevant power of appreciation (Loubet, 1998).

It is worth noting that in the political system, the police are part of the so-called executive structures (Laiz and Román, 2003); however, the combination of their privileged position between politics and society, their functional ambivalence in simultaneously serving the political system and society, some characteristics of their peculiar performance[8], and their capacity for influence, make the police a true discretionary power (Loubet, 1998).

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[3] The territorialization of the police established by the Constitution excludes the existence of police forces with a territorial base different from the State, Autonomous Community or Municipality

[4] "It is the responsibility of the Autonomous Communities...to coordinate the actions of the Local Police in the territorial scope of the Community, through the exercise of the following functions: c) To establish the criteria for the selection, training, promotion and mobility of the Local Police... d) To coordinate the professional training of the Local Police, through the creation of Schools for the Training of Commanders and Basic Training" (O.L. 2/1986, art. 39).

[5] The military status of the Guardia Civil makes it necessary to link the training of the Corps to the regulation of military education. In this context, and as a consequence of the adaptation of the military education system to the European Higher Education Area, the graduates of the higher education for joining the Armed Forces, and, therefore, the graduates of the higher education for joining the Guardia Civil, obtain a Bachelor's degree from a university institution.

[6] Ertaintza in the Basque Country, Policía de la Generalitat-Mossos d'Escuadra in Catalonia, Policía Foral in Navarra and Cuerpo General de la Policía Canaria in the Canary Islands.

[7] 17 autonomous communities plus two autonomous cities.

[8] Among others: a) the generalist wording of the laws requires the personal interpretation of the police officer for its applicability to specific cases; b) the existence of a large mass of regulations that hinders the police function by turning the police into a theoretically omnipresent

In everyday life, the true dimension of this great discretionary power rests and is administered by the individual police officer, so this individual must necessarily be a competent and committed police officer. In this situation, competence is not determined solely by what the individual police officer understands or knows, but also by what they can do –what they are capable of doing–, what they have the courage to do –personality– and what they are –attitude– (Swieringa and Wierdsma, 1995). Ultimately, the discretionary power of the police is circumscribed to the capacity for action, personality, and attitude of each individual police officer.

Thus, in this wide margin of maneuver, the knowledge, skills, and values acquired by the police officer play a crucial role, determining police action (graph 1). Obviously, all three concepts are key in police performance, but values acquire an extra importance in the outcome, since knowledge and skill can be mediated by them.

It is not novel to talk about values linked to education, although literature mainly refers to education in childhood or youth; however, there is much less literature on the value of education in more mature stages or in vocational training.

Graph 1. Power of appreciation
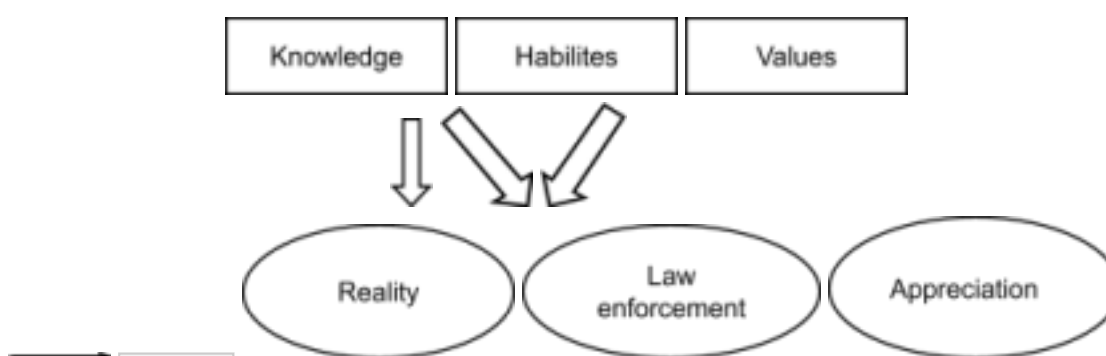
Source: own elaboration

Particularly in entry-level police training, this training in values is totally linked to the training models indicated above. The training model of the *traditional academy* focuses on the institutional values of the police force and the ethical and civic values of each sociopolitical environment. In the training model of the *university academy*, training in values is exercised with less intensity and is directed almost exclusively to the ethical and civic values of the given socio-political environment. In any case, police training in values, that is, police training committed to the human being, seems essential. This training in police values must meet the needs derived from a profession, the police profession, which has a high commitment to the person and the ethical and civic values of the socio-political environment. In this situation, police training in values cannot be limited exclusively to a purely deontological training of minimums, to what is exclusively required by law, since this would leave large areas reduced to a correct and well-intentioned discourse but empty of real and tangible content.

5. Proposals for discussion
5.1 Proposals regarding *what*

Deyra and Garcia (2011) establish that international law and national legislations have determined the existence of seven key values of police ethics in the European Union, which are applicable to any police force in a democratic sociopolitical environment. These values are openness, transparency, loyalty, integrity, exemplarity, dignity of the human person, and responsibility (Deyra and García, 2011). In Spain, the contents of police training in values currently have a single legal basis consisting of the so-called basic principles of action established by Article 5 of Organic Law 2/1986 (hereafter LO 2/1986), on Security Forces and Corps, which are used as a foundation in all Spanish police training. These basic principles are shaped as a mandatory code of conduct in all Spanish police forces.

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and omni-vigilant entity but that is in reality continuously overwhelmed by the task and always in need of means and updating of knowledge; c) the real conditions of police intervention characterized in many cases, by situations of stress, speed, tension, etc. d) the scarce concreteness in the elaboration of key concepts, such as security, public order, public safety, etc.

This paper has attempted to verify if there is congruence between the aforementioned basic principles and the seven values identified in the EU, and additionally, establish which basic principles integrate each of the values. Table 2 shows the relationship between the Spanish basic principles of action and the seven values, linking each basic principle to its corresponding value.

Table 2. Linking principles LO 2/1986 and ethical values.

	Lo 2/1986 Principles of operation	Values
Compliance with the legal system	To perform their duties with respect for the law	Loyalty
	Act with political neutrality, impartiality and non-discrimination.	Loyalty
	- Act with integrity and dignity	Integrity/Exemplarity
	- Hierarchy and subordination - Due obedience does not exempt from responsibility.	Loyalty Responsibility
	- Collaboration with the justice system	Responsibility
Community Relations	- Prohibition of abusive, arbitrary or discriminatory and/or violent practices.	Dignity
	- Correct and careful treatment of citizens, assisting and protecting them.	Integrity/Exemplarity
	- They will inform about the causes and purpose of the interventions	Openness/Transparency
	- Acting decisively and without delay according to the principles of consistency, opportunity and proportionality.	Responsibility
	Rational use of the weapon	Responsibility
Treatment of detainees	- Clear identification as a police officer	Openness/Transparency
	- Protection of the detainee with respect for the honor and dignity of the individual	Dignity
	- Detention guarantees	Openness/Transparency Responsibility
Professional dedication	- Exclusive dedication - Permanent availability in defense of the law	Integrity/Exemplarity Responsibility
Professional secret	- Strict professional secrecy	Loyalty
Responsability	- Personal and direct responsibility for their actions	Responsability

Source: own elaboration

Table 3 shows the content of each ethical value in terms of the basic principles of LO 2/1986.

Table 3. Content of the ethical values according to the principles of the LO 2/1986

Value	Principles of action LO 2/1986
Loyalty	- To perform their duties with respect for the law - Act with political neutrality, impartiality and non-discrimination - Hierarchy and subordination - Maintain strict professional secrecy
Integrity/Exemplarity	- Act with integrity and dignity - Correct and careful treatment of citizens, assisting and protecting them - Exclusive dedication
Responsibility	- Due obedience does not exempt from responsibility - Collaboration with the justice system - Acting decisively and without delay according to the principles of consistency, opportunity and proportionality - Rational use of the weapon - Guarantees of detention - Permanent availability in defense of the law - Personal and direct responsibility for their actions
Dignity	- Interdiction of abusive, arbitrary or discriminatory and/or violent practices - Protection of the detainee with respect for the honor and dignity of the person
Openness/Transparency	- They will inform about the causes and purpose of the interventions - Clear identification as police officers - Guarantees of detention

Source: own elaboration

From what has been done, it is observed that the use of basic principles as the basis for training in values satisfies, in addition to legal aspects, the essential components of EU values.

However, it may be considered that relying exclusively on basic principles as the basis for training in values limits training to a purely deontological minimum that should be expanded according to the ethical demands of a post-industrial and diverse society.

Particularly in the case of local police, regardless of certain perceptions, these police forces currently occupy a central position in security management; their subsidiarity and proximity to citizens have placed them at the forefront of police demand. Often, local police are, particularly in urban environments, the first member of the police system to respond to any citizen demand; therefore, these police officers with their power of appreciation are the ones who channel, condition, and thus determine the response that the police system provides to each demand. Additionally, these police officers in their role as *window bureaucrats* as an interface with the citizenry are the main agents in any security policy and, therefore, largely responsible for how
security policies are actually implemented. This combination of power of appreciation and role as *window bureaucrats* requires police officers with deep ethical and civic values that correspond and are consistent with those that can be expected from a public police service in a post-industrial and diverse society.

Therefore, it would make sense to evolve police training in values for local police towards content that promotes the adoption of ethical and civic values described and not only focus on current deontological principles, through training in traits such as, for example, *simplicity, self-criticism, truth, receptivity, transparency, self-demand, fidelity, trust, commitment, belonging, rectitude in conduct, honor, sense of duty, organization, discipline, optimism, rejection of passivity, self-demand, sense of duty, fair posture, honesty, sincerity, self-criticism, authenticity, respect, courage, commitment, obligation, organization, discipline.*

Of course, we finally consider that both the list of ethical and civic values and traits to be incorporated into training content and the training content itself and its conceptualization should be open to broad and enriching debate.

5.2 Proposals regarding *how*

The specific objectives of any police training program are directed towards three differentiated, interrelated and ever-present areas: the psychomotor, the affective and the cognitive (Martín, 1990). Thus, the psychomotor area of the training program refers to the improvement of the subject's own skills such as movement, motor coordination, visual acuity, level of perception, etc.; in general, these skills are endogenous particularities of the individual, although some of them can be acquired or improved with the appropriate training program. On the other hand, the affective sphere of the training program consists of the aspects related to the influence of the program on interests, attitudes, values, etc.; many of them are also specific to the subject and are often conditioned by ideological, socio-economic and cultural aspects, all of them previous and foreign to the training process. Finally, the cognitive scope of the training program is aimed at the acquisition by the student of knowledge and understanding of any given subject, as well as the ability to apply, analyze, synthesize and evaluate it (Martin, 1990).

On the other hand, Tobón (2007) defined competencies as "complex processes of performance with suitability in certain contexts, integrating different skills (knowing how to be, knowing how to do, knowing how to know and knowing how to live together), to perform activities and/or solve problems with a sense of challenge, motivation, flexibility, creativity, understanding and entrepreneurship, within a perspective of metacognitive processing, continuous improvement and ethical commitment, with the goal of contributing to personal development, the construction and strengthening of the social fabric, the continuous search for sustainable economic-business development, and the care and protection of the environment and living species" (Tobón, 2007: 17). In these four skills —knowing how to be, knowing how to do, knowing how to know and knowing how to live together— the three formative areas mentioned above are identified, so that knowing how to be corresponds to the affective area, knowing how to do to the psychomotor area, and knowing how to know to the cognitive area.[9]

To achieve the educational objectives in the affective domain, the successive development of five processes is necessary: a) reception, since there is no learning without this process and the student pays attention to it passively; b) response, active participation in the learning process that generates some reaction; c) valuation, assignment of a value to the object, phenomenon or information; d) organization, grouping of the different values and ideas and inclusion in one's own mental scheme; and, e) characterization, when the particular values or beliefs that exert influence on behavior have already become a characteristic of the subject.

Therefore, the objective of police training in values —in knowing how to be— is that the student incorporates into their scheme of values and beliefs those that are considered essential for the correct development of the police profession. However, deciding what these values and beliefs are is a decision to be made by each training center as to which values of society are transferred to the affective formation of the police (Martin, 1990).

At this point, it is necessary to remember that the entrance training for the local police is carried out by the autonomous communities, but the selective processes are carried out by the city councils. That is to say, the students of the entrance training are not selected by the training body, not even by the administration itself. This circumstance means that the training center has no influence over the selection processes in a key aspect such as the profiles sought —a feature from which the values and characteristics of the selected individuals derive to a large extent—; that is, the autonomous local police training bodies must train personnel that they do not select nor do they have the possibility of influencing the selection process. Therefore, local police training programs have great possibilities of intervention —and, in the best cases, great possibilities of success— in the cognitive area, but these possibilities are notably reduced in the psychomotor area and are even more reduced in the affective area.

The result of all this is that police training in values in local police training is based, in almost all cases, on the basic principles of action determined as the *minimum legal* training in values.

However, on the basis of the influence of cognitive activity on emotional behavior and vice versa (Fernandez et al, 1995), within the framework of a training program it is possible to influence the affective sphere through the cognitive sphere. That is to say, if training is provided in the cognitive area on the values, attitudes, emotions or beliefs that the individual-police officer should have and put into practice, there is a possibility that they will be received, generate a response, be assessed, be organized and end up characterizing the students, thus achieving the educational objectives of the affective domain mentioned above and subsequently intervening in their behavior and, therefore, in the future power of appreciation of the individual/police officer.

Thus, it would make sense to introduce contents aimed at the affective sphere in the cognitive sphere of police training, and so train future individuals/police officers in ethical values. Of course, it remains up to debate to determine the optimal type of training activity to be carried out in each case, the approaches of the same and the contents themselves, but this option is determined as the only possibility for the autonomous training bodies to innovate in the

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[9] Knowing how to live together, understood as a social skill, would be a transversal part of the three areas, since it implies the knowledge and application of socially acceptable behavioral guidelines, the attitude and ability to put them into practice.

integral training of the local police, increasing the possibilities and limits of the current training and to improve police training.

6. Conclusion

Although the main objective of this work is to foster debate on the proposed issues above, the following tentative conclusions are drawn from what has been observed and described in it.

First: The current training in values of the local police meets the ethical values required in the countries of the European Union; such training is carried out in accordance with the basic principles of action established in Law 2/86, on Security Forces and Bodies, which act as deontological values common to the police profession. This training, exclusively circumscribed to these deontological values, can be defined as training in values of legal minimum.

Second: It is necessary to exceed the legal minimum of deontology by incorporating into police training ethical and civic values, thus promoting the adaptation of the police's appreciation power (Loubet, 1998) within the framework of providing security as a public service in a diverse post-industrial society.

Third: The introduction of educational contents aligned with ethical and civic values to be introduced in the cognitive domain of the curriculum (Martin, 1990) of the autonomous training centers of local police is a valid tool for the evolution of training in values of local police.

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