

Peel's Principles of Policing

Sir Robert Peel's preventive philosophy was expressed in the opening words of the handbook issued to all members of the first police force in London, 1829:

It should be understood at the outset that the object to be attained is the prevention of crime.

To this great end every effort of the police is to be directed. The security of person and property, the preservation of the public tranquility, and all the other objects of a police establishment will thus be better effected than by the detection and punishment of the offender after he has succeeded in committing the crime. This should constantly be kept in mind by every member of the police force, as the guide for his own conduct. Officers and police constables should endeavour to distinguish themselves by such vigilance and activity as may render it impossible for any one to commit a crime within that portion of the town under their charge.

When many offenders are committed, it must appear to the Commissioners that the police is not properly conducted in that Division; and the absence of crime will be considered the best proof of the complete efficiency of the police. In a Division where this security and good order has been effected, the officers and men belonging to it may feel assured that such good conduct will be noticed by rewards and promotion. [quoted in Reith 1948, p. 62]

This timeless philosophy evolved into what is known as Peel's Nine Principles of Law Enforcement:

1. To prevent crime and disorder, as an alternative to their repression by military force and by severity of legal punishment.
2. To recognize always that the power of the police to fulfill their functions and duties is dependent on public approval of their existence, actions and behaviour, and on their ability to secure and maintain public respect.
3. To recognize always that to secure and maintain the respect and approval of the public means also the securing of willing cooperation of the public in the task of securing observance of laws.

4. To recognize always that the extent to which the cooperation of the public can be secured diminishes, proportionately, the necessity of the use of physical force and compulsion for achieving police objectives.

5. To seek and to preserve public favour, not by pandering to public opinion, but by constantly demonstrating absolutely impartial service to law, in complete independence of policy, and without regard to the justice or injustices of the substance of individual laws; by ready offering of individual service and friendship to all members of the public without regard to their wealth or social standing; by ready exercise of courtesy and friendly good humour; and by ready offering of individual sacrifice in protecting and preserving life.

6. To use physical force only when the exercise of persuasion, advice and warning is found to be insufficient to obtain public cooperation to an extent necessary to secure observance of law or to restore order; and to use only the minimum degree of physical force which is necessary on any particular occasion for achieving a police objective.

7. To maintain at all times a relationship with the public that gives reality to the historic tradition that the police are the public and that the public are the police; the police being only members of the public who are paid to give full-time attention to duties which are incumbent on every citizen, in the interests of community welfare and existence.

8. To recognize always the need for strict adherence to police-executive functions, and to refrain from even seeming to usurp the powers of the judiciary of avenging individuals or the state, and of authoritatively judging guilt and punishing the guilty.

9. To recognize always that the test of police efficiency is the absence of crime and disorder, and not the visible evidence of police action in dealing with them.

Source: Reith, Charles. 1948. *A Short History of the British Police*. London: Oxford University Press.