

CRITICAL-ANALYTICAL POLICE OFFICERS WITH FIVE MINDS

¹Mehmet Murat PAYAM*

¹Property Protection and Security Division, Social Sciences Vocational College,
Adiyaman University, Turkey.

Abstract

We live in a time of changes that include overflowing of information and growing hegemony of science and technology. Without no doubt these changes will require new ways of thinking in the professions. Being one of the basic human needs, security is one of the important public services that is provided by the Turkish National Police (TNP) in Turkey. The TNP uses different strategies and policing models to provide public order and security. Meanwhile, respected researchers and leaders are stressing the importance of developing the exact skills that are being lost in order for today's policing services to be successful. Therefore police officers should be equipped with critical-analytical skills that we must develop to meet the challenges of the future. In this context, Gardner emphasizes the need for thinkers (police officers) with disciplined, synthesizing, creative, respectful, and ethical minds. The first three minds develop the intellect and the next two minds develop character. Gardner's work purports the value of these minds to professional competence in general and does not necessarily relate these to policing services. However, as policing aims to provide public security and order, it would seem logical that a successful police officer will require these similar high end skills that Gardner sees as critical for sustained high performance in other professions. It is therefore important to examine the impact that the five minds could potentially have on policing services. This paper aims to extrapolate the contributions of these five minds to the profession of policing and to identify how these minds could impact upon policing effectiveness.

Key Words: Critical-Analytical Thinking, Policing, Moral, Police, Five Minds for Future

BEŞ ZİHİNLİ KRİTİK-ANALİTİK POLİS MEMURLARI

Özet

Biz, bilim ve teknolojinin artan hegemonyası ve bilgi bolluğunu içeren değişimlerin olduğu bir zamanda yaşıyoruz. Hiç şüphesiz bu değişimler, mesleklerde de yeni düşünme biçimlerini gerekli kılacaktır. İnsanın temel ihtiyaçlarından biri olan güvenlik, Türkiye'de Emniyet Genel Müdürlüğü (EGM) tarafından sağlanan önemli kamu hizmetlerinden biridir. EGM, kamu düzeni ve güvenliğini sağlamak amacıyla farklı stratejiler ve polislik modelleri kullanmaktadır. Bu arada, saygın araştırmacı ve liderler bugünün polislik hizmetlerinin daha başarılı olması için kaybolan belirli becerilerin geliştirilmesinin önemini vurgulamaktadırlar. Bu nedenle, polis memurları geleceğin zorluklarının üstesinden gelmek için geliştirmemiz gereken kritik-analitik beceriler ile donatılmalıdır. Bu bağlamda, Gardner düşünürlerin (polis memurlarının) disiplinli, sentezleyen, üretken, saygılı ve etik (ahlaki) zihinlere olan ihtiyacını vurgulamaktadır. İlk üç zihin idrak kabiliyetini geliştirirken sonraki iki zihin ise karakteri geliştirir. Gardner'ın çalışmaları genel olarak bu zihinlerin mesleki yeterlilikteki değerini iddia etmektedir ve bu zihinleri doğrudan polislik hizmetleriyle ilişkilendirmez. Bununla birlikte, polis kamu güvenliği ve düzenini sağlamayı amaçladığı için, başarılı bir polis memurunun Gardner'ın diğer mesleklerde sürekli yüksek performans için kritik gördüğü bu benzer yüksek becerilere gerek duyacağı mantıklı görünmektedir. Bu yüzden bu beş zihnin polislik hizmetlerine sağlayacağı potansiyel etkileri incelemek önemlidir. Bu bildiri, bu beş zihnin polislik hizmetinin etkinliğine nasıl etki ettiğini tespit etmeyi ve bu beş zihnin polislik mesleğine katkılarını tahmin etmeyi amaçlamaktadır.

* Asst. Prof. Dr., Address: Adiyaman Üniversitesi, Sosyal Bilimler Meslek Yüksek Okulu, Mülkiyet Koruma ve Güvenlik Bölümü. E-mail: nikbaht@yahoo.com, Telephone: 0422 238 0001, Mobile Phone: 05053541244.

Anahtar Kelimeler: Kritik-Analitik Düşünme, Polislik, Ahlak, Polis, Gelecek İçin Beş Zihin

1. Introduction

We live in a time of changes that include overflowing of information and growing hegemony of science and technology. Thus the teaching of higher-order thinking and problem-solving skills have gained considerable amount of importance in this Information Age. “Thinking is the source of knowledge. If knowledge is power, then thinking is the source of power.” [1]. Therefore the main aim should be to equip individuals with the knowledge, thinking skills and habits necessary not only to adapt to the changes in the society but also form changes and transform the society. It is a known fact that man is obviously created by Allah (Celle Celaluh) for thinking. The crucial way of achieving this purpose is through education. Higher order thinking skills such as critical thinking skills are essential and must be taught [2, 3]. Without no doubt these changes will also require new ways of thinking in the professions. One of the most important thinking skills in the professions is critical thinking. Critical thinking is a general thinking skill that is useful for all sorts of careers and professions [4]. As a consequence, critical thinking can also be useful for professions such as policing.

Being one of the basic human needs, security is one of the important public services that is provided by Turkish National Police (TNP) in Turkey. The TNP uses different strategies and policing models to provide public order and security. Meanwhile, respected researchers and leaders are stressing the importance of developing the exact skills that are being lost in order for today’s policing services to be successful. Therefore police officers should be equipped with critical-analytical skills that we must develop to meet the challenges of the future. So the aim and focus of education for police officers should “shift from teaching *what* to think (transmission of knowledge) to teaching *how* to think (promotion of thinking skills and strategies)” [5]. Success for police officers in policing often depends heavily upon the thought processes, which must be timely, rational, and even innovative, and the capabilities of the person in charge [6]. In this context, this paper aims to extrapolate five minds (disciplined, synthesizing, creative, respectful and ethical minds) to the profession of policing and to identify how these minds could impact upon policing effectiveness first starting with the explanation of critical and analytical thinking.

2. Critical and Analytical Thinking

It is asserted in the literature that definitions of critical thinking are abundant and quite varied. Before giving different definitions of the term “critical thinking”, it will be better to explain what is being critical. According to Dantec, being critical involves two things: 1) A sceptical attitude which encourages you to question and challenge any information presented to you, 2) The technique which allows you to ask the right questions and evaluate the outcomes [7]. It can be inferred that when one wants to think critically, first he should be critical. To be critical you need to have the skeptical attitude and the appropriate technique for further thinking. Becoming an accomplished critical thinker can be considered a five-step process:

1. Adopt the attitude of a critical thinker,
2. Recognize and avoid critical thinking hindrances,
3. Identify and characterize arguments,
4. Evaluate information sources,
5. Evaluate arguments [8].

Critical thinking then is a general term that covers all thinking processes that strive to get below the surface of something: questioning, probing, analyzing, testing and exploring. For Paul and Elder, critical thinking is the art of analyzing and evaluating thinking with a view to improving it [9]. Critical thinking is about looking at the positive and negative aspects, identifying the strengths and weaknesses in order to provide an objective account of the situation [10]. It is the ability to engage in reflective and independent thinking, and being able to think clearly and rationally [11]. From a practical perspective, critical thinking can be defined as: “A process by which we use our knowledge and intelligence to effectively arrive at the most reasonable and justifiable positions on issues, and which endeavors to identify and overcome the numerous hindrances to rational thinking [12]. According to Cottrell (1999: 188), critical thinking means “weighing up the arguments and evidence for and against”. It involves:

- Considering an issue carefully and more than once,
- Evaluating the evidence put forward in support of the belief or viewpoint,
- Considering where the belief or viewpoint leads – what conclusions would follow; are these suitable and rational; and if not, should the belief or viewpoint be reconsidered? [13].

Critical thinking is more than thinking *logically* or *analytically*; it also means thinking *rationally* or *objectively* [14]. Namely, critical thinking goes hand in hand with analytical thinking. Analytical thinking is the ability to scrutinize and break down facts and thoughts into their strengths and weaknesses. Critical thinking, then, is analytical, judgmental, and selective (when you are thinking critically, you are making choices) [15]. In fact, analytical thinking involves particular processes, in particular breaking down the ‘parts’ and looking at them more closely. In other words, it involves examining the information carefully from different angles. For Cottrell (1999: 188), analytical thinking involves the following additional processes:

- Standing back from the information given,
- Examining it in detail from many angles,
- Checking closely whether it is completely accurate,
- Checking whether a statement follows logically from what went before,
- Looking for possible flaws in the reasoning, the evidence, or the way that conclusions are drawn,
- Comparing the same issue from the point of view of other theorists or writers,
- Being able to see and explain why different people arrived at different conclusions,
- Being able to argue why one set of opinions, results or conclusions is preferable to another,
- Being on guard for literary or statistical devices that encourage the reader to take questionable statements at face value,
- Checking for hidden assumptions,
- Checking for attempts to lure the reader into agreement [16].

3. Critical-Analytical Police with Five Minds

The education of the 21st century should prepare police officers “to deal with pervasive crises, while promoting radical transitions, not as reckless “heroic leaders” but rather as concerned and reflective citizens who have practical skills to relate global issues to local contexts” [17]. What kind of police will thrive in the twenty-first century? It is advocated that there are two central aspects: “Intellect” and “Character”. In developing the intellect and character of our

future police officers, we believe there is a need to cultivate five minds. In this context, Gardner emphasizes the need for thinkers (in this paper police officers) with disciplined, synthesizing, creative, respectful and ethical minds. The first three minds develop the intellect and the next two minds develop character [18]. Gardner has delineated five kinds of mental abilities that will be critical to success in a 21st century landscape of accelerating change. His disciplined, synthesizing, creating, respectful, and ethical minds are not presented as personality types but as ways of thinking available to anyone who invests the time and effort to cultivate them.

Gardner's work purports the value of these minds to professional competence in general and does not necessarily relate these to policing services. However, as policing aims to provide public security and order, it would seem logical that successful police officers will require these similar high end skills that Gardner sees as critical for sustained high performance in other professions. It is therefore important to examine the impact that the five minds could potentially have on policing services. Dean states that one of the essential shifts that must take place in order for police practitioners is the development of critical thinking skills [19]. Therefore, critical thinking skills can also be used to support these five minds and to cooperate with them in solving problems and acquiring knowledge. Critical thinking is a general thinking skill that is useful for all sorts of careers and professions [20] such as policing as it is believed that the quality of policing services depends on the quality of the police officers' thoughts. This stresses the fact that thinking skills and the five minds should be seen as complementary, rather than as distinct areas of competence. That the five minds needed by future police officers will be mentioned in the following titles.

3.1. Disciplined Mind

Discipline has three connotations: working regularly and steadily on things and eventually getting better, mastering the major ways of thinking in schools and becoming an expert in at least one thing. The disciplined mind, sometimes referred to as the "disciplinary" mind, has mastered at least one way of thinking, with a discipline being a distinctive mode of cognition that characterises a specific scholarly discipline, craft or profession [21, 22]. So the police officers who wish to thrive will first need to work regularly and steadily on policing at in schools and eventually they will get better in policing. That is to say police officers with this mind also know how to work steadily over time to improve skills and understanding. Secondly they should be expert in at least one area besides policing such as Criminology, Sociology, Psychology and etc.

In this context, Gardner proposes three types of achievement for the "disciplined mind": improving one's knowledge and skills through practice, learning the major ways of thinking developed by scholars and becoming very good at something [23, 24]. For the police officers there seems to be roughly some levels in acquiring this ability. Parallel with the developments in science and other disciplines police officers should be able to adapt their methods and practices in policing, protecting and serving the people. In developing this knowledge, the police officers probably need to make a decision as to the type of knowledge they are aiming at developing within this disciplinary mastery. Police officers will gain through applying themselves in a disciplined way in their professions. Over time, and with sufficient in service training, they will gain expertise in one or more fields. Some practical steps can be put forward to achieve a disciplined mind:

1. Identify truly important concepts within the discipline,
2. Spend a significant amount of time on this topic,

3. Approach the topic in a variety of ways,
4. Set up performances of understanding [25].

According to Pava, disciplinary thinking must be taught hand in glove with critical thinking. If disciplinary thinking is first introduced, it is appropriate to simultaneously introduce critical thinking skills there, as well. As with disciplinary thinking, the ability to think critically is a lifetime pursuit and achievement [26]. Police officers then should be equipped with both disciplinary thinking skills and critical thinking skills.

3.2. Synthesizing Mind

Skill at synthesizing is becoming an imperative for the new millennium. The synthesizing mind has the ability to take information from a range of disparate sources and through objective understanding and evaluation, put this together in a way that can be understood by both themselves and other people [27, 28, 29]. So the police officers will need to be able to gather together information from disparate sources, evaluate the information objectively, and put it together in ways that work for themselves and can be communicated to the people they serve. Police officers without synthesising capabilities will be overwhelmed by information and unable to make judicious decisions about professional matters related to better policing. As Gardner mentions those who can synthesize well will be valued; those who cannot will have to rely on the syntheses of others [30].

Synthesis occupies a middle ground between disciplined learning, on the one hand, and creative thinking, on the other. In disciplined learning, one masters the ideas and moves of particular crafts and disciplines. As stressed, no meaningful synthesis is possible in the absence of at least some disciplinary mastery. On the other side of an epistemological continuum, creative thinking involves an explicit rejection of current understandings, a commitment to raise new questions and produce unexpected yet appropriate answers. Creative thinking involves a foundation of disciplinary knowledge and current syntheses [31].

3.3. Creative Mind and Critical Mind

The three most important aspects of critical thinking are quick thinking, creative thinking and analytical thinking. Creativity is always called “thinking outside the box”. The creative mind builds upon synthesis and discipline to break new ground, put forth new ideas, produce new ways of thinking, and pose unfamiliar questions [32, 33]. Gardner chooses Albert Einstein as an exemplar. He cites the “ten year rule” – the observation that most people must work hard in a discipline for at least a decade in order to master it. Creative people *want* to be creative, says Gardner; they like to take risks; they try things out and rebound from their defeats. In other words, they do not adhere to a philosophy of error-free learning. Anything that can be formulated as rules will be done as well by computers. Rewards will go to the creators – those who think outside the box [34].

One of the reasons often given for not trying new solutions is criticism from others. A thorough grounding in at least one *discipline* enables police officers to think in the discipline, which is a necessary skill for a *synthetic* habit of mind – a natural precursor to *creativity*. Helping police officers develop their creativity involves teaching creative thinking tools, making opportunities to use these tools available, and providing a climate that is conducive for creative thought. Because they will need to be able to go beyond existing knowledge and beyond synthesis to pose, new questions, offer new solutions for serving people and fighting against crimes.

Creative thinking should be taught hand in glove with critical thinking. The importance of critical thinking and professional competency is equally important to law enforcement managers. Mid-level law enforcement managers must think critically and creatively and act decisively in stressful and uncertain situations to effectively and efficiently solve problems [35]. Critical thinking skills can prove to be necessary for police officers in acquiring new ways of thinking more proficiently and becoming more proactive in combating traditional violent crimes and more modern crimes, such as terrorism, organised crime and cyber crimes [36]. Police officers should be equipped not only with creative thinking skills but also with critical thinking skills. Critical thinking plays a crucial role in evaluating the usefulness of new ideas, selecting the best ones and modifying them if necessary. Critical thinking is also necessary for self-reflection of the police. In order to live a meaningful life and to structure police officers' lives accordingly, they need to justify and reflect on their values and decisions. Critical thinking provides the tools for this process of self-evaluation.

The three habits of mind discussed above are a necessary but not sufficient preparation for the effective police in the new century. The respectful and ethical minds Gardner describes in his book that give direction and purpose to these habits of mind also have a vital role in education. He notes that a lack of respect will at the least "poison the workplace and the commons," and a lack of ethics results in fraud and corruption in both high and low places. It is important for the common welfare that respect and ethical behavior pervade the culture. A goal of education and educators, including police educators, must be to help our students become exemplars of the highest and best ideals of citizenship.

3.4. Respectful Mind

Respect for people from all groups and respect for ideas are complementary concepts. Respect does not mean universal agreement but rather interest and common decency [37]. Respect is a value that guides successful police officers. In this context, the respectful mind involves the ability to understand and work well with others. The "respectful mind" embraces diversity as a fact (and a gift) of life. This mind goes beyond mere tolerance, and is motivated by a need to understand others' perspectives and motivations [38]. Respectful police officers start with an assumption that diversity is positive, and that the world would be a better place if people seek to respect one another. The threats to respect are intolerance and prejudice. So the police officers will need to respect people who differ from as well as people who are similar to themselves without any prejudice. They try to understand others on their own terms and seek to work effectively with them for better policing. Police officers should have the capacity to value fully people from all groups with different ideologies.

Studies have shown that the police officers' interaction with the people in the community is the strongest factor in establishing a positive, respectful and supportive climate in the society. Police officers must respect all people who differ from themselves on any basis including religion, ethnicity, gender, race and etc. Our culture also calls upon police officers to respect people as individuals and to respect for the opinions of others. When police officers do something wrong by mistake, they should know that apologizing is wisdom. A good apology reinforces the respect that the more powerful party has for the injured party. The elements of a good apology are simple:

- Acknowledge your error clearly and in detail,
- Show through your words and tone that you are genuinely sorry,
- Listen patiently and respectfully to the other party's reaction,
- Confirm that you will avoid repeating the mistake [39].

The environment developed by the police officers together with the relationships they develop with the people they serve will play a crucial role in building a more safe and secure society. This requires mastery of the respectful mind, but also emphasises the importance of the ethical mind. It's important to clarify the distinction between the respectful and the ethical mind, because we assume that one who is respectful is ethical and vice versa. One can be respectful without understanding why. But ethical conceptions and behaviors demand a certain capacity to go beyond your own experience as an individual person. Once you have developed an ethical mind, you become more like an impartial spectator of the team, the organization, the citizenry, the world. And you may have to sacrifice respect for another person if your role as a citizen or worker calls on you to do damage control to protect an idea or institution you believe in [40]. But there is no hard and fast line between respect and ethics. Both include "other-centeredness," but respect involves one's relation to others while ethics concerns one's conduct as a member of a profession or a citizen of a community.

3.5. Ethical Mind and Moral Mind

The ethical mind works on a more abstract level to the respectful mind, and examines the nature of the work within the context of society, ensuring that work serves purposes beyond self interest and works to the furtherance of the greater good [41, 42]. Police officers will need to think beyond their own self-interest and to do what is right under the circumstances. Ethics must be taught and introduced hand in glove with morality. If ethics is first introduced, it is appropriate to simultaneously introduce moral values there, as well. As with ethics, the ability to have moral values is a lifetime pursuit and achievement. Morality is about what is right or wrong, and what should or should not be done, and what rights or duties we might have [43]. Ethics involves making moral judgments about what is right or wrong, good or bad. So, ethical mind is concerned with qualities that make police officers good people first and then good police officers. Police officers know that ethics training is vital and necessary, which can make their job easier and help restore public trust in law enforcement.

A person possessed of an ethical mind is able to think of himself abstractly: he is able to ask "What kind of a person do I want to be? What kind of a worker do I want to be? What kind of a citizen do I want to be?". Going beyond the posing of such questions, the person is able to think about himself in a universalistic manner: "What would the world be like, if all persons behaved the way that I do, if all workers in my profession took the stance that I have, if all citizens in my region or my world fulfilled their roles in the way that I do?" Such conceptualization involves recognition of rights and responsibilities attendant to each role. And crucially, the ethical individual behaves in accordance with the answers that he has forged, even when such behaviors clash with his self interest [44]. So a police officer with an ethical mind asks himself, "What kind of a police officer do I want to be? If all police officers in my profession adopted the mind-set I have, or if everyone did what I do, what would the world be like?". In view of such a heavy responsibility, police officers might personally consider such questions as "What does it mean to be a member of the policing profession? A good police officer?"

At present respectful and ethical minds are more important than ever before. It does not suffice to nurture individuals who are disciplined, synthesizing, and creative, if they are not respectful and ethical as well. Perhaps, indeed, how to nurture and integrate these five kinds of minds constitutes a fundamental task for future synthesizers and for synthesizers of the future [45]. Gardner specifically identifies the spiritual mind as one that he chose to exclude from his list. This decision means that he purposely ignores religious and spiritual thinkers. I believe that spiritual mind is uniquely capable of balancing the need for integrity and

connection [46]. It is now high time that the police officers repaired relations with the people they protect and serve by stepping up to the ethical or moral values with spiritual mind.

It is often said that if you wish to evaluate the character of an organization, first evaluate the character of the worker, as an organisation will ultimately become a reflection of the worker. In this context, adapting from Paul and Elder (2002) and different resources, cultivated critical-analytical police officers:

- Formulate the questions and problems clearly and precisely,
- Gather and assess relevant information using abstract ideas to interpret it effectively,
- Approach problems based on facts and logic rather than emotions,
- Tend to do well when the nature of the task is problem-solving,
- Like things to be rational and well organized,
- Think open-mindedly within alternative systems of thought,
- Want to collect many facts and opinions before making a decision,
- Oriented more toward ideas and data than toward relationships or feelings, they tend to prefer study and contemplation to immediate action,
- Arrive at solutions through hypothesis, inquiry, analysis, and interpretation,
- Communicate effectively with others to figure out solutions to problems,
- Tend to take a problem-solving approach to most situations [47].

4. Conclusion

This paper addressed the preparation of police officers for the world of the 21st century through important habits of mind and dispositions. The discussion of the five minds of an effective policing has highlighted the diverse nature of policing. A thorough grounding in a *discipline* that enables one to *think in the discipline* prepares one to *synthesize* one body of knowledge with another, and from that, *creativity* flows. The dispositions of *respect* and *ethics* are catalysts that add value to the products of disciplinary, synthesizing, and creative minds. It is likely that there will not be one single trait that will differentiate successful police officers from less successful ones. Instead, it will likely reflect different levels of mastery within the five minds, and within specific domains within these minds.

Successful police officers will ultimately need to ensure that they have plans and mechanisms in place to ensure consistent growth in their level of performance. In developing the intellect and character of our future police officers, we believe that there is a need to cultivate five minds. To prepare police officers for the future, educators need to cultivate both academic skills and character. We must respect one another and act ethically or die. The five minds, together with critical and moral mind described in this paper, are both a challenge and an opportunity for future police officers. These minds can help police officers become better prepared to carry out their crucial responsibilities to have a more safe and secure society.

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