

*Activities Judge extremely complex and varied and sells a large number of special qualities and skills of the individual, which, being brought in, an organic part of the structure of the individual judge and determine its creativity and individual style of activity. The peculiarity of the judges is that it can not be considered only as a service, it should always be calling. A very important issue is the coverage of the process of the internal belief and its impact on the professional activity of the judge.*

**Keywords:** judge, a person inner belief formation, justice, estimation, confidence,



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### **POLICE CULTURE: FOREIGN STUDIES**

*The author presents an overview of modern foreign studies of the phenomenon of «police culture» in the context of the global reform of the police, including, «police socialization» and «police education» as constituents of the phenomenon.*

**Keywords:** police culture, police education, police socialization, police reform.

Usually culture is understood as the accumulation of material and spiritual values. This is a broad and largely correct interpretation but it leaves out one main fact, and that is the human being as the maker of culture. The concept of culture is an integral and all-embracing concept which includes various phenomena. Culture defines everything that man does, and how he does it, in the process of self-fulfillment. Culture is the method of the self-realization of the individual and society, the measure of the development of both.

An occupational culture is a reduced, selective and task-based version of culture that is shaped by the socially relevant worlds of the occupation. Embedded in traditions and a history, occupational cultures contain accepted practices, rules and principles of conduct that are applied to a variety of situations, and generalized rationales and beliefs. An organizational culture is a set of shared norms, values and perceptions, which develop when the members of an organization interact with each other and the surroundings. It is holistic, historically determined, socially constructed and difficult to change. Organizational culture might determine how the organization thinks, feels and acts.

The idea of police occupational culture or cop culture has been a source of academic interest and debate since research into policing began in earnest in the 1960s. M. E. O'Neill et al. noticed that police culture has become a lens through which a number of aspects of the police and policing more broadly have been studied, including the use of discretion, police corruption, institutional racism, sexism and police reform [14].

J. Nhan defines police culture as a set of values that shape how police officers perceive their working environment and act within it. The author points that this worldview is shaped by real and perceived dangers associated with police work and characterized by strong group introversion and cynicism toward non-police individuals and groups. Consequently, an «us versus them» mentality is created and reinforced through officer selection, training, and work experience, which manifests in cynical attitudes toward the public and tacit acceptance of misconduct, metaphorically known as «the blue wall of silence» [12].

The unique nature of 'police culture' is often cited as a key barrier to implementing change programs, refocusing officers' activities and enhancing 'professionalization' [17]. On these accounts, police cultures are marked by suspicion, internal solidarity, pragmatism and

conservatism [1]. Police officers have an action-oriented sense of mission coupled with a widespread cynicism and pessimism that may clash with some of the more service-oriented goals of modern policing [11; 15].

D. A. Sklansky has argued that the concept of police culture not only has no basis in reality, but that it is becoming unhelpful in a context of police reform by unnecessarily holding back progress [16]. P. Waddington has noted that some of the classic writers on police culture confused what the police said with what they actually did. The author also argues that many writers use police culture as a convenient conceptual tool with which to blame the police for all that is wrong in the criminal justice system, rather than seeing it simply as a way to give meaning to their work and enhance occupational confidence [18].

J. Chan presents police culture as an occupational reality, her analysis of it is far more complex than what had been presented from the 'classic' police culture writers in the 1960s, 1970s and 1980s. The author refers to the policing field as the 'rules of the game', and officers use their various types of organizational knowledge to navigate this field [3].

In the study of patrol officers B. Loftus (2010) found that the traditional picture of police culture was still very much in evidence, although it had been modified somewhat in response to contemporary high profile issues, such as that of police racism. What she found was that racist feelings were much better hidden now and what remained overt was a strong distaste for young, white working class males who were unemployed [11].

Thus, M. D. O'Neill concludes, police culture had been merely 'interrupted', not changed and not the creation of academics from 30–40 years ago [13].

From the point of view of R. Reiner police culture is neither monolithic, nor unchanging. But the predicament of the police in maintaining order and enforcing the law in liberal democracies generates a typical cultural pattern [15, p. 137]. The researcher discusses how 'cop culture' is not something that is passed from one generation to the next and diffused across the organization, but is rather 'a patterned set of understandings that helps officers cope with the pressures and tensions confronting the police [15, p. 118]. R. Reiner compiles and summarizes some of the key research in this area and presents several core police characteristics: a sense of mission; a love of action; cynicism; pessimism; suspicion; isolation/solidarity [15].

In last decades, for the most part, studies of police culture have focused rather narrowly on Anglo-American state policing forms but in recent years police culture has received increased attention in a broader geographical and terminological context.

In context of the Norwegian police reform, drawing on the process theoretical thinking partly described above, S. O. Johannessen has developed a theoretical approach for describing organizational culture in the Norwegian police organization in terms of practices. The approach sees culture as identical to practice, and describes four global organizational practices within the Norwegian police organization. Such widespread practices are ways of doing things, which are recognizable and meaningful to the people who enact the practices. Organizational practices are patterns of behavior interwoven into each other, partly taken for granted, partly amplified as identity conflicts. In the police, we, the author says, can find such widespread practices in the form of an operational practice, a bureaucratic practice, a union practice and an academic practice. The formal organization of the police mirrors the differentiations between the practices: The bureaucracy, the operational units, the union, and the Police Academy. Nevertheless, the different practices are much more complex, because they infiltrate each other in detailed, dynamic and complex ways, for example, when an operational unit has bureaucratic routines, or when staff trained in academic institutions are included in operational units [9].

Swedish researchers L. E. Lauritz and S. Karp noted that police culture is often described as strongly unifying, leading to a feeling of a strong professional identity. The professional police identity is fundamental to understand how police officers conduct their

work. In decision making and acting, police officers maintain an internal dialogue with the police identity. The decision taken and how police officers act are dependent on the individual's interpretation of, and answer to, the questions: who are we, what do others expect from us, and what is our mission? [10, p. 77–78] The main reasons for these descriptions, as suggested in police research are due to the profession's shared risks and the role of authoritarianism. The authors present two complementary reasons, both manifested in the image that police students (Swedish Police Academy) and officers believe others have of them. The students' images are formed from the feelings of being selected and that others distrust them. L.E. Lauritz and S. Karp make conclusion that the images is significant constructors in the formation of a professional police identity [10].

S. B. Fekjær et al. examined the attitudes of Swedish police recruits toward norms of police culture, in particular, non-legalistic practices. This was tested by longitudinal survey data, covering two cohorts of Swedish police recruits. The results show stable support for the legalistic perspective during academy training. However, during on-the-job training, the recruits become more positive towards non-legalistic practices. This reorientation takes place quite irrespective of the type of duty to which they are assigned. Additionally, neither the recruits' nor their parents' level of education seems to matter. There is some effect of age and gender: young male recruits are somewhat more prone to adopt Dirty Harry-inspired measures – that is, achieving essential ends by tarnished means [7].

D. Cassan compares of the police patrollers' socialization in France and in England. He first states some common features of the police socialization process between France and England, and then highlights significant differences based on the findings of an intensive qualitative fieldwork. The French police recruit is notably socialized through a perception of a dangerous job, the crime fighting dogma, and he learns to deal with an unfriendly environment and a mistrust relationship with people. Whereas English counterpart's socialization process emphasizes empathy for victims, communication as a core source and force as the very last resource. Taking from this insightful knowledge of police socialization (and thus of police culture in England and in France), the author finally discusses the English and French police stands towards the community policing model, especially showing how problematic this model is when relating to French police culture [2].

Z. Chen points out that in China policing researchers and practitioners began to be interested in studies of police culture in the early 1990s. Since then, many scholars have published their views on topics such as enhancing police culture cultivation, positive and negative police culture, and the relationship between police culture and police image. However, like the researcher notes, studies of police culture in China differ significantly from those in Western countries [4]. Using survey data collected from 382 Chinese police officers training in a Chinese police university, Z. Chen described police perceptions of their role of crime fighting and community service and examined the associations with demographic and work-related variables. Results suggest that most respondents believe that crime control is the most important responsibility of the police but half of the respondents also consider assisting citizens to be as important as crime control. Officers working in higher levels of police departments tend to be less characterized by a crime fighting mentality [5].

Recent studies also indicate the interest of researchers to the problem of preprofessional socialization into police culture. Preprofessional socialization of police recruit candidates serves to generate professional commitment, aids in the adoption of professional identities and constitutes the fashioning of a moral identity before the recruit candidates are even accepted into the organization. During this process, their selves are yoked to perform and evaluate within the passage into police culture. This lays the foundation for the ready adoption of the police identity and working personality [6].

The effect of higher education on police culture has been the topic of several studies. Many of them conclude that previous higher education does influence the attitudes and

behavior of police officers, although it does not seem important for all aspects. For example, previous research has shown that officers with higher education have better chances of succeeding at the academy and being promoted. Officers with higher education also seem to be less relativistic in their ethical orientation, more skeptical towards the abuse of authority, and less likely to use verbal and physical force in their encounters with the public. The academic status of the police education varies greatly among different countries. While some countries offer bachelor degrees to those who complete police training, others have almost no connections between the police education and the academic world. More and more European countries are moving towards developing police academies into accredited academic institutions, and several countries have concrete plans of a bachelor reform in their police education [8].

Thus, there is a direct connection between police work and a unique occupational culture. The nature of the policing role has created a culture specific to that function. Like any organizational culture, police culture consists of widely shared attitudes, values and norms. The above review of the research evidence on the updating of interest of researchers to this problem in the context of changes in police culture on a global scale, expanding the field of phenomenological research and confirms the need to use foreign experience in the practice of the reform of internal affairs agencies in Ukraine

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*Автором представлен обзор современных зарубежных исследований феномена «police culture» в контексте глобальных тенденций реформирования полиции, в том числе, «police socialization» и «police education» как его составляющих.*

**Ключевые слова:** police culture, police education, police socialization, реформирование полиции.

#### **ЛАМАШ Ірина Володимирівна. Police culture: зарубіжні дослідження**

*Автором надано огляд сучасних зарубіжних досліджень феномена «police culture» у контексті глобальних тенденцій реформування поліції, зокрема «police socialization» та «police education» як його складових.*

**Ключові слова:** police culture, police education, police socialization, реформування поліції.



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### **ПСИХОЛОГІЧНІ ОСОБЛИВОСТІ НОРМАТИВНОЇ РЕГУЛЯЦІЇ ПОВЕДІНКИ СУЧАСНОГО ПРАВООХОРОНЦЯ**

*Тези присвячені аналізу психологічних особливостей нормативної регуляції поведінки працівників правоохоронних органів. В межах піднятої для обговорення проблеми автор здійснив спробу розглянути систему нормативної регуляції поведінки людини, поняття соціальних норм та групових норм діяльності. В ході проведеного теоретичного дослідження автор прийшов до висновку, що регуляція поведінки правоохоронця здійснюється шляхом складної взаємодії соціальних норм (актуальних для конкретно-історичного періоду його існування) та ієрархічної системи особистісних цінностей (притаманних для даного працівника правоохоронних органів).*

**Ключові слова:** нормативна регуляція поведінки, соціальні норми, групові норми діяльності, суб'єкт правоохоронної діяльності.

Шлях реформування базових підвалин існування державності завжди вносить певні корективи в суспільне життя. Не винятком є наявна для сьогодення трансформація правоохоронної системи в Україні. В нашій державі до органів, що здійснюють правоохоронні функції доцільно віднести наступні: а) прокуратура; б) служба безпеки; в) органи внутрішніх справ; г) митна служба; д) служба охорони державного кордону; е) державна податкова служба; е) державна контрольно-