



Radoslav Ivančik

A Treatise on the Theoretical Basis of Research on the Organizational Culture of a Police Organization

Abstract

In recent years, we can meet more and more often in various professional publications, magazines, conferences, but also in various reports in the media the term organizational culture. The fact is that gradually more and more organizations are dealing with issues of organizational culture because they have understood that organizational culture plays an important role in the life of organizations. And not only in formulating organizational strategy, setting goals, or making decisions, but also in fulfilling their mission, creating their image and overall functioning in today's dynamic times affected by deepening globalization. That is also why the author, in his research, deals with organizational culture, specifically, in the presented article he examines police culture. The author characterizes police culture as a specific type of organizational culture that fulfils important functions and missions in terms of police functioning. By analogy with other types of organizations, the author defines police culture as a set of socially typical views, attitudes, norms, and values that determine models of police behaviour, relations to society and the police organization. He points out that despite the generally similar characteristics with other cultures of the organization, there are certain specifics that distinguish the police culture from other organizations. It gives it uniqueness. It should be a priority for every organization to have a good organizational culture aimed at maximum efficiency and success. For this reason, it is important to know its current state by research and to evaluate its positive and negative aspects. The article deals with the theoretical basis of understanding key concepts such as organization, culture, subculture, and organizational culture. At the same time, it presents the theoretical basis for the study of this phenomenon in the environment of the Police Force.

Keywords: organization, culture, police organization, police culture

Introduction

The problem – how to manage people successfully and effectively so that they achieve the best possible work results and participate in achieving common goals – is almost as old as mankind itself. In a certain sense it could be said that rulers, dukes, commanders, or builders had essentially the same problems in building castles, chateaux, temples, roads, or building armies and organizing troops as today's managers. Their main tasks include, as in the past, setting goals, formulating strategies, tactics, planning, organizing, coordinating, guiding, commanding, leading people, controlling, decision-making, ensuring the best possible working conditions, recruiting quality and qualified employees, their motivation, the correct setting of the system of rewards and sanctions and many other obligations. These attributes are considered as key to the successful and efficient functioning of organizations and have therefore become the subject of research and solution proposals by many practitioners and theorists of various scientific disciplines and practice. Their research, studies, methods, and procedures reflect efforts to find answers how to ensure that organizations are viable and efficient. Several pieces of the researches confirmed that one of the key factors is in the success and effectiveness of an organization, regardless of the type of organization, the organizational culture. Most definitions associate organizational culture with the existence of common organizational values, attitudes, and norms of behaviour that are not written down anywhere but are followed by people in the organization. For managers, organizational culture is often something that obviously exists, but it cannot be controlled or explained. However, experience shows that organizational culture, often described as an elusive and difficult to define multidimensional phenomenon, can be named by the elements that make up organizational culture – even defined in measurable dimensions – and manage its development. However, in order to actively influence the formation of organizational culture, it is necessary to know its current state and evaluate its positive and negative aspects. Organizational culture can be researched in any organization and targeted and developed based on research findings. For this reason, the primary goal of the author of the article, using relevant methods of interdisciplinary research, is to outline the theoretical basis for key concepts such as organization, police organization, organizational culture of the police organization and to determine the theoretical and methodological basis for researching this phenomenon in the police organization.

Definition of basic terms

The origin of the word organization can be found in the Greek word organon, which originally expressed a tool, especially a tool of research or thinking. For example, in the work of F. Bacon (1620) *Novum Organum* (new instrument of science), the organon is understood as a tool for cognition, a tool for the realization of the goal, the path to the goal. Similarly, it can be said that the organization is also not a goal, but a tool to achieve the set goal effectively.

The term organization has several meanings, it can be interpreted in a material sense as an institution, unit, or object (as one of the examples of socio-economic system), which has interactions with the environment and is internally structured. It can also be interpreted in the form of the internal organization of a particular institution or unit, or as an ongoing activity. This article emphasizes the institutional significance of this term, because management as a process takes place in institutions called organizations. Human society at the beginning of the third millennium is a society of organizations, because during the last century all developed countries have become not only organized societies, but also societies of organizations. The functioning (running) of companies is thus ensured through institutions in the form of various organizations. Based on the above, it is possible to imagine an *'organized formal group of people who have common goals and motivation'* (Belan et al., 2018, 22.) under the term organization. An organization can also be defined as a *'structured group of people created to achieve specific objectives'* (Majtán, 2016, 22.) or as a *'society of people involved (associated) in a systematically targeted effort, such as producing goods, providing services, promoting certain views, or things, realization of hobby, sports, cultural activities, etc.'* (Míka, 2013, 9.). To date, many theories have emerged in connection with research and interpretation of what an organization is. Among the first ones were the so-called classical theories that originated in the early 20th century. They tried to reveal the principles that ensured the success of the organization. Other theories, referred to as the sociological-human approach, defined organizations as mechanical, rational, and impersonal entities embodying strict command and hierarchical distribution, specialization of work, rules, and procedures (human relations theory), or as an open system (systems theory), or as social communities that are significantly influenced by the human factor (randomness theory). Current theories perceive the organization as a pluralistic system that can take several forms at the same time. One of the interesting angles of view is the cultural view, respectively cultural metaphor. This theory states that an organization and its mechanical properties, such as structure, rules, internal policies, and systems, are the product of

culture or cultural artifacts. The power of cultural metaphor was introduced by G. Morgan in his works in 1986 and 1996 (Brooks, 2003, 122.) and thus drew attention to the human side of the organization. Organizational theories are constantly enriched with new knowledge, which shifts the understanding of the organization into a more modern context. Although approaches and definitions change, arise and disappear over time, the essence remains:

- The organization is an open system, meaning that it is in constant interaction with the environment, receiving people, raw materials, energy, information and transforming them into products and services that forwards them to the environment.
- An organization is a system with many goals and functions, including many interactions between the organization and the environment.
- The organization contains many subsystems that are in dynamic interaction with each other. They are interdependent, changes in one subsystem affect the behaviour of other subsystems.
- The organization exists in a dynamic environment that includes systems other than the organization. They impose different requirements and limit it in different ways. The overall operation of an organization cannot be properly understood without considering these external requirements and limitations.

The phenomenon of organization is the subject of interest of various scientific disciplines and is therefore an interdisciplinary concept. It can be viewed from different angles, which can be as follows:

- The economic view presents the organization as a production system (inputs, outputs, efficiency).
- Sociological view perceives the organization as a social system (social structures and interactions).
- Psychological view defines a person in the organization (thinking, emotions, psyche, and behaviour of people).
- Cultural - anthropological view characterizes the organization as a cultural system (artifacts, values, ideas, institutions).
- The biological (evolutionist) view presents the organization as an organism (survival and adaptation to the environment).
- The mechanical view views the organization as a machine (optimal operation).
- The information view perceives organizations as a comprehensive social and technical information system.

Thus, organization is a certain system, whether productive, social, psychological, or cultural, which is created with a specific purpose. The selection of a

suitable type of organization, the definition of the structure, the determination of the place, scope and relations with other organizations are also subordinated to this. In this sense each organization can be considered in the institutional sense as a special purpose unit, which is oriented to achieve some goals, is organized and hierarchical according to certain pre-thought models, with the structure and differentiation of roles in which people carry out joint activities to achieve these objectives (Váňa, 2007, 9.).

Regarding the second key term in this article, the origin of the word culture can be found in the Latin words *colo* and *colere*, which originally referred to soil cultivation, and the word *cultura*, which means to cultivate. Later, in a figurative sense, the term began to be used to cultivate people. In this context, Marcus Tullius Cicero, a very famous Roman statesman, orator, and philosopher, was one of the first to use it to denote an individual's education (spirit culture). Culture plays an irreplaceable place in the existence of humanity and its attention is paid to several scientific disciplines, especially in the field of sociology, psychology, and anthropology. Culture is usually defined as a set of customs, relationships, institutions, arts, and other traits that characterize a society or a social group (URL1). UNESCO defines culture as *'a complex of specific spiritual, material, intellectual and emotional features of a society or a social group, which includes, together with art and literature, a common way of life, lifestyle, value system, traditions and faith'* (URL2). Under the term culture, we can also imagine the accumulation of intellectual property, which allows the individual to cultivate. At the same time, according to its internal and more modern content, culture can be perceived as a set of traditions, behaviours, and lifestyles (Horváth, 2009, 21.). Culture is part of the social relations of society. It is the sum of everything created by human hands and brains. Tylor describes it as *'a complex whole that includes knowledge, faith, art, law, morality, customs, and all the other abilities and customs that man has acquired as a member of society.'* (Tylor, 2016, 85.). Strieženec (2006, 28.) defines culture as *'the sum of the results of human education, material and spiritual values, social values and processes, social relations formed during the existence of human society.'* According to Farkas (2005, 6), culture includes the general process of intellectual, spiritual and aesthetic development of people, or it can be perceived as a specific way of life of a group of people. Culture can also be defined as the sum of meanings and values discovered or evoked by a certain community and communicated in that community (and with other communities). In this sense, culture is also formed by activities and institutions that led to the creation of meanings and values and by communication itself as a basic precondition for the origin and existence of culture. This aspect of culture can be further concretized as a

functional structure of institutions enabling the creation, reproduction, diffusion / distribution, and reception / consumption of meanings and values. Other specifications will present culture as a system of codified / non-codified standards, a system of institutions / organizations, a set of tools (material and spiritual) to influence / manage certain activities (Gažová, 2009, 52.).

One of the characteristic features of culture is that culture is socially conditioned, it is a manifestation of human existence, it is not innate, it is above-individual, it means that it is usually a continuous group product, that retains a certain continuity of time, maintains traditions but is also adaptive, able to adapt and change. As a result of human activity, culture is differentiated, it is a complex of several subcultures. Among the various social subcultures, it is possible to find many typically professional cultures (for example, subcultures of doctors, pilots, teachers, but also police officers or professional soldiers) as well as numerous subcultures of interest (for example, sports, music, art, etc.) (Murza, 2009, 38.). To supplement the information in question, it should be noted that subculture is a term that refers to any partial cultures that are part of a larger culture with they have some features in common but others different. Subculture can also be defined as *'a set of cultural elements typical of culturally less distinct social groups or communities, distinct from the dominant (official, main) culture'* (Smolík, 2010, 18.). In some perspective, it can be said that it is a culture within a culture. Culture exists in every type of society, in its systems and subsystems, social organizations, institutions and social and professional groups. Especially in connection with the promotion of trends in modern management of social organizations, the organizational culture is increasingly emphasized, which reflects the basic philosophy, ideas, opinions, traditions and especially the values dominating in the organizational environment. Following this, organizational culture is defined as *'a comprehensive set of values, norms, patterns of action and behaviour, and institutions that determine the manner and forms of behaviour of an organization's employees, their relationships within the organization, and relationships outside'* (Nový & Surynek, 2006, 122.). Organizational culture also represents *'a system of values, rules, norms, and habits interpreted, accepted, or rejected by members of an organization that manifests itself in people's behaviours and reactions and characterizes them over the long term.'* (Horváth, 2009, 21.). According to Schein, *'organizational culture has a pattern of basic and decisive ideas that a group has found or created, discovered and developed, learned to deal with the problems of external adaptation and internal integration, and which have proven to be perceived as universal. The new members of the organization should, as far as possible, manage them, identify with them and act on them'* (Pajpachová & Baričičová,

2016, 40.). Similarly, Kachaňáková characterizes the term organizational culture as *'a system of assumptions, ideas, values, and norms that have been adopted and developed in the organization and have a great influence on the actions, thinking and behaviour of employees. Outwardly, it manifests itself as a form of social contact of employees, in social customs, clothing, material equipment, etc. Basic behaviours are becoming a model for new employees'* (Kachaňáková, 2010, 76.). The presented characteristics lead us to believe that organizational culture in general and the organizational culture of the police organization, which is the subject of our research, is a phenomenon that has become the subject of interest and research of several authors from the Slovak, Hungarian and wider international scientific community, such as Baričičová (2011, 2016), Váňa (2007), Murdza (2009), Finszter (2009); Horváth (2009); Pirger (2017); Farkas, Kovács and Krauzer (2018); Farkas, Sallai and Krauzer (2020); resp. Bayley (1977, 1990, 1996), Skolnick (2008, 2010, 2011), Loftus (2012), Cockcroft (2013), Bradford (2013, 2014), Paoline (2014), Coady (2000), and other authors. Organizational culture consists of several aspects intervening in different scientific disciplines, that provides opportunities to distinguish between different categories of people. However, this is possible only if there is a rational and empirical knowledge of organizational culture, which will contribute to its improvement (Pajpachová & Baričičová, 2016, 41.). A separate chapter deals with organizational culture further.

Police organization in the context of organizational theories

If we start from the premise that organizations are created with a certain purpose and have a certain mission, then human society has created and is creating special organizations in order to ensure security, internal order, compliance with the law and the protection of society from crime. One of them is the police. The police, together with human society, have travelled a difficult and complicated path, and its historical roots go back to the 17th - 18th centuries. Some historians look for its origin even deeper in human history. However, from historical research, it is clear that modern police organizations, as we know them today, began to emerge 200-300 years ago (Slušný, 2002, 5.). Since then, the police have undergone an interesting and complex development, either as a kind of human activity or as a term denoting the bodies for protection of law, life, property, and other values. In the Slovak environment, from a historical point of view, it was mainly the transition from an authoritarian form to a democratically oriented service to citizens, operating within the rules of the law, subject

to the law and the control mechanism. In the Hungarian environment, it is similar. As stated by Ferenc Krémer (2003, 116.), in order to understand the development of changes faced by the Hungarian police in the 21st century, it is necessary to focus in particular on the process of transition from communism to more democratic structures that occur throughout society. From the point of view of organizational theories, the police organization, which is in Slovakia the Police Force of the Slovak Republic, does not deviate from the general definitions. Although it has its own specifics, which distinguish it from other organizations, we can understand it as an open system, because it is in constant interaction with the environment in the form of receiving people, material, information, which transforms into services to society and its citizens in the form of protection of law, life, assets and other values. We can speak of it as a system with many goals and functions, containing many interactions between the organization and the environment. In this regard, the police force performs functions that bring clear benefits to:

- society in the form of the protection of life, health and property, the detection and prevention of crime, the maintenance of public order, the fight against terrorism and organized crime, the protection of state borders and objects of special importance, but also the supervision of road safety and traffic,
- police organization in the form of development, increasing work efficiency, building a good reputation,
- police officers in the form of social acceptance, self-realization, tangible and intangible valuation, and others.

Like any organization, the Police Force contains many subsystems that interact with each other. These are, for example, the technical, technological, social, cultural, personnel, or economic subsystems. At the same time, the police force exists in a dynamic environment and responds to the requirements of other systems, such as the family, the state and its bodies, economic institutions, political-administrative, political-legal institutions, and others. In addition, the police service, as a specific profession, requires the daily contact of police officers with citizens at interpersonal, perceptual, communicative, and interactive level. Such contact brings with it a higher probability of occurrence of problematic, conflict and risky situations and events, because the purpose, and at the same time the mission of the police, is to supervise, control, direct and also restrict and coerce (Baričičová, 2011, 5.).

The differences that distinguish a police organization from others lie primarily in its mission, legal definition, and management. The police force is an organized and hierarchical unit, which has an important position in the state due to

its mission. Its role in the area of helping citizens, organizing social life, protecting the state and its political, social and economic interests is precisely defined by law (URL3). The existence and functioning of the Police Force are also legally defined. *‘In its activities, the Police Force is governed by the Constitution, constitutional laws, laws and other generally binding legal regulations and international treaties by which the Slovak Republic is bound’* (URL3). Unlike other civil organizations that can do anything under the law that is not forbidden by law, the Police Force can only do what the law allows. The management of the Police Force, which is directly subordinate to the Minister of the Interior of the Slovak Republic, is also specific; it is managed by the President of the Police Force, who is responsible to the Minister of the Interior for the performance of his function. As mentioned above, the organization can be viewed from a different perspective. In this article, an organization is seen as a system that combines many elements. These include values, symbols, myths, ceremonies, rituals, technologies and other material resources, statements, organizational goals, and norms. The organization also includes decision-making, evaluation, remuneration and control systems, various communication patterns, managerial and leadership styles, human resources, organizational policies, and expectations. The development of the organization is focused on learning, innovation, adaptation to constant changes of various kinds. And all these elements are combined into one coherent system by organizational culture.

Basic principles of the research of organizational culture

The foundations of the current understanding of organizational culture were laid in the 1970s and became popular especially in the 1980s. The general discourse on organizational culture was influenced by the works of Ouchi (1981), Deal and Kennedy (1982), Pascal and Athos (1981), Peters and Waterman (1982) and Hofstede (1991). The work of Schein entitled *Organizational Culture and Leadership* in 1985 marked a fundamental shift in the study of the phenomenon of organizational culture. To define the concept of organizational culture in the literature, we find a relative difference of opinion on this issue. It can be said that there is no uniform, unified, and generally accepted definition of organizational culture. However, in terms of the temporal development of the definition of this concept, it is possible to capture certain common features of the understanding of organizational culture and thus indicate the same developmental tendencies. In the 1980s, organizational culture was understood almost exclusively as an intra-organizational concept that reflected its internal

environment, employee behaviour and expression, as well as the organization's responses to certain internal circumstances (Sulkowski, 2009, 12.). In the 90's, organizational culture began to gain in importance and gradually became one of the strategic tools of organizational management. It is understood as a complex of certain common rules, norms, and values, which are manifested inside and outside the organization. The works of the authors published in this period develop the original understanding of organizational culture and enrich the view of organizational culture with its importance for the strategy and management of the organization. The current perception of organizational culture is shifted even further. The latest concepts perceive organizational culture both as a set of elements of which it is formed, as well as a certain system that has a significant impact on the overall functioning of the organization. Thus, organizational culture is currently identified not only as a managerial-economic tool used to improve, enrich, or enhance the organization. It is perceived, also as a result of cooperation and communication, common learning and the past of the members of the organization, while it includes various elements, structurally arranged on individual levels. The foundations of organizational culture understood in this way can be found in the work of E. H. Schein (1985, 1992), who divided the structure of organizational culture into three interacting levels, the essence of which resulted from the connection of social and cultural anthropology, social psychology and sociology of organizations. By this, however, the view of organizational culture is far from exhausted. Since the constant diversification of studies is one of the reasons why the concept of organizational culture is not uniformly defined within organizational theory, some authors have set out to divide approaches and views on this concept. In 1983, L. Smircich identified two main approaches to defining organizational culture in her article, namely the interpretive and the objectivist approach (Smircich, 1983). The interpretive approach, which has its roots primarily in cultural anthropology, looks at organizational culture as something that the organization is. All features of the organization are considered elements of culture. The key meaning here is not objective reality but interpreted meaning (Lukášová & Nový, 2004, 20.).¹ The interpretive approach enriches the traditional understanding of organization as a machine and organization as a biological system with a new metaphor, namely the understanding of organization as culture.

1 The term meaning can be understood in three different ways, interconnected:
- meaning as importance (if something has meaning, it is important),
- meaning as purpose (if something has meaning, it has reason to exist),
- meaning as content (if something is significant, it can be understood and interpreted).

Within the objectivist approach, organizational culture is considered as part of the organization, i.e. something that the organization has. It is considered as an objective entity, a certain subsystem that affects the performance and functionality of the organization. It can be purposefully shaped and changed.

An alternative to these approaches is offered by M. Schultz, who distinguishes three approaches – rationalist, functionalist and symbolic. The rationalist approach considers organizational culture to be a tool for effectively achieving goals. This view is derived from the metaphor of the machine because it understands culture as a tool. In this sense, representatives of this approach are T. J. Peters and R. H. Waterman (1982) and T. E. Deal and A. A. Kenedy (1982). Functionalism, on the other hand, perceives organization as a social system. He views culture in terms of the functions it has in the organization. The functionalist approach is based primarily on the work of E. H. Shein (1985, 1992) and his understanding of culture as a result of collective learning in the process of problem solving in order to survive the organization. Symbolism perceives organizations as human systems. The basic question that symbolists ask themselves is how important an organization is to members. The approach that has prevailed on the basis of the study of published literature in the recent period is the objectivist approach. In this context, the organizational culture of a police organization is understood as a subsystem of the organization and one of the organizational variables which, in addition to other variables such as structure and systems, affects the functioning and performance of the police organization.

Definition of organizational culture of a police organization

Organizational culture is generally a difficult concept to define because we cannot observe it. It is difficult to grasp even in the case of a police organization, because we rather see its manifestations, such as a service uniform with the national emblem and the name Police, equipment and armament of police officers, marking police motor vehicles, slogan ‘Help and protect’, hand greetings, so-called saluting, briefing before the performance of the service and others. This difficulty stems primarily from the general concept of culture, which comes from anthropology. Police officers do not have to be aware of any organizational culture, because they are influenced and soaked by it in their behaviour and actions. Some of the key elements of organizational culture are values. Value is what plays a vital role in our lives, thinking, living, and making decisions, what we consider important and what we attach importance to in decision-making. While individual values express an individual’s personal preferences, organizational

values are an expression of what is emphasized in the organization as a whole. According to most authors, for example Fuller (2015) or Brown (1998), values represent the core of organizational culture and an important indicator of the content of culture. The key organizational values of a police organizations are mostly expressed in the internal regulations of police organizations and codes of ethics, in which, in addition to the rules of conduct of police officers inside and outside the police, service behaviour and courtesy are also declared values, missions and goals of the police. If the culture of the organization is in line with the values, missions, and internal standards of police officers, it increases the emotional well-being and job satisfaction of police officers. It promotes a sense of coherence and belonging, strengthens self-confidence and supports the identification of the police officer with the organization. At the same time, the organizational culture coordinates action on common values and standards through agreement in the perception of generally accepted standards. The greater is the agreement between declared and real values, the more the organizational culture helps to ensure the desired behaviour, action, and discipline of police officers. The understanding of organizational culture in this article is based on Schein's concept² of organizational culture. It is based on an objectivist approach. In this context, the organizational culture of a police organization, in this case the organizational culture of the Police Force, is understood as a picture of everyday organizational life in the police, where organizational culture functions as a tool for managing, effective regulation and control of workplace relations, as well as a means of improving the working environment. At the same time, it can be defined as the core that police officers must acquire during socialization to the police. Otherwise, they become unsocialized individuals whose practices and their results, as foreign cultural elements, can disrupt organizational culture. The given core represents the paradigm of organizational culture, which expresses in a simplified form the basic organizational beliefs representing the essence of organizational everyday life and the focus of organizational socialization and organizational learning. Simultaneously, it is an important indicator of the content of culture and a tool for shaping organizational culture. Organizational beliefs, which form the paradigm of organizational culture, influence the daily lives of police officers, and characterize the barriers of behaviour. The paradigm expresses the essence of organizational culture, expresses its character in the most concentrated form, and therefore the results of research have great

2 Schein's model, which specifies three levels in the structure of organizational culture: artifacts, revealed values, and beliefs, is significant for its focus on beliefs that, as central, implicit elements, condition what happens in an organization.

informative value. In close connection with the definition of the organizational culture of a police organization, in order to supplement the above information, it is necessary to mention at least briefly the relationship between the organizational culture and the organizational climate. In this case, it is true that in the professional literature there is no agreement in the definition of the relationship between organizational culture and organizational climate. Some authors consider the organizational climate to be synonymous with the term organizational culture. According to other authors, this is not the case and the organizational climate is part of the organizational culture. Organizational climate is defined as a relatively less stable layer that is perceived by members of the organization and influences their behaviour. It is an internal atmosphere in the organization, which relates to the perception of the work environment, or the perception of the situation in the workplace, and is relatively easily influenced by immediate measures. In contrast, organizational culture is characterized by a relatively large and usually long-term resistance to external influences (Lanzer, 2018).

Application of the model of organizational culture of the organization to the environment of the police organization

The structure of the organizational culture of a police organization is understood as certain levels of it, which are formed by interconnected and influencing elements. The most well-known and most used model of the structure of organizational culture is currently Schein's model,³ which recognizes three levels of culture depending on the degree of their external expression and visibility. These are the level of explicit elements of organizational culture – artifacts and revealed values, the level of implicit elements of organizational culture – organizational beliefs and hidden values, and the level of partly explicit and partly implicit – symbols, norms, and goals.

The implicit level contains organizational beliefs and hidden organizational values. These are the basic ideas of police officers, which include, for example, relationships with the outside world, ideas about the nature and character of man, his wishes, unfulfilled goals. These are reflections on the causes of people's actions, on stimuli for various actions and on the nature of interpersonal relationships. This level of organizational culture remains in an unconscious, spontaneous form. It is, in fact, a vast conglomeration of views, adopted from

3 Models of the structure of organizational culture have also been formulated by other authors, for example J. P. Kotter a J. L. Heskett (1991), G. Hofstede (1991), W. Hall (1995), C. Lundberg (1985) etc.

an early age and shaped by the family, the school and the immediate environment. It can include various philosophical or ethical contexts, such as what is the source and bearer of truth, justice, morality, or social feeling. The second level of organizational culture consists of the emerging social norms and standards of conduct and organizational symbols. These are the product of organizational ideology, established principles, rules and lines of action. They are conscious and to some extent influenced by police management. They may be more or only partially visible to the outside observer.

According to Schein, the third level of organizational culture is a system of artifacts and revealed organizational values. This system consists of, for example, verbal and nonverbal components of speech, social intercourse, ceremonies, rituals, clothing, and logo. These artifacts are conscious, purposefully influenced. They are visible, but sometimes it is necessary to explain their meaning to an outside observer. Schein's model of organizational culture is also a guide on how to study organizational culture. The implicit level has the nature of predetermined starting points for the thinking and actions of the members of the organization. It contains hidden organizational values and beliefs, elements that are not visible to the outside observer. They can only be identified through certain methods of empirical research. The task of research at this level is not only to identify the same organizational beliefs and organizational values, but also to analyse the practical consequences of their application. In other words, the diagnosis of this level will show us how hidden the organizational beliefs and values are in line with the declared values of the organization and thus determine their real contribution to the formation of organizational culture. At the same time, the degree of identification of police officers with values that are key to the police organization should be revealed. Qualitative methods of participatory observation and unstructured or partially structured interview are offered for the research grasp of this level. Qualitative research through a questionnaire can be complementary. The partly explicit and partly implicit level contains organizational symbols, norms, and goals, it means elements that are partly visible to the outside observer and partly invisible. Organizational symbols are artifacts processed by organizational culture. It is a process in which a new meaning is assigned to a new artifact, which is understandable only to members of the organization and which differs from the original literal meaning of the artifact, which has been culturally processed (Lašáková, 2008, 14.). The symbols are also not visible to the outside observer. Organizational norms, i.e. rules and principles defining acceptable and unacceptable ways of behaving in a police organization, have the same position in the model. These are explicit and implicit elements of organizational culture. Rules and principles defining

the rules of conduct of police officers are contained e.g. in the Constitution of the Slovak Republic, constitutional laws, laws and other generally binding legal regulations and internal acts and regulations of the Ministry of the Interior of the Slovak Republic and in international treaties by which the Slovak Republic is bound.⁴ Organizational goals define the goals that the police organization wants to achieve. They are determined officially as explicit elements of organizational culture and unofficially as implicit elements of organizational culture. In addition to official, formally set objectives, such as the reduction of road accidents, there are also objectives that cannot be detected as an external observer. An example is the setting of maximum limits for the collection of fines for non-compliance with road traffic regulations. In the case of second-level research, various questions can be asked about norms and standards of conduct. Such questions include, for example, who is the initiator of these standards, who monitors compliance, in what contexts and situations it is possible to encounter the application of standards, under what circumstances it is permissible not to comply, what is the connection of standards to other rules of communication and interaction and others. A combination of qualitative and quantitative research methods appears to be useful for examining this area. From a quantitative point of view we can compile, for example, a questionnaire that comprehensively captures various work, interaction and communication standards and habits of police officers and police management. By analysing the data, we identify certain general tendencies in the actions and thinking of police officers. In qualitative research, we should focus on the issue of the existence of norms and standards of conduct within the organization. The researcher should focus on the gradual identification and clarification of the standards that exist in a police organization. In this way, it is possible to identify norms and standards of conduct that have been forgotten in quantitative research and to clarify the specific meaning of quantitatively identified norms and tendencies of conduct.

In the third level, it is mostly a relatively clear and seemingly easy to understand the area of organizational culture. These are visible phenomena where

4 For example, these are the following legal regulations: Act no. 171/1993 Coll. on the Police Force, as amended, Act no. 73/1998 Coll. on the civil service of members of the Police Force, the Slovak Information Service, the Prison and Judicial Guard Corps of the Slovak Republic and the Railway Police, as amended, Regulation of the Minister of the Interior of the Slovak Republic no. 62/2003 on the scope of competence of superior members of the Police Force (personnel competence), Regulation of the Minister of the Interior of the Slovak Republic no. 22/2009 on the scope of disciplinary authority of superiors (disciplinary authority), Regulation of the Minister of the Interior of the Slovak Republic no. 52/1998 on the introduction and use of the badge of the criminal police service and the badge of the financial police, Regulation of the Minister of the Interior of the Slovak Republic no. 39/2009 on the rules of wearing the service uniform of the Police Corps, the uniform of the music of the Ministry of the Interior of the Slovak Republic and the uniform of the pilot and others.

social and material values, values of work orientation, social or moral values can predict much of what is observable at the level of artifacts. For example, the designation of company cars with the words 'Help and protect' emphasizes the link to the declared mission of the police, as a credible institution that helps and protects the citizens of the Slovak Republic. In this case, it is the materialization of moral value into an artifact - a slogan. Whether it is only the value with which the members of the organization lived, can only be determined by a thorough analysis of organizational culture, which must take into account how well the declared values are in line with the deepest level, i.e. with hidden organizational values and beliefs. However, here it is not enough either to simply identify and describe the existing symbol system. It is necessary to deal with their current and potential, respectively superfluous significance and their connection with the other two levels of organizational culture. Using the method of standardized observation, we can identify the system of organizational symbolism and then subject it to content analysis and then describe the areas of basic topics that should be shaped and expressed. In order to understand the deeper essence of organizational symbolism, its interconnectedness with the other two levels, but also possible contradictions with the philosophy and policy of the police organization, it is necessary to subject them to analysis. The combination of the above-mentioned research methods and procedures makes it possible not only to describe the individual levels of the organizational culture of a police organization, but also to identify possible discrepancies and mutual contradictions. Schein's model of organizational culture is an irreplaceable tool for capturing such a complex and multidimensional phenomenon as organizational culture certainly is. This concept assumes that the basis of all cultures is a simple, limited set of deeply hidden, basic starting points and ideas, on the basis of which it is possible to classify each organization. It should then result in the main determinants of organizational culture - content and strength, which are important indicators of the functionality of organizational culture. The content of the organization's culture is formed by basic beliefs, hidden, and revealed values and common norms of organizational behaviour, which are externally manifested through the behaviour of members of the organization, symbols, and artifacts. The strength of organizational culture is the extent to which basic beliefs, values, and norms affect patterns of behaviour in an organization. If their influence is intense enough, the organizational culture is strong and significantly affects the functioning of the organization in either a positive or a negative direction. If the organizational culture is weak, it means that the members of the organization identify only to a small extent with common assumptions, values, and standards of behaviour. In the environment of a police organization, this means

that the actions of police officers are more influenced by individual characteristics that do not contribute to the successful functioning of the organization. In this case, we can also talk about a poor or unhealthy organizational culture, which leads to unproductive behaviour and actions of police officers, so it begins to work against the organization and its goals. Therefore, it should be an important role for police managers to design and maintain a positive and strong culture. Its influence will ensure the personal identification of police officers with the values and goals of the police organization, which ultimately leads to the desired performance and the spread of good reputation.

Conclusion

Interest in organizational culture is currently growing due to its significant impact on the success and performance of the organization. This is a phenomenon that has no clear definition in the professional literature. Many textbook definitions associate organizational culture with the existence of common organizational values, attitudes, and norms of behaviour that are not written anywhere, but are followed by people in the organization. To date, several influential models of organizational culture have emerged, which make it possible to name organizational culture, even define it in measurable dimensions, and manage its development. Such models include the concept formulated by E. H. Schein, who arranged the various elements that make up the structure of organizational culture into three levels. The first level consists of a summary of hidden organizational values and beliefs, the second level consists of organizational norms, standards of conduct and organizational symbols, and the third level consists of organizational artifacts and revealed organizational values. Several researchers and authors agree that Schein's levels are among the irreplaceable research tools to grasp organizational culture. It is a method which, on the one hand, allows the individual levels of culture in the organization to be described, but also to identify possible contradictions and mutual contradictions. For this reason, a model formulated by E. H. Schein is proposed for learning about the organizational culture of a police organization. In the context of this approach, the examination of the organizational culture of a police organization should take place at all three levels, as all the elements that make up the structure of an organizational culture are equally important. The results of such a research should result in the main determinants of organizational culture, which are content and strength. These belong to the important indicators of the functionality of the organizational culture and at the same time to the indicators of possible

organizational contradictions and mutual contradictions. Based on the discovery of the discrepancy between the individual levels of organizational culture, it is possible to outline the starting points for a possible change in organizational culture towards successful and effective functioning.

References

- Baričičová, E. (2011). *Kompetencie policajných manažérov*. Akadémia Policajného zboru.
- Bayley, D. H. (1977). *Police and Society*. Thousand Oaks: SAGE Publications
- Bayley, D. H. (1990). *Patterns of Policing: A Comparative International Analysis*. Rutgers University Press
- Bayley, D. H. (1996). *Police for the Future*. Oxford University Press
- Belan, L., Petrufová, M. & Varecha, J. (2018). *Manažment vo vojenstve*. Liptovský Mikuláš: Akadémia ozbrojených síl generála Milana Rastislava Štefánika
- Bezerédi, I. (2019). A rendőrség egyenruházati jelképeinek – címereinek és rendfokozatainak – alakulása a rendszerváltás körül [Police emblems – coats of arms and rank marks – around the political transformation]. *Belügyi Szemle*, 67(7-8), 23-35. <https://doi.org/10.38146/BSZ.2019.7-8.2>
- Bradford, B. & Quinton, P. (2014). Self-Legitimacy, Police Culture and Support for Democratic Policing in an English Constabulary. *British Journal of Criminology*, 54(6), 2013–2046. <https://doi.org/10.1093/bjc/azu053>
- Brooks, I. (2003). *Corporate culture, individuals, groups, organizations and their behavior*. Computer Press
- Brown, A. (1998). *Organisational Culture*. Financial Times
- Coady, T. (2000). *Violence and Police Culture*. Melbourne University Publish
- Cockcroft, T. (2013). *Police Culture: Themes and Concepts*. Routledge. <https://doi.org/10.4324/9780203101155>
- Constitutional Act no. 460/1993 Coll. The Constitution of the Slovak Republic.
- Deal, T. B. & Kennedy, A. A. (1982). *Corporate cultures. The Rites and Rituals of Corporate Life*. Addison – Wesley Publishing Company
- Donnelly, J., Gibson, J. & Ivancevich, J. (1992). *Management*. Grada Publishing
- Farkas, Z. (2005). *A kultúra, a szabályok és az intézmények [Culture, rules and institutions]*. Miskolci Egyetem
- Farkas, J., Kovács, G. & Krauzer, E. (2018). A rendőrség szervezeti kultúrája [Police Corporate Culture]. *Belügyi Szemle*, 66(12), 71-81. <https://doi.org/10.38146/BSZ.2018.12.5>
- Farkas, J., Sallai, J. & Krauzer, E. (2020). The History of Law Enforcement Culture in Hungary. *Belügyi Szemle*, 68(S12), 37-52. <https://doi.org/10.38146/BSZ.SPEC.2020.2.3>
- Finszter, G. (2008). *A rendészet elméleti [Theory of law enforcement]*. Országos Kriminológiai Intézet

- Fuller, C. P. (2015). *Organizational Culture: Leadership Strategies, Outcomes and Effectiveness*. Nova Science Publishers Inc.
- Gažová, V. (2009). *Acta Culturologica*. Univerzita Komenského
- Hatch, M. J. (1997). *Organizational Theory: Modern, Symbolic and Postmodern Perspective*. Oxford University Press
- Hofstede, G. (1994). *Culture nad Organizations*. HarperCollins Publisher
- Horváth, J. (2009). Gondolatok a rendőrség szervezeti kultúrájáról [Thoughts on the organizational culture of the police]. In Gaál, Gy. & Hautzinger, Z. (Eds), *Pécsi Határőr Tudományos Közlemények, X.* (pp. 21-31). Magyar Hadtudományi Társaság
- James, S. & Warren, I. (2009). Police culture. *Journal of Australian Studies*, 19(43), 3-15. <https://doi.org/10.1080/14443059509387194>
- Kachaňáková, A. (2010). *Organizačná kultúra*. Iura Edition
- Kotter, J. P. & Heskett, J. L. (1992). *Corporate Culture and Performance*. The Free Press
- Krémer, F. (2003). Police integrity in Hungary. In Klockars, C. B., Sanja, K. I. & Habersfeld, M. R. (Eds.), *The Contours of Police Integrity* (pp. 116-130). Thousand Oaks: SAGE Publications
- Lanzer, F. (2018). *Organizational Culture and Climate: Understanding, Maintaining and Changing*. KDP
- Lašáková, A. (2008). *Výskum organizačnej kultúry (na príklade Univerzitnej knižnice v Bratislave)*. Univerzitná knižnica v Bratislave
- Loftus, B. (2012). *Police Culture in a Changing World*. Oxford University Press
- Lukášová, R. & Nový, I. (2004). *Organizační kultura. Od sdílených hodnot a cílů k vyšší výkonnosti podniku*. Grada Publishing
- Lukášová, R. (2010). *Organizační kultura a její změna*. Grada Publishing
- Majtán, M. et al. (2016). *Manažment*. Sprint 2.
- Míka, V. (2013). *Manažment*. EDIS.
- Murda, K. (2009). Policajná kultúra. *Policajná Teória A Prax*, 12(1), 37-48.
- Myhill, A. & Bradford, B. (2013). Overcoming cop culture? Organizational justice and police officers' attitudes toward the public. *Policing an International Journal of Police Strategies and Management*, 36(2), 338-356. <https://doi.org/10.1108/13639511311329732>
- Nový, I. & Surynek, A. (2006). *Sociologie pro ekonomy a manažery*. Grada Publishing
- Ouchi, W. G. (1981). *Theory Z: How American Business Can Meet the Japanese Challenge*. Avon Books. [https://doi.org/10.1016/0007-6813\(81\)90031-8](https://doi.org/10.1016/0007-6813(81)90031-8)
- Pajpachová, M. & Baričičová, L. (2016). Špecifika policajnej kultúry v kontexte najnovších vedeckých zistení. *Policajná Teória A Prax*, 19(4), 40-68.
- Paoline E.A. (2014). Police Culture. In Bruinsma G. & Weisburd D. (Eds.), *Encyclopedia of Criminology and Criminal Justice*. Springer. https://doi.org/10.1007/978-1-4614-5690-2_394
- Pascale, R. T. & Athos, A. G. (1981). *The art of Japanese management*. Simon & Schuster. [https://doi.org/10.1016/0007-6813\(81\)90032-X](https://doi.org/10.1016/0007-6813(81)90032-X)

- Peters, T. J. & Waterman, R. H. (1982). *In Search Excellence*. Harper & Row
- Pirger, T. (2017). Mely értékekben különböznek a rendvédelmi szubkultúrák? [On the diversity of law enforcement corporate culture?] *Belügyi Szemle*, 65(1), 97-109. <https://doi.org/10.38146/BSZ.2017.1.7>
- Schein, E. H. (1969). *Psychology of organization*. Orbis
- Schein, E. H. (1990). Organizational Culture. *American Psychologist*, 45(2), 109 – 119.
- Schein, E. H. (2009). *The Corporate Culture Survival Guide*. Jossey-Bass. <https://doi.org/10.1037/0003-066X.45.2.109>
- Skolnick, J. H. & Fyfe, J. J. (2010). *Above the Law: Police and the Excessive Use of Force*. Simon and Schuster. <https://doi.org/10.1080/10439460701718542>
- Skolnick, J. H. (2008). Enduring issues of police culture and demographics. *An International Journal of Research and Policy*, 18(1), 35-45.
- Skolnick, J. H. (2011). *Justice Without Trial: Law Enforcement in Democratic Society*. Quid Pro Books
- Slušný, J. (2002). *Světové dějiny policie. Starověk*. Orac
- Smircich, L. (1983). Concepts of Culture and Organizational Analysis. *Administrative Science Quarterly*, 28(3), 339–358. <https://doi.org/10.2307/2392246>
- Smolík, J. 2010. *Subkultury mládeže. Uvedení do problematiky*. Grada Publishing
- Strieženeč, Š. (2006). *Slovník sociálneho pracovníka*. AD
- Sulkowski, L. (2009). The problems of epistemology of corporate culture. *Journal of Intercultural Management*, 1(1), 5-20.
- Terrill, W., Paoline, E. A. & Manning, P. K. (2003). Police Culture and Coercion. *Criminology*, 41(4), 1003-1034. <https://doi.org/10.1111/j.1745-9125.2003.tb01012.x>

Online Links in This Article

URL1: *Online Etymology Dictionary*. <https://www.etymonline.com/word/culture>

URL2: *UNESCO*. <https://en.unesco.org/themes/education/>

URL3: *Act no. 171/1993 Coll. Act of the National Council of the Slovak Republic on the Police Force*. <https://www.zakonypreludi.sk/zz/1993-171>

Used Legislation

Act no. 171/1993 Coll. on the Police Force, as amended

Act no. 73/1998 Coll. on the civil service of members of the Police Force, the Slovak Information Service, the Prison and Judicial Guard Corps of the Slovak Republic and the Railway Police, as amended

Reference of the article according to APA regulation

Ivančík, R. (2021). A Treatise on the Theoretical Basis of Research on the Organizational Culture of a Police Organization. *Belügyi Szemle*, 69 (SI1), 54-74. <https://doi.org/10.38146/BSZ.SPEC.2021.1.3>