

DOI: <https://doi.org/10.34768/r1.2022.v482.02>

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**THE POLISH POLICE AND ITS EDUCATIONAL ROLE
IN THE CONTEXT OF CHANGES IN POST-MODERN
GLOBAL SOCIETY**

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CONTEXT OF CHANGES IN POST-MODERN GLOBAL SOCIETY

Keywords: post-modern society, organisational culture, Polish police, pedagogical culture, education, educational and preventive activities.

Ever-changing society in the global world requires modern functioning of all organizations. Uniformed services which want to properly fulfill their tasks in a knowledge-based society must participate in the process of permanent change. Apart from its basic functions, such as prevention and repression,

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the police also have an educational function. The mission of the Polish police in recent years has had to be redefined in the spirit of Community Policing. Contemporary police officers must actively cooperate with their local environment, becoming not only participants but also creators of changes. Recommendations resulting from the analysis of organizational and substantive conditions of changes in the area of police pedagogy made by the authors are helpful in better shaping of pedagogical culture of police officers. In the global world, the analysed experiences and presented recommendations can be implemented also in other societies.

POLSKA POLICJA I JEJ EDUKACYJNA ROLA W KONTEKŚCIE PRZEMIAN W PONOWOCZESNYM SPOŁECZEŃSTWIE GLOBALNYM

Słowa kluczowe: ponowoczesne społeczeństwo, kultura organizacyjna, polska policja, kultura pedagogiczna, edukacja, oddziaływanie wychowawcze, działalność wychowawcza i profilaktyczna polskiej policji.

Ciągle zmieniające się ponowoczesne społeczeństwo w globalnym świecie wymaga sprawnego funkcjonowania wszystkich organizacji. Służby mundurowe chcące właściwie wypełniać swoje zadania w społeczeństwie opartym na wiedzy muszą uczestniczyć w procesie permanentnych zmian. Poza podstawowymi funkcjami takimi jak prewencyjna i represyjna, policja pełni także funkcję edukacyjną. Misja polskiej policji w ostatnich latach musiała zostać przededefiniowana w duchu Community Policing. Współcześni funkcjonariusze policji muszą aktywnie współpracować ze swoim środowiskiem lokalnym, stając się nie tylko uczestnikami, ale także kreatorami zmian. Rekomendacje wynikające z dokonanej przez autorów analizy organizacyjnych i merytorycznych uwarunkowań zmian w obszarze pedagogizacji policji stanowią pomoc w lepszym kształtowaniu kultury pedagogicznej.

Organizations in modern societies

Ever-changing post-modern society in the global world means there is a great deal of permanent changes. They concern not only minor adaptation activities but often require deep changes of the paradigm of creating every organization. These processes cause significant differences in modern societies. For some people, such permanent changes are associated with a sense of uncertainty, a high level of risk or lack of security. For

others, it may be a stimulus to take up challenges or to propose new, often 'seditious' ideas on the labour market. Koźmiński (2004) calls this situation "the growing uncertainty". The author emphasizes not only the permanent nature of global changes but also their unpredictability and an urgent need for changes to the functioning of the entire organization or its particular components.

Permanent changes in the global world and a variety of phenomena which accompany them affect the functioning of modern organizations. They have also an influence on a model of human resources management. Despite the development of modern information technology, the introduction of more and more advanced automation and robotization in the manufacturing, trade and service processes, the creation of appropriate conditions for employees' development is still one of the main responsibilities of all managers. Newer and newer factors appear both inside and outside organizations. They must be taken into account in the selection of methods used for human resources management. Among many external conditions, there are a few of great importance: a growing impact of global competition, the common use of new technologies (automation and robotics), shortening of the "life cycle" of products and technologies, rapid devaluation of knowledge, the "war for talents" as well as the changing demographic situation (Juchnowicz 2012). The current functioning of the organization is based on habits and stereotypes which have existed for many years. They become less and less effective in the times of global competition. The above mentioned authors (Juchnowicz 2012, Koźmiński 2004) show the main areas of change of almost every modern organization. These are:

- economic situation of the organization connected with its position on an increasingly competitive market;
- company strategy;
- organizational management style, especially the changes in its structure and the role of managers;
- innovative products, services and technologies as well as innovative human resources management;
- organizational culture of the company;
- the labour market – changes from "employers' labour market" into 'employees' labour market';
- competencies, skills and knowledge of workers (Juchnowicz 2012).

A significant part of the changes, both in the macro and in the micro scale have concerned the quality of human capital that creates an

organization. If an organization wants to operate efficiently on a competitive market, its employees at all levels must develop their professional careers. This development concerns not only professional skills and knowledge essential to complete a task, but also skills and knowledge that affect some changes of the organizational and personal attitudes in the sphere of interpersonal relations, cooperation, contacts with other organizations and customers. In many companies nowadays more and more emphasis is put on “soft competencies practicing”. They include not only knowledge and managerial skills – for managers, but are also directed at all employees at all levels. Moreover, organizations recognize the need to build teams of workers based on relational principles. Such teams should be aware of their potential as well as ready to work on correcting and eliminating inappropriate attitudes and behaviours. Organizations are transformed into knowledge-based organizations. It means collecting, distributing and, what is the most important, using knowledge (Juchnowicz 2012). Professional activity in such organizations creates good conditions for lifelong development of all employees. It requires some special efforts (such as training, coaching, mentoring) which support employees in the process of continuous self-development, as well as the ability of critical, constructive and responsible way of thinking.

Organizations operating on a global market which want to make their members (i.e. owners, employers, employees, customers, contractors, stakeholders) to be engaged and feel the sense of subjectivity have to implement very thorough changes. The introduction of some only superficial strategies, methods, techniques and tools (such as building employee engagement and motivation, tools for management by objectives and values) become a very ineffective process in the long periods of time. Such actions sometimes allow for introducing a few changes to improve relationships in organizations but these the changes are not deep enough to ensure a company’s success on the competitive global market. Creating a new organization or transforming an existing one into a system that supports the conditions for the workers’ sense of subjectivity in interpersonal relationships on a high level of engagement requires a thorough change in the perception of both the organization itself and the role of each of its members (change of the paradigm of organization functioning). It also requires some changes in the perception of the role of work, its objectives and effects that appear in each organization member’s life. The most important changes (and probably the most difficult) are the ones in the attitude of organization owners, founders and managers towards their own role in the functioning of the company. It often means some difficulties because of

traditional hierarchical understanding of the organizational structure and the managers' role in it. In order to study the process of introducing new paradigms of creating organizational cultures, we have to look at some important variations in the functioning of existing organizations in different fields of human activity. Laloux (2014) proposed the division of those styles, giving them symbolic names of colours relating to their relevant characteristics.

- Red organizations (impulsive) – based on strong authority. Fear is the “glue” of the organization. The most important value is absolute obedience. The activities of such an organization are focused on short term effects. Examples of Red organizations include mafia, street gangs, and tribal militias.
- Amber organizations (conformist) – based on highly formal roles within a formalized hierarchical pyramid. Members of such organizations have specific, formal roles, duties and power. The future for them is a repetition of the past so the current processes result from long-term plans and repetitive activities. Examples of Amber organizations include the Catholic church, army, most government organizations, public school and health care systems.
- Orange organizations (achiever) – their main goals are to beat competition and achieve profit and growth mainly by being innovative. Employees in such organizations are human resources which can be used to obtain the best possible result. Examples of Orange organizations include multinational companies and charter schools.
- Green organizations (pluralistic) – based on the values of equality, freedom and justice. Although such organizations still have a traditional pyramid structure, they focus on culture and empowerment to achieve extraordinary employee motivation and engagement. Examples of Green organizations – culture-driven organizations – cooperatives, some nongovernmental organizations (Laloux 2014).

Despite many considerable differences, all the above organizational styles have some common features. These include:

- pyramid structure based on formalized hierarchy of positions;
- top-down communication;
- strictly fixed competencies, responsibilities and powers to make decisions;
- top-down transfer of tasks and control;

- assessment and motivation system based on the principle of “carrot and stick”;
- centrally determined budgets (Blikle 2017).

As far back as at the end of the 20th century, some scientists emphasized the need for deeper changes in managers’ approach to human capital management (Crozier 1993, Drucker 2000, Heich 2002). Drucker believed that organizations which want to succeed by being leaders of changes on the competitive market have to adopt the policy of creating changes. Such companies and their all employees have to be flexible. The flexibility means the need to change the managers’ expectations towards their workers. All members of an organization have to adopt, not only to new, different, changing conditions, tasks and situations, but also to present their own activity and innovative attitude to work (Drucker 2000). The process of such changes must rely on the cooperation of all employees in the field of values, standards, norms, objectives and policies implemented in the organization (Zygadło 2016). Modern organizational culture should:

- support the learning process of all employees through motivating and rewarding;
- promote the process of sharing knowledge, skills, responsibilities and empowerment;
- create a sense of community, co-ownership, and identification of all organization members with the values and objectives of the company;
- create good atmosphere based on trust and honesty;
- support proactive and innovative attitudes, experiments and taking responsible risks;
- promote team work by creating the right conditions for direct and efficient communication;
- give greater freedom to act and take responsibility; tolerate various points of view;
- be open to changes and support innovative thinking (Drucker 2000, Zygadło 2016).

The regularities of the process of adapting to changes and challenges in the modern global world apply to all organizations. Especially those whose purpose is to function in society and influence its members. The modern understanding of the objectives of the functioning of uniformed services assumes the need for active participation in social changes. The social and political transformations after 1989 necessitated a reformulation of the role

of the uniformed services in Poland. The police had to make the greatest ideological, organisational and personnel changes.

The police as an organization in a modern society

Security researchers have concluded that over the last fifty years there has been a clear increase in interest in the functioning of the police as a result of the emergence of a sophisticated knowledge-based society, which is aware of their rights, where democratic processes are accompanied by the development of technology, urbanisation, mobility and globalisation (Walsh, Conway 2011). The Polish Police is an institution that has been particularly sensitive to social changes because although it has formally existed since 1919, the period of World War II, and later the years of the socialist Civic Militia, seriously damaged social trust and the vision of the police as an institution which serves citizens. The idea of *Community Policing*, understood as a socialized or community activity, implemented in Western Europe and America since the 1970s, has been adopted in the last two decades and intensively implemented into practice in Poland.

The community-oriented model of the police prefers the organization of activities in which policies are developed and implemented according to local needs. One needs to have insight into what people think and expect from the police (Ponsaers 2001). Referring to American criminologists and researchers of police issues, Czapska and Wójcikiewicz (1999, p. 18) claim that “police officers are expected not only to ensure respect for the law, but also to act as psychiatrists, marriage counsellors, social workers, and even doctors or priests”. They also act as negotiators, teachers, and educators. Police officers should be open to the problems of the citizens, show patience, understanding and willingness to help; they should be more like a friend than a representative of a state institution (Świerczewski, Kacprowicz 2021). A modern police organization defines its own mission and objectives within the framework of applicable law, taking into account social expectations. The postulates of the local community determine the pro-active educational activities of police officers.

Officers are required to be able to deal with a wide range of social problems, not just law violations (Sučić, Karlowić 2017). Nowadays, in addition to the traditional functions of the police: preventive, repressive and service-oriented (Czapska, Wójcikiewicz 1999), an image of a new educational/upbringing function emerges in social perception and in the scientific discourse. Scientists believe that apart from statutory and traditionally assigned tasks, the police often provide a number of social services available to the local community 24 hours a day. This involves

taking care of the homeless, helping addicts or neutralizing family disputes before they escalate and turn into a criminal deed (Brogden, Nijhar 2005).

The increased social expectations towards the police also refer to the quality of upbringing activities carried out as part of crime prevention. Traditionally, the main addressees of educational influences are children and adolescents, but the demographic changes of society, due to the aging of the Polish population, require reorienting educational activities and aiming them at adults, especially the elderly. The officers have become more aware that they constitute an avant-garde professional group in the face of social rehabilitation processes, because skilful communication and exerting influence on a person at the threshold of a “criminal career” may contribute to inhibiting destructive tendencies of criminogenic potential.

The inclusive model of including communities in the issues of local security determines the development of police officers’ competencies, which used to be reserved for social workers, educators, psychologists, and sociologists. After the political changes in Poland in 1989, the awareness of police officers and some of the public opinion was dominated by the conviction that the so-called “hard prevention” has a functional advantage over “soft prevention”, an example of which was the abandonment of a five-year project called *Local Police*. Nowadays, the educational activity of police officers is so important that the educational competencies of officers should constitute an immanent element of their professional training. Moreover, legal acts that define the scope of police activities contain provisions which directly or indirectly emphasize the need to equip officers with pedagogical knowledge and competencies.

Adaptation of pedagogical knowledge to police officers’ professional practice

The inclusion of pedagogical terminology in safety sciences resulted in an attempt to decode the semantic meanings of the terms used in the cited legal regulations. The term “upbringing” is the main point of the discussion on the educational impact and, more broadly, on the pedagogical culture of police officers.

In the opinions of lawyers, there is a view that the term “upbringing impact” is imprecise (Jakubowska-Hara 2019). The lack of a code definition of upbringing impact makes the concept unclear for those who should apply the provision, which may lead to resignation from its application or distortion of the idea of this form of reaction to an offence. In order to understand the essence of upbringing impact, one should refer to the achievements of pedagogy, or more precisely to the theory of education.

Upbringing is the central object of interest for pedagogy. According to Bogusław Śliwerski: “almost every researcher of the essence of upbringing indicates difficulties with its description and explanation. The very understanding of the meaning of upbringing and the theoretical dispute about its status and significance determine one of the most important areas of controversy and discussion in pedagogy, penetrating at the same time into practice” (Śliwerski 2007, p. 31). In pedagogy, upbringing “is sometimes perceived as a unilateral influence of the educator on the pupil, at other times as a specific type of mutual interaction or as a process taking place in the human life environment” (Śliwerski 2007, p. 31). In social interaction, police officers are often in a face-to-face confrontational situation or they influence a group of people, but it is difficult to define the moment when this interaction contains the features of an educational/upbringing impact. Andrzej de Tchorzewski conducted a comparative analysis of the definitions of upbringing used by Polish educators and came to the conclusion that the language of pedagogical sciences did not have an unambiguous answer to the question of what upbringing was (de Tchorzewski 2018). Attempts to define the term largely depend on the disciplinary key used by the author of the definition. There are clear pedagogical, psychological, sociological or philosophical accents in the relationship between *definiendum* and *definiens*, which results from numerous theories and trends functioning within the sciences of education. The police officer who affects others educationally should rely on interdisciplinary pedagogical knowledge, and this, however, requires in-depth studies, which professional training does not provide. The multifaceted nature of the definition results from the useful aspects of upbringing, which is important from the point of view of the police officer-practitioner. In lexical terms, upbringing includes conscious and purposeful pedagogical activities aimed at achieving relatively constant development changes in the personality of the student (Okoń 2001). The purposeful activity of educators is to shape specific concepts, feelings, attitudes and aspirations in the student (Kunowski 1993). In pedagogical publications, a distinction is made between the so-called old and modern understanding of upbringing. The old definitions emphasize the impact on someone’s personality, shaping and introducing changes that trigger the desired states, development, and increase in self-awareness. The modern understanding of upbringing refers to the entirety of interactions between two people, which in turn leads to mutual openness to each other, recognition of one’s own freedom and dignity, showing authenticity, sense of responsibility, trust and empathy (Milerski, Śliwerski 2000; Kowalski, Magda 2020, pp. 35-48).

During one day on duty, the police officer may be in extremely different situations. Certain circumstances require directive actions supported by repression against the perpetrator of the prohibited deed, other events will require empathy and understanding of the perpetrator's attitude, the effect of which will be the abandonment of repression for the sake of educational influence. Taking a broad perspective of the definition of upbringing and the problems accompanying its interpretation, it can be assumed that the police officer acting educationally (episodic contact with the subject of educational impact) will focus only on single facts with upbringing potential. Police officers who carry out systematised educational and preventive activities with the support of local social forces, mainly educational institutions, have a greater chance of achieving the educational goal. Permanent activities allow for the consolidation of specific attitudes and behaviours, and constant contact with the local community allows for the evaluation of educational activities. Police officers who carry out tasks on crime prevention have an upbringing impact on a wide group of recipients, ranging from schoolchildren to elderly people at risk of victimization, though in influencing adults one should refer to the concept of education, which includes upbringing and teaching (Rubacha 2008). Educational activity is an inherent part of the preventive projects carried out by the police. The components of education are learning and teaching, which include "the elements of the upbringing process" (de Tchorzewski 2018, p. 72). Educational activities can be systematic, unsystematic, random, planned, etc. (Rubacha 2008, p. 25), which corresponds to the specificity of the police officers' professional activity.

The ambiguity of the following terms: upbringing, education, training, poses difficulties for the theoreticians of upbringing to interpret, which is why the inclusion of pedagogical terminology in legal regulations and expecting police officers to apply the provisions literally may turn out to be difficult and troublesome. In police practice, the use of conceptually vague terminology makes it difficult to set tasks and to hold police officers accountable for the performance of these tasks. Moreover, the effects of work become immeasurable and difficult to assess. There is also a concern that the police officer who can arbitrarily choose between upbringing impact on the perpetrator of the offence and the use of classical repression (fine procedure) will choose repression as easy to implement, measurable in the assessment of the superiors and not requiring evaluation, as opposed to upbringing activities.

The objectives of upbringing impact and the pedagogical culture of police officers

In terms of the upbringing activity of the police, it is necessary to precisely define the purpose of such activity, and in fact the purpose of upbringing, in which the police should be involved. In the classical approach, functioning in the theory of education, the goals of upbringing interactions include “(...) educational standards (norms) indicating socially and morally desirable behaviours and attitudes as well as other personality traits of pupils” (Łobocki 2009, p. 120). It involves shaping views, attitudes and habits. Therefore, for police officers the objective is not only to enforce the respect for the law, but also to: influence the personality so that the internalization of generally accepted norms takes place (the inner conviction of a person that it is worth obeying the law); change the destructive tendencies of an individual into neutral or pro-social activity; include environmentally marginalized people in the life of local communities.

The upbringing impact of the police officer is sometimes reduced to single facts with educational potential focused on a specific citizen or a small group (e.g. family). Moreover, the environment in which the police officer operates is not homogeneous in the demographic sense, therefore, an upbringing activity of an episodic nature usually takes the form of a deliberate but “hidden curriculum”.

In practice, the purpose of the upbringing function is to shape the right attitudes and cooperation based on the potential of individuals involved in activities for security and to create an atmosphere of social responsibility for security. It also involves socialization, prevention and education of members of the local community through long-term impact. As a result, police officers can implement preventive, rehabilitation, re-adaptation and reintegration activities more effectively (Klonowska 2018). In-depth knowledge of upbringing, social rehabilitation and education enables officers to understand the regularities and motivation of the behaviour of people with whom they work and it “facilitates more effective practical activities of police officers (e.g. conducting talks and negotiations, making decisions, educating students, teachers, parents) in various professional situations” (Zellma, Wiszowaty 2017, p. 27).

In the 1990s, attention was paid to the pedagogization of many institutions that had not been traditionally educational (Kunowski 1993). The army, juvenile judiciary and criminal law were mentioned, while the police were omitted or marginalized. Nowadays, the police activity is often described as pedagogical culture. It is understood as an attitude which is manifested in the ability to carry out educational and upbringing tasks in

various professional situations, combined with a sense of responsibility for the upbringing of the young generation. Its components are pedagogical knowledge, appropriate emotional attitude towards other people and the ability to act for the benefit of another person (Zellma, Wiszowaty 2017). The development of pedagogical culture seems to be indispensable in the activities of police officers carrying out tasks on crime prevention. Pedagogical culture of police officers is complementary to the definition of pedagogical culture in general, understood as a type of culture of conduct manifested in being aware of the goals of upbringing, in acquiring knowledge about upbringing, sensitivity to matters related to children and adolescents, in the sense of responsibility for the young generation and finding its fullest expression in the correct educational impact on children, adolescents and adults. A large part of police activity can be placed in the model of pedagogical culture of adults who are not directly related to upbringing activities. In practical terms, the educational competencies of the police officer, understood as “specific resources of pedagogical knowledge, a system of values and evaluations in upbringing matters, and practical educational conduct, guided by personal knowledge” (Cudak 1995, p. 106) are individual determinants of pedagogical culture. The implementation of the upbringing function requires specific social competencies, including pedagogical ones. The importance and need for permanent development of social competencies is reflected in police practice and in scientific publications (Sampson et al. 2006). Empirical studies confirm that “a first contact police officer is a negotiator, a mediator, a psychologist, a therapist. The police officer is an official who fills out the necessary documents, a lawyer who gives advice during the intervention, and finally a friend to whom you can turn to ask for help, when our sense of security is threatened, and therefore he/she must have outstanding communication skills” (Stawnicka 2014, s. 15).

If it is assumed that social competences are certain complex skills, thanks to which an individual copes effectively in social situations of a certain type, one should indicate those that the police should have when coping with members of the community. In other words, competence is the ability to act within a given profession or position. Marzena Kordaczuk-Wąs (2017) presented a competency model of police officers carrying out preventive measures (mainly prevention specialists and district officers), which was divided into the following areas: values, relationships, experiences, knowledge, skills and strengths. The model was completed by European experts dealing with community policing. The author, adapting the works of Keen, Brewster Smith and Raven, distinguished as many as 83 features which the police officer should have.

**Preparing police officers for their educational function.
Recommendations for practice**

The educational function of the police is a fact inscribed in the broadly understood idea of community policing. The anticipation of negative social events with a criminogenic potential begins to dominate over the repressive function. Modern police builds authority through competent officers in proactive activities in the broadly understood field of education for safety. Tasks on crime prevention require pedagogical culture from the officers. In the education of the police staff after 1990, the issues of crime prevention were underestimated and the pedagogical topics were marginalized. According to Cielecki (2002, p. 256) “until 2000, in the basic training programmes for police officers, the issues of crime prevention appeared to a small extent. Some elements of this topic were probably discussed together with other topics, but it depended on the creativity of the teacher”. Police schools began to introduce the issues of crime prevention in 1995. Depending on the type of course, crime prevention was taught for 4 to 12 hours in NCO training.

The analysis of the police as an example of an organization functioning in the contemporary constantly changing society, and especially its pedagogical influence on this society leads to the formulation of several recommendations. They have been formulated in the form of the following postulates:

Postulate 1. Social changes and their pace have become a reality – the police is one of the organizations that in order to fulfil its objectives must not only react to these changes, but also create them.

Postulate 2. An important feature of modern organizations is participation in a continuous process of learning (knowledge-based organizations). The expectations towards the police as an institution (both external – society and internal – police officers) cause the necessity of changes in the organizational culture.

Postulate 3. There is a great need of development of police officers’ competencies in rehabilitation pedagogy related to initial diagnosis of people with difficulties in social and emotional development and behavioural disorders, and the ways of educational impact on those people.

Postulate 4. There is a great need of development of police officers’ competencies in special education and methods of educational impact on the elderly.

Postulate 5. Further development of the police as an organization requires in-depth analysis and research, both from the point of view of organizational culture and pedagogical knowledge and skills.

The suggested postulates for police practice are part of the broad idea of community policing, so they should be considered in the process of professional training for police officers. The development of pedagogical competences will improve the quality of police officers' contacts with citizens, which will allow them to more fully diagnose local problems and get to the bottom of them before they escalate dangerously. As a result of mutual empathy, a modification of attitudes towards partnership in improving safety should be expected. The police is an institution with educational potential that needs to be refined and put into practice.

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