

## POLICE IN DIVERSE SOCIETY

*In the past about 50 (in Eastern Europe 20-25) years society and police has been through two dramatic changes; political changes and turning into multicultural, diverse society. The responses of society, of politics and the police to these circumstances were quite different, regardless, that the international and EU institutions facing the problems tried to formulate the adequate requirements (Parliamentary Assembly Assemblée parlementaire RESOLUTION 690 (1979) Declaration on the Police; COUNCIL OF EUROPE COMMITTEE OF MINISTERS Recommendation Rec(2001)10 of the Committee of Ministers to member states on the European Code of police Ethics).*

*During the process of the political changes the role of police in society was reconsidered; it “was no longer viewed as dangerous, unsavory, diversionary, and politically retrograde, but as key component of social stability and economic development” (Bayley, D.). And now, the most important question is: how is it possible to create an organization that strengthens democracy’s values and norms in its structure and function, and is able to answer the new challenges of the diversity?*

*Diversity means differences in the backgrounds or lifestyles, it relates to gender, age, language, ethnicity, cultural background (multiculturalism), disability, sexual orientation or religious belief. Diversity also means differences in other aspects; in educational level, job, socio-economic background, personality profile, geographic location, differences in interest and differences in political conviction. That is why every society has its special conditions, which affect the responsibility of the politics and the police.*

*States have different styles and strategies when it comes to dealing with diverse groups within their borders. Concerning these circumstances the presentation will analyse these strategies, their theoretical background (principle of multiculturalism, inclusion, integration), aims (first of all the sustainable development) bad and good practices, and the possible societal responses (acceptance; prejudice, societal conflicts; hate crime). In case of the analysis of a diverse society security aspects should also be taken into consideration. The police strategy and philosophy must be harmonised with the democratic responses of politics on societal diversity; police need an adequate education in order to meet these requirements.*

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### INTRODUCTION

The relationship between police and society is one of the most exciting questions in democracy. In an autocratic political system the police is a simple device in the hands of a narrow

political elite group; it plays the role of the exterior control over society; the regulation of police's activity, the status, structure and philosophy of police are static and strictly regulated.

In a democracy the police have to meet the requirements of the permanently changing society, and as a consequence of it, the police has to be renewed continuously. The effectiveness of the police's work and the police's social prestige indicate above all how successful this continuous renewal process is. In other words: In a dictatorship the police check the society; in a democracy the society checks the police.

The effectiveness of crime investigation surely remains an important indicator, but crime prevention is not less important. The diversity of contemporary society gives us freedom in all fields of life. But it has to be taken into consideration, that the circle of the safety risks broadened in comparison with the dictatorships' forcibly homogenized societies' risks.

Police has to find the adequate responses to these challenges – efficient structure; new methods; new investigation protocols; and first of all, suitable partners, allies, which are able to share the responsibility of the maintenance of the security with the police. Without knowing society in details which they serve, police officers will not be able to fulfil their tasks. We have to speak about society in an extended sense because we are citizens of the EU as well; we live in a globalised world; that means: societal and security challenges have already become international.

This article focuses on the comparative analysis of the influence of contemporary society's new challenges on the police, and also touches on how their consequences, political and professional responses appear both in police culture, in police education.

## 2. POINTS FOR PRACTITIONERS

Responding to the diversity of the 21th century's society, social scientists prepared an initial working list of the skills required of citizens who will be called to function effectively in such society. The most important points from this list are:

- Awareness of reciprocity in relationships and processes operating in the world.
- The ability to work together across cultural and class lines, disciplines, professions, and interest groups.
- The ability to see things in their totality.
- An understanding of the forces and dynamics that contribute to personal, group, and societal conflicts.

The point is to articulate a new basic set of multiculturally oriented civic competencies we ought to include in the curriculum, struggle with, and learn about, and upon which we must fulfil our personal and professional commitments.<sup>1</sup>

“Socialisation makes us members of our society. It instils in us the values of the culture and brings society into our self-definition, our perceptions of others, and our understanding of the world around us. Socialisation is not, however, a uniform process (...) In a society

<sup>1</sup> Morris, Michael M.: Education Citizens for Multicultural Society. Public Leadership Education: Skills for Democratic Citizenship, Kettering Foundation, 1990.

as complex and diverse as the United States, no two people will have exactly the same experiences. We can find similarities between us, often across vast cultural differences, but variation in social context creates vastly different socialisation experiences.”<sup>2</sup>

A policeman is also one part of democratic society. His personal socialisation binds him to one or another group of society. At the same time, his vocational socialisation may not be successful without understanding and paying continuous attention to the society's inner relations.

“Socialisation is a lifelong process (...) and creates the capacity for role-taking, or put another way, for seeing ourselves as others see us. Socialisation is fundamentally reflective; that is, it involves self-conscious human beings seeing and reacting to the expectations of others. The capacity for reflection and the development of identity are ongoing. As we encounter new situations in life, we are able to see, what is expected, and adapt to the situation accordingly. Socialisation creates the tendency for people to act in socially acceptable ways.”<sup>3</sup>

A policeman will be able to act in a socially accepted way, if he has an overview from the conflicts and processes going on in the society, and is convinced in his status and role in society. The present article, and all information which serve the understanding of the reasons and nature of diversity and of multiculturalism, help to develop not only the new competences expected generally from the citizens, but also the development of the special vocational competences:

- Recognise real and potential conflict situations in the diverse European society
- Plan adequate police responses in different societal scenarios and apply shared good practices
- Understand and be able to work in a multicultural environment.

Finally, these elements will lead to understanding and accepting the necessity of a common European police culture.

## 3. MEANING AND PERCEPTION OF DIVERSITY

The society of the 21 century is very diverse but the interpretation of the diversity is different in the EU countries. The features of society's diversity are:

- differences in the backgrounds or lifestyles
- diversity relates to gender, age, language, ethnicity, cultural background (multiculturalism), disability, sexual orientation or religious belief
- differences in educational level, job, socio-economic background, personality profile, geographic location, etc.
- differences in interest
- differences in political thinking

As we see diversity and the multiculturalism are not synonymies. Multiculturalism is perhaps the most important element of the diversities features, yet, only one of the character-

<sup>2</sup> Margaret L. Anderson, Howard F. Taylor: Understanding a diverse society. Belmont, USA. 2008. Thomson Learning Fourth Edition. p 97

<sup>3</sup> p 85-86

istics of diverse society. The importance of the existing elements of diversity is different in different societies and communities. The reasons of the differing perception and interpretation of diversity are mainly:

- the historical and cultural peculiarities of the given country or of a certain region, of a small settlement, of a big city, or of a social group.
- the different legal background of the EU countries.

If we compare the EU countries' inner relations on the basis of EUROSTAT statistics<sup>4</sup>, we see that because of historical reasons, the living standards and the GDP/person are lower in the former socialist countries; the national capitalist group is relatively small, the middle class is narrow and weak, a considerable part of society lives near the poverty line. This is true although the level of the education is not lower, what is more, in some cases higher than that in the western countries. Analysing the data of the table below, it is clear that women's existential perspectives, even in case of professionals, are worse, than the men's in many cases. Surprisingly, that is also the case in the developed countries, where the GDP/ person is quite high, yet a considerable part of society faces the risk of poverty. It happens mostly in countries where the number of immigrants is relatively high and their integration into society is difficult.

The perception of diversity and the social response to it is different also because of different experiences of the citizens. It's not surprising, if we compare peoples' experiences in a small town somewhere in Eastern Europe, where people live nearly on the same living standard, the settlement is not affected by migration, and the inhabitants have never been forced to accept people from any different culture, with peoples' experiences in a big metropolis, where there are dramatic existential and cultural abysses between the different groups of inhabitants and immigrant communities.

The principle of equality does not come true in modern democracies, neither on the national nor on international level. The only opportunity to maintain societal balance is the provision of equal rights and chances for the citizens, together with the democratic ethical principles of tolerance and each others' mutual acceptance, and the prohibition of discrimination, as it appears in the European Convention on Human Rights. "The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status."<sup>5</sup>

Regarding the police, the most important question is: how is it possible to create an organization that strengthens democracy's values and norms in its structure and function, and is able to answer the new challenges of the diversity?

<sup>4</sup> <http://epp.eurostat.ec.europa.eu/portal/page/portal/statistics/themes>

<sup>5</sup> European Convention on Human Rights Article 14, p 12 [http://www.echr.coe.int/Documents/Convention\\_ENG.pdf](http://www.echr.coe.int/Documents/Convention_ENG.pdf)

### Population, living conditions and education

	At-risk-of poverty rate (%) <sup>(3)</sup>		Early leavers from education and training (%) <sup>(5)</sup>	
	Male	Female	Male	Female
EU-28	16.3	17.5	14.4	10.9
Euro area (EA-17)	16.3	17.7	15.9	11.7
Belgium	14.2	15.4	14.4	9.5
Bulgaria	19.5	22.8	12.1	13.0
<i>Czech Republic</i>	8.7	10.5	6.1	4.9
Denmark	13.3	12.9	10.8	7.4
Germany	14.9	17.2	11.3	9.9
Estonia	16.8	18.1	14.0	7.1
Ireland	15.4	14.9	11.2	8.2
Greece	22.5	23.6	13.7	9.1
Spain	22.2	22.1	28.8	20.8
France	13.6	14.6	13.4	9.8
Croatia	19.4	21.6	4.6	3.6
Italy	18.1	20.7	20.5	14.5
Cyprus	12.9	16.4	16.5	7.0
Latvia	19.3	19.1	14.7	6.3
Lithuania	18.1	19.0	8.1	4.6
Luxemburg	14.7	15.6	10.7	5.5
Hungary	14.2	13.9	12.2	10.7
Malta	14.4	15.5	27.5	17.6
<i>Netherlands</i>	9.5	10.6	10.2	7.3
Austria	13.5	15.3	7.9	7.3
Poland	17.1	17.1	7.8	3.5
Portugal	17.5	18.2	27.1	14.3
Romania	21.9	23.2	18.0	16.7
Slovenia	12.5	14.6	5.4	3.2
Slovakia	13.2	13.3	6.0	4.6
Finland	12.9	13.6	9.8	8.1
Sweden	12.7	15.7	8.5	6.3
United Kingdom	16.0	16.5	14.7	12.4
Iceland	8.4	7.5	23.6	16.5
<i>Norway</i>	9.6	10.5	17.6	11.9
Switzerland	14.4	17.3	5.7	5.3

EUROSTAT<sup>6</sup>

<sup>6</sup> Basic figures on the EU First quarter 2014 [http://epp.eurostat.ec.europa.eu/cache/ITY\\_OFFPUB/KS-GL-14-001/EN/KS-GL-14-001-EN.PDF](http://epp.eurostat.ec.europa.eu/cache/ITY_OFFPUB/KS-GL-14-001/EN/KS-GL-14-001-EN.PDF)

#### 4. DIVERSITY AND MULTICULTURALISM

The European development had a differing direction many times in the course of the history in Eastern and in Western Europe.

Western Europe	Eastern Europe
<p>15-16. Century Colonization, early capitalist development</p>	<p>15-16. Century Feudalism, second serfdom, turning into a colony</p>
<p>17-18. Century Industrialisation <b>State-nation's development</b> – Its legal definition is the result of the French revolution – Indivisible unity of the individuals is the sole owner of the sovereignty – The nation is identical with the state</p>	<p>19. Century Late capitalist and industrial development, national liberation movements, unfinished national state development. <b>Culture-nation's development</b> – Ethnocentric national identity – The nation and the state's concept are separated from each other</p>
<p>20. Century Immigration, development of <b>multicultural society</b> – Characterizes modern metropolitan societies – There are big existential and cultural differences</p>	<p>20. Century Emigration, <b>multi-ethnic society</b> – Different ethnic groups were living together for a long time in the historical past. – There are no big cultural abysses between them.</p>

As a result, the composition of societies differs not only because of the diversity of their actual interest groups and fault lines but also because of their communities' cultural background.

One reason for distinguishing between indigenous (traditional ethnic and national) and immigrant minorities is that they present different political and ideological challenges to the state. Indigenous minorities challenge the state to reform its constitutional structure so as to allow them some degree of autonomy within a defined territorial space. Immigrant minorities do not seek a special legal status on the grounds of an historical claim to territory, but they challenge the state to rethink the basis on which it accords rights and protection to all its citizens. This is, in some way, a more fundamental challenge, since it cannot be dealt with simply by the re-writing of constitutional arrangements in the interests of decentralisation, devolution or federalism. The way states respond to the ethnic diversity created by immigrant minorities is a product --usually an ad hoc and unplanned product-- not only of the changing nature of migration flows but also of the individual state's view of itself as a civic and moral community. We can distinguish three different models of "belonging" that have been influential in the history of nation-building in Europe. For the "Ethnic" model, belonging to the nation means sharing common descent, language and culture. For the "Republican" or "Civic" model it means willingness to accept political rules and to adopt the national culture. For the "Multicultural" model it means adherence to political rules, but with the ability to maintain cultural differences and to form ethnic communities and associations.

These models should be regarded as "ideal types" because, in practice, elements of all three may be identified in most states.<sup>7</sup>

Speaking about culture, we understand it in an extended sense, including not only the language, traditions, but the vocational culture and its technical level as well.

The "multiethnic" and "multicultural" are not synonymous concepts, they may overlap or may differ, but anyway, both are related to the regulation of individual and collective rights inside a given country. The characteristic and relevance of problems, caused on one hand by historical minorities, and on the other hand by immigrant communities are very different in the different EU countries; partly because of historical reasons, partly because of current political and economical reasons. In Germany and France, for different historical reasons primarily the large migrant communities which cause problems, in England and in Spain both the historical, and the immigrant communities, while in Eastern-Europe even now primarily the historical minorities. Here is the question, what place receives the minority question in the process of the realisation of European Union's universal aim; to become the society of prosperity, freedom, security and justice.

Multicultural society is a consequence mainly of migration. The Special Rapporteur of the Commission on Human Rights has proposed that the following persons should be considered as migrants:

- a) Persons who are outside the territory of the State of which they are nationals or citizens, are not subject to its legal protection and are in the territory of another State;
- b) Persons who do not enjoy the general legal recognition of rights which is inherent in the granting by the host State of the status of refugee, naturalised person or of similar status;
- c) Persons who do not enjoy either general legal protection of their fundamental rights by virtue of diplomatic agreements, visas or other agreements.<sup>8</sup>

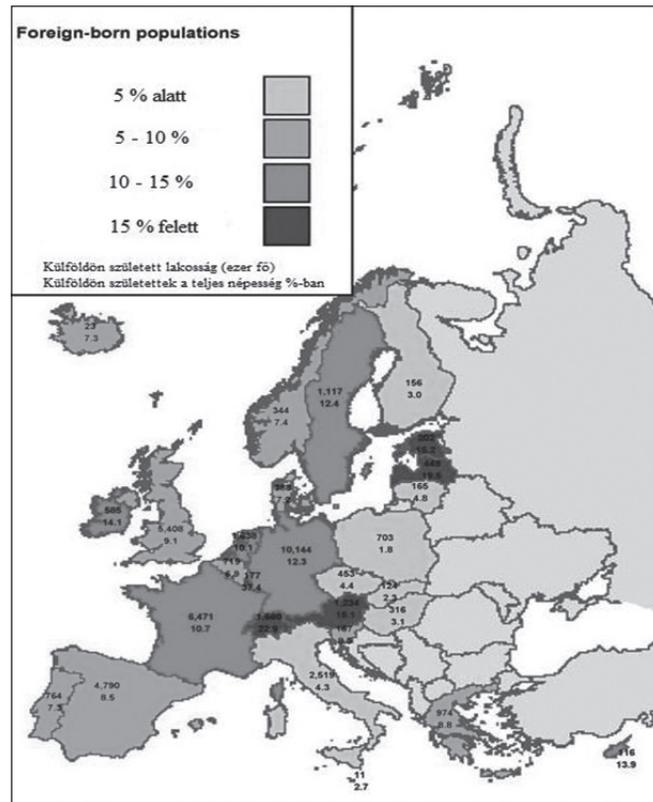
This broad definition of migrants reflects the current difficulty in distinguishing between migrants who leave their countries because of political persecution, conflicts, economic problems, environmental degradation or a combination of these reasons and those who do so in search of conditions of survival or well-being that does not exist in their place of origin. It also attempts to define migrant population in a way that takes new situations into consideration.

The number of immigrants is permanently increasing. In 2012 more than 1,665,900 long-term immigrants appeared in the territory of the EU. The main target countries were mainly; UK, France, Belgium, Netherlands, and the southern countries; Spain, Italy and Greece.<sup>9</sup> According to the data of the 4th Annual Report on Immigration and Asylum (2012) "on 1 January 2012, the EU's total population was 503.7 million, an increase of 1.3 million from 2011 which is equivalent to an annual rate of +2.6 per 1000 inhabitants made up of a natural increase of 0.4 million (+0.8‰) and net migration plus statistical adjustment of 0.9 million (+1.8‰)."

7 David Turton, Julia González: Ethnic Diversity in Europe: Challenges to the Nation State [http://www.humanitariannet.deusto.es/publica/PUBLICACIONES\\_PDF/03%20Ethnic%20Diversity.pdf](http://www.humanitariannet.deusto.es/publica/PUBLICACIONES_PDF/03%20Ethnic%20Diversity.pdf)

8 UNESCO International Migration and Multicultural policies [http://www.unesco.org/most/migration/glossary\\_migrants.htm](http://www.unesco.org/most/migration/glossary_migrants.htm)

9 <http://epp.eurostat.ec.europa.eu/tgm/table.do?tab=table&init=1&language=en&pcode=tps00176&plugin=1>



EUROSTAT<sup>10</sup>

The increasing migration might be accompanied with higher security risks, but it might have positive consequences as well. “The EU population of working-age (15-64 years) amounted to 335.4 million in 2012 and is projected to drop over the next 50 years to 290.6 million in 2060, according to the latest EUROSTAT projections. With an ageing population, and on the assumption that migration continues on average as before, the old-age dependency ratio will rise from 26.8% in 2012 to 52.6% in 2060. With less inward migration that ratio would be even higher. The EU is already seeing the effects of an ageing population on productivity, competitiveness and growth. Well-managed migration may not be the panacea to this common challenge, but can play a positive role. Political discussions are taking place during informal Justice and Home Affairs (JHA) Councils, as well as in the Europe-

10 Population by citizenship – Foreigners <http://epp.eurostat.ec.europa.eu/tgm/mapToolClosed.do?jsessionid=9ea7d07d30e8b4c79aeba0724d89a84ccd2c2beec57a.e34OaN8PchaTby0Lc3aNchuMchiLe0?tab=map&init=1&plugin=1&language=en&pcode=tps00157&toolbox=types>

an Parliament on how migration can be more effectively managed to contribute to economic growth.”<sup>11</sup>

The EU recognised the relevance of migration and mobility and decided to develop a comprehensive approach and framework to manage them. In accordance with the recommendations the GAMM – The Global Approach to Migration and Mobility – “should be based on four equally important pillars:

- 1) organising and facilitating legal migration and mobility;
- 2) preventing and reducing irregular migration and trafficking in human beings;
- 3) promoting international protection and enhancing the external dimension of asylum policy;
- 4) maximising the development impact of migration and mobility.”<sup>12</sup>

It is not surprising, that the immigration and the minority question became one of the key issues of European politics. This problem can have a link to any other questions. Society needs suitable societal and political answers in connection with its fault lines; ethnic groups, religion, existential poverty, employment, education, etc., and obviously, the diversity is in connection with the social response in other areas of diversity as well; gender, sexual orientation, etc.

## 5. POLITICAL AND SOCIETAL RESPONSES ON DIVERSITY EFFECTING THE POLICE

The societal responses, the legal and institutional background and the police’s structure, philosophy and culture are in close connection with each other. In an ideal world these three elements are in harmony with each other; society generally follows the most important values of democracy, rejects prejudice and discrimination; legal background assures the sustainability of these values; and the police acts as a real law enforcement institution. However, the general experience is that although the legal background is a guarantee of democratic values; in society and in the activity of the institutions and of the police as well, prejudice and discrimination appear. It is not the diversity that causes social conflicts but the inequalities and conflicting interests, which can be connected with it.

In the case of Gender-based diversity the essential question is the role of the man/woman in society (labor market, public and political life) and in the family. Women may have more job opportunities or to take part in social life in an industrialized democratic country. But even in these countries we can observe differences on the basis of economy (high tech industry, agriculture, extractive industrial branch, service industry); of religion (Islam, Catho-

11 Communication from the Commission to the European Parliament and the Council [http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/immigration/general/docs/4th\\_annual\\_report\\_on\\_immigration\\_and\\_asylum\\_en.pdf](http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/immigration/general/docs/4th_annual_report_on_immigration_and_asylum_en.pdf)

12 COMMUNICATION FROM THE COMMISSION TO THE EUROPEAN PARLIAMENT, THE COUNCIL, THE EUROPEAN ECONOMIC AND SOCIAL COMMITTEE AND THE COMMITTEE OF THE REGIONS The Global Approach to Migration and Mobility /\* COM/2011/0743 final \*/ <http://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX:52011DC0743>

lic Church); possibilities on the labor market – part time job, high-position possibilities for women; of equal earnings; of the social supply, of the family support, etc. As a result of a research in the UK stated:

“In many ways there is now greater symmetry between women’s and men’s lives, but the convergence has been principally one sided, with women being partially assimilated into the largely unmodified masculinised model of working to a greater extent that men have been assimilated into the feminized world of domestic reproduction and care. This asymmetric convergence together with continuing gender segregation and a gender pay gap, especially in part time work, contributes to enduring disadvantages to women in the labour force, in their life time earnings, and in retirement incomes. The extent of both gender inequality and disadvantage vary by social class and ethnicity but effectively the costs of reconciling paid work and family life continue to be borne by women.”<sup>13</sup>

In the EU 27 member states in 2012 on average, a mere 15.8% of board members and 16.8% of non-executive board members of the largest companies listed on stock exchanges are women. Women are barely visible among top business leaders – more than 96 out of 100 company presidents are men. The progress is very slow: Across the EU, the proportion of women on corporate boards increased by 2.2 percentage points between October 2011 and October 2012 – the highest year-on-year increase recorded since EU-wide data were first collected in 2003 and well above the long-term average of 0.9 percentage point per year since 2003. In 2012 more than five out of every six board members are men (84.2%). Only the countries’ legislative quotas can help the antidiscrimination process: the proportion of women on the boards of Italian companies has nearly doubled reaching 11.0% in October 2012, from 5.8% in October 2011. This change is prompted by the legislation adopted in July 2011, which requires publicly listed and state owned companies to have at least one third of the under-represented gender on both management and supervisory boards by 2015.<sup>14</sup> This illustrative example covers of course only one field of the discrimination against women.

Concerning Sexual orientation based diversity European societies are through a very long period of fight against prejudice in this field, and also now the regulation of the issue and the level of the acceptance of the different sexual orientation are very different in the EU countries as well. Another problem is that the different ethnic and religious communities’ response is based mainly on prejudice. According to the data of ILGA the consequences of the regulation are worldwide different:

- Persecution 76 countries and 5 entities: death penalty/imprisonment
- Protection 58 countries and 60 entities: anti-discrimination laws
- Recognition 32 countries and 30 entities<sup>15</sup>

13 Perrons, Diane: Women and Gender Equity in Employment. Patterns, progress and challenges. Institute for Employment Studies 2009. p 11 <http://www.employment-studies.co.uk/pdflibrary/wp23.pdf>

14 Gender equality in the Member States Women on boards – Factsheet 2 European Commission [http://ec.europa.eu/justice/gender-equality/files/womenonboards/factsheet-general-2\\_en.pdf](http://ec.europa.eu/justice/gender-equality/files/womenonboards/factsheet-general-2_en.pdf)

15 Lesbian and gay rights in the world [http://old.ilga.org/Statehomophobia/ILGA\\_map\\_2011\\_pride.pdf](http://old.ilga.org/Statehomophobia/ILGA_map_2011_pride.pdf)

Concerning ethnic and cultural diversity there is quite a significant difference in the bases of the integration political theories, which influence the on those built practices. Again and again comes up the question, whether individual or/and collective rights have to be ensured; what is the minimum/maximum of the acceptance of diversity. One solution is multiculturalism. Multiculturalism, and multicultural society, have been recommended as a new model for societies whose populations have become increasingly multi-ethnic through immigration. Multiculturalism also represents a growing rejection of policies or public pressures calling for assimilation. Multiculturalism is not a consistent philosophy, concept or practise: it presents a rather confusing picture of quite heterogeneous meanings and policies. The basis of multiculturalism is: countries should recognise that they have become target countries of immigration; they should recognise the need for immigration; and they should accept the political, cultural and social consequences. The following eight policies are the most common or emblematic forms of immigrant MCPs:

- Constitutional, legislative, or parliamentary support of multiculturalism, at central and/or regional and municipal levels
- The adoption of multiculturalism in school curricula
- The inclusion of ethnic representation/sensitivity in the mandate of public media or media licensing
- Exemptions from dress codes, either by statute or by court cases
- Allowing of dual citizenship
- The funding of ethnic group organizations to support cultural activities
- The funding of bilingual education or mother-tongue instruction
- Affirmative action for disadvantaged immigrant groups<sup>16</sup>

Multiculturalism, and multicultural society have been recommended as a new model for societies whose populations have become increasingly multiethnic through immigration. Multiculturalism also represents a growing rejection of policies or public pressures calling for assimilation. According to this concept “cultures need not be considered a coherent whole, since a collective entity can exist, without essentialised notions of membership and definition (p. 97). Cultures based on religions, should be seen as any other identity group, and indeed use similar rhetoric as gay, feminist or racial groups (p. 70). Therefore, multicultural equality ‘when applied to religious groups mean that secularism simpliciter appears to be an obstacle to integration and equality’ (p. 78) and religions need to be recognised in the public sphere.”<sup>17</sup>

Currently on EU level the rights of diverse groups, communities of society are protected with non-discrimination directives and decisions. “Protection from discrimination under the EU non-discrimination directives has a varied scope:

16 Will Kymlicka: MULTICULTURALISM: Success, Failure, and the Future. Queen’s University February 2012 [www.migrationpolicy.org/transatlantic](http://www.migrationpolicy.org/transatlantic).

17 George Iordanou: Modood’s Multiculturalism: a Civic Idea <http://iordanou.org/blog/modoods-multiculturalism-a-civic-idea>

- race and ethnicity enjoy the widest protection, being protected in relation to accessing employment, the welfare system and goods and services;
- sex discrimination is prohibited in the context of access to employment, social security (which is more limited than the broader welfare system) and goods and services;
- sexual orientation, disability, religion or belief and age are currently only protected in the context of access to employment.
- The ECHR contains an open-ended list of protected grounds. Anyone can invoke the ECHR before domestic authorities, courts and, ultimately, the ECtHR.<sup>18</sup>

## 6. NEW CHALLENGES OF THE POLICE WORK AND POLICE EDUCATION

The most important results of the survey “Perspectives of the police science in Europe” were the following:

- “Globalisation and migration are leading to social and ethnic conflicts in urban areas, where the police have to find solutions in cooperation with other local agencies...
- During the nineties, the Commission of the European Communities already stressed the need for a European approach to co-production of urban safety...
- Policing a multi-ethnic society with many problems in the labour market needs skills of police officers that are grounded in the academic fields: communication, cooperation, networking in the community, strategic ways of thinking and operating. Thus, the police profession has become more complex, demanding better training, and especially, better research.”<sup>19</sup>

Modern, globalised society requires the police to tailor its role, structure and philosophy according to the needs of society. The democratic relation between society and the police and the transfer of democratic values into police work mostly in the community police’s model can be realised. “First the Declaration on the police” defined the elementary and general rules of the police activity:

1. “A police officer shall fulfil the duties the law imposes upon him by protecting his fellow citizens and the community against violent, predatory and other harmful acts, as defined by law.
2. A police officer shall act with integrity, impartiality and dignity.
3. Summary executions, torture and other forms of inhuman or degrading treatment or punishment remain prohibited in all circumstances.
4. A police officer shall carry out orders properly issued by his hierarchical superior, but he shall refrain from carrying out any order he knows, or ought to know, is unlawful.
5. A police officer must oppose violations of the law.

18 Handbook on European non-discrimination law. FRA 2010 p 85 [http://fra.europa.eu/sites/default/files/fra\\_uploads/1510-FRA-CASE-LAW-HANDBOOK\\_EN.pdf](http://fra.europa.eu/sites/default/files/fra_uploads/1510-FRA-CASE-LAW-HANDBOOK_EN.pdf)

19 Perspectives of the police science in Europe. Final Report 2007 [https://www.cepol.europa.eu/fileadmin/website/Research\\_Science/PGEAPS\\_Final\\_Report.pdf](https://www.cepol.europa.eu/fileadmin/website/Research_Science/PGEAPS_Final_Report.pdf)

7. No criminal or disciplinary action shall be taken against a police officer who has refused to carry out an unlawful order.”<sup>20</sup>

In the former communist countries and in other countries which took big steps into the direction of new democratic development also the police’s orientation changed from serving regimes to serving society. During the process of the political changes the role of police in the society was reconsidered; “was no longer viewed as dangerous, unsavory, diversionary, and politically retrograde, but as key component of social stability and economic development” And now, the most important question is how it is possible to create an organization that strengthens the democracy’s values and norms in its structure and function, and is able to respond to the new challenges of diversity.

On this way of the democratic development the police has to follow basically four principles:

1. “Police must be accountable to law rather than to government.
2. Police must protect human rights, especially these rights that are required for the sort of political activity. That is the hallmark of democracy.
3. Police must be accountable to people outside their organisation. (The rule of law is an empty promise if the police cannot be accountable for it.)
4. Police must give top operational priority to serving the needs of individual citizens and private groups.”<sup>21</sup>

Regardless the key principles of democratic police, we know that the structure and philosophy of the member states’ police organisations differ in:

- the community police’s perception and its practice,
- the vocational standard of the police work,
- the ethic norms and how to meet them,
- perception of human and minority right,
- the opportunities of crime prevention and its standard,
- the existence of internal and exterior security risks (among others risk of terrorism),
- the cultural components of the police activity, including the stereotypes and prejudices, etc.

Taking into consideration the political priorities of the Stockholm Programme (which will not change regardless of the new strategy from 2015) the diverse European societies need a „greater coherence between external and internal elements of the work in the area of freedom, security and justice. In order to foster a genuine European judicial and law enforcement culture, it is essential to step up training on Union-related issues and make it systematically accessible for all professions involved in the implementation of the area of freedom, security and justice.”<sup>22</sup> The most important aim of a democratic police is; to build up mutual trust between the police and citizens, and to have better communication and permanent dialog with the society.

20 Parliamentary Assembly RESOLUTION 690 (1979)[1] on the Declaration on the Police <http://assembly.coe.int/Documents/AdoptedText/ta79/ERES690.htm>

21 Bayley, David H.: Chaging the Guard. Developing Democratic Police Abroud. 2006. Oxford University Press p 19-20

22 The Stockholm Programme [http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:52010XG0504\(01\):EN:NOT](http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:52010XG0504(01):EN:NOT)

It is obvious, that the police's activity became more complex in the diverse society. The police need new methods, new social relations and partnerships. That is why it is necessary to modernize the content and methods of the police work, in the interest of a higher vocational level and culture. Since the police act in society and according to requirements of society they must know the environment where they work. The already existing treasury of the social sciences, and especially of the police science, can be successfully used in the development of the learning material's content and in the support of the police work. "Police science is a special field of science, which researches the police as an institution – like the police is, like it may be, has to be, or must not be – with scientific methods theoretically (police theory), systematically and empirically (police research). The research aimed for the analysis of the police organisations, of the police activity and dispensation of justice and with reforms helps its correction, and tailoring the police strategies to the social changes."<sup>23</sup> Regarding the methods, the competence-based modular educational system offers good possibilities. "The competence based training offers the complexity of the methods, which is able to motivate participants' activity in the training."<sup>24</sup> CEPOL, as the European Police College, also plays a key role in the dissemination of the research findings and good practices in the field of law enforcement. The police educational institutions and police officers as well, can use the CEPOL's e-library, common curricula and live with the advantages of the European Law Enforcement Training Scheme.<sup>25</sup>

## 7. CONCLUSION

Generally speaking, society in the 21st century is diverse and the police in it have to face a lot of challenges. If we want to get a more detailed picture about the modern police, we have to analyze the requirements of the society and the police's responses in close connection with each other. The policemen have to have a general expertise, in which their social contacts have the largest significance. Although the perception of the diversity is different in different EU countries, the fault lines of society are the same, only their depth and the societal balance differ. Speaking about the police's role and activity, we have to focus on the dramatically changed social environment, where the police must work. The police have to be well prepared for their tasks, but at the same time they have to change permanently in harmony with the permanently changing society. The key question which we tried to answer was how to create an organization that strengthens democracy's values and norms in its structure and function; and how to secure a high and common vocational culture of the police on EU level. We have found that the police needs more knowledge about the social environment, and a better communication and connection with it. The modernization of the police education's content and methods is also necessary.

<sup>23</sup> Schneider, Hans Joachim: Police Science, Police Theory, Police Research. PFA Schriftenreihe der Polizei-Führungs-Akademie. 1+2/2000. p 135

<sup>24</sup> The Definition and Selection of Key Competences. [www.oecd.org/dataoecd/47/61/35070367.pdf](http://www.oecd.org/dataoecd/47/61/35070367.pdf)

<sup>25</sup> <https://www.cepoleuropa.eu/index.php?id=home0>