European Online Journal of Natural and Social Sciences 2015; www.european-science.com
Vol.4, No.1 Special Issue on New Dimensions in Economics, Accounting and Management
ISSN 1805-3602

Policing Affairs in Different Cultures

Dariush Rahmati, Sayyed Mehdi Khadem
Instructor and Faculty member of Amin Police University, Tehran, Iran

Abstract

Although analysis of cultural challenges and presentation of appropriate strategies for coping therewith is necessary and needed, but also is difficult to the same extent and access thereto is hard. Analysis of different cultures and its relationship with police affairs and presentation of appropriate solution for coping with cultural changes is main objective of this study. Nowadays, the greatest threat against countries seems to be cultural threat and within this period, essential questions are: why the topic of police affairs and its relationship with culture is important and why culture must be taken into consideration with sensitivity? and finally what is the philosophy of propounding such topics in conferences? This study was experimental based on analytical-descriptive method. Content analysis was used that is in fact a method therein studied content is described precisely and perceived deeply. The text or writing characteristics may be identified realistically and inferred using this method. In this paper, police affairs and its relationship with culture and grounds for cultural changes as well as relationship between cultural change and police affairs is studied and analyzed. Finally, vulnerability of different police cultures is analyzed.

Keywords: Culture, Police Culture, Policing Affairs, Cultural Changes

Introduction

Culture includes total material and nonmaterial achievements of man during his social life (GoldoColb, trans. Parham, 2005: 629-630).

Culture includes complex collections comprising of knowledge, belief, arts, ethics, rules, customs and tendencies, capabilities and attained habits that man achieves during membership in a community (Mansouri, 1991:9).

It is not possible to present a unit definition of cultures and it may be due to complexity of the concept of culture. In this relation, Raymond Williams stated: culture is one of two or three very complex words existing in English language, because this word must be used in several distinct intellectual fields and varied and distinct intellectual systems for explaining important concepts (Smith, 2008:13).

Police culture: It specifies the processes handling manner in police organization for the staff. Police culture is a uniform perception of police organization that is observed in all organization members and shows common and fixed specifications that differentiates police organization from other organizations. In other word, police culture is social identity of this organization (Sklandsky, 2007).

Concept of culture from different viewpoints

Culture has been analyzed and defined from different viewpoints. Sociologists assume the culture of any society as basis of its civilization and culturologists called society as an organized group that has a common culture. In a simple definition, culture has been defined as national heritage. The first integrated definition of culture is as follows: “Culture includes complex collections comprising of knowledge, beliefs, arts, ethics, rules, customs and tendencies, capabilities and attained habits that man achieves during membership in a community (Mansouri, 1991:9).

Concept of culture from the viewpoint of Iranian leaders

As the viewpoint of Imam Khomeini, culture is something that man or society has been trained thinks and behaves based on which. Therefore, as the viewpoint of Imam Khomeini, culture is identity-maker, training producer, ethics-oriented and thought-trainer.

Based on ideology of Imam, culture has specified borders. Predicates such as "material development is not culture" and "industry is not culture" are mentioned in this relation. He bided: "… Now we don't need the abroad for culture and most sciences, and if we are not similar to them in industry, we should not lose our self-reliance and say they are developed and our everything must be foreign, no it is otherwise…" (Scriptures of Imam (peace be upon him),Vol. 12:219).

Supreme leader of Islamic Revolution, Imam Khamenehi bided: I suppose the country culture in three important and general contexts as below:

First context: it is related to major state decisions; it means culture orients the major state decisions even affects economic, political, management or production decisions.

Second context: It forms the public mind and behavior of society. Movement of any society is based on its culture…

Third context: including major training and academic policies of public organizations such as general education, higher education, health and treatment. Public organizations eventually must take their major training and academic policies from a center. Although general education has a consultative meeting, but has another task and close to execution, but it is farer from execution, and views more macro and extensive.[1]

Concept of culture from viewpoint of western thinkers

Taylor defined culture or civilization considering its extensive concept in ethnography as a complex collection including knowledge, beliefs, art, rights, customs and other habits and capabilities that man as the society member benefits from them.

Clock Horn defines the culture as below: different lifestyle with group life plan is a system that was created during history and includes clear and hidden plans for life and is common between all people or members of a specified group within a specified time (Louis Koser, Bernader & Zenberg, 1999:44).

Hofsted assumes culture as a kind of collective planning of mind that differentiates members of a group from other group. Culture for human society is like as personality for a person (Hofsted, 1997).

According to the theory of Hegel, German philosopher, spirit includes two factors including mental and objective. Culture is raised when man spirit criticizes its activities, methods, attainments and behaviors and attempts to improve them to be released from restrictions and removes what avoids its prosperity from inside. On the other side, civilization is raised when man spirit criticizes its external manifestations to release itself from what avoids realization of its true situation from outside (Pahlavan, 2006:15).

As the viewpoint of OrnicGuffman, culture is a process that as a deep force and action motivator is placed in the selves and is an internalizing process (Smith, trans. Pooyan, 2008:103).

Marcose assumes the culture as a more excellent agent for independence and fruition of man … and defines the original culture as realization of man will and independence (Moeini, 2003:65).

As the viewpoint of Antony Gidnes, culture means values that members of a specified group have, norms that follow them, and material goods that they produce. Values include abstract ideals,

[1] Statements of Supreme Leader of Islamic Revolution of Iran during meeting to members of Supreme Council of Cultural Revolution, 17.12.2002

whilst norms include specified principles and rules that people are expected to observe them. Norms indicate dos and don'ts in social life (Gidnes, 2006:36).

As the viewpoint of Parson, culture includes systems modeled or organized ofsymbols which are oriented by action and internalized elements of people personality and institutionalized models of social system (Moeini, 2003:111).

Samuel Huntignton (1945) stated that our meaning of culture is any object, habit, thinking, institution, and intellectual or practical style that man processes or creates and later assigns to others particularly subsequent generation (Ashuri, 2007:68).

Culture is defined as resource of knowledge, experiences, beliefs, values, movements, attitudes and meanings, hierarchy, religion, time theories, roles, spatial relations, concepts of world and artifacts that has been achieved by a group of people through individual and group efforts during generations. Therefore, culture may include everything from important ceremonies to spirit concepts. Think of all your cultural beliefs only for a moment; beliefs that affect quality of your perception of world and interactions you do therein. Your belief in work, immigration, freedom, age, taking pass grade from teacher, cleaning and health science, ethics, cloths, rights on properties, customs, healing and health, death and mourning, show, rule, magic and superstition, humility, sexual relations, difference in social situation, expression of love, formality and informality, body smell and similar items are assumed as a part of your cultural attachment (Samuar, Porter &Stephany, trans: Kiani & Mirhassani, 2004:78).

Police affairs

What are police duties? How do they do their duties? What is evaluation and inference of society of their performance? Basically, what is the purpose of police force? Is their main duty jailing criminals, prevention of crime commitment, preserving peace and security? How are police forces and facilities utilized? To which extent, the time and force of police is allocated to patrolling, investigating criminals, processes related to traffic, administrative affairs, management etc.? Police is responsible for controlling crime. They are assumed as the main agent for execution of law and the only supplier of 24-hrs public and urgent services really, but duty of this force is never specified and limited as/toterms such as enforcement of laws or prevention of crime commitment. In many countries, other monitoring or administrative missions that are assumed to be in compliance with public role and duty of police are assigned to them. However, society in general believes that police is the most important organization for crime control and prefers this force more than serious and severe combat against crime to solve the general problems of people. This subject demonstrates disagreement between police and society in relation to determination of police priorities…

Nowadays, police has three major functions and logic of their performance is not equal.

Governance police: it is historically and closely in connection with emergence of modern and developed governments. Order police at first protects and support the government and its institutions and is assumed as a tool for controlling collective violence; and secondly, this police is a tool for defending national heritage (intelligence police).

Judicial police: The most important and main duty of this police is related to professional offence and after crime commitment. This police is a kind of expert on judicial issues that assists detection and prosecution of criminals. In civilized countries, judicial police forms the main body of enforcement officers.

Urban police: The main duty of urban police is establishing public peace and comfort and helping people. This police is involved in inconsistency, disorganization, and social vulnerability and is the first police that conflicts to small urban irregularities, small and middle offenses and some abnormal behaviors.

Police culture

One of major concepts in police researches is that the police has a special culture. Former police researches included traditional research of American and British police culture. The concept of police culture has been accepted so that is assumed to be incorruptible. This concept often includes peremptory explanation of all police factors (mostly negative) such as non-responsibility, resistant to innovation, adversarial conduct to racial minorities or needless of official rules (Westley, 1970; Skolnick, 1966; Rubinstein, 1973; Cain, 1973; Banton, 1964; Sklansky, 2007). The dominant image of police culture is extremely the result of Anglo-Saxon researches and no systematic studies on police culture have been applied in non-English countries. Traditional researches of Anglo-Saxonwithin 1960s and 1970sresulted in a model referred to as "The Standard Model of Police Culture". This model not only provides a specified perspective to main elements of this culture, but also explains the police culture and refers to the effects of this culture on police affairs.

Most of main elements of common simultaneous perception of police culture may be observed in Westley analysis (1970) and study on local police of Gari (Indiana). He presents a clear and precise definition of organization that acts in the adversarial context. This experience leads to seclusion, self-defense, secrecy, and internal correlation and all of three main values are taken into account by police officers. Therefore, there were often united against the others.

According to Westley, not only Gari police uses violence regularly (particularly against blacks), but also most of police officers assume it as a common conduct. Mistrust in the others and suspicion was almost the second natural characteristic of these police officers so as has been seen in newer studies. Police officers prefer crime control operations, because it is assumed as the real duty of police. Nonetheless, an important part of their duty includes service activities (Punch & Naylor, 1973). Westely's perception of police affairs was described in subsequent researches; study of Skolnick (1966) is its important sample. Major element in his analysis is "occupational personality" of police; occupational personality is reaction to risks that may be appeared in street works; problems existing while applying power and pressure that is applied due to true fulfillment of duties; unpredicted threats and risks cause suspicion of police officers to the external environment. This suspicion results in social seclusion of police officers, highlights need to mutual correlation and intensified emotional and political conservatism.

Reiner (2010) published a well-known research of the most important police elements or "police culture" based on these studies and many others. The first major characteristic is good performance. Yet, police officers are suspicious to citizens and pessimist to the opportunity for improving the world status. Police officers are suspicious not only to risks and challenges but also to others such as citizens, politicians and even sometimes police commanders that as their perspective are far from "police's real duty".

On the other side, police officers focus on the importance of internal correlation and social seclusion. Consequently, when internal rules are violated, queue police officers (street officers) support each other. Police culture is resource of some clear social classifications particularly between persons and dishonored and honorable groups. It may also include partiality. Police culture assists to moral and political conservatism between police officers and traditional superiority-seeking.

Finally, Reiner (2010) identified two perspectives in police affairs; pragmatism that focuses on practical and realistic activities and a tangible viewpoint that has a non-theoretical perspective and somehow demonstrates conceptual conservatism (Chan, 1997; Foster, 2003; Herbert, 1998; Loftus, 2009; Skolnick, 1996; Terril et al, 2003). This model of police culture has been criticized often due to condemning power (Waddington, 1999). Police culture is mostly affected by problematic factors of police (Mclaughlin, 2007).

As a result, negative cultural elements more than positive potential elements such as moral participation of police officers are considered for protection of citizens and solving their problems (Bitter, 1967; Manning, 2007; Muir, 1977), or so called by Biork (2008) a pragmatist humanity that police officers may express in relations to problematic citizen.

Police culture is often construed like as a more or less consistent phenomenon focusing on consensus (Chan, 1997; Herbert, 1998; Lofus, 2009, Manning, 2007). A well-known exception in this relation is study of Reuss-Ianni (1983). Nevertheless, it is explicitly claimed that his conclusion (police organizations have two different and competing subcultures) is not continue of his research. He only studied on street police officers subculture. However, his study may not determine accuracy of this claim, because managers were not applied therein. It is a discussable question that "technology developments and entrance of new staff groups with various social and cultural backgrounds together with developments in the police job to which extent (such as utilizing neighborhood police) have affected police affairs (Paolin, 2003; Punch, 2007; Sklansky, 2007). But, study applied by Loftus (2009,2010) shows that even if these changes are ignored, continuity of traditional culture of police is more than what predicted.

Study applied by Kassan (2010) indicates that clear differences exist between French and British police culture. In addition, evident differences may exist between neighbor countries of European continent, e.g. although study of Liedenbaum (2011)doesn't analyzes police culture appropriately, but mentioned to important differences in the culture of street officers and police managers of Westfalen at the north of Rheine (Germany) in comparison to their peers in Netherland; countries that have a lot of commonalities in other cultural factors.

A relatively old research of Ferdinand (1980) showed that social consistency and correlation in police forces of USA is very stronger than Netherlanders. Netherlanders police officers have fewer tendencies to punishment and more tendencies to communication with citizens. It shows important differences in police culture of these countries. The important element of traditional model of police culture is being consequent of necessities and job pressures of police. This explanation is often presented implicitly based on simple model of coping with stress. According to this viewpoint, police culture is a mechanism that helps police officers to cope with upcoming problems, risks and stresses in their routine work (Chan, 1997, Reiner, 2010). As the viewpoint of Paoline (2003), police affairs face two types of stress; firstly, officers experience stresses for performance of police affairs which are result of external risks and threats and are occurred while working in street; secondly, officers also have stresses during performance of police affairs which are derived from police organization and are results of their relationship to police commanders and natural ambiguity in the police role. In accordance with this viewpoint, police culture provides a response for these stresses. This response is transferred from a generation to the other when is sophisticated.

Concept of police culture that is a strategy for coping has two important consequences: firstly causes the police culture to be assumed as a common model broadly. It is supposed that main duty of police is more or less universal and creates similar problems and stresses at all times and places. As a result, it is expected that cultural reaction to these needs and stresses are almost equal. Secondly, it may explain that why police culture is very strict and resists to change strongly. However, it is assumed that this attitude can present an almost rational response to risky and unpredictable conditions of policing job (Chan, 1997).

According to Friedland and Mohr (2004), police culture is almost the objective result of external culture. It means wrong understanding of relative independence of culture. Not only the environment than police is active therein is naturally dangerous and threatening, but also police

officers have the same definition. Police culture is not only the structural result of police affairs, and vice versa it may be also right.

Similarly, police culture often is assumed unfairly integrated (Chan, 1997; Herbert, 1998; Loftus, 2009). It is obviously contrary to the researches differentiating various subcultures or procedures in police (Mastrofski et al, 2002; Muir, 1977). Often, it is not so clear that how relationship between assumption of integrated police culture and varied styles of police affairs. In general, it is assumed that working styles are specific kinds or interpretations of police affairs. Eventually, underlying factors such as age, service period in police organization or special situation of man in police organization unlikely affect coordination between norms and perspectives of police officer, and traditional model of police culture and its working style (Ferdinand, 1980; Micucci & Gomme, 2005). These arguments may be summarized as simple causal model. Figure (1) shows traditional model of police culture. This model indicates that internal and external stress results in formation of police culture and this culture affects working style of police officers. The both causal relationships were extracted from aforesaid underlying factors.

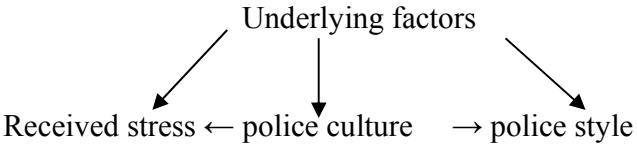


Figure 1: Causal model of police culture

Stress and police affairs

In accordance with the researches applied by different scientists in police field, such as Paolin (2003) and Chun (1997), almost all police officers state that have faced all external kinds of stress such as risk, threats and insolences, during their work in streets and feel that general respect of people to police is reducing; this subject causes keeping position to become difficult for them. In addition to external factors, internal factors also cause stress of police officers.

Most of police officers have very negative perspective to management support. Furthermore, plenty of police officers in their responses in questionnaires have more positive view to their superior officers. Negative perspective seems to be limited to remote management or general attitude. Question of this study is that "is there any relationship between police affairs and different cultures?"

A lot of studies have been applied on culture and its effect on police affairs and police organization effectiveness. Studies of Gordon indicate that strong culture in the light of consistency, compatibility and suitable culture in the light of content may provide positive results in police affairs and a combination thereof is powerful.

An important viewpoint about relationship between culture and police affairs is that firstly culture must be strong, means essential factors of culture to be accepted seriously by majority of police organization members. In addition, they must include key characteristics means in compliance with environmental conditions (Darabi, 2001, as cited in Hoplin Akin G.S, 1986). One of the other important studies in this relation shows that relationship between culture and police affairs necessarily is not uniform and explains that cultural values are detailed and complex and control wide domain of organizational behaviors. At first, strong values of a culture may result in upraise of productivity, but if cultural controls are increasingly and intensive, prohibitions may be applied by cultural models and probably reduce the productivity, because it may not change behavioral norms proportional to cultural changes (Darabi, 2001, as cited in Saffold Guy S., 1988).

Cultural changes

Cultural change includes reforms, revisions and new methods extracted from interaction between cultures. Whereas interaction between cultures is permanent and ineludible, it is predicted the cultural change to be occurred always whether purposefully and planned or non-purposefully and as a result of common interaction between cultures without pre-planned tendency for changing another culture in favor of self or matching to other culture.

Planned cultural change may be construed as cultural change management that is an effort for orientation of cultural changes and acquisition of respective goals (Figure 2). It needs understanding of cultural relations.

Studies indicate that during all social life of human, no tribe and nation was found that their culture has remained fixed and stable, but their culture has been changed, however change trend was not equal among tribes and groups and had weaknesses and strengths. In the primitive and simple life of human, culture change process was very slowly, because no requirements of quick change were provided (ZAndvakili, 2004:65).

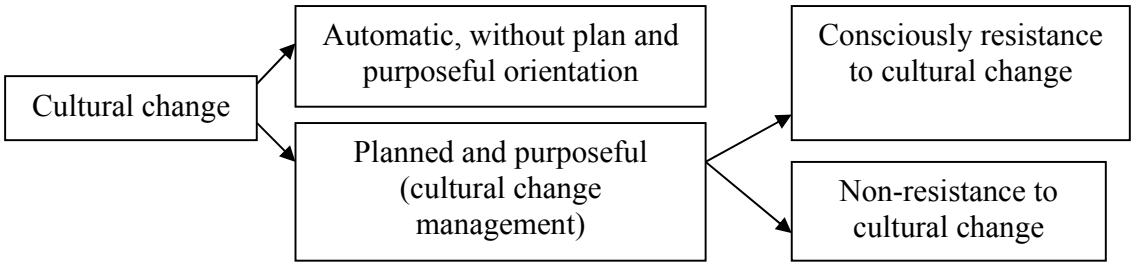


Figure 2: Cultural change- reference: (Robins, trans: Arabi, 2007:90)

It is suggested to consider two major criteria for definition of cultural minority and majority:

1. Political and economic power
2. Population and growth rate, culture promotion and diffusion (Figure 3)

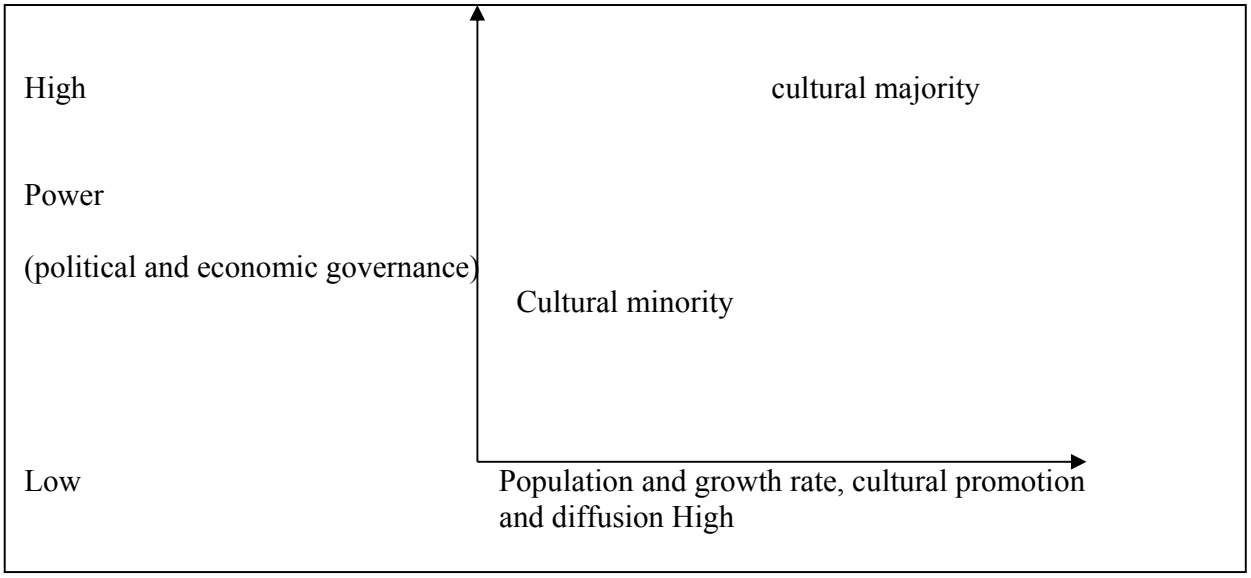


Figure 3: Definition of cultural minority and majority criteria-reference: (Robins, trans: Arabi, 2007:91)

Cultural change factors

Cultural change depends on different factors as follows:

- Diffusion: It is a factor that is transferred based on input of a factor from one culture to another. In past, changes trend was very slow, but nowadays it is otherwise and changes trend is very quick. Averagely, changes are made in science and knowledge every 5 years. Therefore, it is not possible to conform to processes (Rivier, trans: Fokouhi, 2005:256-257).
- Population: Quick increase or decrease of population of a society due to events such as storm, earthquake, flood, war etc. results in cultural development in that society that is observed easily.
- Immigration: Group immigrations to new places and changing geographical environment etc. reduce social control thereon, thus offense is appeared more in this group and because collective pressure thereon in their city is more, but in destination city, public control has lower effect, they don't fear from public control. Crime talent in immigrants is more and because they commonly fear from police, thus they cause cultural change.
- Political regimes: Change of political regimes or their coming on power may be very effective on cultural development, because political leaders usually have specific ideologies and want to institutionalize them in the society and so aim to their goals.
- Cultural shock: this phenomenon is occurred where people feel that an inconsistency has been created in their living environment that is referred to cultural shock. Whatever the gap between a culture that a man lives therein and a culture that newly has entered therein, shock is less and vice versa.
- Acculturation: Culture is the product of social life. A kind of collective creation exists in creation of culture. If a phenomenon is not accepted collectively, culture is not formed. The process of culture transfer from a society to another society is called "sociability or acculturation". Cultures usually are connected to each other and have adsorption and desorption state. If there is a balance between two cultures, cultural interaction exists therein, but sometimes a culture dominates and due to having mass media at the disposal dominates over other subcultures (Sharon, trans: Sabouri, 2005:153; Rivier, trans: Fokouhi, 2005:252).

Main theories of cultural difference

Deficiency theory: The major part of theorizing and research on ethnic and racial minorities is the reflection of values, criteria and ideology of majority culture and not a social and cultural reality of studied people, because the observers themselves mostly belong to dominant culture. So, prejudice is made systematically to minority cultures. Formulation of these observations are commonly as follows:

A series of valuable cultures for majority culture are not seen among minority and a series of obvious behaviors exist in minority culture that are valueless as the viewpoint of base culture (majority)(table 1). The most important problem of such formulation is that accordingly social reality is made upon consensus of majority society and measured by criteria that may have no basis and validity in observed society; Because, historical background and mentalities of both societies and plenty of local factors of each one differ from each other.

Table 1. Formulation based on deficiency theory-reference: (Robins, trans: Arabi, 2007:91)

	Majority group	Minority group
Valuable behaviors	Present	Absent
Valueless behaviors	Absent	Present

Dual perspective: For more precise understanding of minority living background, Norton (1978) has suggested to observe the man in two distinct systems:

Nurturing system and sustaining system. Nurturing system includes man, main family, large family and close society. Sustaining system includes a greater field (larger society) and consisted of educational system, political system, economical system and procurement of goods and services. Children at first grow in family context and learn the values, beliefs and orientations of family (Figure 4). When people are exposed to sustaining system, values and behaviors that are assumed as requirements of majority society may be in conflict to trainings of initial context (nurturing system) and result in hidden and clear humility. Valuable behaviors in a system become valueless in another system and self-reliance is diminished. In this perspective, human growth is seen as combination of cultural effects arising out of both systems (Robins, trans: Arabi, 2007:91). Bicultural sociability: This theory was extension of Norton's theory that assumed family culture as a system distinct from larger social culture. Initial theory of cultural conflict indicated that conflicted cultural norms cause deficiency in minorities' sociability, and minorities are nurtured deficiently in both cultures. New theories explain that a dual or bicultural sociability process may be occurred that results in dominance over both cultures. Therefore, a person having minority culture is dominant over both cultures, is able to speak in two languages and perceive two different value collections.

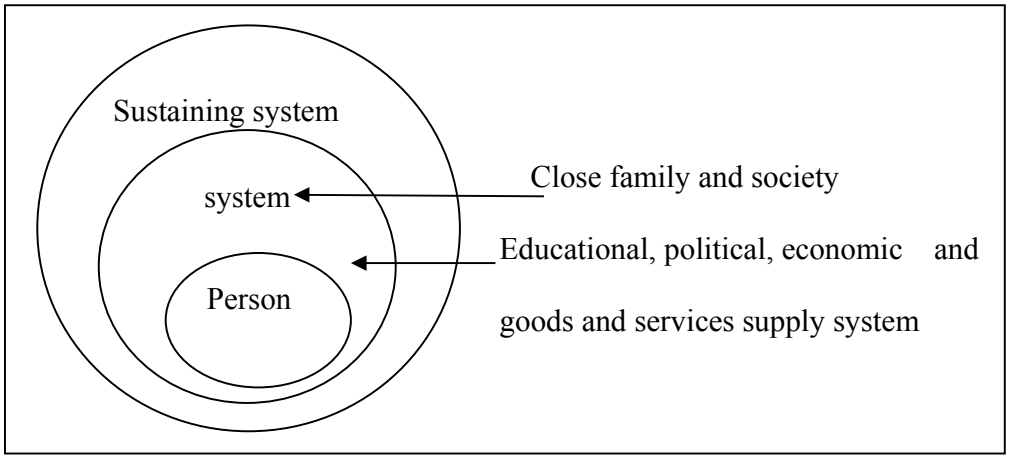


Figure 4. Interaction between nurturing system and sustaining system- reference: (Robins, trans: Arabi, 2007:92)

Multidimensional Transactional Model of Bicultural Identity: Ethnicidentity means feeling of attachment to an ethnic group and an extent of perceptions, thoughts and emotions of man that are arising out of sense of membership in an ethnic group.

Bicultural sociability that was propounded by Galen (1978) presents a multidimensional transactional model of bicultural identity therein bicultural sociability is assumed as a process that intermixes personal factors at a time situation. According to this model, man can be bound intensively to both majority and minority cultures or vice versa belongs to none of them. If attention to each one of cultures is shown by two axes X and Y, following model (Figure 5) is obtained.

Traditional compatibles: Ethnic minorities are first generation that are involved in traditional and familial cultures and continue these customs in an inflexible manner and do not pay attention to the majority and skills learnt in family are used everywhere (nurturing and sustaining system).

Marginal compatibles: Who are exposed to cultural conflict (inconsistency of majority and minority culture values) and due to stress and not affording with inconsistent requirements of two systems, are bound to values of both systems lowly.

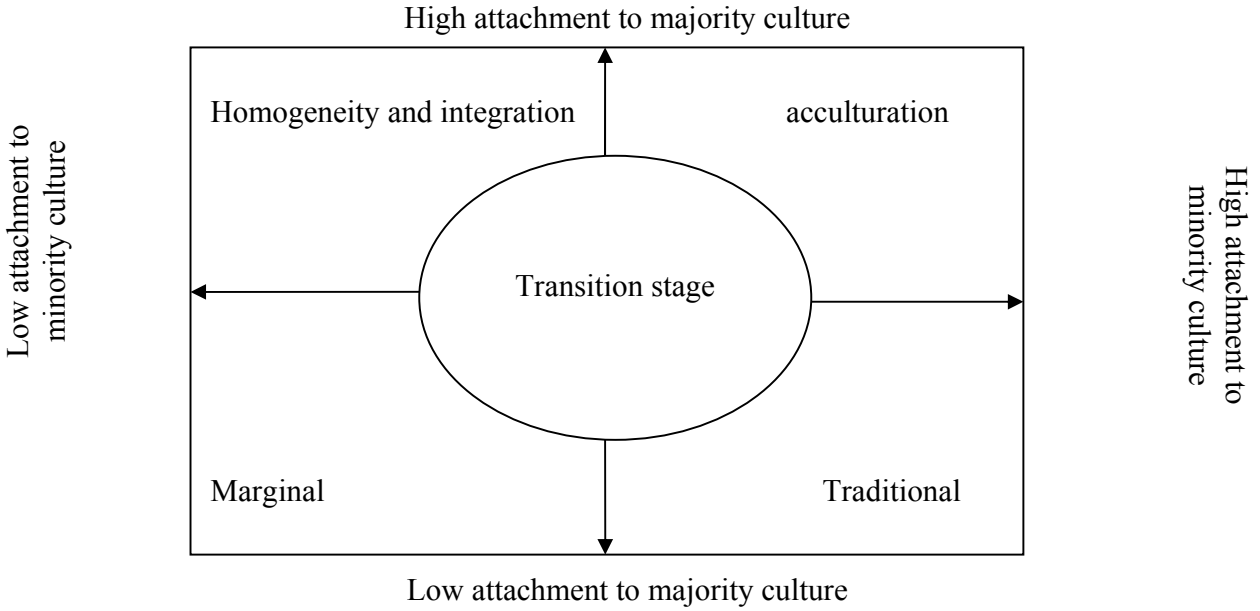


Figure 5. Multidimensional transactional model-reference: (Robins, trans: Arabi, 2007:92)

Homogenous compatibles: Minorities which are nurtured in educational system of dominant culture and due to school norms, accept the culture, language, customs and skills of majority culture. These people are highly bound to majority social values and lowly bound to minority social values and are blamed by minority.

Acculturated compatibles: People who know the skills of both cultures and are dominant thereon. A real two-cultured person easily unified to both cultures and has a complete series of adaptive skills for both nurturing and sustaining systems (Robins, trans: Arabi, 2007:93).

Cultural change strategies: Each one of cultural theories focus on specified strategic orientation that may be classified based on self-acceptance level and others' acceptance level into four categories (Figure 6).

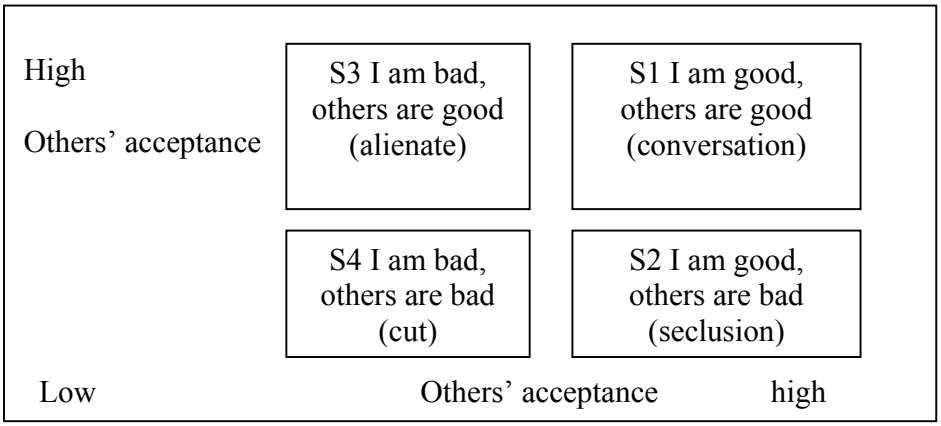


Figure 6. Cultural change orientation strategies- reference: (Robins, trans: Arabi, 2007:93)

These basic strategies may be used for analyzing quality of cultural change orientation from micro level (individual) to middle level (inside a police organization) and to macro level (relations between organizations).

In addition, four strategy formulation models are identified concerning culture based on two general approaches including approach to social science and approach to organizational culture

Upon dividing philosophical viewpoints about approach to social science (Barso perspective), two major attitudes including intuitive attitude and rational attitude are inferred and based on four cultural factors (Hofstede), two main cultural types are obtained including flexible culture and inflexible culture (Arabi, 2006: 92).

Analysis of attitude to social science matches to the analysis of quality of decision-making for utilization in environment conditions and in taken into consideration in a rational to intuitive spectrum (Figure 7).

Positionalism: In this model, strategy is defined as analytical processes structured by environment for selection of suitable situation for superiority over rival. Attitude type in this model in terms of classification of attitude to social science is rational. Cultural flexibility of man in this state is lowly.

Creativity-orientation: In this model, strategies mostly tend to establishment and creative use of environment with the purpose of more operation. Attitude to social science is related to long-term and extensive perspectives and necessarily precise policies and plans and clear positioning are not under consideration. Cultural flexibility of man is lowly.

Environmentalism: In this model, consistency to environment is analyzed with a flexible attitude to culture and a rational approach. In this state, survival is the most important goal and rational recognition of environment and high flexibility is necessary for conforming thereto. In other word, minimization of human artifacts and adaption to environment rules. The hidden default in this strategy is that natural environment has been organized to its best state and it is better the man to make the least manipulation therein and not disorder the rules.

Knowledge-orientation: In this model, with the purpose of learning from environment, a flexible attitude to the culture is adopted. Approach to social science in this state is more close to intuitive attitudes.

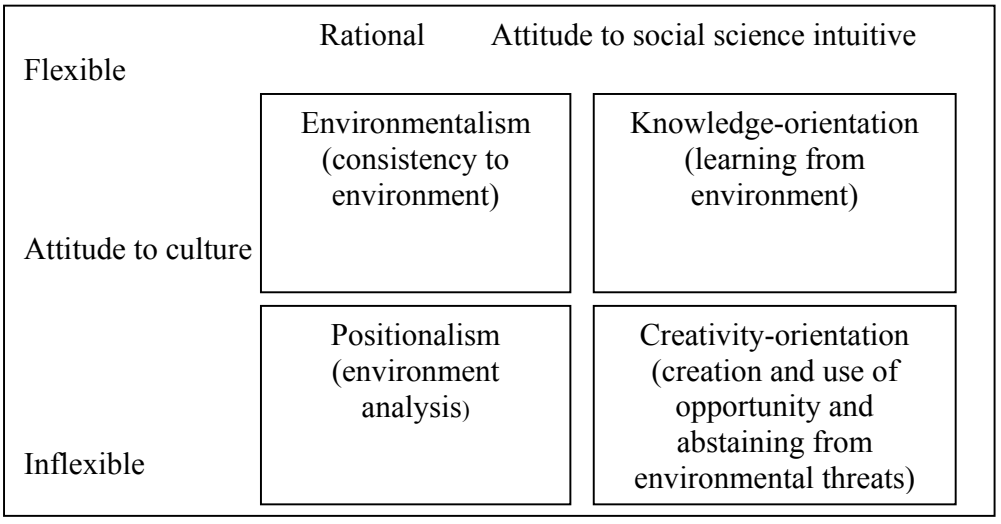
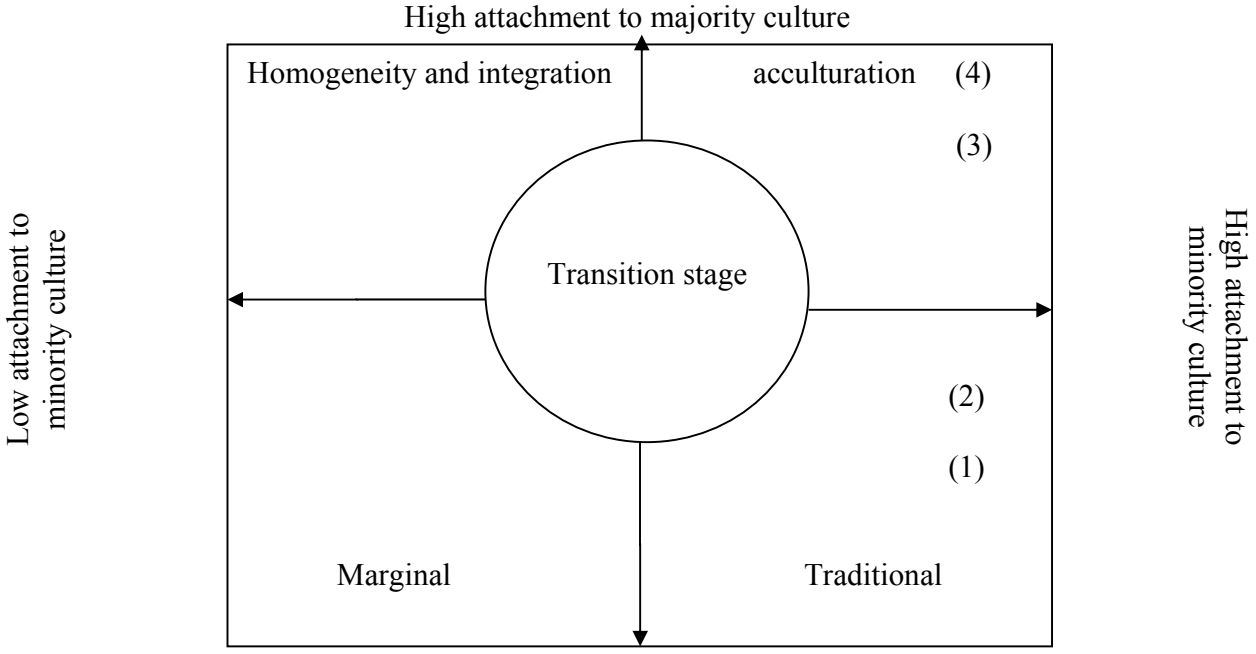


Figure 7. Strategies for adaption to varied cultural conditions- reference: (Robins, trans: Arabi, 2007:94)

Academic theories mention that behavior is neither fixed nor simplistic. Here, for better understanding of bicultural sociability complexity, three important concepts are investigated including ethnic class, marginality and temporary transition and time continuum.

Social class and ethnicity: According to studies, members of different ethnic groups enter into middle social classes with a background of poverty and discrimination. Although a lot variables affect social motivation but racial characteristics (color of skin and ethnicity) as primary barrier keep their position. (Figure 8) shows the relationship between adaption of ethnic minority to economical class in a dawning. Bounding upon majority culture (axis Y) has a great effect on economical class of people.



1- Low class
2- Working class
3- Middle class
4- Middle to upper class

Figure 8. Bicultural identity model and economical class-reference: (Robins, trans: Arabi, 2007:95)

Marginality and temporary transition

As mentioned above, bicultural identity is evolved in a dual sociability process (firstly to primary cultural context and later to dominant cultural context).

Age is an important and key variable that affects acculturation trend. Problems related to acculturation that include age and race of men may result in non-integration between family members. Commonly, youths become acculturated quicker, whilst adults keep the traditional cultural behaviors, values and roles.

Accordingly, various problems are occurred. Firstly, cultural transfer and acceptance of Anglo norms may be difficult during critical growth periods and is emerged particularly within maturity period that child is conflicting for collection of both cultures under a new identity. Anglo norm of individual identity may be in conflict to norms of plenty of cultures that emphasize on

group identity and responsibility to family members and not the individual. Matured people that are experiencing bicultural conflict continuously may not be able at this stage to diagnose quality of dual skills controlling and get involved in transitional state or transition. Here, transitional means transiting through marginality that is the product of instability in values and norms.

Transient marginality means (a) focus on acculturation created due to interests, values and behavioral options competing in a social situation and (b) accompanying emotional discomfort and cognitive inconsistency that man sustains. Supposing that in the western society, maturity naturally means transitional period, thus in this stage marginality is not unexpected for plenty of matured people (Robins, trans. Arabi, 2007:94).

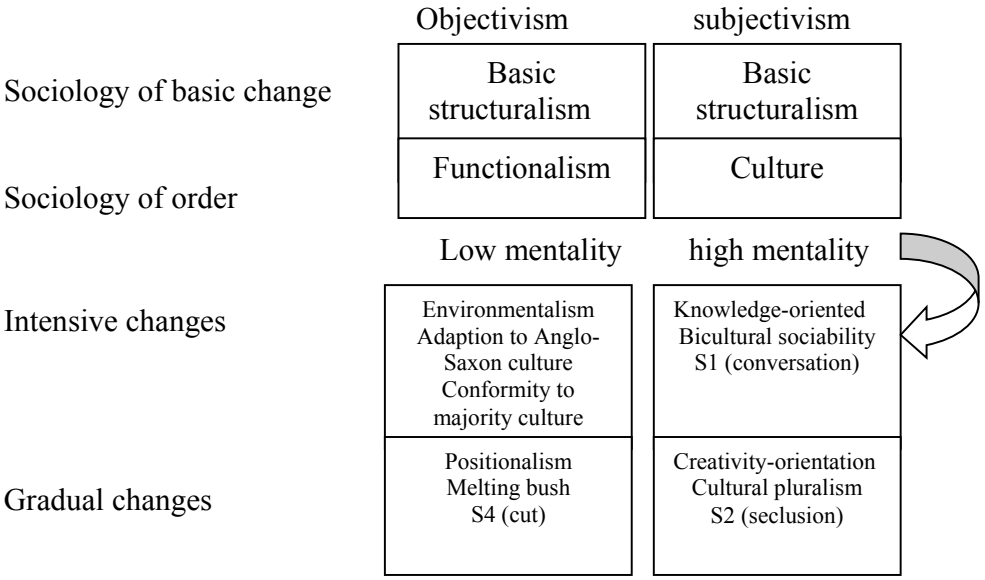


Figure 9. Placement of different cultures on Morgan matrix-reference: (Robins, trans: Arabi, 2007:96)

Conclusion

Cultural security system is weak in all world countries. It means essentially their efforts in relation to security are in general referred to political and military layer and reach to economic layer in next rank, and social and disciplinary layers are not included in this prioritization. However, threats and impacts that are applied in cultural layer to the police organization and society, have long-term effects and although its effects are not appeared soon, but within long-term are applied to the roots and create mortal dangers.

Suggestions of appropriate strategies for social solidarity and prevention of cultural attitudes activity

- Identification of cultural evaluation elements of police
- Strategic evaluation of cultural evaluation elements of police
- Identification of actual and potential cultural opportunities for realization of police goals
- Identification of actual and potential cultural threats for realization of police goals
- Identification of cultural barriers and restrictions for realization of police goals
- Analysis of positive and effective cultural works and probable destructive consequences of police activities
- Analysis of cultural effects of police activities on its staff and their family
- Analysis of cultural effects of police activities on clients and society

- Analysis of cultural effects of police activities on public culture through direct and indirect effect of on beneficiaries
- Analysis of cultural effects of determined perspective, goals and duties determined by police
- Analysis of cultural effects of policy making, planning and budgeting structure of police
- Analysis of cultural effects of commandment and management style of police
- Analysis of cultural effects of human resources systems such as recruitment and supply system, applying and organizing, maintenance, training, performance evaluation, reward and service completion allowance of police
- Analysis of cultural effects of technologies, and establishment of activities and procedures applicable on police services
- Analysis of cultural effects of organizational culture incorporated in police
- Analysis of cultural effects, plans and important and pivotal activities of police
- Analysis of reforming strategies for benefitting from opportunities and increase of positive consequences
- Analysis of reforming strategies for elimination of probable destructive consequences in compliance with cultural engineering document and cultural impact assessment of police

References

Arabi, S.M. (2006). Typology of Strategy Formulation Models based on Culture, Tehran: Cultural Researches Office.

Ashuri, A. (2007). Definitions and concept of culture, Tehran, Agah publication.

Ayoubi, H. (1998). Ethnic Gaps and Violence in Political Struggles, Quarterly Journal of Strategic Studies, 1.

Gidnes, A. (2006). Sociology, (Trans: M. Sabouri) , Ney publication.

Hojjati, F. (1991). Cultural Gaps, Tehran, Quarterly Journal of Strategic Studies.

Khamenehi, S.A. (2010). Culture and Cultural Invasion, Islamic Cultural Documents Organization Press

Mansouri, J. (1991). Culture of Independence, Tehran: Political and International Studies Office of Ministry of Foreign Affairs.

Moeini, J. (2003). Theory and Culture, Studies & Researches Center Press.

Pahlavan, Ch. (2006). Culturology: Speeches on Culture and Civilization, Tehran: Payame Emrouz Press.

Rivier, C. (2005). Introduction to Anthropology (Trans: N. Fokouhi), Tehran: Ney publication.

Robins, S. (2007). Behavioral Theories, Review on valuable work of Suzan Robins together with supplementary topics (Trans: S.M. Arabi), Booklet.

Samovar, L.A. Richard. E., & Stephaney, P.E. (2004). Relationship between Cultures (Trans: Gh. Kiani, S.A. Mirhassani), Tehran: Baz publication.

Sharon, J. (2005). Ten Questions as Sociological Viewpoint (Trans: M. Sabouri), Tehran: Ney publication.

Smith, P. (2008). Introduction to Cultural Theory (Trans: H. Pouyan), Tehran: Cultural Researches Office.

Zandvakili, M. (2004). Cultural Anthropology, Qom: Zamzam Hedayat publication.