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Social Capital and Human Capital in Overcoming Risks as Elements of Security Culture

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SOCIAL CAPITAL AND HUMAN CAPITAL IN OVERCOMING RISKS AS ELEMENTS OF SECURITY CULTURE

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ABSTRACT

Concept of social capital stresses the value of interpersonal relations and own values of individuals. Therefore this concept is very useful for analysis of crucial factors for intellectual formation of dispositional groups' members. Its role for this formations is analised in the context of risk management. This links are of key importance for security culture, connecting first and second pillars of security culture.

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The second half of the last and the beginning of the 21st century are bringing up unexpected challenges, relating not only to narrowly defined security[1], but also to the latest phenomena of today's reality. They bring new kinds of dynamically outlying threats, showing the possible, Spen-

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[1] *Bezpieczeństwo w XXI wieku. Asymetryczny świat,* K. Liedel, P. Piasecka, T. R. Aleksandrowicz (ed.), Difin SA, Warszawa 2011; J. Piwowarski, *Bezpieczeństwo jako pożądany stan ora jako wartość,* [in:] *Bezpieczeństwo jako wartość,* Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron" w Krakowie, Kraków 2010.

glerian[2], perspective of collapse in the development process of culture built by man of the West, including our country.

SECURITY OF CITIZENS

In accordance with the Polish Constitution, crisis management is covered by the scope of basic tasks of the state[3], which is to ensure security of its citizens. This is the domain of public administration affecting significantly *culture of national security*[4], its more or less satisfying for every citizen level. Research category, defined as "security culture", corresponds to the concept that for representatives of science is relatively new, though with historical perspective of functioning of *social reality*, it is a phenomenon accompanying, since the far past, humans and created by them lesser or bigger social collectives.

Security culture is the whole material and nonmaterial elements of petrified legacy of people, allowing to identify, predict, prevent and neutralise threats to their security. Security culture consists of three streams of energy: mental (individual beings), organizational-legal (collectives) and physical (let us remember that the matter is also the energy).

The phenomenon of *security culture* is, for creation of the state of security, of vital importance. Therefore, its essence will be presented by author more broadly on following pages. Articulating the issues of *crisis management*, pointing out the role of administration in implementation of pro-security actions, it should be noted that legal order of the Republic

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[2] Oswald Spengler (1880–1936), German researcher of philosophy of culture, historiosophy and evolution of cultures the built by human, stages of creation, development and expiry; comp. O. Spengler, *Zmierzch Zachodu. Zarys morfologii historii uniwersalnej*, Wydawnictwo KR, Warszawa 2001.

[3] Konstytucja Rzeczypospolitej Polskiej z dnia 2 kwietnia 1997 r. (Dz. U. z 1997 r. Nr 78, poz. 483).

[4] Comp. M. Cieślarczyk, *Kultura bezpieczeństwa i obronności*, Akademia Podlaska, Siedlce 2007; J. Piwowarski, *Fenomen bezpieczeństwa. Pomiędzy zagrożeniem a kulturą bezpieczeństwa*, Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron" w Krakowie, Kraków 2014; N. Pitgeon, *Safety Culture. Key Theoretical Issues*, „Work and Streess" 1998, nr. 3, p. 189–201; S. Jarmoszko, *Nowe wzory kultury bezpieczeństwa a procesy deterioracji więzi społeczne*, [in:] *Jedność i różnorodność kultura vs. kultury*, E. Rekłajtis, R. Wiśniewski, J. Zdanowski (ed.), Oficyna Wydawnicza ASPRA-JR, Warszawa 2010.

of Poland states that for state security are responsible specified authorities[5]. The fact is that implementation of tasks related to phases of *crisis management*[6] is the domain of uniformed services and other teams of people, acting as emergency services. Regardless of point of view, for example legal, with public administration as a basis, or purely executive, with uniformed services and groups of rescuers in the foreground – let's put a thesis that in the time of crisis, or with the entry in the phase of crisis – effectiveness of undertaken activities will depend on specific individuals and level of *moral force*[7] they represent. Author believes that mainly form moral competence of human factor in personal and group dimensions depends effectiveness, reliability and mutual trust, and level of security that we want to achieve in *social world*[8], still exposed to crisis.

Security culture as a social phenomenon

The base for functioning of human social groups, families, friends, larger communities and finally whole societies creating nations, constitutes the social phenomenon known as *culture*[9]. *Culture* is the whole material and non-material elements of petrified legacy of the particular community of people, affecting the overall development of relationships and social conditions for

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[5] Comp. W. Kitler, *Funkcje administracji publicznej w bezpieczeństwie narodowym,* [in:] *System reagowania kryzysowego,* J. Gryz, W. Kitler (ed.), Wydawnictwo Adam Marszałek, Toruń 2007, p. 42 and other.

[6] Phases of crisis management: prevention, preparation, response, recovery. See W. Skomry, *Zarządzanie kryzysowe – praktyczny przewodnik po nowelizacji ustawy*, Wyd. Presscom Wrocław 2010, p. 27–64.

[7] *Moral force* – for more see J. Piwowarski, *Siła moralna a kultura bezpieczeństwa. Zastosowanie japońskich koncepcji dla rewitalizacji Zachodu*, „Acta Pomerania. Problemy bezpieczeństwa", 2013; D. Ambroży, J. Piwowarski, *Эстетический опыт и моральная сила в контексте формирования культуры безопасности* [Aesthetic Experience and Spirit in View of Safety Culture], "Теория и практика физической культуры", 2013, nr 12, p. 54–57.

[8] *Social world* – for more see P. Cressy, *The Taxi-Dance Hall. A Sociological Study in Commercialized Recreation and City Life*, University of Chicago Press, Chicago 1932; J. Piwowarski, *Transdyscyplinarna istota kultury bezpieczeństwa narodowego*, Wydawnictwo Akademii Pomorskiej w Słupsku, Słupsk 2016, p. 441; A. Strauss, *A Social Worlds Perspective*, „Studies in Symbolic Interaction", 1978, vol. 4, p. 171–190.

[9] *Culture* – most often understood as the whole spiritual and material legacy of society; comp. J. Kmita, G. Banaszak, *Społeczno-regulacyjna koncepcja kultury*, Instytut Kultury, Warszawa 1994.

social world that this community creates. Roger Scruton, in his essays, very strongly and unambiguously stresses – "culture is important"[10].

It seems that, not supported by action, recognition of *social fact*, which phenomenon of *culture* is, as enormously weighty, through spreading the phrase "culture is important", today is not necessarily a sufficiently strong accent, in the era of postmodernism, "liquidity" of value systems and accompanying globalization. We should, as says Roger Scruton, still remind about the importance and functions of *culture* and adequately to words, confirm them by our daily activity. The idea is to be able to avoid threats that had once Oswald Spengler written about. The German visionary warned about real possibility of crisis, which he called the "end of the West"[11].

In connection with the "liquid post-modernity" trends[12], there is a risk that our culture can firstly be devalued, then squandering, and morality, based on it, will go to past history, to the detriment of human security. False freedom, created in that way, can make the selfish, "spoiled" and deprived of morality Western man lose philosophical and social key to true freedom, which for a man is *freedom from threats*.

Detailed definition of this phenomenon, which has created and offered by Polish researcher and pioneer of this issue, Marian Cieślarczyk: **Security culture is "the pattern of basic assumptions, values, norms, rules, symbols, and beliefs that influence perception of challenges, opportunities and (or) threats, and the way of feeling security and thinking about it, behaviour and activities (cooperation) of *individual or collective active social actors* connected with this, in a variety of ways «articulated» and «learned» by them in education in broad sense, including internal and external integration processes in natural adaptation and other organizational processes, as well as in the process of strengthening broadly (not just militarily) understood defence, serving the harmonious development of these *individual or collective active social actors*, and achieving by them broadly understood security, for the benefit of each other, as well as for the environment"**[13].

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[10] R. Scruton, *Kultura jest ważna. Wiara i uczucie w osaczonym świecie*, Zysk i S-ka, Poznań 2010, p. 105–106.

[11] O. Spengler, *Zmierzch…*

[12] Comp. Z. Bauman, *Liquid Modernity. Cambridge*, Polity Press Publ., Cambridge 2000; idem (polish edition): *Płynna nowoczesność*, Wydawnictwo Literackie, Kraków 2006.

[13] M. Cieślarczyk, *Kultura bezpieczeństwa i obronności*, Wydawnictwo Akademii Podlaskiej w Siedlcach, Siedlce 2010, p. 210.

Can, more and more valuable for us, human capital can also be a threat?

Competences belonging to the *II stream of security culture* are rational and are the basis for building systems of law and to create algorithms for numerous methods of operation taken by people, are also a source of inspiration for technical and organizational innovations.

Researched by Miroslawa Marody *technologies of intellect*[14] involved in processes of development and social change[15], belong to the potential of the *I* and *II stream of security culture*, containing *human capital* in its personal and collective level.

The potential of *human capital* is probably of major importance as a factor by which a man, upon the occurrence of crisis or threats, may not only attempt to perform more or less passive defence but also actively fight in crisis situations and threats, ahead of their occurrence. For this reason, we should be aware of it while doing research and scientific considerations, on the issues concerning crisis management[16].

From the perspective of *security culture*, efficiency of *human capital* and *social capital*, has therefore considerable importance for functioning of different organizations, for development of local communities and for existing within them human individuals.

Human capital[17] is a concept located in the sphere of economics. It consists of experience, skills, knowledge, and life energy. *Human capital* is accumulated by a human being in the process of human development. The theory of *human capital* was developed in the 70s of the last century. The creator of this concept is Gary S. Becker (1930–2014), laureate of Nobel Prize in economics, 1992. Becker showed that development of a human being is for the economic dimension of *social reality* the factor which may bring extremely high profitability resources for human individuals and for entire societies. As we know, Becker based in his research

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[14] M. Marody, *Technologie intelektu. Językowe determinanty wiedzy potocznej i ludzkiego działania*, Wydawnictwo Naukowe PWN, Warszawa 1987.

[15] M. Marody, A. Giza, *Przemiany więzi społecznych: zarys teorii zmiany społecznej*, Wydawnictwo Naukowe Scholar, Warszawa 2004.

[16] Comp. J. Piwowarski, *Kapitał ludzki i kapitał społeczny w rozwoju regionalnym. Podejście sekuritologiczne*, [in:] *Vyznam ludskeho potencialu v regionalnom rozvoji*, Eastern European Development Agency, Dudince 2011.

[17] P. Urbaniak, *Podstawy ekonomii. Mikroekonomia cz. 1*, Oficyna Ekonomiczna, Poznań 1996, p. 8.

on scientific work of another American economist, also a Nobel Prize winner in 1979, Theodore W. Schultz (1902–1998). Schultz, presenting results of his research on economic development, stressed the importance of each human being as an individual *human capital* carrier, a measurable values carried by this individual. At the same time he pointed out summary function, potential understood in the same way, but gathered also by human social populations.

This resource, collected by each *individual actor of activity*, can be extended by the care of development of its intellectual potential, biological (health) and practical skills. *Human capital* in some sense was put on "pedestal" because of economy, dominating human activities today practically all over the world, but in opinion of author, its long-term development is largely dependent on quality of socialization processes. *Human capital* is extremely needed for administrative teams, as well as uniformed and civil dispositional groups, which execute tasks from the scope of crisis management.

Dispositional group is a specialised team of people that have internal structure and hierarchy shaped by the state, that allow to efficiently create larger teams by combining smaller groups. The teams of people serving in dispositional groups are totally[18] subordinated to decision-maker, and

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[18] Total Institution – a special social institution, creates for its members separate *social reality*; this *social world* is extracted from the society by attributes characteristic only for this organization, which are a social barrier for people from outside the organization. These are not necessarily physical barriers, they can and are mostly psychosocial in nature; most of the *Total Institutions*, in addition to the use of own rules in the form of *credo of organisation* – rules of conduct and customs – orders, prohibitions and regulations, strictly defining every aspect of their *social reality*, differentiates their members from the rest of *society*, for example by dress code, separate *subculture* or interdependencies of financial nature; totality here is a gradable feature – there are institutions completely total, in the concept of their functions and missions, for example counterterrorist units or prisons, as well as institutions that have some characteristics of totality, for example hospitals.

We can divide *Total Institutions* into five separate groups:

1. Institutions established to care for people felt to be both harmless and incapable: orphanages, poor houses and nursing homes.
2. Places established to care for people felt to be incapable of looking after themselves and a threat to the community, albeit an unintended one: leprosariums, mental hospitals, and tuberculosis sanitariums.
3. Institutions organised to protect the community against what are felt to be intentional dangers to it, with the welfare of the people thus sequestered not the immediate issue: concentration camps, P.O.W. camps, penitentiaries, and jails.

their professional activity is characterized by the fact that it is "service", which is something much more than ordinary "work" and that, compared to many other groups of people carrying out professional tasks, dispositional group have a higher readiness to take action act immediately, even in situations in which there are unexpectedly highly difficult conditions. Because of their special tasks, *society* and *state* grants these groups also special rights. Dispositional groups are specialised organizations, based on the strict, hierarchically built, social structure. They create a social environment with own system of strata. They are such people, that are equipped with a non-transferable, one-of-a-kind standards and social patterns, and specific, easily identified among others, tradition. Jarosław Skurej defines dispositional groups as human teams, created by decision-maker (mainly *state*) to provide "action in specific situations [known in the *social sciences*, as *difficult situations*]. The most important features of their members is availability, subordination to orders of their superiors, high resistance to stress, and certain predisposition to cope with it. Dispositional groups operate work under law and within limits of law, their internal organization is created also by internal rules and ethics"[19].

 Members of dispositional groups, whose duties and co-related difficult and very often unusual tasks, should have professional competence and

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4. Institutions purportedly established to better pursue some worklike tasks and justifying themselves only on these instrumental grounds: colonial compounds, work camps, boarding schools, ships, army barracks, and large mansions from the point of view of those who live in the servants' quarters.

5. Establishments designed as retreats from the world even while often serving also as training stations for the religious; examples are convents, abbeys, monasteries, and other cloisters.

From the point of view of decision on belonging to *Total Institution*, membership is achieved here in two basic modes:

1. Voluntary – in general, the qualification procedurę is needed is here.

2. Forcedly.

The creator of *Total Institution* concept is Erving Goffman (1922–1982); E. Goffman, *Behavior in public places: notes on the social organization of gatherings*, Free Press of Glencoe Publ., New York 1963.

19 J. Skurej, *Integracja i dezintegracja społecznej struktury w wojsku w kontekście socjologicznym*, [in:] *Rekrutacja do grup dyspozycyjnych – socjologiczna analiza problemu*, J. Maciejewski (ed.), Wydawnictwo Uniwersytetu Wrocławskiego, Wrocław 2011, p. 383; comp. I. Kurasz, *Grupy dyspozycyjne w strukturze społecznej. Próba analizy socjologicznej*, [in:] *Acta Universitas Vratislaviensis No 3079 Socjologia XLN*, Wrocław 2008, p. 135 and foll.

high efficiency. This must mean that each of them should have a high level of *human capital*, of which few definitions were given above in reflection on problems of implementation of crisis management tasks.

Human capital can be described in individual and collective terms. It can be assumed that this kind of scientific perspective on the issue of human resources, as the potential of a team of professionals, has mainly economic and praxeological dimensions. Praxeological dimension can take the form of "pure" science of effective action[20], or a complementary form, which is shown by Tadeusz Kotarbiński, by whom effectiveness should be combined with moral-ethical aspect of human action[21].

So we get to the perspective, which is outlined by security issues when showing the dimension of *human capital* and morally deepened professionalism. Author puts thesis that human capital does not in any case constitute a pro-security factor for the community. According to this thesis, human capital in certain cases, it may become a threat!

People having broad knowledge, with relentless ambition backed up by experience and high skills, while at the same time being deprived of ethical culture, represent a real threat to *security culture* of their environment. Such people may also be an obstacle or a threat to the successful implementation of tasks and responsibilities in the framework of implementation of crisis management tasks.

We can quote here significant words of praxeologist Jaroslaw Rudniański, saying that "fuel in the vehicle does not define direction of travel"[22]. To make this direction proper from social point of view, and only that direction is acceptable when we are dealing with crisis, we need a "moral compass". Map for application of "moral compass", is a system of values, which as a part of social consensus, is valid in *culture*, including *security culture* specified in particular community, for example in a dispositional group. We can see that the concept of *human capital* as analised in broadened social dimension, not only from economic and financial perspective, takes other character, related also with human potential. We are talking about concept known as social capital. This term

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[20] Comp. L. Mises, *Ludzkie działanie: traktat o ekonomii*, Instytut Ludwiga von Misesa, Warszawa 2007.

[21] Comp. T. Kotarbiński, *Traktat o dobrej robocie*, Ossolineum, Wrocław 1982.

[22] J. Rudniański, *Homo cogitans. O myśleniu twórczymi kryteriach wartości*, Wiedza Powszechna, Warszawa 1974, p. 147.

corresponds to transdisciplinary approach to scientific research, which is an attribute of *security studies*.

Social capital[23] in societies of the West, today strongly atomised and heavily consumeristic, and therefore also very demoralized, is a securitological "tongue of scales". We "weigh" here safe and progressive social development on the one hand and increased threats in the age of globalisation on the other. The second potential, connected with risk, threats, uncertainty and crisis arises as a result of declining *culture of trust*, the necessary building material for *I* and *II pillar of security culture*. There are specific components of *social capital*, associated directly with a very wide, non-military sphere of *security culture* (the military either), which, in interpreted here by author version of the James S. Coleman (1926–1995) are:

1. Mutual obligations and corresponding social roles, and roles played during crisis situation.
2. Free access to information resources, especially when human activity is associated with crisis management, in circumstances where time is crucial.
3. System of values, norms and social mores, fundaments of *security culture*.
4. Nature of relationship related to authority, where the morally balanced parity between necessary hierarchy and proper functioning of democracy causes broadly understood "throughput" and consequently, high efficiency of action[24].

Let us add that James S. Coleman is an American researcher in sociology of education and social policy. He was one of the first scientists who used the "social capital" term. Coleman is author of 30 monographs and a sizeable collection of more than 300 articles and chapters in monographs. His works have left their mark on many trends of social sciences, from sociological theory, methods of social research, and sociology of education.

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23 *Social capital* – a term from the meeting point of economics and sociology, is a capital understood as the effect of production process and life in the society, value of which is based on social relationships and trust between human individuals, researched from economic and social point of view; it was introduced to social sciences in the years 70s of the 20th century, Pierre Bourdieu, and then James Coleman: comp. F. Fukuyama, *Zaufanie: kapitał społeczny a droga do dobrobytu*, Wydawnictwo Naukowe PWN, Warszawa/Wrocław 1997.

24 J. S. Coleman, *Foundations of Social Theory*, Harvard University, Cambridge-London 1990; D. Halpern, *Social capital*, Polity Press, Cambridge 2005; L. Nan, *Social capital :A theory of social structure and action*, Cambridge University, Cambridge 2003; S. Baron, J. Field, T. Schuller, *Social capital: critical perspectives*, Routlege, New York 2008.

His book *Foundations of Social Theory*, in surveys carried out by the International Sociological Association, was regarded as one of the most important sociological works written at the end of the last century.

Social capital and its stronghold – ethics of man, should be identified as factors essential for socio-economic development of societies and their states, and as components of a *security culture*. They are necessary for continuation of desired development, despite the emergence of threats. *Security culture*, and contained in it ethics, is a basis for not threatened course of development process. It is based on the healthy public and social relationships – whether private or professional, people-to-people relations. By the term "healthy relationships" author understands relationships based on attitude marked by authentic ethics, without "popular" today hypocrisy, and therefore creating social climate of trust.

The need for building such social climate also sees Francis Fukuyama. *Social capital* in the eyes of Fukuyama is this disposition of people that allows them to interact in groups and organizations, and to create in this way potential for effectiveness of achieving goals together, which also means effectiveness of counteracting risk for our development. This way of defining is one of the main ways of understanding social phenomenon, which security is[25].

A kind of reverse for *human capital* has become *social capital* and recognized in the West, associated with, it since the time of Aristotle, philosophical concept of *habitus*. *Habitus* currently appeared in the field of sociology with Pierre Bourdieu (1930–2002). French sociologist gave his definition of analised here social phenomenon, which from the perspective of *security studies* represents *II pillar of security culture*.

In the definition by Pierre Bourdieu, *social capital* is "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group – which provides each of its members with the backing of the collectivity-owned capital"[26].

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[25] A. Wawrzusiszyn, *Pojęcie i istota bezpieczeństwa*, [in:] *Zarządzanie kryzysowe, Zarządzanie kryzysowe. Teoria, praktyka, konteksty, badania*, J. Stawnicka, B. Wiśniewski, K. Jałoszyński (ed.), Wyższa Szkoła Policji, Szczytno 2011.

[26] P. Bourdieu, *The Forms of capital*, http://www.marxists.org/reference/subject/philosophy/works/fr/bourdieu-forms-capital.htmp (accessed 15.08.2012).

It seems that so defined social capital perfectly fits to assess the functioning of both dispositional groups and local communities, especially when they face crisis-genic changes. Let us note that so defined social capital only seemingly refers more to individual dimension, but it is at the same time understood as a result of impact of cultural capital of the entire environment, in which is socialization of an individual.

In this way, concept of Robert Putnam that *social capital* determines the level of such "parameters of society as trust, norms and relationships allowing to increase efficiency of society in building the common good through the effective achieving particular goals"[27] seems to be the right complement to the thought of Bourdieu. Perhaps this is also a signal, important also for scientific environment of securitologists, that the West now has too far and dangerously gone in its individualism, reaching in several moments level of social self-destruction.

Failure to see this problem as a threat for security, may also have a negative impact in the increase of number of unnecessary crises, not-ceased and thus ongoing crises and ineffective or even the unconscientious implementation of tasks belonging to the sphere of crisis management. *I pillar of security culture*, with ethics as a part of it, constitutes a very valuable source of motivation to effective action based on honest intentions, involving, inter alia, the need for self-improvement[28] and related need for raising own value in the eyes of environment[29], as well as in own self-assessment[30].

Social capital is the element present both in *I* and *II stream of security culture*. Mental-spiritual stream of energy, listed as the first, is the most important for *social reality*, as it is the basis for creating *security culture*, allowing many *actors of action* to put up resistance to the possibility of their

[27] R. D. Putnam, R. Leonardi, Y. Rafaelli, *Demokracja w działaniu: tradycje obywatelskie we współczesnych Włoszech*, ZNAK, Kraków 1995, p. 258; comp. R. D. Putnam, *Bowling Alone: The collapse and revival of American community*, Simon&Schuster, New York 2000; R. D. Putnam, *Better Together: Restoring the American Community*, Simon&Schuster, New York 2003.

[28] Comp. A. Maslow, *Motywacja i osobowość*, Wydawnictwo Naukowe PWN, Warszawa 2009.

[29] External evaluation, referred to "be recognised" in own environment, in psychology is named *the loocking-glassself* and functions everyday in more or less conscious way in different social circles, professional too. E. Aronson, T. D. Wilson, R. M. Akert, *Psychologia społeczna. Serce i umysł*, Zysk i S-ka, Poznań 1997, p. 250.

[30] Ibidem, p. 80–121.

moral infirmity. Ethics is a necessary factor for building power of *security culture*, capable of realistically, not only mockingly, facing various serious crises. It has a growing importance there where a crisis appears, both from the point of view of local communities, as well as from the point of view of administration and departments that perform tasks within framework of crisis management. The common denominator of this thesis, for example allowing not only to organize a high level of n*eighbourhood watching, community policing*[31] and a highly perfect and ethical administration is that "ethical level of personnel of public administration is closely associated with legal and moral culture of the whole of society"[32]. This statement shows the need for interference of factors of first, mental and second, organizational-legal *stream of security culture*.

You should see also the second reason to seriously analyse the construction and effectiveness of impact of *security culture*, aimed at stimulating development of *social capital* and ethics of *individual security actor*.

By this author means existence of mechanism of social feedback, when public officials, as people representing the state or local authorities, are the most exposed element of style of governance associated with the service for society as a whole. This service, carried out fairly, in accordance with rules of ethics of the profession, affect members of the society giving them positive inspiration. However, this impact may get the opposite vector. Negative variant of this influence takes place when citizens come into contact with unethical conduct of actors of action that belong to public administration, which has particular significance, when it goes into crisis management phase. This importance is double, because it is related with attitudes of officers and more or less willing to co-operate citizens.

Appropriate co-penetration of components of *I*, mental, and *II* organizational-legal, *stream of security culture* creates specific structure of informal and formal elements, named ethical infrastructure, power of which is especially strongly tested by occurrence of *difficult situations*, especially crisis.

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[31] A. Wiśniewska, *O pewnym modelu policji*, [in:] *Bezpieczeństwo to wspólna sprawa*, J. Fiebig, M. Róg, A. Tyburska (ed.), Wydawnictwo Wyższej Szkoły Policji, Szczytno 2002. Comp. R. C. Trojanowicz, B. Bucquerou, *Communitypolicing*, Anderson Publishing Co, Cincinati 1998.

[32] M. Małecka-Łyszczek, *Wybrane zagadnienia z problematyki etycznych aspektów funkcjonowania administracji publicznej*, Warszawa 2001, p. 306.

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