Conference Proceedings
Crime, Justice and Social Democracy: An International Conference

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Courts, eco-justice, environmental crimes, global justice, governance and ethics, human rights, Indigenous justice, penal policy, policing, sex and gender, social justice
Introduction

With great pride and pleasure, I introduce to you this volume of refereed papers presented at the Crime, Justice & Social Democracy International Conference, held at Queensland University Technology, 26-28 September 2011.

Concerns about the politics of crime control underscored the idea for this interdisciplinary international conference. Critical scholars in the social sciences from a range of disciplines - sociology, law, criminology, politics and history - have long been attuned to the dangers that lurk within the power to criminalise and responses to crime control shaped by punitive populism. Criminal justice and penal systems have increased dramatically in size, reach and punitiveness over the past two decades, a period dominated by neo-liberalism and retrenchment of social welfare across the UK, US, parts of Europe and Australia.

The distinctive aim of this conference was to reinvigorate the intellectual and policy debates about the link between social justice, social democracy and the reduction of harm, crime and victimisation through the alleviation of inequalities and building of more socially just and inclusive societies. The papers presented at the conference, 22 of which are published in these proceedings, offer a timely reflection on the neo-liberal epoch of crime control, particularly in light of the growing demand for social democracy sweeping parts of the globe, the impact of the global financial crisis and the surprising return to more democratic penal policies in parts of the globe.

The conference was divided into the eight themes described below. The refereed papers are organised in these proceedings according to the theme under which they were presented.
Global Justice, Transborder Crimes and Human Rights

Widespread human rights abuses, transnational crime and violent conflict present significant challenges for domestic governments and international organisations. Responses have traditionally focused on the threat posed to national security and regional stability, often overlooking inherent social and political injustices. Papers presented in this theme explored emerging human rights and human security conceptualisations of global justice.

Policing, Investigation and Intelligence in Social Democracies

Confidence in the integrity, independence and professionalism of criminal justice and investigative agencies is an essential feature of the modern social democratic state. With the rising threat of terrorism, despotism, the decline of social democracy in parts of the world, and the elevation of national security concerns growing tensions between the protection of human rights and the national security of the population have plagued the contemporary climate of policy-making in law enforcement. Papers presented under this theme explore how social democratic countries might best address these problems.

Penal Policy and Punishment in the Global Era

Prisons and punishment, the way we respond to crime and incidents of social harm, the effectiveness (or otherwise) of penal policy and correctional interventions; all are issues of concern to academics, policy makers and citizens in all contemporary social democracies. Papers in this part present and discuss the wide range of issues pertinent to these issues. They consider broader questions about the role of penal policy within social democratic narratives, and examine the operation and role of the criminal justice system in social democracies. They explore the continued use of prisons as a primary 'site of punishment', the globalisation of crime control and penal policy, including the privatisation of penal processes, recent trends in alternatives to imprisonment and contemporary theorising on punishment.
Indigenous Justice

Since the early 1980s, the over-representation of Indigenous peoples in the criminal justice system has been a major issue in the 'big four' neo-colonial jurisdictions of Canada, Australia, New Zealand and the US. Papers presented in this theme of the conference focused on a range of issues important to the Indigenous perspective, including the role played by the discipline of criminology in the development of neo-colonial crime control policy, the contemporary focus on ‘culture’ as a response to Indigenous critique of the formal justice systems engagement with First Nations, and the ‘gendered nature’ of the Indigenous experience of crime control policy.

Eco-Justice and Environmental Crimes

Challenges arising from human impact on the environment are among the greatest of our generation, and the links between that human impact (climate change, oil spills, waste, deforestation) and human rights are evident. From threats to livelihoods to rising sea levels, species loss, mass migration to reduced food supplies, environmental change and the impact of our exploitation of natural resources threatens the enjoyment of human rights by individuals and communities. Drawing upon a human rights and eco-criminological framework, papers in this part examined the causes and impact of, as well as approaching and managing, environmental changes and challenges. In particular, chapters in this section will consider the often hidden or unexpected harms of the exploitation of natural resources on individuals and communities.

Sex, Gender and Justice

One of the most prominent and enduring patterns in the criminal justice system relates to sex and gender. Maleness has been one of the strongest predictors of criminality - however the gender gap has been narrowing in social democratic countries over the last 50 years as female
crimes rates (especially among young women) increase. Same sex violence, sexual violence and crimes related to homophobia represent a continuing albeit much neglected concern. Papers presented under this section of the conference explored the large scale shifts in sex, sexuality and gender often over-looked or marginalised in the criminal justice policy, practice and scholarship.

**Social Justice, Governance and Ethics**

Drawing on social democratic narratives, papers in this section consider what our society could become (through ideas of sustainability and social democracy), and what our society currently is. They explore the current links between social exclusion and criminal justice, the impact of 'social inclusion' policies on attempts to govern crime and deviance within the justice system and beyond. Questions about social justice, governance and ethical practice are inextricably linked to crime control and criminal justice practice. The clearest manifestation of this link is the over-representation of socially marginal populations within the criminal justice system.

**Courts, Law & Social Justice**

Courts, tribunals and other juristic institutions are inevitably shaped and influenced by social, political and economic factors and ideologies. The tension between neo-liberal and social democratic values is therefore manifest in the structure and operation of the courts, and reflected in a diversity of legal developments and innovations. Some legal innovations, such as the rise of the problem solving courts and attempts to increase public participation in law and policy formation, hint at greater democratisation and greater social capital. But other trends, such as high levels of public punitiveness and the denial of substantive access to justice for some groups and individuals reflects a regression to a self-focused, less inclusive
liberal worldview. Papers presented in this theme explored the relationship between our evolving juristic institutions and changing social, political and cultural worldviews.

I would like to acknowledge the editorial assistance of Justine Hotten. Finally I would also like to thank the panel of internationally distinguished scholars who participated in the Review Panel.

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Professor John Pratt, Victoria University of Wellington
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Policing, Investigation and Intelligence in Social Democracies
Educating Police Recruits for Democratic Policing

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Conference sub-theme: Policing, Investigation and Intelligence in Social Democracies

Abstract
Charles Sturt University has been an international trailblazer in the university model of police recruit education. In collaboration with the NSW Police Force (NSWPF), it provides two university pathways into the force. This paper discusses some findings from a three year study of students enrolled in these two programs. It examines their attitudes to their chosen career at entry and again after they have been on field placement in a police station. Using the
framework provided by Wenger’s (1998) theory of ‘communities of practice’ it examines the ways in which policing and academic communities of practice work together, at times in tension, at times in complementary ways, to produce the ‘generational change’ and then ‘cultural change’ in NSW policing observed by Chan and Dixon (2007). The change to a new professional, university-level training program was recommended by the Wood Royal Commission. This study explores the resulting engagement of police recruits simultaneously with industry and academic communities of practice and provides a snapshot of the early stages of this process.

**Introduction**

‘Decisions by police officers are likely to have profound implications for the people with whom they come in contact and for the officers themselves. They often affect people’s liberty and personal safety. Some decisions determine whether people – citizens and officers – live or die’ (Haberfeld 2002: 4).

Officers’ decisions have profound importance for people’s human rights, they are well placed to see that these rights are upheld but, equally, to allow them to be undermined, or to undermine them themselves. Australia is a member of the Commonwealth which has developed training manuals for those who educate police officers in member countries (Commonwealth Secretariat 2006; 2005). The focus of these manuals is to make officers aware of their obligations under the international human rights framework. The Australian Human Rights Commission (AHRC) works with police to develop better police community relations (Harvey et al. 2010).
Key to an officer’s role in upholding or undermining human rights is the officer’s use of her/his discretion, i.e., indeed, which law to enforce in some circumstances (Miller 1996; Lustgarten 1986). The concept of ‘police culture’ (Reiner 2000) and, in particular, of categories of people viewed as ‘police property’ has been the subject of study over the past forty years as policing organisations struggle to reorient their approaches to be more professional, democratic and ‘customer oriented’ (Leishman et al. 2000; Walklate 2000).

In addition to the human rights argument about the need for democratic policing, Braithwaite has argued similarly and persuasively from a republican theoretical perspective. He argues that ‘the goal of the criminal justice system should be to maximise the dominion of citizens’ (Braithwaite 1992: 12). Distinguishing between ‘good police services’ and ‘bad police services’ he argues that ‘fear of crime’ and ‘fear of the power of the state to punish capriciously both threaten freedom’ (Braithwaite 1992: 13). He emphasises that police services can be ‘the most important institutional guarantee of dominion’ or ‘the greatest institutional threat to freedom’. The good police service upholds citizens’ dominion; the bad police service undermines it.

Casey (2010: 175) states that the objective of democratic policing is ‘to promote policing that respects the rule of law, serves the interests of a wider community instead of only those of the government or a powerful elite, and does not abuse citizens with violent force or arbitrary detentions.’

As a result of the recommendations of commissions and inquiries in Queensland (Fitzgerald 1989) and NSW (Wood 1997) police services have experimented with university education of police recruits (Wimshurst 1992; Jennett & Bull 2006). Queensland has not been as
consistent or thoroughgoing as NSW in this regard. Anecdotes from former Queensland officers with recent service experience suggest that while officers are held accountable for financial corruption, a blind eye is turned to the excessive use of force (personal communication 2010). Several events in the last decade reinforce the suggestion that excessive use of force continues to undermine the human rights of people in police custody (Street 2005; Queensland Courts 2006; Bentley 2011). Further, those officers who have been university trained are reportedly derided and referred to as ‘muppets’, clearly not ‘real’ police officers.

By contrast, NSWPF has entered agreements with two universities to ensure that all officers receive at least some university education. Haberfeld (2003) draws our attention to the importance of who teaches. ‘Who teaches and trains [is one of the factors] which will shape the future of law enforcement and determine the extent to which officers will be able to respond to an increasing array of complicated and sophisticated problems’ (Haberfeld 2002: 13). Mitchell and Jennett (2004) have argued that, while Lusher (1981) and Wood (1997) advocated university education of police recruits to add a more inclusive, complex and diverse approach to what they learn to combat the ‘us vs. them’ mentality of police culture, there has been a tendency for universities to recruit former police (academically trained) to run these courses, thus lessening the diversity of experience which these measures were designed to ensure.

The Courses

Charles Sturt University (CSU) and the New South Wales Police Force (NSWPF) collaborate in providing two entry pathways into NSWPF. The principal path is through the Associate Degree in Policing Practice (ADPP), which is taught at the NSW Police College campus at
Goulburn, principally by CSU’s School of Policing Studies. The second entry path is through the Bachelor of Justice Studies (Policing) (BJS(P)), which is a 3 year degree, the first 2 years of which are taught on CSU’s Bathurst campus by staff from the School of Humanities and Social Sciences (H&SS), with the final year consisting of the major part of the ADPP, taught through the Police College at Goulburn (Jennett & Bull 2006). The ADPP is marketed to those who are sure they want a policing career, targeting people with life and work experience. The BJS(P) is marketed to school leavers, who are too young to enter the ADPP or who are unsure that policing really is the career for them.

The Studies
Since 2006 we have conducted three research studies with students enrolled in these two recruitment programs which, while not comprising a longitudinal study of the one group of students, do provide snapshots or cross sections of students at different points in their studies, in both the BJS(P) and the ADPP. We will provide an overview of our findings from two of these studies here and discuss their significance for the future of democratic policing in Australia. First, in 2006-2007 we examined the students’ motivation to join the NSWPF, their identification with the policing profession, and their reasons for choosing their entry path into the NSWPF. Second, in 2009 we compared the attitudes of students in the pre and post field placement phases of their degree to see whether this experience caused them to reassess their earlier attitudes to their chosen profession. In this study we examined the influence of the field placement as a ‘rite of passage’ into policing and the challenges experienced by students as they engaged with two main learning communities (Wenger 1998), the academic community of practice and the police community of practice both of which are mediated by the social community of their peers. Previously noted was Chan and Dixon’s (2007) statement that recruits being educated in this way are promoting generational and cultural
change in the NSWPF in the direction of more accountable and therefore democratic policing. In such a policing style police uphold the human rights of those with whom they come in contact as they carry out their daily policing duties. In Braithwaite’s republican terms, the aim of this education process is to develop a police service which is an institutional guarantee of citizen’s dominion.

**Occupational Identity**

Occupational identity conveys an understanding of how people *compare* and *differentiate* themselves from other professional groups (Tajfel & Turner 2001). The initial years in any profession can be critical years. It is the time when recruits develop their occupational identity by sharing attitudes, values, knowledge, beliefs and skills with others in the ‘defined’ group, and relating these to their professional role. It is a time of developing ‘working models’, through self-analysis in group-based circumstances, that can carry the recruit through his/her entire career (McGowen & Hart 1990). Thus, van Knippenberg & van Schie (2000: 138) postulate that ‘this conception of the self as a group member provides a basis for the perceptual, attitudinal and behavioural effects of group membership’.

Published research on the relationship between recruits’ expectations of policing, their identity as police, and their experiences of police education and training is limited in Australia. Chan’s mid 1990s study (Chan et al. 2003) of recruit education and socialisation in NSW indicated that police recruits begin their training with ‘high expectations and lofty ideals’. This was consistent with Fielding’s (1988) earlier study of British police forces. Chan et al. (2003:112) also found that after the first period of placement in police stations, recruits began to transfer ‘their allegiance to the field of operational policing, building social capital as police officers’. However, it should be noted that Chan’s study is primarily focused
on the transition from the Police College to operational policing, and, also, there have been substantial changes in police education in NSW since then.

The expectations that recruits bring with them are important to whether or not they continue in a policing career. Harr (2005: 431) examined reasons why US recruits ‘drop out’ within the first 16 months of their policing careers and found that resignation was self-initiated, academy-initiated, or department-initiated. According to Haar (2005: 231) ‘[r]ecruits who self-initiated resignation experienced a conflict between the version embodied in their ideal and the reality of policing in practice’. Research has shown that occupational identity, a strong desire to belong to ‘the police family’ (Sato 2003) and job satisfaction are important factors in lessening the attrition rate in policing (Lynch & Tuckey 2004; Victoria Police 2002).

In the first study we surveyed ADPP and BJS(P) new entrants and second year BJS(P) students pre and post practicum.(2) With reference to occupational identification of new entrants the survey included a group of questions about identification with the policing profession. The first of these asked whether they wanted to become a member of the NSW Police Force. Unsurprisingly, 81.4% of BJS(P) entrants strongly agreed with this statement, 15.3% agreed but 3.4% were unsure. Of the ADPP entrants a slightly higher proportion (88.5%) agreed strongly with the statement and a lesser proportion merely agreed (9.8%) or was unsure (1.6%). This is to be expected because those entering the ADPP are only giving themselves the option to enter the NSWPF, whereas those entering the BJS(P) are entering a longer developmental trajectory and they have the option to transfer to the Bachelor of Social Science (Criminal Justice) (BSS (CJ)) should they decide that NSWPF is not for them. It
should also be noted that some who decide the BJS(P) is not for them transfer to the ADP or aim for the Australian Federal Police after completing the BSS(CJ).

We asked the entrants whether they had always wanted to be a police officer? Of BJS(P) entrants 61% answered ‘yes’ to this question as did 73.3% of ADPP entrants. We then went on to explore what had made them want to become a police officer? Responses covered three categories of motives: (i) personal motives – career, variety, lifestyle; (ii) social motives – making a difference, in the community, helping others; (iii) experience – family/friends, TV role models, positive encounters with police.

Personal motives were the most important for all groups, although these were often combined with social motives (e.g. ‘a rewarding career where I could make a difference and help others’). The ADPP entrants were slightly more likely than BJS(P) entrants to have personal motives (40.9%, compared to 36.1%) and positive experiences of policing (15.9% compared to 12.8%).

We expected that the ADPP entrants might have a stronger police occupational identity score but this proved not to be the case and there was no significant difference between the entrants to the two courses. This may be explained by the likelihood that ADPP recruits want to take the shorter course in order to start or return to paid employment as quickly as possible. As previously noted, most have already been in the workforce, so study would most likely result in a drop in income for them. This also means that they have made a conscious decision to change career. Our data does indicate that a high proportion have always wanted to be police officers and, having the chance to do so, a high proportion want to do it quickly. BJS(P) students put a higher priority on social goals, at least at the point of entrance. Our data also
show that they want options for future careers and that the desire for options increases with the experience of the practicum. There is also the practical issue, which we mention elsewhere, of being too young to be accepted directly into the ADPP.

**Reasons for Wanting to Become a Police Officer**

The first point to make is that students want to become police officers for a variety of reasons. Second, three items emerged as most important, as discussed below. Third, ‘a secure job with good conditions’ was not a critical factor for most students. (Respondents could give more than one reason).

The most frequent reason given was that ‘policing offers variety, opportunity and an active lifestyle’. Overall, 23.2% cited it, with very similar results for males (23.7%) and females (22.5%). Although these results have not been linked directly with occupational identity, as educators we have noted consistent references to these characteristics of policing when students in class have discussed their reasons for wanting to become a police officer. As many researchers on police work (e.g. Reiner 2000) have found over decades of research, this is a strong characteristic of the occupational culture.

The second most important item was ‘wanted to pursue a rewarding career where I could make a difference and help others’. While a similar proportion (21.0%) gave this reason, there was a noticeable difference between males (18.9%) and females (24.5%). This study showed the importance of social motives for commencing students, and in this case the difference between males and females perhaps reflects gender roles in social life generally. Research in the USA by Lord and Friday (2003: 73) has concluded that ‘male students responded with higher self-efficacy expectations for their ability to handle police functions
than female students’. Therefore, they argued that it would make sense to recruit males and females with similar (‘androgy nous’) sex-role identification and that this could help prevent gender role conflict ‘that women particularly may experience when working in a non-traditional field such as law enforcement’ (Lord & Friday 2003: 77). Such an aim would appear to be likely to neutralise the special contributions which women can make to policing by drawing on strengths which characterise positive aspects of traditional female socialisation.

The third most significant item, ‘wanted to be involved in improving the community’, although noted by a somewhat smaller proportion of respondents (12.7%), provides further support for the suggestion that social motives are significant factors in the decision making of prospective students to become police officers.

This study demonstrated that the entry path does not appear to be an indicator of strength of policing occupational identity as both ADPP and BJS(P) entrants identified strongly with the policing occupation (Jennett et al. 2008). It also showed that students in the BJS(P) consider their long term career options and likely progression in policing when they choose their entry path. Subsequent surveying of BJS(P) students in the post practicum phase in second year suggested that those who were highly committed to the occupation in the first place are likely to complete their studies.

Qualitative findings from the second study, which was conducted in 2009 and focused on the role of the practicum (field placement) in the student’s developing occupational identity, will now be discussed. In NSW the University model of police recruit education requires recruits to maintain their motivation over 2.4 years of on-campus study (Jennett et al. 2009). For the
BJS(P) maintaining their connection with and motivation towards their chosen career is a factor in the design of a practicum in the middle of the student’s second year of study. The practicum also provides a reality check for those whose idea of a police officer’s work is gleaned mostly from television. In this study we examined the reactions of a group of second year policing students to their experiences during their practicum.

Wenger (1998:10) argues that learning and knowing involve ‘primarily active participation in social communities’. Whilst on-campus the students experience the academic community of practice and peers. Whilst in the field they experience the policing community of practice.

Some already have friends or family who are police officers and derive at least some of their expectations of their chosen career from ‘the field’ indirectly through these sources. So they are indirectly participating in the police community of practice. However, in the main the influences on them in first year and the first half of second year are from their teachers (university academics) and their peers. In this context the practicum becomes a ‘rite of passage’. Those who survive, return with increased enthusiasm for their chosen profession and impatience to practice it.

Our second study surveyed forty second year students towards the end of first semester, just prior to the field placement/practicum. Both open ended and closed questions were used in the survey. Unusually, (as compared to previous years) only a minority of these students qualified (i.e. passed their Professional Suitability Assessment (PSA) to go on field placement. Further, post practicum fifteen students were surveyed and participated in a focus group (constituting three quarters of those who went on the practicum). While in the field the students become immersed in the policing community of practice (‘the field’) characterised as it is by adherence to standard operational procedures and an occupational culture (Chan 2001;
Westmarland 2008; Rowe 2000; Reiner 2000) which assists officers to cope on a day by day basis with the challenges of policing in NSW. Campbell (2007: 142) has also used the concept of community of practice to analyse the position of early career police (first three years) in the NSWPF as they shift from being outsiders to insiders in policing, or in Lave and Wenger’s terms from being ‘legitimate peripheral participants’ in the community of policing practice to ‘full members’. At the practicum stage the students have an even more peripheral status.

Wenger (1998: 140) argues that learning takes place within ‘a regime of competence’. Each community of practice has its own such regime. The NSW Police Force, like other police organisations, has its regime of competence, consisting of understandings about the way police go about their work and the nature of various categories of non-police, somewhat of an ‘us’ versus ‘them’ mentality. Wood (1997) thought that this regime of knowledge needed to be opened wider, to experience challenges to its understandings which would be achieved by constructive engagement with the university sector, where other regimes of competence were to be found.

Wenger argues that:

To say the concept of knowing is not defined outside a regime of competence is not to say that boundaries cannot be crossed … [they can] But that can take place only when participants are able to recognize an experience of meaning in each other and to develop enough of a shared sense of competence to do some mutual learning (Wenger 1998: 140).
Wenger (1998: 140) argues that learning depends on certain relations – ‘locality, proximity, distance’. He argues that ‘learning is impaired when experience and competence are too close’ and also ‘when they are too distant’. Under these conditions ‘they do not pull each other’ (i.e. engage with each other).

‘Crossing boundaries between practices [such as policing and universities] exposes our experience to different forms of engagement, different enterprises with different definitions of what matters, and different repertoires – when even elements that have the same form (e.g. the same words or artefacts) belong to different histories. By creating a tension between experience and competence, crossing boundaries is a process by which learning is potentially enhanced, and potentially impaired (Wenger 1998: 140).

Many students who have chosen the full degree path into policing find themselves oriented towards a policing regime of competence but experiencing, in the first year almost exclusively, an academic regime of competence. Some struggle (or don’t struggle!) to see the relevance of psychology’s concerns with individuals’ motivations and behaviours; sociology’s focus on group behaviour, which produces social structures which are key to social control and social stability, and to social movements which burst these structures asunder to produce social change; and criminology which focuses on various explanations of why people commit crime, especially the structures of social inequality which frustrate them in achievement of their life’s desires. In a sense, the university’s regime of competence is made up of many disciplinary regimes of competence. Therefore, it is difficult for some students, who see themselves as needing to learn practical policing skills and becoming physically fit enough to pass their Professional Suitability Assessment (PSA), to appreciate
the concepts, images, classification schemes, theories which predict human behaviour under specified circumstances and can help them to understand it, which the university curriculum makes available to them. In the words of one student, ‘we should be taught common sense’, and another, ‘practical subjects’.

Wenger argues that

‘Because learning transforms who we are and what we can do, it is an experience of identity. It is not just an accumulation of skills and information, but a process of becoming … We accumulate skills and information, not in the abstract as ends in themselves, but in the service of an identity. It is in that formation of an identity that learning can become a source of meaningfulness and of personal and social energy’ (Wenger 1998: 215).

Police recruits who study for a degree at university are in the process of achieving the identity of a professional police officer. Some understand, as Wood desired they should, that crossing regimes of competence, between those which are to be found in the university sector and those which are to be found in policing, is a stimulating experience which should energise students in the short term, and produce more ‘open minded’, ‘tolerant’ police, whom people should find ‘approachable’, in the longer term. Class presentations, debates and so forth may even give them ‘loud, confident voices’. These are all ‘skills’ identified by students who participated in the focus group for this study.

On the other hand, there were frustrated students who did not appear to understand this process of cross stimulation of regimes of competence, who demanded ‘common sense’,
‘practical subjects’, specific knowledge and skills they can use ‘on the job’. For these students, the university does not appear to have engaged their experience, their past histories, in the way Wenger says is necessary for learning to occur. One student says this ‘is a process which is necessary to weed out the dummies’ but sometimes ‘the dummies’ are merely those who have yet to understand the relevance of what they are learning. Providing a space where they can make connection with the academic community of practice is the challenge for university educators.

Conclusion

Students’ experience of the practicum in the middle of the second year of the BJS(P) has been argued to be a rite of passage during which they experience a reality check on ‘the fit’ between their expectations of their chosen career and the daily role of a police officer in the field. They also get an opportunity to decide whether they are suited for what they find, whether it is consistent with their expectations or not. Moreover, it is the point at which they have a firsthand chance to participate in the policing community of practice’s regime of competence. They observe what is ‘known’ and ‘valued’ in the regime of competence of operational policing. Much of what they learn highlights the contrast between practical knowledge (valued) and abstract knowledge (derided or, at least, undervalued). When they return to the university they are bonded as a group in which some have mentally already left the university and are impatient with what they are learning. This is especially the case when they were advised in the field by police officers that ‘policing degrees’ don’t have value, even if other degrees do. While they are embraced by some, the university’s regimes of competence may be derided or resented by others at this point, but whatever the student’s perspective about their university experiences, their eye is on ‘the prize’:
‘[It is a] reward to know at the end of the day you made a difference and saved lives’ (Male 19 yrs).

Hopefully, enough recruits will be able to maintain this goal when they enter NSWPF and continue to regenerate it from within in the direction of Braithwaite’s good police service.

Endnotes

1. The BJS(P)’s predecessor, the Bachelor of Social Science (Justice Studies – Policing), was introduced in 1993 and involved three years of study at CSU’s Bathurst campus until 2001. It subsequently went through two name changes and the university campus study was cut to two years. Also, as of 2010 debriefing from field placements now takes place at the Police College, not the university campus.

2. Methodology: A cross-section of policing students from the following four subgroups were surveyed: (1) new entrants into the Bachelor of Justice Studies (Policing) (BJS(P)); (2) new entrants into the Associate Degree in Policing Practice (ADPP); (3) second year BJS(P) students pre-practicum (i.e. police station placement); and (4) BJS(P) post-practicum students. The students were surveyed about: (i) their identification with the policing profession (ii) their reason for choosing policing (which helps establish the sources of their identification), and (iii) their reason for choosing their specific course (BJS(P) or ADPP) as an entry path. Policing identity was measured using a scale adapted from Brown et al. (1986). For purposes of analysis, the results from responses to seven questions were collapsed into a single identity score. Each question was answered on a 5 point Likert scale. Internal consistency reliability was checked to form a consolidated scale for occupational identity (Cronback Alpha = .79).
References


