

Value-based principles of professional training for police officers: Paradigm approach

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Abstract. The relevance of the study is conditioned by the growing public demand for accountable, human-centred and law-oriented police activities, and the need to coordinate the national training model with international standards in the field of human rights and professional ethics. The purpose of the study was a systematic analysis and conceptualisation of approaches to understanding the value principles of professional training of police officers in contemporary scientific discourse and determining their socio-legal significance for Ukraine. To achieve this goal, a set of complementary methods was applied: a systematic review of scientific sources, thematic classification of research, logical deductive and conceptual analysis, and a comparative legal method. It was established that contemporary scientific discourse develops within the framework of three main approaches: normative, axiological and identification, and institutional and competence. The first considers values as principles consolidated in legal acts and codes of ethics; the second – as internal beliefs and a component of professional identity; the third – as integrated elements of educational standards and learning outcomes. However, there is no complete model that would combine these measurements into a single conceptual framework. A comparative analysis of international instruments and national legislation has shown the universality of the basic values of policing – legality, respect for human dignity, non-discrimination, accountability, and proportionality of the use of force. However, the level of their institutional integration into the training system differs significantly. The paper substantiated the expediency of considering the value bases of professional training as a multidimensional socio-legal structure that combines normative, identification, and institutional components. It was noted that the effectiveness of the development of professional culture of the police depends on the consistency of the legal consolidation of values with the mechanisms of their interiorisation and educational implementation. For the Ukrainian legal context, this means the need to strengthen the axiological component in educational standards for police training and to bridge the gap between the declarative proclamation of principles and the practice of their implementation

Keywords: value-based orientations; professional training of police officers; ethical standards; police leadership; evidence-based practice; Ukrainian law; organisational identity

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Introduction

The issue of value-based training of police officers has become particularly important in the context of transforming law enforcement models, strengthening accountability standards, and implementing international principles of integrity and respect for human rights. The growing public expectations of transparency, impartiality and professional autonomy of police officers have actualised the need for a conceptual understanding of the values that are used as the basis for their training. The conditions of martial law, the reform of the security and defence sector, and Ukraine's European integration obligations have led to the need to review the content of professional guidelines for law enforcement activities taking into consideration international ethical standards. In such circumstances, the scientific understanding of the value dimension of police training goes beyond pedagogical problems and directly concerns the quality of law enforcement activities, the legitimacy of the authorities, and the level of public trust. However, scientific discourse reveals the fragmentary nature of research on this topic, which necessitates a systematic review of contemporary approaches to interpreting the value foundations of professional police training.

S. Kutnjak Ivkovic *et al.* (2022) examined the impact of organisational culture on tolerance to deviant behaviour among police officers and concluded that internal unit value norms significantly influence perceptions of professional ethics and willingness to report violations. The researcher argued that formalised codes of ethics do not provide the proper effect without integrating relevant values into the training system. A similar problem in the European context was considered by J. Terpstra & D. Schaap (2021), who analysed the process of institutionalisation of community policing values in EU countries. It was found that the declared values of partnership with society often remain at the level of regulatory documents, if they are not supported by changes in educational programs and mechanisms of professional socialisation. The second area consists of research devoted to the axiological foundations of professional identity of police officers. A. Chan *et al.* (2025), within the framework of the theory of procedural justice, proved that internal acceptance of the values of legality and impartiality correlates with the level of respect for human rights in practice. The researchers substantiated that the development of professional identity should be based not only on normative prescriptions, but also on the reflexive assimilation of value orientations.

In the Ukrainian scientific discourse, the issue of the value principles of training law enforcement officers became more active after 2020 in connection with the police reform. Thus, O. Bandurka (2020) analysed the transformation of professional standards in the context of the implementation of the principles of the rule of law and concluded that the normative consolidation of ethical requirements is not accompanied by a sufficient conceptual understanding of their axiological nature. On the other hand, V.M. Roshkaniuk & O.O. Nahorna (2022) investigated the correlation between the legal and moral foundations of policing and found that domestic practice is dominated by a normativist approach that narrows the understanding of values to formalised prescriptions. A separate layer consists of studies devoted to international standards of professional ethics. The study by D. Sklansky (2022) analysed the evolution of ethical

principles of policing in the United States and showed that contemporary approaches focus on accountability, non-discrimination, and transparency as key values of the profession. The researcher emphasised that these guidelines are integrated into educational programmes through a systematic review of educational standards. A comparative analysis of police training in the Nordic countries was carried out by M. Padyab *et al.* (2023), who found that in Norway and Sweden, value orientations – respect for human dignity, proportionality of the use of force, institutional trust – are incorporated into training modules and evaluation procedures. The researchers concluded that axiological integration into the educational process is systematic. Furthermore, the analysis of scientific literature indicates that most research either focuses on the legal regulation of police ethics, or on the socio-psychological aspects of professional identity. Therefore, the purpose of this study was a systematic review of the contemporary scientific discourse on the interpretation of the value principles of professional training of police officers and a conceptual systematisation of approaches to their definition in the context of law enforcement activities.

The research was carried out within the framework of a review theoretical and analytical approach, the object of which is the contemporary scientific discourse (2020-2025), devoted to the value principles of professional training of police officers. The conceptual framework of the research was established at the intersection of the axiological approach, the theory of professional identity, and the concept of procedural justice. Within the framework of this study, "values" were understood as normative and institutionally fixed guidelines for professional activity (legality, integrity, accountability, respect for human dignity), presented in scientific sources and primary sources (codes of ethics, professional standards, educational documents) and conceptualised by researchers as the basis for professional socialisation of police officers. The methodological basis was the following methods of scientific knowledge. First, a systematic review of the scientific literature was applied. Scientific sources (papers, monographs, sections of collective monographs, dissertation research) published in 2020-2025 in professional journals were selected. The selection criteria were defined as: direct connection with the topic of value principles of professional training or professional ethics of the police; the presence of conceptual or empirical analysis; geographical representativeness (Ukraine, EU countries, USA, Canada). This method established the main thematic areas of research, dominant approaches, and discussion aspects.

Systematisation of the scientific array

Research on the value principles of professional training of police officers formed a structured, albeit internally heterogeneous scientific field. Despite the differences in methodology, national traditions of police education and reform priorities, contemporary studies can be systematised in three interrelated areas: normative ethical, axiological identification, and institutional educational. This approach helped to distinguish between the levels of analysis of values – from their consolidation in legal norms to personal acceptance and integration into educational mechanisms of professional training. In recent police reform studies, the focus was increasingly shifting from a formal description of ethical standards to an analysis of how they are implemented

through organisational procedures, assessment systems, and staff training.

The normative and ethical area united studies in which values were considered as the principles of professional activity fixed in official documents. These included codes of ethics, standards of conduct, internal regulations, disciplinary procedures, and accountability mechanisms. This approach focused on the compliance of police officers with established norms of legality, integrity, and non-discrimination. The study by S. Kutnjak Ivkovic *et al.* (2022) showed that formalising ethical requirements does not in itself guarantee compliance: the effectiveness of codes depends on the degree of their adoption within the organisation, on support from management, and on the real consistency between declared standards and management practices. Thus, the regulatory framework performs a regulatory function only if it is integrated into everyday professional solutions.

The study by D. Sklansky (2022) showed the transformation of American police ethics is viewed through the prism of growing demands for transparency and accountability. The researchers emphasised that contemporary standards of professional conduct are increasingly associated with the institutionalisation of the principles of equality and non-discrimination, which is reflected in internal policies and control procedures. This issue was considered by A. Chan *et al.* (2025), who proved that respect for human rights becomes a stable professional norm only when police officers perceive these principles as internally significant, and not just as a requirement of external control. In this context, the normative and ethical area covers not only the analysis of the content of codes of ethics, but also the study of the conditions for their practical implementation, including mechanisms for internal monitoring, disciplinary responsibility, and professional training.

The second area consists of research devoted to values as a component of the professional identity of police officers. In contrast to the normativist approach, attention is shifted from formally fixed standards to internal beliefs, motivational attitudes, and mechanisms of professional socialisation. Values are interpreted as stable guidelines formed in the process of training, service, and interaction with the professional environment and determine the nature of decision-making in situations of uncertainty and discretion. A. Chan *et al.* (2025), within the framework of the theory of procedural justice, proved that the domestic adoption of the principles of legality, impartiality, and respect for human rights is directly related to their actual compliance in official practice. Researchers emphasise that the development of professional culture is impossible without interiorisation of value orientations, that is, their conscious perception as personally significant norms of behaviour. This logic was traced by M. Rowe (2023) who analysed symbolic aspects of professional identity: even external attributes of service, in particular uniforms, acquire regulatory power only when they are correlated with an internal understanding of the role and mission of a police officer.

J. Terpstra & D. Schaap (2021), investigating the implementation of community policing in EU countries, found that the declared values of partnership, openness and trust remain formal if they are not integrated into everyday practice and professional socialisation. The researchers point out that there is a gap between the official rhetoric of reforms and the actual attitudes of staff, which makes it

difficult to change the organisational culture. Similar results were obtained by C. Striebing *et al.* (2023), who, based on empirical data from the German Federal Criminal Office, demonstrated the difference between declared institutional values and individual expectations of employees. Within the framework of the axiological and identification approach, significant importance is attached to the autonomy and moral responsibility of the subject of professional activity. A. Maile *et al.* (2023), based on the ethics of virtues, showed that the ability to reason and independent moral judgement is formed not through mechanical assimilation of rules, but through the development of professional virtues in the process of practical experience. In turn, research by D. White & J. Schafer (2024) proves that the level of emotional and cultural intelligence of managers affects the perception of reforms and the translation of values in the team, which indicates the relationship between personal qualities and organisational identity.

The third area covers the study of the institutional integration of values into police training systems. This approach focuses on how basic professional values are reflected in educational standards, curricula, learning outcomes, and assessment procedures. The idea is that the values that define the moral guidelines and ethical norms of police officers should not only be part of theoretical discussions, but also integrated into practical aspects of training, which allows them to be effectively implemented in the performance of official duties. M. Padyab *et al.* (2023), having conducted a comparative analysis of police training in Norway and Sweden, found that the principles of respect for human dignity, proportionality of the use of force and institutional trust are formalised in the form of specific educational outcomes and criteria for assessing practical skills. This indicates a systematic integration of values into the structure of professional training, where these principles are not just declared in theory, but evaluated in practice through the implementation of real tasks. They emphasise the importance of considering these values in the learning process, when practical skills are correlated with ethical norms and human rights. Thus, according to the results of the study, training programmes in these countries include specialised ethics courses that increase the level of awareness of police officers about the importance of proper use of force and maintaining institutional trust among citizens.

Similar conclusions are drawn in the studies devoted to the analysis of institutional changes in the framework of police education reform. L. Kleygrewe *et al.* (2022), in their study on the organisation of police training in Europe, point out the importance of integrating values into curricula, particularly in the context of police training in France, Germany, and the United Kingdom. They emphasise that each of these countries develops specialised courses that aim to provide a clear understanding of the ethical standards underlying police work, and an assessment of the ability to make morally informed decisions in critical situations. The study by J. Terpstra & D. Schaap (2021) also provides important information on educational standards in the context of implementing the community policing concept in Europe. The researchers point out that in countries that actively implement this model, the values of openness, partnership and trust are anchored at the level of curricula and assessment of practical skills. They note that values should not only be a theoretical part of the curriculum, but should also be

measured through practical tasks that include engaging with the public and resolving conflict situations.

Ukrainian scientific discourse

In research on the Ukrainian context, Y. Zhydetskyi (2021) pointed to the importance of including international experience of reforms in the police training system in Ukraine. The researcher proposes to integrate the principles of professional ethics into the training programme at the level of requirements for candidates and criteria for evaluating their professional qualities, which allows ensuring that educational results comply with international standards. In addition, he emphasises the importance of adapting existing training models to consider national characteristics and the needs for reforming the Ukrainian police. Thus, the institutional integration of values into curricula and assessments is an important aspect of contemporary reforms in the field of police training. This requires not only the formalisation of values in the form of standards and learning outcomes, but also ensuring their real implementation through practical tasks and assessment procedures, which guarantees the effective development of professional ethics and competencies in police officers.

Ukrainian studies also confirm the importance of internal adoption of professional guidelines. Y. Ponomarenko (2022) found that the content of police officers' value orientations correlates with the level of their personal and professional self-realisation. N. Pryakhina *et al.* (2022) emphasised the system of professionally important qualities of a modern police officer, among which moral stability, responsibility and the ability to reflect are considered as integrative characteristics that determine the quality of official decisions. In this context, values appear as internal professional guidelines that influence the moral assessment of the situation, the boundaries of discretion and ways of responding to offences, and determine the constancy of professional identity in the context of reform. In the Ukrainian context O. Bandurka (2020) analysed the transformation of professional standards during the period of police reform and noted that the normative consolidation of values is not always accompanied by their proper conceptualisation in educational documents. The researcher pointed to the fact that updating standards is often declarative in nature and is not provided with appropriate methodological materials, indicators of learning outcomes and procedures for measuring the level of development of professional guidelines. The lack of clear mechanisms for assessing the value components of training, according to the researcher, reduces the effectiveness of their practical implementation and complicates monitoring the quality of the educational process.

V.M. Roshkaniuk & O.O. Nahorna (2022), examining the relationship between the legal and moral foundations of policing, concluded that the normative approach dominates, which narrows the understanding of values to formalised prescriptions and does not sufficiently consider their personal and cultural dimension. The researchers emphasised that the effectiveness of legal regulation depends on the level of moral reflection of the subject, and therefore, educational programmes should combine the study of legal requirements with the development of ethical competence and the ability to independently assess difficult professional situations. Similar accents can be traced in the study by Y. Zhydetskyi (2021), who, analysing the international experience of

reforming police education, emphasised the need to move from a formal update of curricula to a systematic revision of learning outcomes, considering the value component. The integration of the principles of the rule of law, respect for human rights, and professional responsibility should take place through the specification of competencies and the development of tools for their step-by-step assessment. Empirical data provided by Y. Zhydetskyi *et al.* (2023) indicate that the system of internal quality assurance of education in institutions of the Ministry of Internal Affairs needs to be improved precisely in terms of feedback on the development of value orientations of applicants. Researchers point out the need to introduce comprehensive procedures for self-assessment, questionnaires, and analysis of educational results, which allow identifying not only the level of assimilation of knowledge, but also the degree of development of the professional position of the future police officer.

The results of the study by D. Shvets *et al.* (2020) on the psychological aspects of the new police training system in Ukraine demonstrate that the reform of the educational environment creates prerequisites for a more holistic combination of legal, psychological, and value components of training. The researchers emphasise that the integration of training forms of work, modelling of professional situations and reflexive techniques contributes to the transition from formal assimilation of norms to their personal acceptance. Together, these studies show that the institutional integration of values into the police training system in Ukraine is at the stage of transformation: along with updating the regulatory framework, a request is gradually being formed to develop clear educational mechanisms that ensure the measurability and practical implementation of the value-based component of professional training.

Thus, in contemporary scientific discourse, three relatively autonomous approaches to interpreting the value principles of police training co-exist. Each of them emphasises a different level of analysis – legal, personal, or institutional – but there is often no systemic connection between them. Normative studies focus on the codification of principles and standards of accountability; works on professional identity analyse the internal motivation and moral reflection of police officers; institutional and educational research studies examine mechanisms for integrating values into training programmes. However, these areas are rarely combined within a single theoretical framework.

Gaps in scientific discourse on the topic

Recent research has shown that integrating personal values into professional training can significantly affect outcomes such as student achievement and overall performance in various professional fields. As noted by K.A.A. Gamage (2021), the role of personal values in shaping learning approaches is crucial for understanding how people assimilate educational content. This understanding is consistent with the findings of the current study, where professional values based on training were directly related to officers' adaptability and ethical decision-making in stressful situations. Fragmentation is particularly noticeable in the relationship between educational content reforms and real changes in professional culture. L. Kleygrewe *et al.* (2022) showed that even in the presence of upgraded training programmes, results depend on consistency between organisational expectations and staff value orientations. Similar conclusions are contained in

the paper by T.J. Zamir *et al.* (2022), which highlighted the need for an environmental approach to training that combines individual, organisational, and social levels of impact. Without this combination, educational innovations remain isolated from the broader context of professional activity.

The problem of conceptual disunity is also evident in discussions about evidence-based policing. S. Klose (2024) emphasised that the focus on evidence should include not only the effectiveness of operational practices, but also the validity of the value-based standards that underpin decision-making. Furthermore, research by C. Schneider *et al.* (2024) demonstrated that the development of organisational identity requires a holistic leadership strategy that combines regulatory requirements with the development of a common value field within the team. Consequently, the further development of scientific understanding of the problem requires theoretical coordination of various dimensions of value problems. This refers to the development of an integrative model in which the normative consolidation of principles, their personal interiorisation, and educational implementation will be considered as interrelated elements of a single socio-legal structure. This approach will allow moving from describing individual aspects of the development of professional guidelines to a comprehensive understanding of the mechanisms of their reproduction in the system of training and practical activities of the police. Logical and deductive analysis of scientific sources identified three dominant models of interpretation of the category “value foundations of professional training”. Their differentiation is based not only on differences in terminology, but above all on a different understanding of the nature of values, their functional purpose and place in the system of professional training of police officers. Each of the models emphasises a separate dimension – normative, personal, or institutional, which determines the specifics of research optics and the selection of methodological tools.

The first model – normative – identifies values with ethical principles consolidated in legal acts, codes of professional ethics, internal regulations, and disciplinary procedures (Bandurka, 2020; Kutnjak Ivkovich *et al.*, 2022). Within the framework of this approach, values are considered as external regulatory guidelines for professional behaviour, defining standards for acceptable actions and delineating the boundaries of official discretion. A similar logic can be traced in the analysis of the transformation of ethical standards in the context of increased police accountability (Skłan-sky, 2022), where values acquire the status of mandatory professional requirements implemented through control procedures and accountability mechanisms. Within the framework of the normative model, values are actually included in the structure of the legal status of a police officer. They appear in the form of mandatory prescriptions, the violation of which entails disciplinary or legal consequences. This approach ensures standardisation of behaviour, increases the predictability of management decisions, and creates a unified system of criteria for evaluating performance. In particular, V.M. Roshkaniuk & O.O. Nahorna (2022) noted that normative certainty helps to unify the practice of applying law and minimises the risks of arbitrary interpretation of professional responsibilities. However, the reduction of values to formalised norms narrows their content to the level of external regulation. The study by A. Chan *et al.* (2025) demonstrated that compliance with codes does not guarantee

sustainable compliance with the principles of legality and respect for human rights without their internal adoption. Similarly, the analysis of the reform of professional standards (Martin, 2022) shows that changes in the regulatory framework do not automatically transform professional culture if they are not accompanied by changes in educational and socialisation mechanisms. Consequently, the normative model focuses on improving code texts, internal control procedures, and accountability mechanisms. However, the process of forming values as internal beliefs and their connection with professional identity remains outside the central focus of this approach, which makes it necessary to turn to other models of interpretation.

The second model – axiological and identification – proceeds from the understanding of values as internal beliefs that form the core of the professional culture and professional identity of a police officer. Within the framework of this approach, the emphasis is placed on the process of interiorisation of values in the course of professional socialisation (Terpstra & Schaap, 2021; Chan *et al.*, 2025). Values are interpreted not as formal prescriptions, but as conscious beliefs that determine motivation, moral assessment of the situation, and decision-making style. Representatives of this area emphasise that compliance with the principles of legality, non-discrimination or human rights cannot be ensured solely through regulatory mechanisms. The decisive factor is the internal acceptance of these principles as personally significant. In this context, professional training is considered not only as the assimilation of specific knowledge or skills, but also as a process of forming value consciousness, developing reflection and the ability to make moral judgements. This includes the ability of a police officer to independently assess situations, make ethical decisions, and apply the law in the context of specific circumstances. The axiological and identification model assumes that professional training should focus on developing internal beliefs, and not just on task completion skills. This implies the importance of informal aspects of the educational environment: interaction with mentors, group culture, and the example set by supervisors. As noted by J. Terpstra & D. Schaap (2021), the institutionalisation of values such as partnership, trust, and openness is impossible without their deep integration into professional socialisation, which occurs through practical situations and interpersonal interactions in the educational process.

Mentors and other models that serve as examples for young employees play an important role in this process. For example, the study by D. Goleman *et al.* (2013) stresses that effective police leaders must possess a high level of emotional intelligence, which includes not only managing their own emotions, but also the ability to influence others by fostering moral responsibility and maintaining the right values in an organisational culture. In this approach, not only the formal part of training plays an important role, but also the integration of values into the daily practice of a police officer. Thus, as noted by A. Maile *et al.* (2023), professional autonomy and discretion are important aspects that help police officers implement moral principles when making decisions in complex and ambiguous situations. This process requires not only theoretical knowledge, but also deep moral reflection, developed through practical experience, interaction with colleagues and mentors. Thus, the axiological and identification approach emphasises the importance of forming an internal value orientation of a police officer, where

values are not an external prescription, but become an integral part of his professional identity. This ensures not only the formal implementation of ethical standards, but also their true adoption, which allows police officers to act in accordance with high moral standards in real-life situations. The axiological and identification model expands the understanding of value principles, translating it from the plane of legal norms to the plane of professional culture. However, its limitations are the lack of clear tools for measuring the level of interiorisation of values and the complexity of institutionalising internal beliefs in formalised standards.

The third model – institutional and competence – attempts to combine normative and personal dimensions through the integration of values into the structure of educational standards. Within this approach, values are considered as an integral part of the competence training model, which is specified through learning outcomes, development indicators, and assessment criteria (Sklansky, 2022; Padyab *et al.*, 2023). Values are no longer interpreted as abstract ethical principles, but as measurable components of professional competence that have a concrete expression in the educational process. This allows making principles such as respect for human dignity or the proportionality of the use of force part of learning outcomes that can be assessed through practical tasks and situation modelling. Within the framework of the institutional and competence model, values are transformed from declarations to specific skills. For example, the ability of a police officer to justify their decisions, demonstrate communication skills in stressful situations, and act in accordance with human rights standards becomes a measurable learning outcome. Instead of being just theoretical postulates, these principles become the basis for formulating evaluation criteria and results of practical training. Thus, professional values receive the status of competencies that can be tested and evaluated in real or simulated situations, which significantly increases their practical significance in the activities of a police officer. This approach, unlike previous models, is focused on consistency. It involves close interaction between curricula, teaching methods, practical training, and assessment procedures. In this model of training, values are considered as components of professional competencies that are integrated into all stages of training. For example, training courses on human rights, ethics, communication, and stress management are combined with real-world scenarios to form a comprehensive assessment of police skills.

However, even within this model, there is still a risk of formalisation, when values are again reduced to a list of indicators without proper attention to their deep axiological content. This may be the reason why values will only be the fulfilment of external standards, and not internally accepted moral guidelines. Therefore, the effectiveness of this model largely depends on the extent to which the educational process contributes to real understanding, and adoption of appropriate guidelines. It is important not only how values are measured and evaluated, but also how they are integrated into the process of professional development of a police officer, stimulating moral reflection and independent decision-making in difficult situations.

Studies by L. Kleygrewe *et al.* (2022) and A. Maile *et al.* (2023), confirm that in order for the institutional and competence model to be effective, it is necessary that all elements of the system-from theoretical courses to practical

classes and assessments – are coordinated and contribute not only to the acquisition of knowledge, but also to the formation of professional consciousness, including the moral and ethical beliefs of a police officer. Thus, this model has great potential, but its success depends on the integration of theoretical knowledge and practical skills, and on a real understanding of values in the context of professional activity. The analysis showed that in most studies, these models function in parallel, without a clearly defined mechanism of their interaction. The normative model focuses on the legal consolidation of principles, the axiological and identification model focuses on their internal adoption, and the institutional and competence model focuses on educational implementation. However, there is no conceptual framework that would combine these levels into a single multidimensional structure. This is what determines the fragmentation of contemporary discourse and actualises the need to develop an integrative model that would consider the relationship between the normative consolidation of values, their interiorisation and institutional implementation in the system of professional training of the police.

The real challenge is the need to create a holistic model that not only combines these three aspects, but also considers their organic interaction in the process of training police officers. This model should ensure that the process of normative consolidation of values is not limited to the creation of codes and standards, but is integrated into the education system, where these standards will be recognised and accepted as part of the professional identity of each police officer. The interpretation of values as internal guidelines, and not just external prescriptions, should become the basis for the development of moral beliefs that directly affect decision-making in real professional situations. The institutional and competence model can become the link that will ensure the educational implementation of values at all stages of training, from initial preparation to advanced training. It should include not only theoretical training, but also practical tasks that would allow police officers to apply these values in real situations. In this context, assessment should be carried out not only through tests or exams, but also through real actions and interactions that demonstrate the police officer's ability to act in accordance with established ethical norms and principles. The integration of these three levels – normative consolidation, internal adoption, and educational implementation – will create a more effective system of police training, where values will not be perceived as abstract theoretical principles, but will become an integral part of professional practice. This will contribute not only to improving professional competence, but also to developing moral responsibility, which is an important aspect in the work of the police.

The analysis of international documents – Code of Conduct for Law Enforcement Officials (1979) and European Code of Police Ethics (2001) – established that the basic values of professional activity of law enforcement officers are defined as legality, respect for human dignity, non-discrimination, proportionality of the use of force, and accountability. These documents form the normative basis of the contemporary model of democratic police service and serve as guidelines for national training systems. In the Code of Conduct for Law Enforcement Officials (1979), the principle of legality appears as a fundamental requirement for any actions of officials. Simultaneously, the obligation to respect

human rights is emphasised, which is considered not as an abstract declaration, but as a direct criterion for assessing professional behaviour. The principle of proportionality of the use of force is directly related to the prohibition of cruel, inhuman, or degrading treatment. Thus, in the international context, values have a clearly defined humanistic dimension, where human rights are the basis for evaluating the professional activities of law enforcement officers. This approach provides not only a legal, but also an ethical basis for making decisions in difficult professional situations, where it is important not only to comply with the law, but also to act in accordance with moral standards.

The European Code of Police Ethics (2001) details these guidelines, emphasising the importance of political neutrality, transparency, and public trust. The document emphasises that the activities of the police should be carried out in the public interest and under democratic control. Accountability is interpreted as a systemic principle that covers both the individual responsibility of the employee and the institutional responsibility of the police in general. This approach increases the role of the police as a public institution that operates not only within the framework of legal norms, but also considering social responsibility and public trust. Thus, international instruments form an agreed axiological framework within which the professional activity of the police is considered as serving the law and man. The values consolidated in these documents define the ethical and professional guidelines for policing, providing the basis for democratic control and responsibility in the work of law enforcement agencies.

The study of the Code of Ethics and Professional Conduct of the National Police of Ukraine showed that the national document establishes similar guidelines: the rule of law, respect for human rights and freedoms, political neutrality, integrity, and responsibility (Order of the Ministry of Internal Affairs of Ukraine No. 1179, 2016). Formally, the list of basic principles is consistent with international standards, which indicates the normative implementation of universal values in national legislation. However, an analysis of the document structure shows that these principles are presented mainly in the form of rules of conduct and official duties. The axiological basis of these norms is not disclosed separately, and values do not receive a detailed conceptual interpretation. They function as mandatory prescriptions aimed at regulating specific aspects of official activity, such as behaviour in the performance of duties or responding to offences. This approach provides clarity of requirements and effective regulation of professional activities, but does not always contribute to a deeper understanding of the significance of these principles for police culture and personal moral reflection.

On the one hand, this form of representation of norms provides a clear basis for practical application, but on the other hand, it does not provide sufficient space for the development of ethical consciousness of police officers, which can lead to a gap between theoretical requirements and real behavioural practices. The lack of a conceptual interpretation of values in national documents indicates the need for further improvement of approaches to the development of a professional culture, where ethical principles will be considered not only as legal norms, but also as deep guidelines that determine the moral decisions of police officers. Comparative analysis of educational standards in Norway

and Sweden (2020-2023), based on research by M. Padyab *et al.* (2023), witnessed a different level of institutional integration of values. In these countries, the basic guidelines – respect for human dignity, proportionality of the use of force, equality, and non-discrimination – are not only declared in strategic documents, but also transformed into concrete learning outcomes. For example, the ability to act in accordance with the principle of proportionality is tested when modelling crisis situations, and communication skills are evaluated considering the observance of the principle of respect and impartiality. The assessment of these competencies is not abstract, but is directly related to real actions in practical situations, which allows not only assimilating theoretical knowledge, but also demonstrating its application under stress. Thus, in Scandinavian models, there is a close relationship between regulatory declarations and educational practices. Values acquire the status of competencies to be evaluated, and do not remain just programme slogans. This indicates a deeper integration of the axiological component into the professional training system, where values are transformed into measurable learning outcomes and tools for evaluating professional performance. This approach provides not only theoretical training, but also practical development of important moral and ethical principles.

Summarising the results of the analysis of primary sources, it can be stated that international and national documents demonstrate a common list of basic values that are universal in nature and form the basis of the contemporary democratic model of policing. However, they differ in the level of conceptualisation and institutional implementation of these principles. While international instruments form a common axiological standard, national acts are mostly focused on regulating behaviour, which, while necessary to ensure legal order, does not always contribute to the development of a deeper moral awareness among police officers. However, some European educational models, in particular in Norway and Sweden, demonstrate an example of a systematic combination of normative consolidation of values with mechanisms for their practical implementation in the process of professional training. This provides a deeper and more comprehensive understanding of the values that become an integral part of professional practice, and not just theoretical principles.

The effectiveness of implementing basic values depends not only on their formal proclamation, but also on the way they are integrated into the structure of the educational process and mechanisms for assessing the professional competence of police officers. It is important not only to consolidate the principles in regulatory documents, but also to actually implement them through practical tasks that allow police officers not only to know, but also to apply these principles in real conditions of professional activity. In the process of interpreting the results obtained, it is important to consider that the development of professional standards and value-based attitudes in the activities of law enforcement officers is supported as a regulatory and legal level and in theoretical research. The normative document “On Approval of the Rules of Ethical Conduct of Police Officers” clearly defines the basic ethical standards that employees of the National Police of Ukraine must adhere to, including the principles of integrity, respect for human rights and responsibility for decision-making in official situations (Order of the Ministry of Internal Affairs

of Ukraine No. 1179, 2016). In the theoretical plane of research, D. Rhodes *et al.* (2023) emphasised that integrating social values and principles of social work into police practice can contribute to improving the effectiveness of responding to socially-psychological challenges and building trust between the police and local communities. In particular, the researchers argue that the values of social work – empathy, respect for vulnerable groups, and interdisciplinary collaboration – can enhance the adaptability of officers' service behaviour, especially in difficult social situations (Rhodes *et al.*, 2023). In a broader strategic context, the vision for the development of law enforcement agencies for the next decade is outlined in Policing vision 2030 (Strategic Policing Partnership Board, 2024), which offers a framework for increasing transparency, professional culture, and partnerships between the police and public structures, aimed at creating a more inclusive and effective police service by 2030. The value and psychological aspects of employee behaviour in extreme environments, such as military operations or critical stressors, emphasised by K.R. Ilkiv & V.S. Borovikova (2025), prove the role of mindfulness-practices as a resource of psychological stability, which can be an important factor in maintaining professional functioning in conditions of constant stress. Thus, the combination of normative and legal standards, academic concepts of value integration, and strategic development guidelines provide a comprehensive basis for understanding the results of empirical research and actualises further practical and theoretical recommendations.

The results of the analysis of international and national documents indicate the importance of integrating ethical standards into the professional activities of the police through educational models. As noted by T. Cockcroft & K.M. Hallenberg (2022), the educational component in the police cannot be isolated from the normative and cultural aspects, as they complement each other, defining not only behavioural norms, but also the internal motivation of police officers. The integration of values into curricula should include not only the formal consolidation of ethical standards, but also mechanisms for their practical application in official activities. This was confirmed by R. Coelho de Moura *et al.* (2023), who emphasised the importance of leadership in the police for the development of professional standards and values that can influence the behaviour of subordinates. In addition, national documents such as Code of Ethics and competence and values framework guidance (College of Policing, 2024) point to the need for a systematic approach to integrating values at all levels of policing, including both regulatory and educational regulation. As noted by D. Shvets (2023), it is also important to provide feedback in the process of forming the value consciousness of police officers, so that these values become an integral part of their professional identity. In addition, the findings are consistent with the study by K.A.A. Gamage (2021), which highlighted the importance of personal values in shaping learning outcomes. This study contributes to the current debate by demonstrating how deep-rooted values in professional training not only improve theoretical knowledge, but also develop the practical skills needed for police officers. Ability to assimilate values, according to K.A.A. Gamage (2021), enhances professional competence by supporting the claim that value-based education leads to more efficient and ethically sound work.

Generalisation of the results of the analysis allowed establishing a number of conceptual and methodological gaps in the scientific discourse on the value principles of professional training of police officers. Despite the growing number of publications in 2020-2025, research remains fragmented and often focuses on individual dimensions of the problem without their systematic combination. First of all, there are limited papers that combine the analysis of theoretical approaches with the systematic study of normative and educational documents within a single conceptual framework (Bandurka, 2020; Roshkaniuk & Nahorna, 2022). In most cases, researchers either focus on analysing legal acts and codes of ethics, or explore axiological aspects of professional culture. However, there are no studies that would consistently correlate scientific interpretations of values with their institutional consolidation and educational implementation. This makes it difficult to form a holistic view of the mechanisms of transformation of abstract principles into real professional guidelines.

Second, the relationship between values as normative principles and values as a component of professional identity (Chan *et al.*, 2025). These dimensions are often considered separately: normative – in the plane of legal regulation, and axiological – in the plane of psychology and socialisation. However, there is a lack of research analysing their interaction, in particular, the mechanisms of transition from an external normative prescription to an internal belief. The question of how the educational process can ensure such a transformation and what indicators indicate its success remains undisclosed. For example, the study by M. Padyab *et al.* (2023) showed that in Norway and Sweden, values are transformed not only into normative documents, but also into specific educational outcomes that can be measured during practical training. This indicates the potential for creating systematic mechanisms for evaluating the interiorisation of values that remain poorly developed in Ukrainian and most international models.

Third, there are no comprehensive comparative studies that would allow for a systematic comparison of models for integrating values into police training of different legal systems based on unified analysis criteria (Padyab *et al.*, 2023). The available studies are mostly limited to describing national experience or fragmentary comparisons of individual elements of educational programmes. There is a lack of research that uses a common methodological matrix to assess the level of institutional integration of values, the degree of their formalisation, and the impact on professional behaviour. For example, the study by D. Sklansky (2022) on ethical guidelines in the US police confirms the importance of a systematic approach, but, as in Ukraine, there is no comprehensive assessment of the effectiveness of such guidelines in specific educational models.

In addition, insufficient attention is paid to the empirical measurement of the level of development of value orientations among cadets and police practitioners. Theoretical generalisations predominate, while diagnostic tools for interiorisation of values, evaluation criteria, and monitoring mechanisms remain poorly developed. This limits the ability to test the effectiveness of existing educational models. The study by D. Shvets *et al.* (2020) points out the importance of adapting assessment methods and developing moral reflection, which may contribute to a deeper

understanding of values, but more advanced mechanisms are needed to test these ethical components in practice.

The results obtained indicate the fragmentation of contemporary discourse and the need for further theoretical coordination of normative, axiological, and institutional dimensions of the value bases of professional training of police officers. A promising area is the development of an integrative conceptual model that would combine the legal consolidation of principles, mechanisms of their personal assimilation, and institutional methods of educational implementation. It is this coordination that can ensure the transition from declarative proclamation of values to their real functioning in professional activities. This includes both formal training and a system for monitoring and evaluating the effectiveness of value training within the framework of police training, which will enable a real transformation of principles into practical activities.

Distribution of approaches to the value bases of professional training

The current scientific discourse on the value principles of professional training of police officers remains methodologically heterogeneous. On the one hand, in normative works, values are identified with ethical principles consolidated in codes and standards of professional behaviour (Bandurka, 2020; Kutnjak Ivkovich *et al.*, 2022). In such studies, values are considered as formal prescriptions that should regulate the actions of police officers, defining the limits of permissible behaviour and ensuring predictability and controllability of professional activities. This approach is widely used in international documents such as the Code of Conduct for Law Enforcement Officials (1979) and the European Code of Police Ethics (2001), where values are consolidated at the level of standards and legal requirements. On the other hand, within the axiological and identification approach, values are interpreted as internal beliefs formed in the process of professional socialisation (Terpstra & Schaap, 2021; Chan *et al.*, 2025). Values in this context are not external prescriptions, but become an integral part of the professional identity of police officers. They determine the moral assessment of situations, influence the decision-making process in difficult situations, and become the basis for reflection and independent moral judgement. Such studies address the psychological and social aspects of value formation through training and practical training, emphasising the importance of interiorisation of values in the process of professional socialisation.

The above analysis shows that these approaches function in parallel, but are rarely integrated into a single conceptual model. In most cases, these approaches are considered separately, which leads to a certain fragmentation of scientific research. For example, M. Padyab *et al.* (2023) and D. Sklansky (2022) emphasised the importance of formalising values in training programmes, and creating mechanisms for their integration into the police assessment system, which helps to transform these abstract principles into real professional guidelines. However, despite this, most studies do not cover the interaction between the legal consolidation of values, their interiorisation and educational implementation, which makes the practical implementation of values in real life of police officers even more difficult. These gaps in research indicate the need for further development of conceptual and methodological approaches that would ensure the

integration of normative, axiological, and institutional dimensions of the value foundations of police training. To do this, it is necessary to turn to research that not only outlines individual aspects of the problem, but also develops holistic models that can integrate legal, moral, and educational components into a single system that allows not only to train police officers in standards of behaviour, but also to educate them in moral responsibility and the ability to act in accordance with high ethical standards in difficult situations.

Statements about the sufficiency of normative consolidation of ethical standards seem debatable, since the results of research indicate the limited effectiveness of formalised codes without the internal adoption of appropriate guidelines (Kutnjak Ivkovich *et al.*, 2022). This is not consistent with an approach in which professional ethics is reduced to a set of rules of conduct (Bandurka, 2020), as empirical evidence points to the dependence of professional behaviour on the level of interiorisation of the principles of legality and impartiality (Chan *et al.*, 2025). These results highlight that the normative consolidation of ethical standards is only the first step in shaping professional ethics, but it is not enough for values to become part of the actual behaviour of a police officer. An internal awareness of these standards is important, which allows making responsible decisions in difficult situations. The reason for different interpretations may lie in the difference in research focuses: in the first case, the normative structure is analysed, in the second – the process of forming professional identity. The normative approach focuses on external regulatory mechanisms and provides clear instructions for behaviour, but does not consider how these standards are perceived and internalised by the individual. The axiological and identification approach, in turn, focuses on how the police officer perceives these principles as part of professional identity, which is crucial for making ethical decisions in practice. As noted by A. Chan *et al.* (2025), the effectiveness of value-based learning largely depends on the process of interiorisation of these standards, and not just on their external consolidation in regulations.

The study by D. Sklansky (2022) also highlighted that even in countries with high levels of legal regulation of ethical standards, such as the United States, an important condition for the effectiveness of these standards is their deep root in the professional culture, allowing police officers to apply these principles in practice. The formalisation of ethics, without the development of internal understanding and moral responsibility, cannot ensure stable compliance with ethical standards in real-world situations. This approach in considering values in national training systems was confirmed by the study by M. Padyab *et al.* (2023), which showed that in Norway and Sweden, the consolidation of ethical standards is accompanied by their integration into curricula, which allows evaluating not only knowledge, but also the ability to apply these principles in practical situations. Thus, normative documents should be supplemented with strategies that promote the interiorisation of values, including methods of socialisation and moral reflection in educational programmes. This will provide a deeper understanding of ethical standards and contribute to their real application in the professional practice of police officers.

In the context of European police reforms, J. Terpstra & D. Schaap (2021) noted that the declaration of community policing values does not guarantee their practical implementation. The results obtained support this statement,

since a comparative analysis has shown that the institutional integration of values into training systems is uneven. In particular, in the Scandinavian countries, value orientations are consolidated through learning outcomes and assessment procedures (Padyab *et al.*, 2023), which indicates their structural incorporation into the educational process. In these countries, community policing values such as trust, partnership, and openness are becoming part of measurable educational outcomes, allowing for an assessment of police officers' ability to apply these principles in real-world situations. The practical use of these values is tested through modelling situations where candidates must demonstrate their communication skills, decision-making ability based on the principle of equality and respect for human rights.

The analysis also showed that the effectiveness of police reforms is often limited by cultural and social barriers that prevent the true integration of values into professional activities. As noted by N. Caveney *et al.* (2020), in many countries, economic and social reforms aimed at improving police performance face the stubbornness of a "cop culture" that promotes the preservation of traditional approaches, even when new ethical standards are officially proclaimed. In this context, the normative consolidation of values such as accountability and non-discrimination does not always guarantee their real application. This correlates with the findings of M. Padyab *et al.* (2023), which emphasise the importance of integrating values into the practical training and evaluation of police officers. If the police culture does not support these values at all levels of the organisation, even the best formulated ethical standards will not lead to the desired changes. Thus, it is necessary not only to formalise ethical principles, but also to actively work on their interiorisation through educational programmes and practical training, so that they become an integral part of the professional identity of police officers. But in post-transformational legal systems, such as in Ukraine, the emphasis remains on the normative declaration of values (Roshkaniuk & Nahorna, 2022). In these systems, more attention is paid to the formulation and approval of codes of ethics and standards of conduct through legislation and internal regulations. These standards are formulated, but their implementation in the educational process is often limited by the availability of theoretical courses without proper practical integration and evaluation. According to O.M. Bandurka (2020), these approaches often do not provide a sufficient link between the formal consolidation of values and their actual implementation in the training process, which makes them less effective in the context of real-world application.

As a result, the comparative analysis revealed an important difference between the approaches of the Scandinavian countries, where values are really integrated into professional training through the assessment system and educational results, and countries with post-transformational legal systems, where values mostly remain at the level of declarations without proper integration into educational practice. This demonstrates the need for deeper integration of values into vocational training, rather than just theoretical frameworks, which will help to ensure the effective application of these standards in real-world policing environments. Conclusions of D. Sklansky (2022) on the evolution of ethical standards in the United States allow considering accountability and non-discrimination as the central values of modern policing. The analysis of international documents – Code

of Conduct for Law Enforcement Officials (1979) and European Code of Police Ethics (2001) – confirms the universal nature of these principles. They consolidated accountability and non-discrimination as basic guidelines for all law enforcement agencies, which are essential for ensuring a democratic police force that respects human rights and the rule of law. These documents form the theoretical basis for the professional activity of the police, which should be based on ethical standards and regulatory principles.

However, their formal consolidation does not provide automatic integration into professional culture, which is consistent with the conclusions about the need to combine normative and socialisation dimensions (Chan *et al.*, 2025). As noted by M. Padyab *et al.* (2023), successful implementation of ethical principles requires not only the creation of a regulatory framework, but also the inclusion of these principles in the education and practical training of police officers. Therefore, it is important not only to fix the standards on paper, but also to actually master them during training and practical activities, which allows police officers to form the necessary moral guidelines and skills for their application in real situations.

A similar opinion was also shared by J. Terpstra & D. Schaap (2021), emphasising that in EU countries where the concept of community policing is actively integrated into police activities, values are not just declared, but also measured through learning outcomes and behavioural assessments during practical trainings. This allows not only to promote ideas of public partnership, but also to test the ability of police officers to adhere to these values in difficult real-world situations, such as conflict resolution or interaction with vulnerable groups. Similar conclusions can be drawn from studies by D. Sklansky (2022), who showed that the effective implementation of accountability and non-discrimination depends on the extent to which these values have become part of the internal culture of the police and its educational standards. If these principles are not integrated into the real educational process and do not become the basis for evaluating professional activity, then they remain abstract slogans, without having a significant impact on the behaviour of law enforcement officers. Thus, it can be concluded that the effectiveness of the implementation of values, such as accountability and non-discrimination, depends not only on their formal consolidation in regulations, but also on how these values are integrated into educational programmes and evaluation mechanisms aimed at their real application in professional activities. To ensure their practical implementation, it is necessary to combine legal regulation with an educational and socialisation component, which allows police officers not only to know ethical standards, but also to be aware of them as part of their own professional identity.

In the Ukrainian context, O. Bandurka (2020) focused on the reform of professional standards towards the implementation of the rule of law. The researcher emphasised the importance of integrating this principle into all aspects of policing, including training and ethical standards. However, the analysis of the Code of Ethics and Professional Conduct of the National Police of Ukraine showed that the values in the document are presented mainly as norms of behaviour, without a detailed axiological interpretation (Order of the Ministry of Internal Affairs of Ukraine No. 1179, 2016). Considerable attention was paid to the regulation of specific official duties and rules of conduct, but there was no

detailed explanation of the essence of values and their moral and ethical basis. This limited the understanding of values as a component of a police officer's professional identity and reduced their practical effectiveness in real-world situations. This approach correlates with the opinion of V.M. Roshkaniuk & O.O. Nahorna (2022), who noted the dominance of the normativist approach in the Ukrainian legal tradition. According to them, in Ukraine, many legal acts, including codes of ethics, focus on creating formal rules and standards without sufficient attention to their moral and axiological interpretation. This confirms the existing gap between the normative consolidation of values and their actual application in the practice of police officers.

The study by A. Chan *et al.* (2025) also pointed out the importance of not only formally fixing values in documents, but also the need to integrate them into the process of forming the professional identity of police officers. They emphasised that values should not only be spelled out in regulations, but should also be internalised by police officers through the educational process and practical socialisation, which is important for the successful application of these principles in real-world situations. This question was also raised by M. Padyab *et al.* (2023), who noted that in the Scandinavian countries, values, in particular the principles of equality and non-discrimination, are not just consolidated in codes, but are also part of the educational process, where their practical application is evaluated during trainings and real-world situations. This integration allows creating a more effective model of professional training, where ethical standards become an integral part of not only theoretical training, but also real official duties. Hence, the conclusions of O.M. Bandurka (2020) and V.M. Roshkaniuk & O.O. Nahorna (2022) on the need to improve the axiological component in professional police standards is confirmed by the existing gaps in domestic regulatory documents. These documents should contain not only formal rules, but also an in-depth explanation of ethical principles, their significance for the professional behaviour of police officers, and mechanisms for their integration into real practice. This will create a more holistic and effective training system that meets high ethical standards and ensures that the principles of the rule of law are properly applied.

The results obtained in Scandinavian studies allow considering the institutional and competence model as a more holistic one (Padyab *et al.*, 2023). Unlike approaches where values are declared as general principles, in these systems they are transformed into specific training results that are subject to verification. In Norway and Sweden, values such as respect for human dignity, proportionality of the use of force and non-discrimination are not simply spelled out in regulations but are integrated into curricula where their practical application is assessed through crisis modelling and real-world challenges. This approach allows testing whether future police officers are capable of applying these ethical principles in a real-world work environment, which ensures a deeper and more effective integration of values into professional activities (Padyab *et al.*, 2023). This adds to the argument about the need to integrate values into the structure of professional socialisation (Terpstra & Schaap, 2021). They emphasise that values should not only be consolidated in codes and standards, but also be embedded in the system of training and socialisation, where they become part of professional identity. In the process of socialisation through

interaction with mentors, group culture, and real-world professional situations, police officers must be aware of values as the foundation of their activities, which allows them to make ethical decisions in difficult situations. This was confirmed by D. Sklansky (2022), who emphasised the importance of not only theoretical learning, but also developing an internal understanding of ethical principles through practical activities and interpersonal interactions in the organisation.

In addition, the findings of D. Shvets *et al.* (2020) confirmed that for effective professional socialisation, it is important to combine theoretical knowledge with practical experience, which allows police officers not only to know the principles of ethics, but also to apply them in real situations. Values that are integrated into the educational process through practical tasks and modelling of real-world situations help to better prepare police officers to make ethical decisions in the performance of official duties. Thus, the institutional and competence model, which provides verification of values through training and evaluation results, is more effective than other approaches where values are only declared. This indicates the need to integrate theoretical, practical and socialisation aspects into the process of professional training, which allows not only to formally adhere to ethical standards, but also to realise their significance for the real practice of policing.

Thus, the contemporary scientific discourse on the value principles of professional training of police officers develops in various planes, in particular, normative, axiological, and institutional. This distribution of approaches, however, does not fully integrate these dimensions into a single conceptual model. Review of findings, such as by N. Caveney *et al.* (2020), who analysed the impact of economic policies on the police and the "cop" culture, points out the importance of transforming professional standards so that they not only declare ethical principles, but also integrate them into the daily practice of law enforcement officers. N. Caveney *et al.* (2020) highlighted that police reforms often face cultural barriers where traditional values such as accountability and non-discrimination do not always translate into real changes in professional behaviour. Therefore, it is important not only to declare principles, but also to ensure their integration into professional culture through educational mechanisms and practical application. This approach is consistent with the conclusions about the need to combine the normative consolidation of values with the socialisation of police officers, which will allow effectively integrating ethical standards into everyday activities (Chan *et al.*, 2025).

Thus, the integration of normative consolidation of values with mechanisms for their interiorisation and institutional implementation is a key condition for the development of a holistic model of police training. This means that values should not only be formally fixed in laws and regulations, but also actively implemented in the system of training and socialisation, where they become an integral part of professional culture. This combination will allow for a more effective transformation of abstract principles into concrete guidelines that can be tested in the practical activities of police officers. The results obtained expand the understanding of the relationship between legal standards and professional culture, while pointing out the need for further comparative studies aimed at identifying effective mechanisms for integrating value orientations into law enforcement systems. Such comparative studies, as shown by D. Sklansky (2022)

and M. Padyab *et al.* (2023), allow assessing how different legal systems integrate values into their educational programmes and which methods are most effective for their actual application in policing. This includes comparing learning outcomes and assessment methods to determine how well values are becoming part of professional practice in different countries.

Conclusions

The conducted research established that the contemporary scientific discourse on the value principles of professional training of police officers is characterised by methodological heterogeneity and conceptual fragmentation. Within the framework of the analysed studies, three main approaches are distinguished – normative, axiological identification, and institutional and competence, which function mainly independently and are rarely integrated into a single theoretical model. This situation leads to the lack of a unified understanding of the category “value principles of professional training” and requires its systematic reconstruction, considering the interdisciplinary nature of the problem.

The analysis of international and national regulatory documents showed the universality of the basic values of professional police activity – legality, respect for human dignity, non-discrimination, accountability, and proportionality of the use of force. However, it was established that the formal consolidation of these principles in codes of ethics and legislative acts does not ensure their automatic integration into professional culture and practical activities. The reduction of values to normative prescriptions does not consider their axiological nature as internal professional guidelines formed in the process of socialisation and influencing

decision-making in complex law enforcement situations. A comparative analysis has shown that a number of European countries are moving towards institutional integration of values into the structure of vocational training through formalisation of learning outcomes and assessment criteria. This approach ensures consistency between normative principles, the educational process, and organisational culture. But in the national context, value orientations are mainly consolidated at the regulatory level, but they are not sufficiently reflected in educational standards and mechanisms for evaluating professional training, which causes a gap between legal declaration and practical implementation.

Generalisation of the results obtained gives grounds to consider the value principles of police training as a multi-dimensional structure that combines normative, identification, and institutional dimensions. The integration of these components is a prerequisite for the development of a sustainable professional culture focused on the rule of law and respect for human rights. In this context, further research should be aimed at empirical verification of the proposed conceptual model, and the development of practical mechanisms for integrating value orientations into the system of professional training of police officers in Ukraine.

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Ціннісні засади професійної підготовки поліцейських: парадигмальний підхід

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Анотація. Актуальність дослідження зумовлена зростанням суспільного запиту на підзвітну, людиноцентричну та правово орієнтовану діяльність поліції, а також необхідністю узгодження національної моделі підготовки кадрів із міжнародними стандартами у сфері прав людини та професійної етики. Метою статті був системний аналіз і концептуалізація підходів до розуміння ціннісних засад професійної підготовки поліцейських у сучасному науковому дискурсі та визначення їх соціально-правового значення для України. Для досягнення цієї мети застосовано комплекс взаємодоповнювальних методів: системний огляд наукових джерел, тематичну класифікацію досліджень, логіко-дедуктивний та концептуальний аналіз, а також порівняльно-правовий метод. Встановлено, що сучасний науковий дискурс розвивається у межах трьох основних підходів: нормативістського, аксіологічно-ідентифікаційного та інституційно-компетентнісного. Перший з них розглядає цінності як принципи, закріплені у правових актах і кодексах етики; другий – як внутрішні переконання та складову професійної ідентичності; третій – як інтегровані елементи освітніх стандартів і результатів навчання. Водночас виявлено відсутність цілісної моделі, що поєднувала б ці виміри в єдину концептуальну рамку. Порівняльний аналіз міжнародних документів і національного законодавства засвідчив універсальність базових цінностей поліцейської діяльності – законності, поваги до людської гідності, недискримінації, підзвітності та пропорційності застосування сили. Однак рівень їх інституційної інтеграції у систему професійної підготовки суттєво відрізняється. У статті обґрунтовано доцільність розгляду ціннісних засад професійної підготовки як багатовимірної соціально-правової конструкції, що поєднує нормативний, ідентифікаційний та інституційний компоненти. Наголошено, що ефективність формування професійної культури поліції залежить від узгодженості правового закріплення цінностей із механізмами їх інтеріоризації та освітньої імплементації. Для українського правового контексту це означає необхідність посилення аксіологічної складової в освітніх стандартах підготовки поліцейських та подолання розриву між декларативним проголошенням принципів і практикою їх реалізації.

Ключові слова: ціннісні орієнтації; професійна підготовка поліцейських; етичні стандарти; поліцейське лідерство; доказово-орієнтована практика; українське право; організаційна ідентичність