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Sergiy Ruvin

PhD Student of the Department of
Theory and History of State and Law,
Khmelnytsky University of Management
and Law named after Leonid Yuzkov,
Khmelnytsky, Ukraine;
Email sergijoleksandrovych@gmail.com
ORCID: [0000-0003-1917-0192](https://orcid.org/0000-0003-1917-0192)

THE MOTIVATION COMPONENT OF LEGAL PROTECTION OF SOCIAL MORALS IN THE ACTIVITIES OF LAW ENFORCEMENT BODIES OF UKRAINE: CHALLENGES OF GLOBAL DEVELOPMENT OF SOCIETY

ABSTRACT

The purpose of the article is to study the theoretical and legal discourse of the modern definition of the motivational component of the legal protection of public morality in the activity of law enforcement agencies of Ukraine. As a result of the conducted analysis, it is necessary to state that motivational orientation should be interpreted as a category of philosophical praxeology, which is most closely related to the concept of determination, and therefore, taking into account that motivation is an element and axiological, it is appropriate to emphasize the importance of confidence and conviction of a person in the correctness and reasonableness their own aspirations. This is possible provided there is a clear regulatory basis, especially when it comes to protocol and such responsible work as law enforcement. The article establishes that the motivation of a law enforcement officer closely interacts with legal deontology, which, by its very nature, determines the basic moral and social principles of interpersonal relations, which motivate in what way a law enforcement officer should understand his professional purpose, how exactly to interpret his mission, and, at most, to realize why the law enforcement profession exists at all. It was established that when investigating the motivational determination of the legal protection of public morality within law enforcement agencies, it is advisable to, first of all, talk about the implementation of the function of legal protection as a professional duty of representatives of law enforcement agencies, which follows from legal norms. It has been established that the problem of the relationship between public morality and the axiology of law enforcement activity is not only a complex topical question and a complex cognitive process, but, in fact, a new epistemological mechanism of scientific immersion in the ideological social foundations of the era of law enforcement system reforms, the era of revolutionary changes and, unfortunately, military realities of modern Ukraine. It is suggested that the motivational determination of the protection of public morality by law enforcement agencies, or their moral self-regulation, should be interpreted as a very comprehensive process, characterized by external and internal determinants, conditioned by the object of legal protection itself and dependent on the specifics of a specific law enforcement agency and its structural unit.

Keywords: legal relations, person, state, society, law enforcement officer, law enforcement agencies, morality, legal regulation, motivations, law

JEL Classification: I31, I38, J17, J20, J29, J44, J53, J54

INTRODUCTION

The protection of public morals is necessarily not only a function, but a mission of the law enforcement officer, which permeates all functions and tasks without exception, because the protection of the rights and freedoms of citizens, the maintenance of law and order and security in society - all this, to one degree or another, is for the public good and taking into account or maintaining the moral principles of social and legal relations supported by civil society. In turn, the motivation of the work of a law enforce-

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ment officer is determined by a different number of interrelated determinants, the essence of which, in most cases, is revealed in the legal deontology of a legal scholar in general, and an employee of the law enforcement system in particular. Therefore, the category of motivation is clearly implemented in the concept of moral self-regulation, as a category that is broader in meaning. In this context, it is appropriate to state that this task in the modern conditions of the formation of society and the state is not an easy one in connection with several aspects, among which the presence of at least two macro-objects of research is the leading one: the axiology of public morality and the latest state of the law enforcement system, belonging of the mentioned objects to fundamentally different disciplines and fields of knowledge - abstract philosophy of law and praxeological science of law enforcement, permanent fluidity of social realities and a sharp change in the state of affairs in the apparatus and mechanism of the state in the war and post-war period. Within the research limits of the scientific problem declared in this article, the research is concentrated around the most practically defined and utilitarian component of the analysis – highlighting what is the driving force of the protection and protection of public morality, as two functions that stand on the guard of the latter, characterized by prospective and retrospective features, respectively. It is obvious that in addition to defining one's own micro-objects of research, the meaning of the two determinants mentioned above will be revealed indirectly, the first of which is internal, which consists in the endogenous need of representatives of the authorities in general, and law enforcement agencies and the police in particular, to guard and protect public morality. As a rule, the moral self-regulation of a person appears as the driving force behind this. The indicated trends emphasize the importance and relevance of the chosen topic of the scientific article, requiring deeper research and analysis.

LITERATURE REVIEW

The work of individual authors, such as Ball H., Boychenko V., Hrytsai T., Yevkhutych I., Tanko A., Farion-Melnyk A., Yaremko O. and others, were devoted to highlighting the problems related to the legal protection of public morality in law enforcement activities.

Nevertheless, the study of the state of research on the problem of the legal protection of public morality in modern Ukraine confirms that due attention was not paid to the study of the problems of the theoretical and legal discourse of the modern definition of the motivational component of the legal protection of public morality in the activities of law enforcement agencies of Ukraine. In the end, this did not contribute to the disclosure of the content of the operative terms of the methodology of the study of the interaction of the systems of social morality and law enforcement agencies - worldview, methodological paradigm, methodological principles, methodological approaches, methods and methodological techniques - in particular, in the aspect of protection by one researched system of another, etc. Therefore, on the basis of the conducted research and analysis of available research sources, the article highlights the concept of social interaction as an overriding factor that contributes to the protection of the system of public morality by means of the instrumentality of the system of law enforcement agencies in the aspect of understanding social interaction through the prism of integration, which at the same time was the basis of the research methodology of this research.

AIMS AND OBJECTIVES

The purpose of the article is to study the theoretical and legal discourse of the modern definition of the motivational component of the legal protection of public morality in the activity of law enforcement agencies of Ukraine. To achieve this goal, it is necessary to perform a number of tasks related to studying the essence of the motivational focus of law enforcement activities as a multidimensional category; with clarification of what public morality is, what is its structure, what social processes affected the implementation of the latest values in the system of protection of public morality, and which sources of law contain their genetic roots; identification of the motivational certainty of the legal protection of public morality within the limits of law enforcement agencies; determination of the strategic expediency of analyzing the content of the motivational component of the legal protection of public morality in the activities of law enforcement agencies of Ukraine.

METHODS

To solve all aspects and dimensions of the scientific problem proposed in the article, the following research methods were used in particular: general scientific, theoretical and empirical, verification and refutation of hypothesis and theory, description, explanation, comparison, systematic and formal, generalization and systematization.

RESULTS

It should be noted right away that the object of research in the article is quite specific and, at the same time, specifically defined. Social morality, as a philosophical and legal phenomenon, a social institution and a good protected by law, should not be confused with the concept of morality and morality. For example, according to H. Ball, social morality is the formation of specific cultural forms, the idea of piety and prosperity, which is the most successful and in demand in the society of a certain space-time continuum, and is approved by him [1, p. 104]. Of course, social morality is not separated from the concepts of morality (as a property of an individual or society) and morality as a set of value characteristics. However, in morality, when we consider it as a concept or doctrine, or when we understand it as a value spindle of a certain individual, two origins are necessarily concentrated: biological (individual) and social (collective). The property of the second category is the category closest to the concept of social morality. The latter becomes it after a kind of "oppositization", when, having been "filtered" by lawyers and sociologists in a certain way, and worked out by human rights and other non-governmental organizations, a specific formula of social morality is derived - a good protected by law and a kind of formula of what is moral and what is immoral in society, and most importantly - the answer to the question of how to ensure the protection of the moral and counteracting the immoral is outlined.

In modern understanding, the concept of social morality in the legislation of our state, as well as in most other modern states, appeared relatively recently. Moreover, in connection with a certain blurring and lack of specifics and a clear definition of the concept of public morality, there is a natural lack of specificity of the object of legal protection, as a result - gaps in the legal protection of this object. However, as demonstrated by the analysis of historical sources of law that were created on the territory of modern Ukraine, it is possible to trace the fact that the concept of public morality (sometimes this term was also called public morality) is found in the "Tale of Timeless Years", where there is a distinction between moral and legal responsibility, or there is a distinction between the categories of "crime", which implies the onset of legal responsibility, and "sin", which implies the onset of moral responsibility [2].

The next normative-legal document, which provided for the main aspects of the protection of public morals, is the collection of conciliar decisions "Stoglav", which provided legal regulation of issues of debauchery, alcoholism, censorship of literature, etc. [3]. Equally significant documents that were an element of exogenous determination and motivation for compliance and protection and implementation of the basic provisions of public morality, enshrined in normative legal acts are the "Judgement book of Tsar Fyodor Ivanovych" and the Senate decree "On the prohibition of the sale of church books and images, not considered Synod" and others. After all, these legal acts are one of the first that indicated the direct involvement in the structure of legal relations related to the protection of public morals of police bodies, and not exclusively representatives of the clergy and the church. Moreover, according to N. Novytska, these documents also established permits to print advertisements and publications of an advertising nature only with the permission of the police, as well as permits to print only those books that do not contradict the canons of the Orthodox Church, permits to cast letters of fonts for printing needs, despite the existing a ban on selling these fonts to third parties, as well as a criminal ban on reprinting previously published books without the permission of the publishing houses that previously published them, etc. [4, p. 100]. After all, the last of the provisions also concerned the protection of intellectual property rights.

Further legal acts related to the legal protection of public morals in pre-Soviet times in the lands of modern Ukraine mainly concerned the censorship of the press and publishing houses, while the strengthening of the legal protection of public morals took place in Soviet times. It is during this historical period that the police influence on public morality is strengthened. In particular, this function was assigned to the Investigative Commission of the Revolutionary Tribunal to demand information and documents from enterprises, institutions, organizations of various directions, and to conduct their review. Subsequently, this function, with the maximum strengthening of its influence, was delegated to military censors, chiefs and structural units of the People's Commissariat with subsequent historical transformations, which were combined with the usurpation of the legal status of a person.

After all, not all archaic normative legal acts in the sphere of protection of public morals have lost their validity. Some of them, international in nature, still determine the conceptual and categorical apparatus of scientific developments. One of the first such normative legal acts of this order and purpose can be called the International Treaty and the International Convention for the Suppression of the Trade in White Slaves from 1904 [5].

These international legal acts initiated the persecution of pimps and keepers of brothels. In fact, this normative legal act became the basis for bringing to criminal responsibility all persons, without exception, who in a certain way participated in the trade in live goods, and since the document was international, it allowed the application of the extradition procedure to criminals of the specified social sphere. Most often, the practice of prosecution is related to cases containing two factual circumstances: involvement of a minor in criminal activity, coercion or incitement to lewd behaviour or prostitution.

The Geneva Convention on the Prohibition of Trafficking in Women and Children became the next legal action of this kind, which is valid today. The main directions of this document coincide with the above-mentioned legal act, that is, it is characterized by two vectors: prevention of involvement in prostitution and adultery [6]. At most, an important achievement of this document was the introduction of licensing of agencies that provide work for women and children with control over their activities, as well as monitoring the state of immigration and emigration processes with the participation of women and children.

The next source that is important in combating immorality and protecting public morality is the Geneva Convention on the Suppression of Circulation and Trade in Pornographic Publications, which is also valid today and ratified by the Verkhovna Rada of Ukraine. This normative-legal act is also important because it defined the concept of pornographic objects, the essence of which in the doctrinal understanding has been preserved to this day, while in the normative plan, it gave the primary definition of the key aspects of pornography. Therefore, according to this Convention, the production, storage, sale, distribution and demonstration of pornographic materials, export, import, movement of goods that fall under the definition of pornography, purchase and sale of such items, advertising, the announcement of public or private offer regarding them are punishable [7].

Despite the fact that the Convention was adopted at the time when the Ukrainian lands were part of the USSR, the latter nevertheless joined it, and later this legal act had a significant impact on aspects of the criminalization of acts that encroach on morality in the domestic legal system. Three years after the adoption of the above Convention, the Slavery Convention was adopted. Naturally, it was not so much about the slave trade in the classical sense of the word, which was de facto overcome. It was about the prohibition of body trade, as well as the prohibition of forced labour, which was equated to slavery in the Convention [8]. The logical continuation of this legal action was the adoption already in the post-war period of the Convention on Combating Trafficking in Human Beings with the Exploitation of Prostitution by Third Parties, which recognized prostitution as a pure evil that is incompatible with the concept of human dignity [9].

Since Ukraine is a contracting party to the Convention, it undertakes to bring to criminal responsibility anyone who in any way encourages prostitution, receives a certain profit from prostitution, even when it is not engaged in but is engaged in by another person, even voluntarily. The Convention also provides for the prosecution of persons who, in the domestic criminal law doctrine, fall under the definition of accomplices, in particular those persons who provide premises, a building, its part, a house, an apartment, etc., if they know that this premises will be used for the purpose implementation of prostitution or the commission of prostitution as such.

An important regulatory document in the context of ensuring morality was the adoption of conventions and protocols related to the protection and protection of children's rights from immoral treatment. These can be called the Convention on the Minimum Age for Employment and the Optional Protocol to the Convention on the Rights of the Child on Child Trafficking, Child Prostitution and Child Pornography [10].

Therefore, the adoption in the second half of the 20th century of the Convention on the Minimum Age for Employment contributed to the protection of public morality in the sense of allowing the employment of only those minors and accepting them for such types of work that do not pose a threat to their normal development on moral grounds. Thus, this normative legal act is designed to protect the normal psychophysical development of a young person, and at the same time the morality of teenagers, and not only them but society as a whole as a side effect of this protection. As for the Optional Protocol to the Convention on the Rights of the Child on Child Trafficking, Child Prostitution and Child Pornography, it is natural that this normative legal act serves as a certain addition to the aforementioned Convention itself, which was already ratified by independent Ukraine. Doctrinal views on this normative legal act give reason to assume that in order to protect the morality of the child and the morality of the population, certain rights and freedoms of the child may be limited. The cornerstone, or operant terminology, of this legal act, is the categories of sexual abuse of a minor child and its sexual exploitation and sexual abuse both by persons outside the child and by close relatives. States that have ratified the Convention and the protocol to it undertake to protect the child from processes and phenomena that can become the basis for or contribute to abuse, exploitation and corruption, namely: the use of violent actions against the child, taking photos and videos of a private nature without permission the consent of parents or guardians, or filming of an erotic, pornographic orientation, to market or sell such content, to organize events that may contribute to the emergence of sex tourism through solicitation, offers, etc. [11].

The above historical and retrospective material gives grounds for formulating the main doctrinal threats to social morality, which, evolving through space and time, using the method of antagonism, delineated the concept of social morality simply by moving away from the opposite. Therefore, the national legal system in this context created little and borrowed a lot, and this applies not only to Ukraine.

The next normative legal act that determines the protection of public morals by law enforcement agencies is the UN Convention against Transnational Organized Crime, namely: the Protocol on the Prevention and Suppression of Trafficking in Persons, in particular Women and Children, and its Punishment, as well as the Protocol against the Illegal Importation of Migrants land, sea and air [12]. Ukraine joined this Convention relatively recently - in 2013, that is, almost parallel to the democratic transformations in the state, the reform of the state mechanism and apparatus, including the prosecutor's office and law enforcement agencies. The first of the protocols mainly concerns the prohibition of exploitation, in particular exploitation in the form of prostitution and other forms of sexual servitude and slavery. The second of the above-mentioned regulatory legal acts concern the protection of public morality in the context that the illegal movement of people, their import and export outside the territorial unit of the state or its customs border contradicts the principle of humanism, goes against the need to protect the dignity of the person by law enforcement agencies [13].

It should also be noted the role of the Convention on Cybercrime because it was supplemented by the Protocol on the Criminalization of Racist and Xenophobic Acts Committed Through Computer Systems. The role of the department for combating cybercrime is very high because illegal actions in the field of violation of norms of public morality have become widespread precisely with the use of computers. This legal act and its ratification significantly simplified the work of law enforcement agencies in Ukraine in the field of combating discrimination based on race or nationality as a threat to public morals, by promoting rule-making, identifying clear areas of work, and thus - promoting the motivational component [14].

Analyzing the further normative and legal background of an international nature, which serves as the basis for the protection of public morality by law enforcement officers, the Council of Europe Convention on the Protection of Children from Sexual Exploitation and Sexual Abuse [15] should be noted. This document, a very voluminous and structured normative legal act, answered the question of what sexual violence against children is, emphasized the protection of people's rights in general, and importantly raised the issue of child prostitution, thus compiling the entire complex of issues phenomenon: from the problem of defining and protecting the legal status of childhood as such, to the optional problems of protecting public morality and the introduction into normative circulation of the term child prostitution, as the use of a child in when it comes to receiving any form of material reward as a result of acts of a sexual nature towards her. The concept of child prostitution here involves the deliberate or knowingly hidden involvement of a child in participating in sexual activities and for obtaining material benefits; inducement by means of encouragement, bribery, physical or mental influence, coercion for financial gain, as well as the use of child prostitution for personal purposes.

In general, by analyzing international legal acts and their role in the context of the motivation of law enforcement agencies to protect public morality in Ukraine, it is possible to reach certain conclusions.

Ukraine has ratified almost all normative and legal acts of a global and regional nature, related to the protection of public morality, both during the time when Ukrainian lands belonged to the USSR and during the time of Ukrainian independence, in particular, the post-reform period of state institutions, which took place since 2014. Normative legal acts by themselves cannot be a motivational component, but they fill law enforcement activity with normative content and, taking into account the international character, provide legal guarantees to law enforcement activity, coordinate and mutually integrate it with the law enforcement activity of most civilized law enforcement systems of the world. Studying the legal realities that became the prerequisites for the formation of a modern normative and doctrinal vision of public morality in Ukraine and the peculiarities of its protection by the civil service in general and law enforcement agencies in particular, it should be noted the Law "On Sanctions" of 2014, which in a number of cases threatening public and national interests, gives law enforcement authorities the right to take measures against entities that are potential violators. In particular, according to the provisions of the mentioned law, it can be assumed that the aspects that authorize and motivate the police and law enforcement agencies to protect public morals, in particular, law enforcement agencies to a certain extent ensure and control the following processes related to the protection of public morals: termination or restriction of transit and transportation within the territory of the state; termination or limited provision of radio and television broadcasting; termination of cultural and educational programs and areas of activity, cancellation of official visits, deprivation of awards and state awards, etc. [16].

The next normative legal act that authorized law enforcement agencies to protect public morals can be the Law "On Amendments to Some Laws of Ukraine Regarding the Protection of the Informational Television and Radio Space of Ukraine." In accordance with this normative legal act, the competent body in the field of protection of public morals should be considered a specially created body of state power that implements the state policy in the field of radio and television broadcasting and is responsible for licensing the specified field. At the same time, law enforcement agencies are also assigned a special function of protecting public morals, in particular, bringing legal responsibility for the distribution of radio and television products that promote military actions, violence, cruelty, fascism and Nazism, incitement of national,

religious, ethnic and racial enmity, an insult to the nation, desecration of religious shrines and national objects, an insult to the individual, propaganda of harmful habits and addictions, pornographic materials.

An innovation of this regulatory act, which was caused by the war in Ukraine, the occupation of part of its territory, was also the prohibition of popularization and propaganda of the state authorities of the aggressor country, namely in the case when the positive characters of the content are representatives of the state authorities of the aggressor, or Soviet authorities, the Soviet the state service, or the state service of the aggressor state, is presented as positive, as well as content that questions the sovereignty and territorial integrity of Ukraine [17]. A separate aspect related to the issue of protection of public morals by means of law enforcement agencies should also be considered the Law "On Condemnation of the Communist and National Socialist (Nazi) Totalitarian Regimes in Ukraine and the Prohibition of Propaganda of Their Symbols", as well as the Law "On Geographical Names". If everything is more or less clear with the first normative legal act, then the wording of the name of the second may raise many questions. And the point here is that it defines the list of prohibited names that cannot be assigned to settlements and other geographical objects. As a rule, this prohibition applies to names borrowed from first names and surnames, as well as pseudonyms of persons who held leadership positions among central and local state authorities.

As for the more well-known and characteristic of the sphere of morality, the above-mentioned law on the so-called "decommunization", as is known, it is prohibited, and therefore legally punishable, to assign property rights to legal entities and objects, regardless of their organizational and legal forms, to provide names and titles that are characterized as names of objects or names of subjects of the totalitarian regime: communist and Nazi; spread with the help of mass media the symbols of totalitarian regimes: communist and Nazi; to spread by means of radio and telecommunications works that refute the criminal nature or reward the totalitarian regime: communist and Nazi, as well as creating a positive image for them; running in elections for members of parties that promote totalitarian regimes: communist and Nazi, using symbols of totalitarian regimes or their parties in the name or symbols of a political party; to register mass media that use the names or symbols of totalitarian regimes: communist and Nazi in their name [18].

In order to implement the state's decommunist policy, law enforcement agencies in general and the police, in particular, are given the right and are authorized to investigate crimes of genocide, crimes against humanity and humanity, as well as war crimes committed by individual or projective representatives of totalitarian regimes: communist and Nazi; on the restoration of historical justice by prohibiting the substitution of concepts and manipulations of the number of victims of these regimes, the places and quantities of their burials, repressions, executions, deaths, evictions, murders, restrictions on freedom, violence, forced labour of terror; persecution for racial, ethnic, national, religious, political, social reasons; causing physical and psychological suffering; the use of psychiatric therapy for the purpose of violent inclination to commit a certain, first of all, political decision.

The above list refers to the competence of law enforcement agencies in the sphere of protection of public morals, so to speak, with the help of means of decommunization, while state authorities are given the right and are authorized to: systematically inform the population and the public about the crimes of totalitarian regimes: communist and Nazi; stimulating the functioning of non-governmental organizations whose purpose or main activity is research, human rights protection, educational work related to the coverage of criminal acts of totalitarian regimes: communist and Nazi; implementing the possibility of equal access to the information contained in the archives; ensure the timely and proper renaming of settlements and geographical names containing the names of objects, or proper names, pseudonyms, surnames of persons involved in totalitarian regimes: communist and Nazi.

No less important and the most modern legal act in the field of protection of public morality should be considered the Law "On the Prohibition of Propaganda of the Russian Nazi Totalitarian Regime of the Armed Aggression of the Russian Federation as a Terrorist State Against Ukraine, Symbols of the Military Invasion of the Russian Nazi Totalitarian Regime in Ukraine", which prohibits the use of infamous attributes of the Russian military presence in Ukraine, in particular, the Latin letters "V" and "Z", promoting violence against Ukrainians, their destruction as a nation [19].

The above-mentioned normative legal acts at various stages of the formation of an independent Ukrainian state played an important role and assumed a significant segment of responsibility for the protection of public morality, dictating the conditions for its occurrence.

For law enforcement agencies, for a long time, they were the signpost that established what was immoral, and therefore legally prosecuted. And, finally, all the above-mentioned normative legal acts that were adopted during the time of Ukrainian independence, despite the fact that in 2014 a single and unified normative legal act was adopted regarding the protection of public morals, still remain valid and affect the protection of public morals by law enforcement agencies and with the help of their means. Moreover, the doctrinal origins of their norms lay in their ideological foundations.

DISCUSSION

With the help of system monitoring, it is possible not only to counteract by means of protection but also to prevent offences in which public morals may become the object of encroachments. If we talk about the situation related to the monitoring of public morality, it is worth noting that this function follows from the above and the title of the article, and is one of the secondary functions of law enforcement agencies. In general, monitoring the state of public morality is a list of clearly defined measures, the purpose of which is to obtain and record information about the current state of public morality, which is carried out in a way that is not prohibited by law, and involves obtaining the specified information mainly by empirical and scientific methods. The specified collection of information is mainly obtained by law enforcement agencies in the way of listening and recording audio information and copying and saving text information.

In the arsenal of law enforcement agencies, there is a list of clearly defined markers that may indicate non-compliance or violation of the state of public morality. At the same time, the scientific doctrine offers a list of objective and subjective factors that may pose a threat to public morality. From the name, it becomes obvious that we are talking about the number of recorded cases of violations, or a quantitative marker, and the indicators are meaningful, illustrating the characteristics of these violations. Objective factors indicating a violation of public morality are the levelling of traditional values: national, religious, cultural, social. This factor is actually a combination of several and is characterized by meaningful colouring.

Nevertheless, the information that comes from the channels of monitoring public morality should have the possibility of being checked for authenticity. Therefore, the subjects of public morality monitoring are state authorities, executive authorities, law enforcement agencies, as well as non-governmental human rights organizations, which are endowed with the specified competence in accordance with the law. The object of monitoring the status of cases on the observance of public morality is the information space of Ukraine, the products of the activities of various bodies and organizations subject to the supervision of the relevant state bodies, including law enforcement agencies. Instead, the object of monitoring the state of public morals is the information space itself, in which processes unfold, which, due to their qualitative characteristics, are subject to the supervision of the relevant state and law enforcement agencies. That is why, in accordance with the current legislation, law enforcement agencies are given a list of tasks that contribute to monitoring the state of affairs regarding the observance of public morals.

CONCLUSIONS

On the basis of the conducted research, it is expedient to state that law enforcement agencies are called to provide a set of measures aimed at protecting the individual and society, namely: to guarantee the individual the right to preserve, reproduce, disseminate information that is not prohibited by law; make it impossible to interfere with a person's personal data; ensure informational and psychological security of the person. When the collective subject – society – becomes the subject of protection of interests, then the totality of spiritual-cultural and moral-psychological values of the people becomes the objects of protection; guaranteeing racial, national, religious, confessional security and law and order. In the case when the subject of protection is the state, the objects of information security are information independence and self-reliance, construction of a stable information society; promotion of scientific and technical, technological and digital progress by means of informatization, creation of the information image of the country and integration of the information space into the global information space. Therefore, one of the main tasks of the information security policy of law enforcement agencies is to prevent threats and real losses in the field of information policy, which, as a result of the systemic nature, can lead to the formation of deviations in the individual and the inability to distinguish gaps and threats in the existing state of public morality; to ensure sustainable normal development of society as a whole and of an individual in particular, even in situations where there are real threats to public morality; promote the use of the information environment in the interests of the dominant part of society and each individual; to maximize the protection of each individual from various dangers and threats within the information environment. In support of the legal basis for the formation of a system of measures for effective monitoring of the state of compliance with the requirements and norms of public morality, there are also other legal acts aimed at protecting the individual and averting threats to the information security of the individual and society. At the same time, the content of the state policy, in accordance with which the relevant law enforcement agencies carry out control and supervision, is the creation of law enforcement agencies and, within the limits of their competence, a system of basic legal, economic and organizational conditions that can simultaneously facilitate the realization of a person's right to information, the right to free development of one's personality and the right to privacy, together with the prevention of potential and actual threats to public safety.

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Рувін С.

МОТИВАЦІЙНА СКЛАДОВА ПРАВОВОГО ЗАХИСТУ СУСПІЛЬНОЇ МОРАЛІ В ДІЯЛЬНОСТІ ПРАВООХОРОННИХ ОРГАНІВ УКРАЇНИ: ВИКЛИКИ ГЛОБАЛЬНОГО РОЗВИТКУ СУСПІЛЬСТВА

Мета роботи полягає в дослідженні теоретико-правового дискурсу сучасного визначення мотиваційної складової правового захисту суспільної моралі в діяльності правоохоронних органів України. Унаслідок проведеного аналізу необхідно ствердити, що мотиваційну спрямованість доцільно трактувати як категорію філософської праксеології, яка чи не найтісніше співвідноситься з поняттям детермінації, а відтак, ураховуючи, що мотивація є елементом й аксіологічним, доцільно акцентувати на важливості впевненості та переконаності людини в правильності й обґрунтованості своїх власних прагнень. Це можливо за умови наявності чіткого нормативного підґрунтя, тим більше тоді, коли мова йде про протокольну та таку відповідальну працю, як правоохоронна діяльність. У статті встановлено, що мотивація правоохоронця тісно взаємодіє з юридичною деонтологією, яка, за своєю суттю, визначає базові морально-суспільні засади міжособистісних відносин, що мотивують, яким саме чином правоохоронець повинен розуміти своє професійне призначення, як саме трактувати свою місію, а щоби́льше, усвідомлювати, для чого взагалі існує професія правоохоронця. Констатовано, що досліджуючи мотиваційну визначеність правового захисту суспільної моралі в межах правоохоронних органів, доцільно в першу чергу вести мову про реалізацію функції правового захисту як професійного обов'язку представників правоохоронних органів, що впливає з правових норм. Установлено, що проблема співвідношення суспільної моралі та аксіології правоохоронної діяльності є не лише складним актуальним запитом і складним когнітивним процесом, а, за суттю, новим гносеологічним механізмом наукового занурення в ідеологічні суспільні засади епохи реформ правоохоронної системи, епохи революційних змін та, на жаль, воєнних реалій сучасної України. Запропоновано мотиваційну визначеність захисту суспільної моралі правоохоронними органами, або ж їх моральну саморегуляцію трактувати як процес дуже місткий, що характеризується зовнішніми та внутрішніми детермінантами, обумовлюється й самим об'єктом правового захисту та залежить від специфіки конкретного правоохоронного органу та його структурного підрозділу.

Ключові слова: правові відносини, людина, держава, суспільство, правоохоронець, правоохоронні органи, мораль, правове регулювання, мотивації, право

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