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LEGAL PROTECTION OF PUBLIC MORALITY - AXIOLOGY OF LEGAL RELATIONS AND LAW ENFORCEMENT ACTIVITIES IN UKRAINE: A MODERN COMPARATIVIST APPROACH

ABSTRACT

The purpose of the article is to study the modern comparative approach to determining the influence of the level of the legal protection of public morality on the axiological component of legal relations and law enforcement activities in Ukraine within the framework of theoretical and legal discourse. As a result of the conducted analysis, it is necessary to state that the axiology of legal relations in society in the general system of coordinates and interaction with other types of social relations is permanently permeated by the categories of social morality. At most, morality is a system of principles, and a spindle of social principles, which permeates all types of social relations without exception, is the starting point for their generally human and philosophical qualification, a marker of compliance with the needs of modernity. The article establishes that law enforcement activity is a special type of social relations, since on the one hand it interacts prominently with society, the widest circle of legal subjects, almost without exception, on the other hand, it is a narrow-profile, specialized activity of persons authorized to do so. Therefore, it was established that the law enforcement sphere is at the same time the so-called issuer, creator, and developer of moral principles, as rule narrow-branch ones, which, at the same time, clearly intersect and interact with general social principles, complementing each other, penetrating into other spheres of sectoral social relations, supplementing them, changing, transforming legal validity, etc. It was established that the level of public morality of law enforcement officers directly affects the state of compliance with public morality by civil society, and vice versa: the level of public morality of society draws a demarcation line for the system of permissible worldview and behavioral principles of law enforcement agencies. At most, it seems quite obvious that one of the most effective means of acceptance by law enforcement agencies of values, principles, ideas, and norms of public morality is the maximum integration of law enforcement agencies into the social, human plane, their immersion in the urgent needs of society, its requests, the spirit of the law as much as possible, to which it aspires. At the same time, the so-called "humanization" of law enforcement agencies is, on the one hand, a demand of society for the law enforcement system and, at the same time, a guarantee of the protection of public morality, because only humanized law enforcement agencies are able to ensure and guarantee the specified process.

Keywords: social morality, values, legal relations, person, state, society, law enforcement officer, law enforcement activity, law

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

INTRODUCTION

The police were and are, to a greater or lesser extent, the same participant in social life as the community, that is, it is also a kind of creator of new interpretations of social morality. But there is an important distinguishing factor here: it is the community that is the social heart, the community was primarily in relation to the state and its bodies that it created, the community forms the police from among its citizens and, ultimately, the community dictates to the police how to communicate with it, relying on certain social values. And only later, the police, on the basis of the same social values, form a

system of values that will be operative in its work, again drawing its foundations from the ideals of social morality, which it itself will protect and defend. Such a state of affairs is important to society in the context of a potential demonstration of the limits of how to treat one's own members, what is welcomed and what is not, what behavior is desirable and permissible when we consider the system of law enforcement bodies as the embodiment of coercive means and the state's monopoly right to punish. In turn, it is important for law enforcement agencies to demonstrate their own system of value coordinates in order to form a positive image, a favorable image, and a belief in the high social authority of their own employees. So, these two systems of value coordinates of society and law enforcement agencies do not simply exist. They intersect, forming a single axiological acme, intersect, change, and form new concepts and categories, the content of which passes from the first to the second. All this can lead to the idea that the higher the level of civil society and the moral fullness of social relations is, the higher the indicators of the morality of law enforcement agencies of such a society are. And vice versa: the primitive level of the law enforcement system shows the low level of public morality of the civil society, whose members it is called to protect, and the product of whose creation it actually is. After all, the list of questions in the sphere of the interaction of morality and legal protection also includes whether the moral content of law enforcement activities should and does apply to all (for example, individuals, groups of people with an immoral public image) those who are excluded from the sphere of law-abiding citizens, and therefore may not be considered as entitled to fair or moral treatment. The indicated trends emphasize the importance and relevance of the chosen topic of the scientific article, requiring deeper research and analysis.

LITERATURE REVIEW

The works of individual authors, such as A. B. Mudryk, V. L. Ortynskiy, N. Yu. Ostafiichuk, Yu. V. Peleh, O. S. Shcherbiy, G. Kh. Yavorska, and others, were devoted to the elucidation of problems related to the scientific problem declared in the article.

However, the study of the state of research of the scientific problem confirms that due attention was not paid to the study of the moral self-regulation of the law enforcement officer, demonstrating the dominance in the sphere of influence on the person of the young specialist, which will further influence his self-regulation and contribute to synchronization with the system of public morality; the study of the axiology of the latest forms of law enforcement activity (SDB, NABU, anti-conflict group, etc.) as the most illustrative reflection of prevailing social values and demands of society in general.

Therefore, based on the conducted research, and analysis of available research sources, in the article: firstly, the author's understanding of the dialectical interaction of public morality and law enforcement agencies, summarizing the level of their mutual influence and summarizing mutual integration, which at the same time was the basis of the research methodology of this study; secondly, it was established that the level of public morality is directly correlated with the moral level of law enforcement agencies and the potential of its protection and protection. The higher the level of civil society and the moral fullness of social relations is, the higher the indicators of the morality of law enforcement agencies of such a society are. And vice versa: the low level of the law enforcement system indicates the low level of social morality of civil society.

AIMS AND OBJECTIVES

The purpose of the article is to study the modern comparative approach to determining the influence of the level of the legal protection of public morality on the axiological component of legal relations and law enforcement activities in Ukraine within the framework of theoretical and legal discourse. To achieve this goal, it is necessary to perform a number of tasks related to defining social morality through the prism of its vectors-properties, which reflect the current state of affairs in the sphere of values, as well as trends and perspectives; listing the main types of threats to public morality as of today and focusing attention on the main goal of protecting public morality; with the study of the issue of moral self-regulation of a law enforcement officer, demonstrating the rules in the sphere of influence on the person of a young specialist, which will further influence his self-regulation and contribute to synchronization with the system of public morality.

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

The sphere of justice in general, and the sphere of law enforcement in particular, determine the limits, and conditions in which morality and justice are perceived as applicable means: moral rules and considerations of justice are applied both to those subjects to whom coercion is applied and to those who are psychologically included in the sphere of application of law enforcement activities and the sphere of coercion. The theory and practice of research in the field of relations between justice and law enforcement bodies can represent that one of the biggest problems of morality in law enforcement activities is the categorization of people into their own and strangers, into representatives of the public (as an antagonist to the law enforcement sphere), and vice versa: the police (as a subject, whose morality, its scope and content, contradicts the morality of civil society. This state of affairs tends to sort the members of public life and the political system into antagonistic categories.

Categorizing entities in this way reflects the tendency to see people in one's own group (and, therefore, the scope of necessary and desired scope of justice in their understanding) as so-called positive characters, and those who do not belong to one's own group as those who are in moral senses are worth less, and therefore the morality applied to them may be of an order of magnitude lower grade and standard. The consequences of moral exclusion theoretically range from mild types of microaggression (egg, verbal or behavioral humiliation), to more harmful forms of moral exclusion, including extermination, genocide, slavery, or mass internment. As a result, the polarization of society leads in its totality to depopulation, an axiological chasm within humanistic principles. Average citizens are less likely to both cherish moral principles and support morally oriented social policies aimed at helping so-called "excluded" groups and are more likely to tolerate and show apathy when they witness negative attitudes toward "excluded groups".

The field of law enforcement in general and the police in particular, as a result of many years of work in the generally repressive socialist system and the corruption component for many members of public life, unfortunately, fell into the category of "excluded group" described above. Social morality is important not only in the context of the formation of axiological foundations of relations between civil society and the law enforcement system but also in the achievement of the professional acme of law enforcement officers in the context of the professional education of cadets, their preparation for activities within the limits of their future competence.

As G. Yavorska notes, the primary factors and determinants that determine the development of a professional's personality are the self-set goal aimed at revealing personal capabilities, the consequence of which is the realization of specific acmeological achievements. Thanks to the awareness of the personality of a young law enforcement officer of important, socially accepted values of public morality, it is possible to achieve, maintain, reproduce, and improve his professional skill as a law enforcement officer [1, p. 63–68]. Therefore, these goals play a significant role and become markers of the axiology of the law enforcement officer's self-awareness; as well as the understanding of things, processes, and objects of the material world, the direction of professional improvement.

The axiology of law enforcement activity is aimed not only at establishing one's own level and its permanent completion in synchrony with social processes and direction fluctuations but also at clarifying and clarifying the motives of human behavior, the background, and ultimately the reasons for accepted values. The self-motivation of a law enforcement officer serves as perhaps the strongest and most effective push to achieve acme and accumulate the internal resources of a person.

In particular, Yu. Peleh demonstrates the importance of ideals in the context of their organic connection with goals, requests, and preferences, their quantitative and qualitative continuation [2, p. 18]. That is why the ideal does not express the entire spectrum of preferences, interests, needs, and motivations of a person, but only those that are expressed most acutely, are the most demanded and concentrated, without which the life process (when it comes to general social categories) and professional activity (when it comes to about sectoral and narrowly specialized work in the field of law enforcement) are impossible as such. Strictly speaking, through the juxtaposition of social and professional, it is possible to achieve the highest level of improvement and acmeological progress and growth.

In the legal literature, there is an opinion that the formation of professional-oriented development and acmeological completion is carried out through the mediation of professional motivation, the understanding of acme, the formation of professional structures and templates and guidelines for self-improvement of the individual, the so-called concept of "I-professional" is realized [3, p. 74]. In particular, the actual valuable professional ideal of a law enforcement officer, based on the assets of social morality, correlates with the concept of acme-the peak of one's professional self-realization through personal motivation for achievements, the formation of psychological guidelines, ideas, and standards of professional activity. This state of affairs gives reason to talk about the development of stable connections not only between social and professional morality and their mutual influence, but also about cross-correlation points of the concepts of axiology as a

science, about fundamental beliefs and deontology, or about the same beliefs in a narrow professional sphere, as well as close interaction between the concepts of acmeology and axiology.

After all, the value ideal - the quintessence of social morality and the pinnacle of the fundamental ideas of society and the law enforcement sphere - is a regulator and determinant of values that determines the motivational and meaningful sphere of life, improvement, and the search for sources of progress; a marker that gives an opportunity to understand the real outlines of one's own professional and social future. It can be assumed that the formation of the personality of a professional in law enforcement agencies should take place on the border of axiology and acmeology, and inevitably include interdisciplinary aspects of these two sciences.

This determines the need for stable growth in the professional development of cadets of higher educational institutions of relevant ministries, their perception and assimilation of the basics and skills of the educational process, their realization and knowledge of general human values, their acceptance and transformation, first into personal, and then into professional values of a professional who is formed, ensuring communication between the mentor and the cadet. This phenomenon guarantees the progress of personal qualities and stimulation of cognitive activity and valuable perception of the educational process.

It is possible to promote the formation of adequate motivation among cadets to master the skills of their future profession at the expense of strengthening the potential of interpersonal communication between mentors and cadets, built on pedagogical tolerance; own substantiation, and obvious confirmation of authority and honesty and decency of teachers; the ability to interest and motivate the listener, as well as to form intentions of good faith and decency, justice in him; guaranteeing proper living conditions and moral and psychological climate; demonstration of a positive example; formulation of realistic forecasts for the future and gradual professional socialization [4, p. 79].

There is a constellation of views on how to increase the level of motivation of young law enforcement officers for their training and professional development. In the literature, there is an opinion that in order to achieve such a pedagogical goal, the cognitive, professional, spiritual, cultural, and moral qualities and needs of young specialists should be stimulated. However, this is not the ultimate goal of the pedagogical activity, and its achievement is not a guarantee. An important aspect is also the possible activation and stimulation among university cadets of the Ministry of Internal Affairs system, which is the development of a significant branching of motives, both for studying and serving, as well as strengthening and deepening the philosophical content of the very meaning of service, its moral content and social purpose [5]. Increasing the motivational direction of the psychological portrait of a young law enforcement officer certainly contributes to his actual and further self-realization. It is also important to realize the positive attitude of a young law enforcement officer, his perception of public morality, and its norms through the prism of his own consciousness. A positive perception of basic public requests to the person of a law enforcement officer contributes to his self-realization and the emergence of positive emotions and moods, which, in turn, are able to strengthen the personal and professional progress of a law enforcement officer. In addition, perceiving the norms of social morality and requirements for one's profession to be voluntary, so to speak, accepting them out of desire rather than obligation and fear, a fundamentally different type of responsibility is formed in a law enforcement officer.

As you know, moral as well as legal responsibility, that is, responsibility in general, in philosophical, sociological, and legal and ethical doctrines are considered from two angles: positive, or prospective responsibility, as well as retrospective, or in other words, negative responsibility.

Without delving too much into the essential definition of the two types of this responsibility, it should be noted, at the same time, that the very criterion for distinguishing them is important: the motivational sphere of a law enforcement officer, which we have repeatedly mentioned above.

A law enforcement officer, as a person who stands on the guard of morality and the law, should not dislike him, or even worse, hate him and secretly oppose him, restrain the effect, etc. The morality of a law enforcement officer as a specialist and the law enforcement system as a phenomenon is important not only for him, his self-awareness, and the effectiveness of the law enforcement system, but also for society as a whole.

The law and the legal norms guarded by the law enforcement system have the same origin. Scientific paradigms insist on the original single origin and existential origins of social morality and law, as such, which are based on the principles of justice. The primary principles of law, which began to progress and act in parallel with the course of history and the development of human civilization, eventually acquire written consolidation in the original legislative acts of Roman law, which had a written character, and justice always existed as one of the main ones.

Another thing is that different content was included in the concept of justice, it varied depending on the privileged type of social formation. Moreover, the concept of justice, which is the principle and property of social morality, is actually synonymous with the concept of justice and has a common origin with it in the context of Latin linguistics.

The work of a law enforcement officer, if we talk about its basic essence, consists in comprehensively ensuring the principle of justice in its moral and legal dimensions. Its content consists in formulating and demonstrating one's own assessment of the concept of antisocial and immoral, and therefore unfair. But this assessment is not only subjective but expresses the position of the state and the law. Therefore, an adequate understanding and assessment of the situation by the policeman ensure and becomes a guarantee of the correctness of the assessment of the legal situation by the law enforcement officer. For this, it is necessary to formulate one's own moral and legal qualifications based on strict compliance with the norms of law and morality. Only in this case, the activity of a law enforcement officer corresponds to the high purpose of his work.

In this context, the axiology of society and norms of social morality help a law enforcement officer not just to be a specialist, but to be a decent person [6]. Knowledge and a true understanding of the norms of public morality, which are learned by law enforcement officers to a large extent through the doctrines and concepts of legal deontology, are designed to condition the law enforcement officer's true understanding of the essence of the legal content of the legislation. Thus, it is precisely the understanding of the spirit of natural law in the letter of the law that ensures the formation of a law enforcement officer's respect for the first, his primary role, and hence the location (as an acme) at the top of the axiological pyramid. It is impossible to understand the essence of legislation without assimilating the norms of social morality, and not only perceiving them, but also in-depth understanding and agreement with them.

For example, the Laws of Ukraine "On the National Police" [7] and "On the basics of corruption prevention" [8], which are the cornerstone of law enforcement activities cannot be perceived correctly without understanding the values and principles of law, such as humanism, justice, equality, the rule of law, etc.

The values inherent in the axiology of law enforcement activities, from the moment of choosing the direction of EU membership, largely coincide with the values of law enforcement in the countries of Central and Western Europe. The common axiology of social life and the axiology of social morality have a significant commonality throughout the civilized world. This is caused by the state's membership in international organizations common to the continent or the globalized community, and the ratification by the legislative bodies of these states of international legal acts common to the defined space. Therefore, as Y. Andrushko rightly points out, there must be a list of globalized principles of the system of social morality, the basic principles of which are formulated by a list of requirements for the value dimension of the work of a law enforcement officer, etc. And such principles and requirements should not simply exist. They de facto exist, among which it is worth noting: the formulation and emphasis on the importance of the requirements of the morality of law enforcement activities in accordance with the request of public morality; a postulate for the formulation of the concept of moral self-awareness of a law enforcement officer; stimulating the progress of the moral and law enforcement self-awareness of the law enforcement officer; creation of a proper basis for the law enforcement officer's ability to resist the forces of evil, temptations that may stand in the way of the realization of the principle of social justice, turning away the law enforcement officer's ability to compromise with himself and the inadmissibility of formulating his own permission to compromise with a conscience; the desire to establish a love for people in the mind of a law enforcement officer [9]. According to the organizational orientation, there are two basic types of law enforcement activities, depending on the relationship to the implementation of the values of public morality and its significance in the professional consciousness of the law enforcement officer.

For example, in police educational institutions in Germany, Italy, Austria, etc., the basic emphasis on the issue of public morality in law enforcement activities takes place when it comes to cadets mastering a course related to the protection of human and citizen rights in the state [10, p. 33]. Another type of educational institution in the context of learning the norms of social morality by law enforcement officers is the training course of police ethics, which is primarily expressed by the example of educational institutions in the countries of Scandinavia and Benelux. The post-socialist block of countries conducts the study of these values in the course of police and legal deontology [11, p. 175].

Based on the study of individual scientific works, it is appropriate to note that the two- and even three-fold system of approaches to understanding the basic approaches to the study of norms of social morality in the general structure of law enforcement spheres of knowledge gives us reason to say that despite certain similarities in the context of common values, there is also a significant difference in approaches to understanding the issue of public morality in law enforcement [12]. However, we do not see any problem with this. Differences in the understanding of the delineation of the boundaries of nobility and decency of the law enforcement profession do not threaten inadequate perception and do not interfere with the norms of public morality. On the contrary, this state of affairs also plays a positive role.

On the one hand, he emphasizes the depth of understanding of the true concepts of social morality, because that is why it is social, expressing the existing state of consciousness, aspirations, needs and requests, shortcomings of a specific historically formed society, community. On the other hand, such disagreements emphasize another important aspect when it comes to any phenomenon that contains an indication of the adjective "social". We are talking about an emphasis on differences in the cultures of societies that form their own norms.

At the same time, it should be noted that most of the available categories in the educational process of higher education institutions with specific learning conditions differ, but their grouping into three main aspects of the moral education of a law enforcement officer remains common to most European countries.

For example, V. L. Ortynskyi in this context singles out the concept of the system of civil education of law enforcement officers, the elements of which are the formation of the culture of law enforcement behavior in the broadest possible dimension [13, p. 229–234]. This is one of the indications to introduce the widest range of humanitarian disciplines and fields of knowledge of a generally developing direction into the training programs of law enforcement officers.

The formation of a young law enforcement officer by public education measures is a wider phenomenon than the educational influence on him by deontology measures because deontology first reaches a somewhat smaller scope, including such phenomena as behavior, work, general erudition, appearance, and ethical-aesthetic complex.

Not only law enforcement activities, but also all other areas of a law enforcement officer's life should be subordinated to universal principles: humanism, justice, the rule of law, etc. - this is the purpose of public education, which, similar to the above-mentioned vectors of the influence of public morality on the consciousness of law enforcement officers, is formed through knowledge (cognitive vector), communication (emotional vector, or socialization vector) and activity (behavioral vector).

The combination of theoretical-systemic and problem-based methods in law enforcement activities is characteristic of university education in the European space.

In the end, what is common to the Ukrainian and European educational space is the formation of law enforcement officers based on the principles of respect for human rights, their personal freedoms and interests, non-commitment, decency and nobility, politeness in their work, equality, objectivity, equanimity, conscientiousness, and incorruptibility. This state of affairs is facilitated by the ratification by the legal systems of the majority of civilized countries of the European Code of Police Ethics, or the European Code of Ethics of a law enforcement officer, codes of ethics of individual states, secondary legal acts affecting the work culture of a law enforcement officer.

If we talk about the integration of the norms of public morality into the legal education of law enforcement officers within the legal system of Ukraine, then, as of today, in the post-reform period, when the law enforcement system got rid of the standards adopted in the CIS and switched to EU standards, it largely adopted the system methods of formation of law enforcement officers with the help of norms of social morality. However, this did not happen to the full extent, because, in contrast to the above-considered Western European model of integration of systems of norms of social morality into law enforcement activity, traditionally divided into three vectors, discussed above, the domestic model has four at its core, in particular [14]:

- The influence of social morality on the theoretical and cognitive potential of a law enforcement officer. This stage somewhat coincides with the study of the outlook-cognitive direction of influence, which is used in the European system of legal deontology, in the previous pages of this paragraph. The essence of this stage is to influence the value ideals, principles, and guidelines already formed during the previous life experience of the law enforcement officer, with their preliminary evaluation and formulation of the conclusion about the psychological portrait of the law enforcement officer; detection of facts of manifestations of immoral behavior at previous stages of life associated with various types of addictions, blasphemy of the values of the general social and state order, etc., including both the law enforcement officer himself and members of his family (e.g., the presence of the fact of administrative proceedings for relevant misdemeanors, etc.);
- The second stage involves the socialization vector, which is largely related to the socialization vector in the Western European scientific paradigm of law enforcement activity and the practice of educational institutions of this system. At this stage, there is a potential possibility of corrective influence on a person-law enforcement officer with the aim of his acceptance of the norms of public morality, identifying the need for such, in particular, in the section of those social values that are the most important in law enforcement activities and the perspective of such influence;

- The third stage is didactic in its methodical orientations. It consists in a purposeful action on consciousness, emotional and volitional sphere, and behavior (at once three micro-objects of forming a psychological portrait of a law enforcement officer) methodology of general scientific disciplines: philosophy, sociology, psychology, and last but not least - cultural studies, ethics, aesthetics, and even law, in his understanding not as an exclusively legal discipline, but as a super doctrine that produces and promotes ideas about natural law. In this case, we are talking about the philosophy of law, sociology of law, legal naturalism, and jusnaturalism in the general program of mastering law enforcement activities.

If a young law enforcement officer does not receive adequate information about society's requirements for collective interaction, which is demanded in the current space-time continuum and tolerated by him, then the layering of norms of police ethics or legal deontology (requirements for the work of a jurisprudence specialist and interaction with the social community) is simply not will take place but will sink into this information abyss. This structure and the mechanism of its action resemble in form the socialist doctrine of the base and the superstructure, or the structure of Maslow's pyramid. It is impossible to successfully develop something sectoral, derivative, optional, secondary, creative, more sophisticated, and complex, without the filling and correct arrangement of the basic, basic, at first glance, even primitive, but acutely relevant, inevitable for further development.

At the end of this section of the problem, attention should be paid to such a thing as the psychological aspect of the influence of the norms of public morality on the behavior of law enforcement officers and the formation of the law enforcement system with their help, then it should be noted here that it intersects with the behavioral aspect generally accepted in world practice, whether behavioral, activity. In essence, it is a logical conclusion of the set of previous stages, since it is in the behavioral sphere that one or another system of learned values, or another spectrum of fundamental views of a law enforcement officer in his professional activities, including conflict and crisis, will be expressed, which is typical for this sphere. This direction is somewhat more voluminous than the previous ones since it foresees and takes into account not only the process of expression of the norms of moral behavior of society previously approved by the previous collective methodology, but also includes feedback from society, and methods of improvement and correction [15].

It is about the fact that the behavior of a law enforcement officer, in case of discrepancies with public expectations and aspirations, is subject to analysis and correction by methods of psychological influence. In turn, the behavior of law enforcement officers in their daily professional activities illustrates the state of civil society and its norms and values, the level of democracy. Thus, the law enforcement sphere, relations within this system and with the surrounding world are directly related to the level of public morality prevailing in it. This is natural and does not require additional confirmation, as, after all, does the fact that public morality is protected by law enforcement agencies.

DISCUSSION

The moral self-regulation of a law enforcement officer is a complex two-system process, which consists in the formulation of key principles, beliefs, and ideas of systems about themselves and each other, about the choice of behavior models, where higher levels and links subordinate lower-level links to themselves, but in the context of their interaction always arise certain new moral meanings, therefore, we can talk about a certain synergistic subordination and new moral qualities and ideals formed as a result of interaction are proposed to be called emergent, those that change existing beliefs about what is morally permissible. That is why, in order to normalize the scientific discussion, it is important to synchronize the consciousness of a young law enforcement officer with the principles of public morality, which occurs throughout life, both through early methods of general socialization and later methods of professional formation and improvement, which are of a permanent nature. Another non-debatable issue is that it is necessary to influence the value system of a young law enforcement officer with the help of theoretical tools of action (when the object is consciousness and cognition), through the means of professional socialization (when the object is the irrational or emotional sphere) and means the formation of correct behavioral concepts of work (object – behavior and professional activity). The elements of the latter are mostly: formulation and emphasis on the importance of the requirements of the morality of law enforcement activities in accordance with the request of public morality; postulates on the formulation of the concept of moral self-awareness of a law enforcement officer; stimulating the progress of moral and professional self-awareness of the law enforcement officer; creation of a proper basis for the law enforcement officer's ability to resist the forces of evil, temptations that may stand in the way of the realization of the principle of social justice, turning away the law enforcement officer's ability to compromise with himself and the inadmissibility of formulating his own permission to compromise with a conscience; the desire to establish a love for people in the mind of a law enforcement officer, etc.

That is why, the main principles of public morality in modern society can be traced on the example of the requirements that were placed on the police apparatus during the period of reforms after the Revolution of Dignity (Rule of Law, depoliticization, demilitarization), as well as on the basis of the latest forms of activity of the law enforcement system, the SBI, NABU, anti-conflict groups, the principle of community orientation, etc.

CONCLUSIONS

Based on the conducted research, it is expedient to state that the influence of public morality on law enforcement agencies is more than just important. That is why communication between society and law enforcement agencies is a constant and urgent need. An important aspect is also the inclusion of the law enforcement system in the mechanism of self-education and participation in popular science events shared with the public. It should be noted that various countries of the modern civilized world take a number of regular measures aimed at communication between law enforcement officers and society. An important aspect in this context is conducting practical courses on the potential use of force by law enforcement agencies, as this issue is quite illustrative from the point of view of public morality in particular, and axiology in general. The formulation of a common denominator in views on this issue between the community and representatives of law enforcement agencies contributes to understanding and effective communication, avoiding the collision of society and the state, and the conflict of private and public interest. Thus, the relevance of improving the methodology and methodology of didactic work with young law enforcement officers, including cadets, in the direction that contributes to the growth of their professional self-improvement and improvement of the quality and indicators of moral self-regulation in future professional activity has been proven.

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ПРАВОВИЙ ЗАХИСТ СУСПІЛЬНОЇ МОРАЛІ – АКСІОЛОГІЯ ПРАВОВІДНОСИН І ПРАВООХОРОННОЇ ДІЯЛЬНОСТІ В УКРАЇНІ: СУЧАСНИЙ КОМПАРАТИВІСТСЬКИЙ ПІДХІД

Мета роботи полягає в дослідженні сучасного компаративістського підходу до визначення впливу рівня правового захисту суспільної моралі на аксіологічну складову правовідносин і правоохоронної діяльності в Україні в межах теоретико-правового дискурсу. Унаслідок проведеного аналізу необхідно ствердити, що аксіологія правовідносин у суспільстві в загальній системі координат і взаємодії з іншими видами суспільних відносин перманентно пронизується категоріями суспільної моралі. Щобільше, мораль є системою засад і веретенем соціальних принципів, яке пронизує всі без винятку види суспільних відносин; є відправною точкою для їх загальнолюдської та філософської кваліфікації, маркером відповідності потребам сучасності. У статті встановлено, що правоохоронна діяльність є особливим видом суспільних відносин, позаяк з одного боку тісно взаємодіє із суспільством, найширшим колом суб'єктів права, практично без виключення, з іншого ж – є вузькопрофільною, спеціалізованою діяльністю уповноважених на те осіб. Відтак констатовано, що правоохоронна сфера є водночас так званим емітентом, творчим розробником принципів моралі, як правило вузькогалузових, які, разом із тим, тісно переплітаються та взаємодіють із загально-суспільними принципами, взаємодоповнюючи одні одних, проникаючи в інші сфери галузових суспільних відносин, доповнюючи їх, змінюючись, перетворюючи правову дійсність тощо. Установлено, що рівень суспільної моралі правоохоронців безпосередньо впливає на стан дотримання норм моралі громадянським суспільством, і навпаки: рівень моралі суспільства проводить демаркаційну лінію для системи допустимих світоглядних і поведінкових засад правоохоронних органів. Щобільше, цілком очевидним видається той факт, що одним із найефективнішим засобів ацептації правоохоронними органами цінностей, принципів, ідей та норм суспільної моралі є максимальна інтеграція правоохоронних органів у площину соціального, людського; максимально можливе їх занурення в нагальні потреби соціуму, його запити; дух права, до якого прагне суспільство. Разом із тим, так зване «олюднення» правоохоронних органів є з одного боку вимогою суспільства до правоохоронної системи і водночас запорукою захисту суспільної моралі, адже лише олюднені, гуманізовані правоохоронні органи здатні забезпечити й гарантувати зазначений процес.

Ключові слова: суспільна мораль, цінності, правовідносини, людина, держава, суспільство, правоохоронець, правоохоронна діяльність, право

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