



ETHICAL REQUIREMENTS FOR EMPLOYEES OF INTERNAL AFFAIRS AGENCIES AND ITS PEDAGOGICAL ASPECTS

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ABSTRACT

this article provides information about the ethical requirements for employees of internal affairs agencies and its pedagogical aspects. Furthermore, it is stated that the professional ethics of the employees of internal affairs agencies is based, first of all, on courage, justice and loyalty, impartial and impartial approach to every work. Fighting crime, unlike other professions, requires an employee to have a number of high moral qualities, such as bravery, courage, and resourcefulness, which are not considered necessary for other professions.

KEY WORDS: *internal affairs, employees, courteous, education*

The land of Uzbekistan is a holy place. The history written by the heroes who shed their blood on this land, the bravery they showed, glorified the sacred land of Uzbekistan even more. Stories written for martyrs are also lessons for future generations. Let them distinguish good from bad, white from black. Martyrdom for the cause of the country is the highest peak of true citizenship; the divine peak above all peaks, and it is the peak visible only to the spiritual eye and not to the ordinary eye. The global changes happening all over the world show that it is not possible to be limited only by traditional ideas in understanding the problem of spiritual maturity. The principle of equalization in the hierarchy of moral values is explained by the fact that the violation of existing moral rules in the activity of individuals and society, ideological threats in the information field, in particular, the elements of "mass culture" that attract dubious moral products, are now clearly visible. In order to prevent and eliminate such problems, the issue of raising spiritual and moral awareness is of incomparable importance. In this sense, this situation puts before the science of pedagogy the need to provide more in-depth knowledge about the spiritual and moral consciousness to the practice, along with identifying effective ways and means of further raising the spiritual and moral consciousness of the internal affairs officers-youth. "As with any professional ethics, the internal affairs officers' professional ethics have their own characteristics. These features include the following.

1. Ethical requirements imposed on employees of internal affairs agencies have a legal basis, that is, they are punished in the form of laws, regulations and instructions, and those who commit illegal acts are also subject to criminal liability.

2. The professional ethics of the employees of internal affairs agencies is based, first of all, on courage, justice and loyalty, impartial and impartial approach to every work. Fighting crime, unlike other professions, requires an employee to have a number of high moral qualities, such as bravery, courage, and resourcefulness, which are not considered

necessary for other professions.

3. The norms of professional ethics of the employees of internal affairs agencies are based on respect for human dignity and humane treatment of those who break the law, that is, they reflect the norms of universal morality.

It is true that, based on the necessity of the service, and in order to maintain state and service secrets, the employees of internal affairs agencies may use false statements and some combinations of them during criminal investigations according to the requirements specified in the instructions. But they do not act contrary to the truth, but they serve to achieve the decision of justice.

4. As employees of internal affairs agencies work as representatives of power and law, their ethics have the characteristics of authority and education. The higher the moral authority of the employees of the internal affairs agencies, the stronger the trust of the people in the state and the power of the law, and vice versa [3]."

At the current stage of society's development, problems related to the human factor have become an important research object of the field of social philosophy. As the head of our state, Shavkat Mirziyoyev, said, "Education of young people with high morale, modern knowledge and skills, independent opinion in the spirit of national and universal values is one of the most important issues for us [1]". Concluding from this, we should never forget that each of us is responsible for their education and to protect our youth from various threats, such as drug addiction, religious extremism, and missionaries, which come in the form of "mass culture" [1]". For this reason, the issue of further raising the spiritual and moral consciousness of young people is becoming more and more urgent, and that is why the President put forward five important initiatives to start work in the social, spiritual and educational spheres on the basis of a new system, and to raise the spirituality of young people and meaningfully organize their free time (the first initiative is to increase the interest of young people in music, painting,



literature, theater and other types of art, to reveal their talent; the second initiative is physical training of young people, creation of necessary conditions for them to show their abilities in the field of sports; the third initiative is to organize the effective use of computer technologies and the Internet among the population and young people; the fourth initiative is to organize systematic work on raising the morale of young people, widely promoting reading among them; the fifth initiative is to provide employment to women).

The technology of studying the spiritual and cultural situation includes effective methods (study of documents, study of statistical data, population survey, comparison, observation, analysis and synthesis method, etc.), principles (objectivity, systematicity, historicity and dialectical conflict, going from abstraction to concreteness, unity of logic and historicity principle, etc.), will lead to the necessary results only when conducted on the basis of modern tools and materials.

The technology of studying the spiritual and cultural situation is carried out in five stages: a) studying the level of implementation of relevant regulatory documents; b) studying the activity of management bodies and institutions in the field of spirituality and culture, statistical data on them; c) conducting surveys among the population; g) study of the factors influencing the spiritual and cultural situation, not directly, but indirectly; d) analysis of the collected materials, preparation of analytical materials, development of practical recommendations and preparation of predictions on the development of the situation.

The main purpose of the technology is to study the real spiritual and cultural situation and to mobilize its possibilities to ensure the spiritual security of the person. All activities should be focused on the following tasks:

- a) determining the real spiritual and cultural situation in the city or district;
- b) identification of opportunities that can have a positive effect on the spiritual image of a person, but have not yet been realized;
- c) determining the factors and means that threaten the moral security of a person in a city or district;
- d) development and presentation of a mechanism, a complex of activities that serve to raise the spiritual image of a person in a specific city or district;
- e) drawing up a spiritual-ideological map of regions as a result of studying the spiritual and cultural situation in cities and districts;
- f) creating a comprehensive bank of data collected during the study, recording their dynamics;
- g) summarizing the experiences and presenting drafts of action programs to the authorities of the government.

The study of the spiritual and cultural situation requires effective monitoring. It is appropriate to use different types of monitoring (general monitoring, preliminary monitoring, partial monitoring, thematic monitoring, analytical monitoring). At the moment, no matter what form it takes, it is necessary to focus on the need for any monitoring to end with the preparation of analytical materials and predictions.

Strengthening the moral foundations of the management of the team of internal affairs officers serves as an important factor in controlling public order and maintaining the stability of the social environment in the team. In this case, the positive or negative opinion of the team regarding the leader's management activity, the leader's management skills, abilities and responsibility towards his profession, professional ethics will not fail to have an impact on the public opinion and the relationship between the team and the leader. After all, in a legal-democratic society, where the foundations of civil society are being strengthened, it is important to rely on the opinion of the community in evaluating social and political processes. It is self-evident that the radical changes achieved through ever-deepening reforms will never happen overnight, at the behest or whim of anyone. It certainly takes time for this, and the most important thing is that our society and people deeply understand and support the content and goals of these reforms.

Tell yourselves, dear friends, if our people do not understand the purpose and content of the reforms we are implementing with so much time and effort, if our public does not support them, then such reforms will not become empty talk? Can any practical results be achieved with such reforms? It takes repeated work - only the support of our people will give strength to any reforms [2].

If relying on ethical principles, taking into account the opinion of the team, or showing special respect for the opinion of the team becomes a specific value in any field of management, then, in our opinion, the ethical foundations of military team management will be properly oriented. A true leader does not fly to light fame and vain luxury. As soon as he knows his worth, he will also appreciate others. A leader must trust people. It is necessary to trust his deputies and assistants and allow each of them to work independently in their field. Otherwise, taking on all tasks and duties alone, he will be distracted from the main direction, his attention will be divided, he will be buried in small concerns, and he will lose the reins of general leadership. There is a saying that "A lonely horse does not get dusty, even if it gets dusty, it doesn't get famous".

The ethical basis of managing a team of internal affairs employees is a complex system, and this process is determined by the level of ethics demonstrated by both sides, that is, the leader and the team around him during their activities. In management, the leader's morals are defined by moral feelings such as his duty, responsibility, selflessness, fairness, and the ability to treat everyone equally, while the moral perfection of the team under the leader is, first of all, the presence of neutral, disinterested respect for his leader, the timely execution of the given instructions, at the same time, full performance includes actions such as mobilizing all of one's available capabilities and working to further the team's vision.

Therefore, the ethical basis of managing a team of internal affairs employees depends on the relationship between the team's opinion and the leader's activity, and in this, it is necessary to recognize that the leader's ability is of primary importance.

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