

Professionalism of the Interior Staff

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ABSTRACT: For understanding and analyzing the processes taking place in the social sciences of the countries of Central Asia, the paradigms of the modern political system of the country are very important, since in recent years human rights and freedoms have been considered from the point of view of a welfare state. Some politicians who study the problems of the political system of society pay special attention to the professionalism of internal affairs officers as a political institution for protecting public order, protecting the legitimate interests of citizens, and ensuring the safety of citizens. During the years of independence, the Republic of Uzbekistan adopted regulations on reforming the activities of internal affairs bodies, followed by the adoption of the Code of professional culture and service discipline of employees of internal affairs bodies. Thus, the paradigm of the transformation of police activity in the republic is going through a period of transition from traditional to innovative quality of service with the activation of the public to ensure the social stability of society. The analysis allows us to conclude that it is necessary to familiarize everyone with the principles of professionalism of the personnel of the police department.

KEYWORD: Professional culture, reforms of law enforcement agencies, police officer or police officer, spiritual morality of a police officer.

1. Introduction

The traditional society formed its spiritual culture in the process of material production, the beginning of which laid the foundation for the most ancient healers, an example is the Hippocratic oath. In this regard, the socio-economic and cultural conditions of life of the peoples of the world formed the basic standards of professional behavior of the individual, occupying one or another sphere of the industrial life of society. The subsequent periods of formation and development of professional culture are regulated by world religions and political structures of society. An example of this is the inheritance from antiquity by the prophets of the profession, but in Islam, agriculture is considered the preferred occupation. Thus, the main criterion of professional behavior is conditioned by the hadith as follows: "Indeed, Allah loves to look at his slave, tired of searching for halal food", that is, the legitimate earnings of his labor. During the years of independence, the religious factor acquires a special element of professionalism in public life [8].

In the scientific literature there are many scientific works devoted to the professional culture of the national economy and public life, among which the culture of an employee of the internal affairs bodies is of particular importance.

Given the particular complexity and interdisciplinarity of the study of the profession of an employee of the Ministry of Internal Affairs, there is a lively discussion of the professional at the expense of the professional culture of a police officer. A sociocultural analysis of an employee of the internal affairs bodies was carried out by such scientists as Yu. E. Avrutin, A. A. Gursky, A. P. Tyun, R. M. Yanbukhtin, in which scientists of the professional culture of an employee of the Ministry of Internal Affairs consider it as a social institution in a broad and narrow sense, and also as a social system [2; 4, p.108; 13]. The analyzes showed that the professional culture of internal affairs workers is manifested in the stability of public order, ensuring the rights and freedoms of citizens, guaranteeing the property and non-property interests of a person, the priority of law in the implementation of the internal policy of the state.

Agreeing on the political and legal status and functions of the employees of the Ministry of Internal Affairs, we put forward the thesis that the professional culture of an employee of the internal affairs bodies is a profession of dialectical development, which is due to the level of ensuring rights and freedoms along the path of developing a welfare state. Thus, the personnel of the internal affairs bodies operate within the framework of the current legislation and special regulations related to the activities of law enforcement agencies of the state [10]. In this regard, we enter into discussions with the definition of the professional culture of police officers as the legal and ethical culture of personnel, presented with the social significance of a particular type of work, professional ideal, ways and means of achieving it, a developed sense of professional pride, honor and responsibility [12]. It should also be noted that the name of the profession "militia" or "police" has not yet been unanimously adopted. Such a discrepancy can be explained with the reformation of this organization from a "punishing body" to "protecting the honor and dignity of a person", since for many years the police served in the interests of the state, the repression of free-thinking citizens. Thus, against the background of protecting human interests and constitutional reforms in Uzbekistan, the activities of the country's law enforcement agencies have been radically updated, as a result of which the internal affairs bodies have been reformed on the principles of democracy, the rule of human rights, that the bodies work solely for the benefit of the citizen [6].

2. Materials and research methods

The purpose of this study is a socio-philosophical analysis of the professionalism of internal affairs officers in the democratization of public life, guarantees of the rights and freedoms of citizens, in the context of the development of the social state of the Republic of Uzbekistan. In this regard, the task was set to analyze the general and especially professional culture as a social institution and the political system of society. The authors set themselves the task of most accurately describing the professional status in which the professional culture of the personnel of the internal affairs bodies truly acquires the social meaning of the "people's militia".

A sociological analysis of quantitative and qualitative methods allows the authors to study the professionalism of police officers in public life, the priority of moralizing service in the internal troops. The research strategy is aimed at social analysis of strengthening the foundations of the social order, organizing reliable protection of the interests of citizens: life and health, property and non-property rights of citizens of the country. The main method of studying professional culture was selective surveys and questionnaires among the personnel of the police department. It should also be noted the systematic analysis of the content of publications of the media of the republic and electronic resources placed on websites and social networks on the Internet related to the subject of the study. Thus, at some stages of the study, the authors drew attention to the increase in economic crimes committed by women and youth in the country. Another empirical source was a number of regulations related to the topic of professionalism of an internal affairs officer. It should also be noted the comparative characteristics of the professionalization of the police officer from "police" to "police" in the political system of the countries of Central Asia.

3. Results

Professional culture of an employee of the internal affairs bodies. By professionalism they mean the fulfillment of their duties on the highest ideas and principles of military and civil prowess, since the profession of a "policeman" involves the strict fulfillment of the statutory requirements of their service, acting within the framework of law and justice, in relation to citizens of high morality, readiness to protect honor and human dignity from any encroachment. In this regard, the normative act of Uzbekistan considers professional culture in unity with the service discipline of police officers, which provides for "... moral, ethical and disciplinary requirements for employees of the internal affairs bodies of the Republic of Uzbekistan, including cadets and students of educational institutions of the Ministry of Internal Affairs of the Republic of Uzbekistan, during official and outside official activities, regulates the relationship between managers and employees, as well as the application of incentives and disciplinary sanctions to them "[6].

According to the new code, the profession of an internal affairs officer is adjusted to the highest ideals of Eastern morality, the transformation of professionalism is aligned with professional ethics as a necessary norm of the professional culture of a serviceman of the internal troops. For personnel, the official Charter of the Department of Internal Affairs assumes to be polite, modest and balanced when communicating with citizens, not to allow cases of discrimination or manifestations of preference for any persons, groups or organizations, regardless of social origin, economic status and other factors; respect the customs and traditions of the peoples of Uzbekistan and other states, take into account the cultural and other characteristics of various ethnic, social groups and confessions, promote social stability, interethnic and interreligious harmony; objectively, timely and legally consider the appeals of individuals and legal entities in full; to refrain from behavior that raises doubts among citizens about the conscientious performance by an employee of his official duty, as well as to avoid conflict situations that can negatively affect the reputation of the internal affairs bodies. The priority of morality in the development of professionalism in the activities of the "police" is naturally reflected in the prevention of crime and other offenses, that the police throughout the history of formation served as a power structure of the political system. Moreover, the establishment of public order, security problems requires serious physical and moral stamina of the personnel, as it is the most important element in the implementation of the state will in front of society. This idea can be argued by the results of sociological studies of scientists of the Russian Federation [4, p.109].

Professionalism of a policeman: how is the professional culture understood?

| Fulfillment of orders and requirements of commanders | Possession of universal values | Possession of physical training skills | Ethno-confessional culture |
|--|--------------------------------|--|----------------------------|
| Sergeants 52% | 17% | 21% | 10% |
| Officers 27% | 11% | 41% | 21% |

Source: Sociological survey of researchers 2008-2010.

The globalization of information technologies in a market economy is a natural complication of the activities of law enforcement agencies against new manifestations of sophisticated types of economic crimes of citizens, including especially serious crimes of women and underage citizens of the country. Moreover, the personnel perform official duties under the leadership of the chief, which provides for the military duties of the internal affairs troops. Sociological surveys have shown that professional culture is considered complete statutory obedience to their duties, officers are inclined to physical training, high ethno-confessional culture. However, officers do not give preference in official behavior to universal human values. Thus, the professionalism of an employee of the internal forces requires the conduct of cultural and educational

activities. In this regard, the professionalism of a police officer implies high physical parameters, military training, spiritual and moral devotion to their official duties.

The image of a modern employee of the internal affairs bodies should be exemplary in goodwill for citizens. The personnel of the internal affairs bodies are entrusted with a serious and responsible task - the implementation of the internal policy of the government, the legality of the social structure, the prevention of any threats to the rule of law of public life, ensuring the safe life of a citizen. The specificity of the professionalism of the work of the police lies in the danger to personal life, which requires constant military physical readiness with the entry into contacts of the most dangerous criminals to ensure the peaceful life of citizens. A similar opinion is found in scientific studies of CIS scientists [13]. Thus, their work is not only dangerous, but also irregular, regulating the statutory standards of the service.

In this study, the concept of "professionalism" is considered in relation to the activities of a police officer, where special spiritual and ethical qualities of a person are formed: legal and political, moral foundations, the assimilation of ethical, aesthetic and political norms of police culture is formed. Professionalism, as we see it, is the responsibility of law enforcement officers: to identify and prevent against any threats to the stability of societies or crimes; law-abiding citizens, i.e. observance of the existing rule of law; subordination to the will of commanders that do not contradict the Basic Law and statutory requirements, non-disclosure of state secrets and secrets of government regulations. In the New Codec, special attention is also paid to providing first aid to people affected by the hands of a criminal during mass riots, establishing family and marriage relations, providing legal advice to the population, and activating the upbringing of young people on the highest ideals of the people.

Discussion

The professionalism of the police officer is considered from the point of view of the particular importance of sustainable development along the path of the formation and development of the country, the regulation of which is complicated by the development of democratic principles of governing the country, since the national mentality of the people was formed on authoritarianism, the presence of the law of disobedient citizens, the abuse of the principles of freedom of democratic renewal. In the conditions of reforming all spheres of public life, the state is encouraged by political activity by criticizing the activities of government officials. Thus, internal affairs officers are concerned about complaints from citizens on the protection of the rights and freedoms of citizens from local authorities to the head of government himself, for which a person who has devoted his whole life to protecting the good of public life can be fired.

Sociological analyzes have shown the need for political education, which is poorly informed by the political processes of the world and the region. In this regard, the implementation of law and order by the police becomes ineffective civil obedience and responsibility for ensuring the safety of citizens, guaranteeing the rights and freedoms of citizens. Thus, the term "police" includes all law enforcement agencies: national, local and special services exercising police powers, such as municipal police, operational and investigative police units. The police are an integral part of the criminal justice chain that links public security and justice. We agree with the statement that "... effective law enforcement means that police organizations and personnel are able to ensure state and personal security within the framework of democratic civilian control and respect the rule of law and human rights [9]. That is why the Action Strategy considers corruption as one of the serious threats to stability in the country of corruption: embezzlement of budget allocations, bribery in the country, lack of highly qualified workers in the system, i.e. huge need for advanced training, the need for social protection of the employee. In this regard, we are in solidarity with many scientists of the CIS to strengthen the performance of the personnel of the Department of Internal Affairs are interdependent with incentives and disciplinary measures, which directly provides a high level of police service to stabilize public law and order, protect the individual from social threats. Employees of the internal affairs bodies not only

have legal knowledge, skills and professional activities, but also a high social culture, possessing tolerance and goodwill, decency and honesty of military prowess. In this regard, we agree with the authors who define the professional culture of this system “as increased responsibility, citizenship, patriotism, adherence to principles, humanism, a broad competent view of current legal and other problems. It is possible to achieve the set socio-pedagogical goals, among other things, by forming and developing the corporate culture of the professional police community” [9].

The profession, professionalism of the personnel of the internal affairs bodies actually represents the national culture, reflecting the socio-cultural life of society, a special form of relationship and behavior of the labor activity of citizens. Military sociologist Ignatov V.G. noted that “... the origins of professionalism, professional culture as a whole must be sought in the labor activity of people, in the social division of labor. It was the social division of labor and the emergence of professions that were the objective incentives for the formation and development of culture. We find the characteristics of professional culture in the studies of Russian scientists, in which the benchmark is “... to increase the confidence of the population, improve the image of the internal affairs bodies, building a service model of relations with society requires appropriate structural and functional settings” [1]. We think that the government has taken a course of strengthening the interaction between the police and society, increasing the confidence of the common people, reviving their authority in front of society. In this regard, it seems to us that some scientific works devoted to the principles of professional culture are controversial, that the quality of law enforcement requires the activation of all the creative forces of the public [5].

Socio-cultural analyzes of professionalism allowed us to conclude that professional culture is the professional socialization of the police among the population of purposeful legal activity, the development of all aspects of the life and life of the population to regulate the social order, ensure the protection of life and health, property and non-property rights of citizens. Thus, it can be assumed that the police personnel will be completely immersed in the socio-economic and cultural space. They are obliged to “show respect, courtesy, tact in relation to citizens, within the scope of their official powers to assist them in the exercise of their rights and freedoms”, which contributes to the performance of official duties at a high professional level. This idea can be argued by the scientific research of Russian scientists [13; 14].

Conclusions

The professional culture of a police officer is part of a special socio-legal culture of society, reflecting the entire system of public life, showing the implementation of the internal policy of the government, the rule of law in ensuring law and order, protecting the rights and freedoms of citizens, and the security of the social life of the population. Thus, the authors tried to comprehend the originality of professionalism in the context of the socialization of the country's political system, a philosophical analysis of the professional spirituality of the personnel of the internal troops was carried out. This work presents the features of reforming the activities of an employee of the internal affairs department to ensure public order and security, legal guarantees for protecting the interests of citizens. Proceeding from this, political and legal professionalism combines ethical qualities such as benevolence, honesty and accuracy, courtesy, and much more that did not have the importance of the official service of the military personnel of this sphere of government.

The moral approach to professionalism lies in the fact that it reflects the implementation of professional duties, according to which the employee deserves promotion or disciplinary punishment, which determines the level of social significance of the police service. Experts in this field recognize that the police service is important for any system that requires special physical fitness and analytical thinking, a willingness to act in the interests of citizens, society for the good with a clear threat to one's life. The traditional study of police service is a study of the professional culture of an employee from the strict framework of the law, the norms

of official conduct, which is expanded by ethical parameters, pursuing the goals of implementing the principles of a welfare state.

We are inclined to believe that the personnel of the internal affairs department are inherently representatives of one or another people, brought up on the highest ideals of ethno-confessional culture, which contributes to easy adaptation to new conditions for the renewal of official duties. Apparently, the problem of crime prevention may arise, since this sphere of “power structure” is moving to soften the principles in relation to criminals and violators of human rights, since the rule of rights and interests does not allow the use of force. We also admit the idea that in human psychology there should be respect (fear) of the law with the inevitable punishment for crimes. Moreover, the mentality of the peoples of the East, in contrast to the West, was formed in the spirit of spiritual and moral principles, and then legal ones, taking into account which gives positive results in the professionalization of an employee of this system. In this regard, the internal affairs bodies should be, first of all, law enforcement agencies, ready to provide legal assistance not only with legal knowledge, but with the use of “law enforcement”.

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