

PSYCHOLOGICAL AND PEDAGOGICAL CONTENT OF THE IMPLEMENTATION OF INTERNATIONAL STANDARDS OF ETHICAL BEHAVIOR IN THE TRAINING OF POLICE OFFICERS IN UKRAINE

Viacheslav Krykun, Alla Semenova, Maksym Korniienko

ABSTRACT

Chapter 8 specifies the psychological and pedagogical content of the implementation of international standards of ethical behavior in the training of police officers in Ukraine on the basis of the methodological principles of the humanistic approach, interactive learning technologies and modern didactic principles, which should be the basis of the professional training of police officers in their practical orientation while modeling the real process of official activity within the walls of HEI, with the inclusion of teachers in this process as subjects who have the techniques of organizing their own professional activities and analyze the ways of professional self-development. Methodical and practical psychological and pedagogical directions for the implementation of the ideas of humanistic pedagogy are presented, as well as the development of methodological foundations for the implementation of international standards of ethical behavior in the training of police officers in Ukraine on the basis of a general scientific holistic approach, which is an objective need of the modern national education system in general and the training of police officers in particular. It has been proven that Ukrainian society needs a comprehensive strategic and balanced educational policy for the training of specialists who should be characterized by appropriate professional and personal moral and managerial qualities, because the main duty of a police officer is to serve people, to respect the constitutional rights of freedom, equality and justice. It is substantiated that in such a context, the issue of concretizing the axiological and nation-building content and developing the methodology for preparing and evaluating relevant programs, training of scientific and pedagogical personnel acquire special significance.

KEYWORDS

Professional ethics, rules (codes) of ethical behavior, honesty, trust, justice, respect, responsibility, courage, police training.

INTRODUCTION

Democracy implies liberalism, which is understood as a set of philosophical, political and legal views based on the maximum limitation of state intervention in economic activity and protection of the individual, its rights and freedoms from the dictates of state power [1]. With the development of society, a tendency to narrow the boundaries of legal regulation of social relations and

reduce the influence of the state on the regulation of personal relations of the population with the help of law due to the regulation of such relations by other social norms, in particular moral norms, is clearly visible. At the same time, some moral norms receive their legal confirmation and automatically become legal. This also applies to the ethical rules of conduct of some professions, which together constitute *professional ethics*. Professional ethics is especially relevant for socially oriented professions, i.e. such activities, the object of which is a person – doctors, teachers, lecturers, law enforcement officers, etc. [2]. It is the professions that are aimed at ensuring the normal functioning of the population, for the realization of human needs in certain spheres of life, that require specialists to possess high *integrity*s.

The formation and functioning of the modern National Police of Ukraine is based on global, in particular European, experience. In this context, first of all, it is appropriate to refer to the international legal acts that concern police activities in democratic states. One of these is the European Code of Police Ethics, which was adopted by the Committee of Ministers of the Council of Europe on September 19, 2001. Structurally, the European Code of Police Ethics consists of seven main chapters:

1. POLICE goals.
2. Legal basis of police activity.
3. Police and the criminal justice system.
4. Organization of police structures.
5. Guiding principles of police activities/operations.
6. Responsibility of the police and control over its activities.
7. Research and cooperation on an international scale [3].

The rules of ethical behavior of law enforcement officers are an important normative step in changing the law enforcement officer's attitude to its status. On the basis of such acts, the law enforcement officer gets the opportunity to show society its non-force, official status in relation to society. After all, the representative of the National Police is the mediator, the speaker, who conveys the state's policy in the security sphere through its actions. A police officer often meets with citizens in person and represents the state and its institutions. Therefore, the moral and ethical aspect of the work of a law enforcement officer acquires a new meaning. At the national level, ethical requirements for certain types of legal professions are established in the codes or rules of ethics of a certain professional direction, which state that *the independence* of the legal profession consists in the fact that, in the performance of their official duties, lawyers must always act freely, without any interference or pressure from the authorities or society, based on the law and subject only to the law. The independence of a lawyer should guarantee respect for human rights and, as a result, build public trust in representatives of the legal profession. *Neutrality, impartiality* are the basic requirements in legal activity and the basis for the formation of respect for the law in society.

Since the declaration of Ukraine's independence on August 24, 1991, the basic principle of political strategy formation has been the principle of ensuring state sovereignty. The most important official source of professional ethics is the Constitution of Ukraine [4]. This provides that anyone who sees a violation of ethical rules by police officers has the right to an appropriate response,

starting with contacting the manager of the person who committed the violation and ending with a lawsuit, including an appeal to the European Court of Human Rights. The above determined **the aim** of the work: to characterize the psychological and pedagogical content of the practical implementation of international standards of ethical behavior in the training of police officers in Ukraine on the basis of emotional-volitional and behavioral-emotional criterion taxonomies.

Methodological foundations were the implementation of the ideas of comparative studies, humanistic pedagogy, as well as the development of methodological foundations for the implementation of international standards of ethical behavior in the training of police officers in Ukraine on the basis of a general scientific holistic approach, which is an objective need of the modern domestic education system in general and the training of police officers in particular. The statement that Ukrainian society needs a comprehensive strategic and balanced educational policy for the training of specialists who should be characterized by appropriate professional and personal moral and managerial qualities, because the main duty of a police officer is to serve people, to respect the constitutional rights to freedom, equality and justice. In this context, the issues of concretizing the axiological and nation-building content and developing the methodology for preparing and evaluating relevant programs, training scientific and pedagogical personnel, are of particular importance.

PSYCHOLOGICAL AND PEDAGOGICAL CONTENT OF THE IMPLEMENTATION OF INTERNATIONAL STANDARDS OF ETHICAL BEHAVIOR IN THE TRAINING OF POLICE OFFICERS

The valuable foundation of the personality is laid in childhood, but the development and formation of its main structures is facilitated by purposeful professional training and practical training in a specialized institution of higher education. Therefore, studying the peculiarities of the value orientations of future law enforcement officers is necessary and appropriate in the modern conditions of the development of the law enforcement sphere of the Ukrainian state [5]. Among universal human values, progressive thinkers, philosophers, and educators have always singled out human rights, their will, and appropriate upbringing and education. The establishment of universal moral and ethical values in the lives of peoples is a natural result of their historical development. Ethical values as a product of life activities of society and social groups occupy a special place in the personality structure of each individual subject.

Acting as independent sources of meaning in relation to needs, they "connect" individual life activities to the life activities of society, "illuminate the vital meaning of objects and phenomena of reality from the point of view of sustainable interests in the development of the social whole, refracted and understood by the subject as valuable guidelines for its life, are formulated as ideals, models of the proper, setting the spectrum of invariant boundary parameters of the desired transformations of reality" [6]. The role of values in the process of acquiring professional skills and abilities of a police officer consists in providing a rational, systemic unity to the ideological construct of professional activity. Thus, each of the values is realized through a number of principles of

professional activity recorded in normative and legal acts. It is the combination and implementation of the values and principles of the police officer's professional activity in the worldview of the professional that contributes to the perfection and purposefulness of the police officer's personality, and allows it to resist professional moral deformation. Therefore, the basic principles of the professional ethics of a police officer are fundamental ideas, guiding principles laid down as a basis for the professional activity of police officers, in which the value and ideological foundations of the public life of society are fixed [7]. Failure to comply with these requirements calls into question the legitimacy of professional activity, undermines confidence in professionalism as a certain qualification of a person, threatens general distrust of *the public* in public management programs and, in its extreme manifestations, social unrest.

Investigating the psychological aspects of corruption in public administration, Olena Dragan, Ganna Yermakova, Andrii Chvaliuk, Oleg Kurchin, Oleg Karagodin [8] emphasize that "... the ambitions of civil servants to get rich quickly, their low self-esteem, psychological dependence, perceived in public image, a sense of impunity are the main psychological aspects that push people to corruption". The authors believe that one's own sense of impunity should be considered the main influencing factor that stimulates the actions of public officials. In general, by its very nature, *corruption* is a purely ethical issue, and the role of the state is to reduce the manifestations of this negative phenomenon in official activities, that is, to establish responsibility for violations, first of all, of moral norms, when personal benefit comes first [2].

But, in our opinion, it is more of a moral choice – to commit corrupt acts or not, and the main efforts of state bodies should be aimed at making people ***experience of virtuous behavior***. In this aspect, many Ukrainian scientists devoted their work to the study of the theory, methodology and practice of crime prevention in general, to the training of law enforcement personnel: Kostiantyn Antonov, Oleksander Bandurka, Volodymyr Golin, Volodymyr Zelenetskyi, Andrii Zelinskyi and others [9].

After all, the training of law enforcement personnel is a *learning process* aimed at the formation and development of professionalism. Professionalism in this aspect is characterized by:

- special knowledge of a specific official activity, which is based on general ideological, legal, psychological, managerial, tactical and other skills;
- professional and business qualities and availability of experience in practical activities, which determine the ability of law enforcement personnel to perform tasks;
- ability and skills to correctly and quickly solve assigned tasks and perform corresponding functions; psychological state and behavior in the existing conditions: the readiness of personnel to act in emergency situations or when the operational situation is complicated.

At the same time, the readiness of law enforcement forces is achieved due to:

- carrying out systematic, purposeful, complex training of personnel;
- early preparation of a standard (operational) plan;
- support in proper condition of material and technical means;
- formation of psychological stability of personnel;

– constant improvement of the interaction of the forces of various state bodies both among themselves and with the population and mass media.

And therefore, every police officer, in any position, must testify to the values of virtuous ethical behavior at the individual and personal level, the level of family relations, the social environment and the state level in their integrity.

Let's explain this position:

1. Many Ukrainian scientists (Ivan Ziaziun [10], Hryhorii Vasianovych [11], Heorhii Filipchuk [12] and others) noted that the formation of an ethical educational paradigm without a philosophical understanding of problems and a retrospective analysis of the historical existence of previous eras is simply impossible. In these and other works of the authors, education is considered as the main mechanism for a person to master fundamentally new forms of life and thus overcome the modern civilizational crisis, which, on the other hand, presupposes the formation of a new model of education. The analysis of the works shows the increase in the number and diversity of pedagogical sciences, the increase in the worldview, methodological, heuristic and value potential of pedagogy in the system of material and spiritual culture of society, the establishment of a value-humanistic orientation of education. The need to modernize the existing model of the educational space of higher education institutions in one way or another dominates the opinions and assessments of the majority of authors who study education in the context of modern civilizational processes. The natural-historical relationship between educational theory and practice reveals the deep social meaning of pedagogical action.

The modern strategic doctrines of progress of the world's leading countries are based on the principles of harmonious development of human potential, as a result of which the role of education is continuously growing and becoming dominant in all spheres of social life. From the position of inductive methods of cognition, the functioning of the educational space is based on experience, observations and reflection on the central topics of the entire issue of specialist training. As a result, an *interdisciplinary educational space* is formed. It is obvious that in the field of educational space of higher education institutions with special learning conditions, this space requires a deep understanding as a *phenomenological subjective orientation* (study, diagnosis, forecasting, design) and the choice of the most successful paradigms in the open system of social space. After all, real life problems that are solved with the help of education stimulate further educational activities. The above is a guarantee that the educational space of higher education institutions with special study conditions in Ukraine, despite all financial, material, social, and legal difficulties, is developing and will continue to develop.

In general, the basic principles of *the humanistic approach in professional education*, which is aimed at the priorities of individuality, identity, and self-worth of a person, but one that does not renounce its social determination, are as follows [13]:

– principle of *integrity and flexibility of the educational environment* – the goals, content and technologies of education are determined on the basis of the self-expertise of the future specialist, and are developed jointly by all subjects of the educational space;

– *activity and internal motivation of subjects* – recognition of the needs and interests of a future specialist who is able to realize its own professional self-development trajectories in the educational space of a higher education institution (on its educational route);

– *personal self-determination* – creation of conditions for future specialists to understand their own position, to make value choices;

– *focus on the personal growth of the subjects of the educational space* – constant stimulation and involvement of future specialists in the process of self-development;

– *orientation to the activity approach* – maximum involvement of education seekers in innovative practical activities, which allows in the course of direct life activities in the educational space of the higher education institution to master new methods of professional activity.

It is clear that personal contact between team members creates appropriate relationships between them. At the same time, interaction in the educational environment becomes an important element of the professional training of future specialists, sharply increasing the intensity and duration of professional contacts of applicants with each other, between teachers (diversifying options for interaction), due to which their activity increases. The interaction of all subjects of the educational environment mediates the processes of intra-group dynamics: the subjects' perception of each other, the formation of group norms and values, forms of cooperation and mutual responsibility. Therefore, the relationships formed in the educational environment affect the effectiveness of the professional training of future police officers in the educational space of the institution of higher education of the Ministry of Internal Affairs.

In addition to the exchange of information, the organization of systematic management of the quality of training of future police officers in the educational space, each subject has a need for self-expression, receiving *emotional support* and recognition of its personality. Consideration of these needs is very important for the professional training of police officers and is due to:

- 1) establishing a relationship of trust based on the recognition of another person as a person;
- 2) showing understanding and sympathy for another person;
- 3) frankness, sincerity of the subjects' own behavior, correspondence of thoughts – feelings, words – non-verbal actions – to a specific situation;
- 4) granting subjects freedom of expression of thoughts, feelings, participation in decision-making, etc.

Also, we note that the educational space of higher education institutions, like any social system, can be considered at different *levels* of its *hierarchy*: from the macro level of standardized management of the quality of training of future police officers to the micro level of the personal and professional paradigm of a separate subject of the educational space – the cadet. Thus, each level shows *the fractality* (similarity of hierarchical levels) of the structure of professional training of police officers in the educational space of the educational institution. *Where the system-forming factor* (fractal) of such a system is *the idealized standardized structure* of ethical, virtuous behavior of the police officer at *the individual-personal* level, at the level of *family relations, social environment* and *state* levels in their integrity.

In the study guide for the specialty "Law" [14] it is stated that on the one hand: *integrity* includes such categories as "*good*" and "*honesty*". *Good* is an ethical category by which a certain behavior, phenomenon or event is positively evaluated; it is a good, moral, correct, affirmative, positive beginning; *good* is meant to oppose evil, bad, destructive and negative. *Honesty* is understood as one of the main facets of human integrities, which reflects one of the most important requirements of morality; *honesty* is the ability to admit wrong, the ability to never make excuses, to be sincere in any situation. On the other hand, *integrity*, as a legal category, is understudied and needs a detailed and uniform description in order to use it as an element of the ethical and legal component of the professional and social training for the activities of future police officers.

Reference sources define *integrity* as a positive moral quality of a person, as a good deed, charity; as high morality; as a positive moral quality of a person who adorns it; as a character trait that determines the permanent moral image of a person's actions; as high moral purity, honesty [15]. The essence of the phenomenon "honesty of the individual" in a holistic systemic aspect from a psychological and pedagogical standpoint is that the concept of "honesty" must be understood in the broad sense of a phenomenon that is determined by social existence, the economic basis and directly depends on the system of values offered by society, on conditions of social communication, ways of functioning of public opinion, social regulation (legal, state-administrative and others). In the scientific literature [16], *integrity* is studied in the following aspects:

– *formation/model that exists as an ideal in society*, a social group, but at the same time has a universal character;

– *an external regulator of behavior/interaction of an individual in society*, which belongs to those eternal and obligatory phenomena that arise with the emergence of human society and permeate its entire history;

– *an integral quality, a form of consciousness, a system of value orientations of an individual*, which performs certain tasks to ensure the existence, life and activity of individuals and their relationships in the conditions of a certain society [17];

– *a phenomenon that is determined by social existence*, the economic basis and directly depends on the system of values offered by society, on the conditions of social communication, on the ways of functioning of public opinion, on the ways of social regulation (legal, state-administrative, and others).

The determination of *the methodological concept* of the psychological and pedagogical training of professional judges in the system of judicial education on the basis of *systemic, human-centered, axiological and acmeological approaches* allowed Larysa Zuieva [18] to clarify the essence of the phenomenon of "personal integrity" in the holistic systemic aspect of the spiritual-reflective dimension, in particular according to the following parameters:

1) *spiritual and moral maturity*. "I contribute to the spiritual elevation of another/I do not cause anything for the spiritual fall of another";

2) *focusing on the self of the "emotional I"*. Conscious free self-organization based on "I strive". Here, in order to consciously tame one's own "Ego", one must realize one's own flaws: "I overcome my bad impulses";

3) *affirmative part*. "I strive to create Good". "I have a spiritual and practical position". "I live the values of Good at the level of self-awareness". This parameter has exceptional significance, especially for those whose personal characteristics have not yet formed the elements of ideal moral integrities. That is why, at this stage, communicative help from professional colleagues, etc., may be the most relevant and necessary;

4) *social and behavioral context*. Self-assessment of the level of moral responsibility of the individual. "The natural purpose of a person is to be spiritual, moral, virtuous".

The main tasks of the psychological and pedagogical training of a police officer in this aspect are: formation of self-confidence; formation of psychological stability; training of abilities and skills of performing professional actions and skills of managing one's emotional states; education of harmoniously developed volitional qualities (purposefulness, perseverance, independence, courage); development of qualities of "psychological reliability" (endurance, overstrain, failures and difficulties); training of professionally significant qualities (professional observation, memory, thinking, etc.).

One of the important principles of training future police officers is *the principle of duality*. At one time, this principle was analyzed in detail by Volodymyr Verbytskyi, who, based on the study of the practice of the most popular European education models (in particular, Germany, France, Austria, Liechtenstein, Switzerland), came to the conclusion that dual education is the product of close interaction between educational institutions and employers for successful professional and social adaptation of the future specialist [19]. The extrapolation of this principle into the system of professional training of future police officers involves the practical training of cadets *in the conditions of the real professional activity* of police bodies starting from the first course of study, immediately after they have completed the courses of primary professional training and obtained the minimum necessary amount of knowledge and practical skills for carrying out the security service public order and security.

General theoretical training in combination with active practical training directly in the units of the National Police of Ukraine has a number of advantages: *firstly*, the study of theoretical disciplines involves the cadets performing practically oriented educational tasks [20]; *secondly*, cadets already at the beginning of their training get acquainted with the specifics of the activities of various services and units of the National Police, thereby expanding the scope of their professional skills; *thirdly*, under the guidance of experienced practical police officers who are involved in the management of practical training, cadets acquire new professional competencies and also learn to work in a team; *fourthly*, the involvement of cadets in the direct performance of tasks for the protection of public order and security develops in them the skills of optimal choice of decision, official responsibility. This model of professional training is productive for both cadets and constituent units. The former have the opportunity to think about their future specialty in a new way and realize the correctness of choosing a profession, while the others have the opportunity to objectively assess potential personnel resources, identify the shortcomings of the existing training program, and make the necessary changes and additions to it.

Thus, the effectiveness of official activity is achieved not only by professional knowledge, abilities, skills, but also by the peculiarity of *coping behavior* in extreme and special conditions [21–23]. The problem of overcoming difficult life situations by an individual is explained in the categories of *coping behavior* as a specific Ego-mechanism to which a person resorts in order to get rid of internal tension; as a relatively constant tendency to respond to stressful events in a certain way; "*coping*" is understood as a dynamic process, the specifics of which are determined not only by the situation, but also by the stage of development of the conflict, the collision of the subject with the outside world [24]. Let's note that the evaluation and formation of constructive coping behavior are among the priority tasks of psychological support of law enforcement activities.

Therefore, an important prerequisite for encouraging cadets to engage in educational dialogue is the concentration of the teacher's attention not only on the subject, but also on the personal side of cognitive activity, that is, on the efforts they make to complete the task. In other words, it is necessary to focus attention not on external manifestations of activity, but on internal processes that occur in thinking; motivational, emotional and volitional sphere, and, what is especially important, to encourage these efforts in every possible way, to support them, to form a *positive value perspective* of professional activity. Means of encouragement – public recognition of educational achievements, successes, participation in clubs and Olympiads, individual work. Cadets should feel that they are interesting to the mentors as individuals, the teacher is interested in observing their development, correcting their activities. The mentor sees this as the goal of the training it organizes. All this causes the cadets to have a positive attitude towards their manager, a desire to cooperate with it, to strive for dialogue in communication, and conscious coping behavior.

It is the combination of the methodological principles of the humanistic approach, interactive learning technologies and modern didactic principles that should be the basis of the professional training of police officers in their practical orientation, modeling of the real process of official activity within the walls of higher education institutions with special training conditions, in the inclusion of teachers in this process as subjects who they have techniques for organizing their own professional activities and analyze ways of professional self-development. As Dorothy Love Nolte [25] rightly said about this, "People learn what they have learned through experience".

2. In general, at the personal level, *integrity*, as an *integrative quality of an individual*, is determined by the following characteristics: **honesty, trust, justice, respect, responsibility** and, moreover, the courage to act – **courage**, professing them, even when faced with difficulties, form the true foundations of professional environment and educational institutions of the Ministry of Internal Affairs throughout the civilized world. Without them, activities carried out within the scope of competence of police officers, teachers, cadets or adjuncts lose their value, and their effectiveness is questionable. When fundamental values are followed, put into practice, and implemented, they become the cornerstone of professional communities. Integrity is strengthened in professional communities when the moral and social norms of this community coincide with fundamental values and are also supported by institutional principles and practices [16].

HONESTY is a fundamentally important segment of the basis of teaching, learning, research and work, and a necessary prerequisite for the full implementation of trust, justice, respect and responsibility. It is essential that the academic principles and procedures governing the community convey a clear message that falsification, lying, plagiarism, deception, and other acts of dishonesty are unacceptable. After all, dishonest behavior not only threatens the well-being of the academic community and violates the rights of its members, but can also tarnish the reputation of the institution and diminish the value of the degree it awards. Honesty begins with individuals and extends to the larger and larger community. In acquiring knowledge, both learners and teachers must be honest with themselves and each other. In classrooms and laboratories, on field trips, the cultivation and application of honesty in practice becomes the basis of continuous integrity. Fostering courage and encouraging honest and ethical decision-making, even when it is very difficult, is an integral step in building communities of trust. The university's ability to achieve its goals depends on the quality and integrity of the academic work carried out by its professors and students. Academic freedom can only flourish in a scholarly environment that recognizes intellectual integrity and respect for the rights and responsibilities that come with it are at the heart of the university's mission. Adherence to the postulates of honesty in work, words, ideas and actions is a principle that all members of the community are obliged to adhere to.

TRUST is a necessary basis for academic work. Academic communities of integrity nurture trust as a value and strive to create an atmosphere of mutual trust. An atmosphere of trust encourages and facilitates the free exchange of ideas, which, in turn, enables scientific inquiry to be fully realized. When honesty is institutionalized as a value, it *enables* the development of trust. Trust arises with time and experience and is built, first of all, on the basis of actions, not words. The institutionalization of trust is facilitated by the teaching staff, which sets clear requirements for tasks and has a transparent system for evaluating the results of educational achievements, as well as students who approach tasks honestly, carefully and independently. Trust is fostered by educational institutions that establish clear and consistent academic standards and enforce them systematically and fairly, thereby promoting honest and unbiased research. Trust is usually reciprocal in nature; reliability and trustworthiness often go hand in hand. Trust allows the community to cooperate, share information, freely exchange ideas, without fear that someone will steal the author's work that the professional and scientific career will be interrupted, and the reputation will deteriorate. Trust is key because it allows those outside the academic community to believe in the value and worth of research, teaching and the degree earned. Communities of trust foster cooperation by creating environments in which participants are honest and fair with one another.

FAIRNESS is a key factor to consider when forming ethics committees. Predictability, transparency, and clear and reasonable expectations are important components of fairness. Correct and objective response to dishonest behavior or violations of integrity is also an element of justice. Academic communities of integrity establish clear and transparent expectations, norms, and practices that support fairness in the collaboration of grantees, faculty, and administration. Fair, relevant and unbiased assessment plays an important role in the educational process, and fairness here

is imperative to establishing trust between teachers and learners. Foragers treat each other fairly and the community as a whole if they do their work honestly; authors – if they properly cite the works they use; administration – when it respects and supports a culture of academic integrity; graduates – if they justify the good reputation of the educational institution. The teaching staff does justice to applicants and institutions if they clearly outline the expected results, respond in a timely manner to manifestations of dishonesty, consistently support the principles of academic integrity and demonstrate them by their own example. The administration is considered fair in the eyes of the entire higher education community if it implements clear, effective and objective rules that contribute to the establishment and development of communities of integrity that respect their applicants, teachers, graduates, educational institutions, and professional communities.

RESPECT in the academic environment is mutual and requires demonstrating respect for oneself and others. Respecting oneself means acting virtuously in the face of adversity. To respect others is to value differences of opinion and adequately appreciate the fact that one's own ideas often have to be questioned, refuted, tested and improved. Academic communities of integrity value the interactive, cooperative, and collegial nature of learning. They honor and respect the opinion of others and consider different points of view or ideas. Scientific communities can only succeed if there is respect for community members, their diversity and sometimes conflicting viewpoints. The most dynamic and productive learning environments are those that promote active involvement in the educational process; which establish a clear knowledge verification system; which encourage lively discussions and encourage not to be afraid to go soft – out of respect for one's colleagues – and yet express disagreement with their assertions. In virtuous academic communities, even those who disagree with certain facts share a sense of respect and reverence for knowledge and the methods by which it was obtained. Learners show respect when they value and take advantage of opportunities to learn by being active in their learning, participating in discussions, listening to others, and doing their best to succeed. Rude behavior or putting others down undermines a climate of respect. The teaching staff declares its respect when it takes seriously the ideas of the winners, recognizing them as individuals, helping them in the development of these ideas, providing full and honest feedback on their work, appreciating their point of view and set goals. Members of the academic community show respect for other subjects of the educational process, giving credit to their intellectual contributions by correctly citing sources of information. Cultivating an environment in which all members demonstrate and value respect is both an individual and a collective responsibility.

RESPONSIBILITY for adherence to the principles of integrity is both a personal responsibility and a collective undertaking. Each member of the academic community – each recipient, member of the teaching staff, representative of the administration – is responsible for observing the principles of integrity during learning, teaching and conducting scientific research. Academic communities of integrity are based on the principles of personal responsibility, combined with the desire of each individual and group of individuals to be worthy role models, to adhere to mutually agreed standards of work, and to respond in a timely manner to cases of violations of integrity. Collective responsibility helps to expand and strengthen change processes. Accountable communities have the potential to work to

overcome apathy and inspire others to adhere to group norms of academic integrity. Being responsible means resisting integrity violations and negative peer pressure, as well as leading by example with your own attitude. All individuals are responsible for their own actions and try to encourage others not to break the rules. Cultivating **responsibility** involves developing the ability to recognize and resist the temptation to break norms and rules. Being a responsible member of the community involves holding other members of the group accountable for violations of the principles of integrity. Adhering yourself and encouraging others to adhere to high professional ethical standards is always a challenge that requires courage. "Taking responsibility for the work done implies conscientious performance of it. After all, without conscientious implementation, there is no point in doing anything at all" remarked Deb Erkes [26], the leader of the International Center for Academic Integrity.

COURAGE differs from other integrities in that it is a quality or ability rather than a value in itself. In people, the trait "courage" is often confused with "fearlessness". In real life, courage means the ability to act according to one's own values in spite of fear. For the sustainable development of communities of integrity, it is not enough just to believe in fundamental values. Transforming conversations about values into action and standing up for them in the face of pressure from others or their differing views takes determination and courage. "Being brave" means acting on your convictions. As a mental faculty, courage develops only in an environment in which it can be tested. Courage is a character trait that allows the subjects of the educational process to be committed to quality and honest learning and to encourage such learning in their colleagues by observing the highest professional ethical standards, even if there is a risk of receiving negative consequences in return. Members of academic communities must learn not only to make firm and unwavering decisions, but also to show the courage necessary to commit them not only in word but also in deed. Only through the constant cultivation of courage is it possible to create and maintain strong communities of integrity that remain responsible, respectful, trustworthy, honest, just, regardless of the circumstances they may face.

Through this cyclical process, courage, nobility, and integrity can develop as interdependent and intertwined integrities. Thus, an academic environment must necessarily include opportunities to make one's own choices, learn from them, and grow. After all, virtuous education is conditioned by the observance of the fundamental values of integrity [27], which are generally listed in **Table 8.1**.

The relationship between norms and procedures, community standards, and daily behavior must be appropriate, consistent, and compatible with its institutional values. The leading directions of work on the implementation of **the principles of integrity** in the university environment are:

- creation of public support for virtuous behavior through the involvement of academic groups;
- discussion of the importance and analysis of the consequences of compliance or non-compliance with integrity policies based on the example of international experience;
- provision of academic integrity knowledge for applicants and teachers through joint events;
- creation and implementation of mechanisms for monitoring compliance with integrity at the university level.

● **Table 8.1** Fundamental values of academic integrity

1	Honesty	Academic communities of integrity promote the pursuit of truth and knowledge through intellectual and personal integrity in learning, teaching, research, and service delivery at the behest of administration
2	Trust	Academic communities of integrity encourage and rely on a climate of mutual trust. A climate of trust encourages and supports the free exchange of ideas, which in turn enables scientific research to be realized to the fullest extent
3	Justice	Academic communities of integrity establish clear and transparent expectations, standards, and practices to maintain fairness in relationships between grantees, faculty, and administrative staff
4	Respect	Academic communities of integrity value the interactive, cooperative, and participatory nature of learning and learning. They respect and consider diversity of opinions and ideas to be appropriate
5	Responsibility	Academic communities of integrity rely on the principles of personal responsibility, which is reinforced by the willingness of individuals and groups to exemplify responsible behavior. Maintain mutually agreed standards and take appropriate action in case of non-compliance

The process of observing virtuous practices in the university environment will be a guarantee that the practice of being guided by the principles of trust and honesty, justice and respect will become a necessity in everyday life. But there is no universal recipe for building a favorable and positive climate of integrity, instead there are certain steps that can be used to maximize the chances of success – this is the creation of effective programs of educational components, educational activities, etc. For this, academic institutions should:

- create and promote clear and fair rules, norms and procedures for compliance with the professional ethics of a police officer, which are practically understandable and can be consistently implemented;
- promote the dissemination of specific aspects of integrity among all segments of higher education institutions. Educational activities should include a discussion of fundamental values, highlighting the connections between academic integrity and a wider range of ethical issues;
- inform all members of the professional community about the ethical standards of the police officer, so that they perceive the expected results as integral components of their corporate culture;
- practice the actions prescribed in the relevant rules and regulations, consistently and transparently. Provide support to those who follow the rules and regulations;
- develop, explain and support impartial and transparent systems for preventing the commission of corruption and corruption-related offenses;
- regularly assess the effectiveness of rules and norms, procedures and practices of integrity. Revise and refine them as needed to update and improve them.

Therefore, it is scientifically valuable to understand the spiritual-reflexive dimension of the integrity of the individual in the aspect of the criteria outlined above. What is important here is the special importance of the category "integrity" for the professional training of police officers, which *moral orientation* acquires. Scientists even rightly call it *the highest type of value orientation of*

a person, because it is the moral orientation that determines the attitude towards another person as an individual, as one's own "I".

3. The most common approach that defines learning goals is *Bloom's taxonomy*, developed and published in 1956 by American teacher-researcher Benjamin Bloom (1913–1999) [28]. The task of writing learning outcomes has been significantly simplified thanks to his works. His publication "Taxonomy of educational tasks. Handbook 1: Cognitive domain" [29] is widely used throughout the world in the preparation of educational programs and assessment materials.

The concept of *taxonomy* means a classification, categorization or systematization that describes an algorithm of how, based on previous successes, it is possible to achieve higher/more complex levels/learning outcomes. After all, Bloom's taxonomy is not just a classification scheme – it is an attempt to organize various learning processes according to a certain hierarchy. In this hierarchy, each level depends on the ability of the person being trained to function at that level or at lower levels. For example, in order for a learner to be able to apply *knowledge* (level 3), it must have the necessary *information* (level 1) and have an *understanding* of it (level 2). As is known [16], all learning goals can be classified in three dimensions: *cognitive, emotional and volitional*, which correspond to the spheres of Bloom's taxonomy: cognitive, affective and psychomotor. This classification of taxonomies or categorization of the learning process represents a complete structure. Most learning outcomes describe the presence of learning in such areas as: *knowledge, understanding, application, analysis, synthesis* and *evaluation*. These are categories of *the cognitive* field of study. Two other no less important areas – *affective-emotional* (relationships, feelings, values) and *psychomotor-volitional* (practical physical skills) in the educational process of professional training are less actualized in terms of formalization and evaluation as educational achievements. But in terms of the implementation of standards of ethical behavior, as a prerequisite for preventing the commission of corruption and corruption-related offenses, in the training of police officers, they are absolutely necessary. After all, such training should take place not only as a process of formal study of the norms of law, but should be evidenced by the principled value life activity of all participants in the educational process.

Since: *the affective-emotional* sphere refers to the moral-value, ethical, emotional component of the educational process, starting from the desire of the acquirer to receive information to the integration of ideas, beliefs and attitudes; *the psychomotor-volitional* sphere focuses on the assessment of physical skills, including the issue of coordination of brain and muscle activities. Let's specify the taxonomy for *the affective-emotional* sphere of professional training:

- 1) *receiving information* characterizes the desire (orientation) of the acquirer to receive the necessary information (careful listening to the interlocutor, *sensitivity* to social problems, etc.);
- 2) *responding* determines the activity of the student's participation in the educational process (*expression of interest* in the subject, desire to speak, make a presentation, desire to help others);
- 3) *valuing* reveals a range from the usual recognition of certain values to their active support (belief in democratic values, recognition of the role of science in everyday life, concern for the health of others, respect for individual and cultural diversity);

4) *organization, responsibility* explain the processes faced by individuals when it is necessary to combine different values, resolve conflicts between them, learn a certain system of values (a person recognizes the need for a balance between freedom and responsibility in a democratic society, *recognizes its own responsibility* for its actions, perceives the standards of professional ethics, adapts its behavior to accepted systemic values);

5) *characterization of the value system*. At this level, a person has a formed system of values that determines its corresponding consistent and predictable behavior (assessment of independence and responsibility at work, professional respect for ethical principles, demonstration of good professional, social and emotional behavior, healthy lifestyle, etc.).

To formulate and further evaluate the results of learning in **the affective-emotional** sphere, for example, the following verbs are used: *positively evaluate, follow, ask, perceive, answer, help, try, cooperate, defend, demonstrate, discuss, show, choose, initiate, follow, justify, listen, organize, participate, spread, condemn, support, appreciate, etc.*

Examples of formulations of learning outcomes in *the affective-emotional* sphere: positively perceive the need for professional ethical standards; take into account the need for confidentiality in professional treatment of citizens; appreciate the desire to work independently; treat people with different abilities equally; take into account management tasks associated with a high level of change in the public sector; show a desire to communicate with subordinates/colleagues/management; to resolve controversial issues regarding personal beliefs and ethical considerations; participate in discussions with colleagues, teachers; to be aware of the responsibility for the well-being of the children you care for; demonstrate a professional commitment to ethical practice.

Let's specify the taxonomy for **the psychomotor-volitional** field of professional training:

1) *imitation*. Observing the behavior of another person and copying it;

2) *manipulation*. Ability to perform certain actions with the help of instructions and practical skills;

3) *precision*. Ability to perform tasks with a small number of errors and do it more accurately without professional help;

4) *articulation*. Ability to coordinate a series of actions using a combination of two or more skills. These components can be modified to meet specific requirements or to solve a problem;

5) *naturalization*. Demonstration of a high level of execution in a natural style ("without thinking"). At the same time, skills are combined, organized and performed stably and easily.

To formulate the results of training in **the psychomotor-volitional** sphere, for example, the following verbs are used: *copy, follow, repeat, follow* – for imitation; *reproduce, build, perform, implement* – for the characteristics of manipulation; *demonstrate, complete, show, calibrate, control, improve* – characterize the level of accuracy; *construct, solve, coordinate, combine, integrate, adapt, develop, formulate, modify, improve* – describe the level of combination; *design, isolate, manage, invent, manage the project* – determine the level of naturalization.

Let's note that there are other taxonomies for determining learning outcomes in the psychomotor field. For example, Anita Harrow (1972) [30], William R. Dawson (1998) [31],

Timothy L. J. Ferris and Syed M. Aziz (2005) [32], but all of them are not as popular and used as Bloom's taxonomy. Although they can also be used in the development of educational programs to formulate learning outcomes both at the level of the educational program as a whole and at the level of individual educational disciplines/modules. Thus, Elizabeth J. Simpson [33] developed a more detailed hierarchy of psychomotor skills, which contains seven levels, which is also valid in the aspect of police training:

- 1) *perception*. Ability to use available signals to stimulate physical activity;
- 2) *set, mindset*. Readiness for a certain way of doing things. May include mental, physical and excitable tendencies;
- 3) *guided response*. Mastering a certain physical skill using the trial and error method;
- 4) *mechanism*. An intermediate stage in the assimilation of a physical skill (that is, the transformation of a skill into a skill). Learned reactions become more familiar, movements can be performed confidently and skillfully;
- 5) *complex overt responses*. Physical activity that requires complex movements is possible. Reactions are automatic, and a certain perfection is indicated by precise and coordinated execution with minimal effort;
- 6) *adaptation*. At this level, skills are well developed, and the person can change movements in response to a problem situation or according to certain requirements;
- 7) *origination*. The skills are so developed that some creativity is acceptable when special needs arise.

The use of the entire hierarchical set of criteria of Bloom's taxonomy allows for a comprehensive assessment of learning outcomes. This description is further intended to ensure systematicity in the design of modules of the working training programs of the disciplines, the possibility of monitoring the quality of the educational process and qualitative adjustment of educational programs.

CONCLUSIONS TO THE CHAPTER 8

The National Police, together with its departmental education system, is an integral part of a more complex social whole – the state. The formation and development of the system of professional training of police officers takes place in integral connection with the evolutionary processes of the country, reproducing not only the processes of sustainable development, but also internal contradictions. The process of implementing ideas and postulates, the virtuous behavior of police officers is gradual, complex and long-term, so it must be constantly improved, since the achievement of educational, educational, training and scientific research goals is possible only under the condition of compliance with the relevant ethical standards. In the final case, this will lead to positive systemic transformations in the life of society, starting with concrete changes in the attitude of citizens towards the National Police, the growth of trust in the police and the prestige of the profession itself as a whole.

REFERENCES

1. Bachynin, V. A., Zhuravskiy, V. S., Panov, M. I. (2003). *Filosofia prava*. Kyiv: Kontsern "Vydavnychi Dim "In Yure", 408.
2. Berendieieva, A. I. (2016). *Pravova osnova profesiinoi etyky pratsivnykiv politsii*. Pivdenoukraiynskiy pravnychiy chasopys: *Pravova systema: teoriia i praktyka*, 2, 87–91.
3. Yevropeyskiy Kodeks politseiskoi etyky. Rekomendatsiia (2001) 10, ukhvalena Komitetom ministriv Rady Yevropy ta Poiasniuvalni memorandum (2001). Heneralnyi dyrektorat I – Yurydychni pytannia, 56. Available at: https://hrea.org/wp-content/uploads/2021/02/Recommendation-Rec200110_European-Code-of-Police-Ethics_Ukrainian.pdf
4. Konstytutsiia Ukrainy (1996). Zakon Ukrainy No. 254k/96-VR. 28.06.1996. Available at: <https://zakon.rada.gov.ua/laws/show/254k/96-vr#Text>
5. Miloradova, N. E., Popova, H. V. (2014). Tsinnisna sfera pratsivnykiv militsii hromadskoi bezpeky z riznoiu tryvalistiu perebuvannia na sluzhbi. *Problemy ekstremalnoi ta kryzovoi psykholohii*, 15, 142–149.
6. Leontev, D. A. (1998). Tcennostnye predstavleniia v individualnom i gruppovom soznanii: vidy, determinanty i izmeneniia vo vremeni. *Psikhologicheskoe obozrenie*, 1, 13–25.
7. Revak, I. O. (2022). Keis zaniattia na temu "Profesiina etyka" dlia slukhachiv Pivvysshchennia kvalifikatsii politseiskyykh izoliatoriv tymchasovoho trymannia. Lviv, 18.
8. Dragan, O. V., Yermakova, G. S., Chvaliuk, A. M., Kurchin, O. G., Karagodin, O. V. (2020). Psychological Aspects of Corruption in Public Administration: Case-Study of Ukraine. *Academic Journal of Interdisciplinary Studies*, 9 (6), 264–277. doi: <https://doi.org/10.36941/ajis-2020-0130>
9. Krykun, V. (2018). Administratyvno-pravovi zasady vzaiemodii natsionalnoi politsii z hromadskistiu. *Naukovyi visnyk Khersonskoho derzhavnogo universytetu*. Serii: Yurydychni nauky, 5, 73–77.
10. Ziazun, I. A. (2008). *Filosofiiia pedahohichnoi dii*. Kyiv; Cherkasy: ChNU im. B. Khmelnytskoho, 608. Available at: http://www.pedagogic-master.com.ua/public/filosofiya_pedagogichnoy_dii.pdf
11. Vasianovych, H. P. (2011). *Pedahohichna etyka*. Lviv: Akademvydav, 248. Available at: <https://westudents.com.ua/knigi/198-pedagogchna-etika-vasyanovich-gp.html>
12. Filipchuk, H. H. (2014). *Natsiietvorchist osvity*. Chernivtsi: Zelena Bukovyna, 400. Available at: <http://www.pedagogic-master.com.ua/public/Filipchuk.pdf>
13. Semenova, A. (2009). Paradigmatic modeling in the training of future teachers – in Ukrainian. *Odesa: Yurydychna literatura*, 504. Available at: <https://www.pedagogic-master.com.ua/public/semenova/paradigma.pdf>
14. *Pidhotovka do yedynoho derzhavnogo kvalifikatsiynoho ispytu za spetsialnistiu 081 "Pravo" na druhomu (mahisterskomu) rivni vyshchoi osvity (2021)*. Odesa: ODUVS, 332.
15. *Slovnnyk ukrainskoi movy*. Vol. 2 (1971). Kyiv: Naukova dumka, 326. Available at: <http://sum.in.ua/s/dobrochesnistj>

16. Semenova, A. V., Hrabovskiy, O. V., Kolomiets, L. V., Savielieva, O. S., Yani, V. F.; Semenova, A. V. (Ed.) (2020). *Profesiina pedahohika*. Odesa: Bondarenko M. O., 575.
 17. Zueva, L. Ye. (2018). Teoretychni ta metodychni zasady psykhologo-pedahohichnoi pidhotovky profesiynykh suddiv u systemi suddivskoi osvity Ukrainy i Kanady. Kyiv, 601.
 18. Zueva, L. Ye. (2017). The research of theoretical principles of psychological and pedagogical training of professional judges in the system of judicial education. *ScienceRise: Pedagogical Education*, 1 (9), 32–36. doi: <https://doi.org/10.15587/2519-4984.2017.91515>
 19. Semenova, A. (2016). Value measurement of the experience of subjects of pedagogical action. Odesa: Bondarenko M. O., 436. Available at: https://www.pedagogic-master.com.ua/public/semenova/tsinisnyi_vymir.pdf
 20. Kornienko, M. V. (2018). Deaki osoblyvosti yurydychnoi vidpovidalnosti batkiv za pravoporusnennia, skoieni ditmy. *Pivdennoukrainskyi pravnychy chasopys*, 2, 22–25.
 21. Shvets, D. V. (2017). Coping behavior of future law enforcement officers in the context of predictive competence. *Aktualni problemy psykhologii*, 13, 188–197.
 22. Didukh, M. M. (2014). Progress state of components of constructive coping behavior of police officers. *Problems of Modern Psychology*, 26, 129–143.
 23. Kornienko, M. (2018). Peculiarities of providing and protecting the children's rights by precinct police officers. *Law Journal of Donbass*, 64 (3), 100–107. doi: <https://doi.org/10.32366/2523-4269-2018-64-3-100-107>
 24. Shvets, D. V. (2019). Formuvannia osobystosti politseiskoho v umovakh fakhovoi pidhotovky ta profesiinnoi diialnosti: pravovi ta psykhologichni aspekty. Kyiv, 454.
 25. Draiden, H., Dzhannet, V. (2005). *Revoliutsiia v navchanni*. Lviv: Litopys, 542.
 26. Fishman, T. (Ed.) (1999). *The Fundamental Values of Academic Integrity*. University of Klemson, 39.
 27. Satsykn, V. (2017). *Akademichna dobrochesnist: mifichna kontseptsii chy diievyi kontsept*. Available at: <https://saiup.org.ua/novyny/akademichna-dobrochesnist-mifichna-kontseptsiya-chy-diyevyj-kontsept/>
 28. Bloom, B. S., Engelhart, M., D., Furst, E.J, Hill, W., Krathwohl, D. (1956). *Taxonomy of educational objectives. Vol. I: The cognitive domain*. New York: Longmans, Green and Company, 207.
 29. Antoniuk, L. L., Vasykova, N. V., Ilytskyi, D. O., Kulaha, I. V., Turchaninova, V. Ye. (2016). *Kompetentnisnyi pidkhid u vyshchii osviti: svitovyi dosvid*. Kyiv: Instytut vyshchoi osvity KNEU imeni Vadyma Hetmana, 66.
 30. Harrow, A. (1972). *A taxonomy of the psychomotor domain – a guide for developing behavioral objectives*. New York: David McKay, 190.
 31. Dawson, W. R. (1998). *Extensions to Bloom's Taxonomy of Educational Objectives*. Sydney: Putney Publishing, 50.
 32. Ferris, T., Aziz, S. (2005). *A psychomotor or skills extension to Bloom's Taxonomy of Education Objectives for engineering education*. *Exploring Innovation in Education and Research*.
 33. Simpson, E. J. (1972). *The classification of educational objectives in the psychomotor domain: The psychomotor domain. Vol. 3*. Washington: Gryphon House.
-