

THE SOCIAL NEED TO RAISE LEGAL AWARENESS AND LEGAL CULTURE

Zamonbekov is the son of Umidbek Avazbek,

Independent researcher at the University of Public

Safety of the Republic of Uzbekistan.

The article analyzes the social necessity of enhancing legal consciousness and legal culture. It examines the key factors influencing the formation of legal awareness and the development of legal culture in society. The study explores mechanisms of legal education, legal advocacy, and legal culture improvement, as well as their impact on social stability and the rule of law. Based on international experience, recommendations for strengthening legal culture are proposed.

Keywords: Legal consciousness, legal culture, social necessity, legal education, legal advocacy, legal upbringing, rule of law, formation of legal awareness, legal knowledge, civil society, legal mechanisms, international experience.

The profound political, socio-economic, legal and other changes implemented in Uzbekistan in recent years have not only led to the genuine affirmation of human and civil rights and freedoms, the restoration of market relations, the expansion of international relations and other results, but have also made a significant contribution to building a strong civil society, as well as to solving a number of complex problems that require fundamentally new urgent solutions.

We emphasize that the concept of legal consciousness is of a polemical nature. The famous Russian philosopher I.A. Ilyin deeply studied the specific features and aspects of the formation of the legal consciousness of citizens. "The army, as an element of state existence, is an organized mass that systematically educates itself to victory and death for it, to kill for the sake of the state goal... the army must be imbued with the living inspiration of statehood. A soldier is a citizen who has taken upon himself the burden of the level of citizenship and the accumulated burden of his existence: because he is a living embodiment of state power, a living instrument of the will of the state, a representative who connects his work with the issues of personal life" [1].

In this definition of I. Ilyin, the army is interpreted not only as a military force, but also as a symbol of state power and a central subject in the formation of legal consciousness. From this point of view, his ideas are also relevant for modern jurisprudence and philosophy.

However, when we critically analyze this concept, a number of scientific polemical points emerge:

– I. Ilyin describes the army as a living embodiment of legal consciousness and civic responsibility. However, some authors who oppose this view, including philosophers who support democracy, emphasize that an excessive strengthening of the role of the army can threaten civil society and legal consciousness. For example, Western philosophers such as J. Locke or J.-J. Rousseau assessed the army as a potential threat to the freedom of citizens;

– According to I. Ilyin, a military serviceman is a “living weapon” that implements the will of the state. Although this point of view is consistent with the ideas of autocracy or centralized state power, it is contradictory to the concept of a legal state. In modern legal approaches, state bodies and military forces are interpreted as instruments that ensure personal freedoms and rights. The role of the military in civil society should be focused more on the protective function;

- I. Ilin's idea of combining the roles of a citizen and a fighter can also cause controversy. A warrior is not always interpreted as embodying civilian values. Some researchers emphasize the gap between legal consciousness and military discipline and advocate the need to develop legal knowledge and civil responsibility in military personnel;

– Although I. Ilyin's term "living inspiration of statehood" is theoretically interesting, the question of how this inspiration manifests itself in practice and through what mechanisms it influences the minds of citizens and military personnel remains open. This concept needs to be more fully elucidated through specific legal or social categories in the system of relations between the military and the state.

There are different approaches to the definition of the concept of legal consciousness. N.L. Granat lists the following forms of reflection of legal reality: "legal knowledge, legal relations, assessment of law and legal practice, directions of human values, manifested in the activities and actions of people in situations of legal significance." The forms of legal reality put forward by N. Granat include complex and theoretical concepts that require different approaches. By revising and supplementing these concepts on the basis of multidisciplinary approaches of modern jurisprudence, it is possible to shed more light on legal reality.

AB Vengerov considers legal consciousness to be "a set of objectively existing interrelated ideas and feelings that express the individual attitude of society, groups, and individuals to the law, its system and structure, and other features of the legal system"[2].

Although A. Vengerov's definition of legal consciousness is theoretically sound, there are different approaches to such aspects as the balance between individual and social consciousness, and the role of rational and emotional elements. It is important to take these points into account in the modern interpretation of legal consciousness.

According to A.N. Golovistikova and Y.A. Dmitriev, legal consciousness is people's cognitive-evaluative attitude towards past and current legislation, their ideas about its further improvement, legality, and justice[3].

A.N. Golovistikova and Y.A. Dmitriev emphasize the cognitive (knowledge) and evaluative (value judgments) aspects of legal consciousness. However, critics, including experts in cognitive psychology and legal consciousness, emphasize the need for a more detailed study of the relationship between these two aspects. According to them, not only rational knowledge, but also human experience, social influence, and emotional states play an important role in legal consciousness.

The authors' definition suggests that legal consciousness is formed in relation to past and current legislation. However, some lawyers consider it necessary to focus not on historical aspects of legal consciousness, but on its ability to adapt more quickly to current social problems and practices. For example, supporters of dynamic legal theory emphasize that legal consciousness must be updated in a rapidly changing social environment.

A.N. Golovistikova and Yu.A. Dmitriev's definition, the ideas of legitimacy and justice occupy a central place. But the subjective and cultural characteristics of these ideas are interpreted differently. Some researchers, including representatives of legal pluralism, emphasize that the concept of justice can be manifested in different forms in different societies.

The definition of legal awareness is associated with the idea of further improving legislation. However, critics argue that legal awareness should not only include improvement, but also a critical approach to existing laws and adaptation to social reality. In this sense, legal awareness requires integration into the process of social reforms and innovations.

A.N. Golovistikova and Yu.A. Dmitriev's definition of legal consciousness is based on a complex theoretical framework that includes cognitive and evaluative elements. However, in order to fully understand legal consciousness, it is necessary to study its subjective, historical and social factors, as well as its actual dynamics.

All the approaches to defining the essence of legal consciousness discussed above show that this concept is very complex, specific, and vague.

Legal consciousness is a form of social consciousness that reflects the objective needs of social development, determines and motivates human behavior. There are several forms of consciousness as a reflection of social relations: philosophical, religious, legal, political, aesthetic consciousness.

Legal consciousness has its own characteristics, which allow it to be considered a relatively independent phenomenon. L.A. Morozova emphasizes the following features of it[4]:

legal consciousness reflects legislation, legal practice - state-legal phenomena that make up the legal sphere of society's life;

the legal reality of the state is manifested in the following forms: through legal traditions and customs, legal categories and concepts, legal structures, etc.;

legal consciousness reflects the development trends of social relations, which indicates the ability of legal consciousness to actively reflect legal reality;

Legal consciousness is closely related to other forms of social consciousness, in particular, moral consciousness. The content of legal ideas and views is formed by moral principles, guidelines - the concepts of humanism and justice, the equality of all people, etc.;

Legal awareness affects reforms, social processes and changes: it can slow down or, conversely, accelerate these processes. This is manifested, in particular, in the fact that if the legal awareness of the population lags behind social needs, progressive legal reforms may not be understood and supported by large social groups.

According to P.P. Baranov, legal consciousness is a system of legal ideas and attitudes, feelings and values, an expression of the attitude of members of society to the current law, legal practice, and the desired law [5].

A similar definition of the concept of "legal consciousness" is offered by N. L. Granat, who says that legal consciousness is a special sphere or form of human consciousness, "an ideal phenomenon that cannot be directly observed"[6]. According to the author, legal consciousness is a sphere or form of consciousness that reflects legal reality in various forms. N. L. Granat lists the following forms of reflection of legal reality: "legal knowledge, legal relations, assessment of law and legal practice, directions of human values, manifested in the activities and actions of people in situations of legal significance"[7].

V.S. Barulin also writes about legal consciousness as a set of feelings and ideas that express people's attitude to the law (real or desired). According to the author, legal consciousness is a highly independent, holistic phenomenon that should be studied as a separate object of legal theory, because through legal consciousness one can answer questions about the genesis and essence of law, legal theory, jurisprudence, cultural specifics of the legal order inherent in a particular civilization, as well as "about the causes of social pathologies, crimes and other forms of legal behavior"[8].

Although there are common aspects among the definitions of P. Baranov, N. Granat and V. Barulin regarding the concept of legal consciousness, their approaches to the interpretation of the concepts lead to a number of theoretical polemical points.

P. Baranov interprets legal consciousness as a system of ideas, values and feelings reflecting the attitude of society members towards the law and legal practice. This definition may face criticism that it limits legal consciousness only as a concept within the framework of personal and social relations of people. Legal consciousness is often shaped by the political and social influence of state institutions and the legal system.

N. Granat, on the other hand, defines legal consciousness as a special sphere of human consciousness, an ideal phenomenon that cannot be directly observed. His definition views legal consciousness theoretically as a metaphysical structure, which may not sufficiently explain the specific manifestations of legal consciousness in practice. Experts who oppose this, in particular, supporters of legal realism, propose to take into account the manifestation of legal consciousness not only in theory, but also in the process of practical application of laws.

V. Barulin, on the other hand, emphasizes the need to analyze legal consciousness as a set of feelings and ideas about the law, as well as its independent nature. Barulin's approach links legal consciousness with cultural and civilizational specifics, showing its importance in understanding the causes of social pathologies and legal behavior. However, critics of this approach note that an excessively cultural and philosophical analysis of legal consciousness can weaken its practical significance within legal systems.

Thus, different approaches to the explanation of legal consciousness indicate the need to reconsider the structure of legal consciousness, its subjects, legal relations and values. Polemical analysis means that through a broader study of legal consciousness, both theoretically and practically, its role in social and legal processes can be more clearly revealed.

All the approaches to defining the essence of legal consciousness discussed above show that this concept is very complex, specific, and vague.

As for the views on the behavioral element of legal consciousness, O.F. Skakun writes: "Legal behavior is the voluntary side of legal consciousness, it is the process of transforming legal norms into real legal behavior" [9].

O.F. Skakun's ideas on the relationship between legal consciousness and behavior are theoretically valuable and provide a basis for understanding the process of transforming legal consciousness into practical behavior. However, critical approaches, taking into account the complexity of this process, suggest taking into account the influence of social, economic and

psychological factors on behavior. A more in-depth study of the various elements of legal consciousness allows us to understand its role in behavior more broadly.

Let's move on to consider the concept of legal practice.

Today, scientists truly recognize the instability of social structures, not only in individual state structures, but also on the scale of the entire social world.

Modern globalization changes are associated with a number of catastrophic events. Therefore, the consistent implementation of legal modernization and reforms in Uzbekistan is relevant. requires the creation of a strong legal framework.

Researchers have been writing about the state of nihilistic legal consciousness in society for many years (Gulina O.R., Shchedrin O.G., Krivtsov S.I., Senin I.N., Zyryanov M.Yu. and others). Among the numerous publications on this issue, the authors have identified the following historical factors that had a significant impact on the deformation of legal consciousness, which had mainly nihilistic characteristics. In Soviet law enforcement practice, the definition of law and right meant the state's protection of human rights and arbitrariness in making decisions [10].

Thus, the legal culture of post-Soviet society is characterized by the dominance of historically established values of centralization.

“In our country, a citizen is traditionally assigned to serve, unconditionally putting the interests of the state above his own interests, without thinking about the possible violation of the rights of each individual” [11]. That is, the state is often perceived by people as a very clearly transpersonal and extralegal element, which is separated from the state and its structures, including led to a deep alienation from law enforcement agencies.

The unwillingness to know the norms of the law, the indifference of citizens to the future of their country, subsequently leads to the deliberate violation of existing laws, the mass non-compliance with legal norms not only by citizens of the country, but also by state bodies and officials, regardless of departmental affiliation.

In particular, according to the Ministry of Internal Affairs, in 2023, crimes committed among youth and minors increased by 5.3 percent compared to 2022. The number of crimes committed by minors remains high in some areas[12].

In December 2023, we conducted a study aimed at systematizing the problems young people face in searching for legal information. The study was conducted using a quantitative approach using a questionnaire. A total of 86 subjects participated in the survey - students from various faculties of the TSU.

Based on the survey data, it can be seen that students experience the greatest difficulties due to the extensiveness of the legal system, sometimes it is very difficult to find the relevant legal document they need (42%). Also, limited access to the full text of some legal documents is a major problem (33%), since even on the Internet, it is not always possible to access a particular legal document for free.

Relatively few problems in finding legal information are associated with understanding the text of regulatory legal acts written in legal language (11%). Only specialists with legal education can correctly understand the text of regulatory acts, but even they sometimes encounter difficulties in interpreting legal texts.

The lowest-ranking problems were the contradictions between some laws (9%) and the introduction of a large number of amendments and additions (5%). Although these problems are less severe, they still cause difficulties at times .

Thus, the systematic centralization of the legal consciousness of our modern national society preserves the form of Soviet legality expressed in the identification of law and law , and shows that there is a certain distance between legal norms and actions .

It should be emphasized that activity is defined by scientists as a specific form of active interaction with the surrounding world, its content, purposeful change. Based on the definition, the characteristics of activity and culture can be represented as interconnected historical categories. Culture, in turn, is a universal characteristic of activity, determining the program and predetermining the direction of a certain type of activity, its valuable typological features and results.

"Culture is a process that involves the creation, consumption, and transmission of a certain part of activity and its results. At the same time, people not only study the characteristics of phenomena (their quality), but also evaluate them from the point of view of their positive significance, their ability to satisfy any needs of a person, class, or society," emphasizes A. V. Ikonnikov[13].

Professional culture is expressed in the presence of an established, constantly developing system of motives, personal meanings and goals, includes individually developed strategies, means of orientation to reality, methods of solving problems, and expresses professional culture as a criterion and method of creative self-management.

Praxeological culture is a set of necessary methods and strategies that ensure the transition from problem formulation to concrete actions to solve them. Its components include goal setting, decision-making and planning.

Expert activity, communication and self-development competence form the basis of his authority. Professional competence is the professional preparation and ability of a labor subject to perform tasks and obligations of daily activities.

Knowledge of a specific subject is important because it is the main basis for the formation of all professional competences[14].

Legal culture is built into the institutional system of society and determines the contours of the normative life of individuals, the nature of the attitude to official norms in the process of developing social practice, the quality and level of justice and law-making, the effectiveness of law and order, and the proportionality of the share of the non-legal sector of the social space. Legal culture simultaneously defines social and legal practice, which represents the set of mental, spiritual and practical activities of a person organically included in the processes of legal development[15].

The profound political, socio-economic, legal and other changes implemented in Uzbekistan in recent years have not only led to the genuine affirmation of human and civil rights and freedoms, the restoration of market relations, the expansion of international relations and other results, but have also made a significant contribution to building a strong civil society, as well as to solving a number of complex problems that require fundamentally new urgent solutions.

A distinctive feature of the state of legal culture in Uzbekistan at the present stage is that since the adoption of the Constitution of the Republic of Uzbekistan, there has been a need to raise our legal values, legal culture in line with modern constitutional requirements. Today, there is a need to further improve the legal education system. It is important to address these issues on a new basis, based on the tasks of the current stage of modernization and democratization of the country's development.

After the introduction of the national program for the improvement of legal culture, new approaches to the training of legal personnel appeared. Legal education is developing in the country, which naturally has a certain positive effect on the growth of legal culture and legal knowledge of legal personnel. Civil society and the rule of law imply the formation of a professional legal culture and the development of advanced legal thinking.

Therefore, it can be said that the problem of legal culture in Uzbekistan is such that the integral and sustainable development of society and the state depends on its solution.

From the point of view of legal philosophy, legal culture "represents a certain level of development of legal consciousness and the state of legality, describes the legal capacity and ability of citizens of society to resolve social conflicts"[16].

“Legal culture is the entire legal universe that encompasses all aspects of the legal form of human social life. Here, culture consists of the ability and competence to live in accordance with this form, as opposed to unformed (undefined, disordered, and therefore arbitrary) situations ... ” [17], says V.S. Nersesyan .

The philosophical point of view allows us to pay attention to the important conceptual condition of legal culture, which, as Nersesyan V.S. defines, implies the ability and competence to live in a form , as well as the conditions or possibilities for transferring this form to the practice of legal relations . Because "the quality of life is determined by the range of choices available to a person" [18].

, is determined by the scarcity of choices within the legal form (legal behavior and arbitrariness). The choice of a person determines the scope of his legal freedom and legal responsibility. Thus , it is impossible to assess the state of legal culture without taking into account the legal consciousness of the subject, the scope of his legal freedom and responsibility.

For example, V.M. Korelsky and V.D. Perevalov understand legal culture as "a qualitative state determined by the entire social, spiritual, political and economic system of the legal life of society, expressed in the achieved level of development of legal activity, legal documents, legal consciousness and, in general, the level of legal development of the subject (individual, various groups, the entire population), as well as the level of guarantee of human rights and freedoms by the state and society, the level of human self-government, and behavior" [19] .

V.S. Nersesyants and V.M. Korelsky and V.D. Perevalov offer different approaches to legal culture.

V. Nersesyants interprets legal culture as "the ability and ability to live according to the legal form." According to him, legal culture is manifested through the ability to maintain order and form, to resist arbitrariness. According to the critical approach, various social, spiritual and economic factors of culture are not sufficiently covered in this definition.

V. Korelskyi and V. Perevalov explain the legal culture in connection with the level of development of legal activities of the society, legal documents and guarantees of human rights. This definition covers the socio-political and economic foundations of legal culture more broadly. But, according to critics, this approach risks underestimating the role of legal form and procedure.

We believe that all of the above definitions can be considered correct. It is also worth noting that it reflects the macro and micro levels of the phenomenon under study, that is, it includes a reference to the legal system and the individual. Finally, the role of legal culture in the processes related to the vitality of the legal system, its tasks and social development is emphasized.

The understanding of legal culture as a set of legal values can also be found in other researchers[20], which is not surprising, given the main advantage of this approach. This is that the phenomenon under study does not interfere with other components of the legal system and does not expand its scope at all. Legal culture characterizes the degree of saturation of this system itself and its structural units with legal values.

The phenomenon under consideration can be considered in the context of both normative and non-normative aspects[21]. This is because the legal system includes positive law, which has norms. Of course, this affects legal culture. However, at the same time, there are many legal phenomena that do not have this characteristic.

Legal culture arises with the direct participation of individuals, but later exists independently of them in society. For example, political-legal teachings of great thinkers reflect their ideas and exist independently in the system of legal values.

Legal culture allows us to characterize the qualitative state of the legal system[22]. This means that legal culture should not be considered as an independent component of the legal system. It is present in all legal phenomena and allows us to assess the degree of their saturation with law. It follows that legal culture cannot be negative, since values appear in different, different conditions, and they do not always correspond to each other.

Among the characteristics or indicators of legal culture, the primacy of human rights and freedoms, as well as its role as a condition for the evolution of civil society, is sometimes mentioned [23]. Without diminishing the importance of these norms, it is necessary to emphasize their location. They are not inherent in all historical types of legal culture, and the understanding of these parameters in the modern world may be different. Developing this idea, we note that the question inevitably arises from the point of view of comparative law as to who determines these values. As noted above, they are different, their evolution depends on many factors. Here we can talk about the traditions of a particular society, the specific features of the spiritual and religious sphere of its life, and the specific features of its economy.

A special type of group and individual legal culture is the professional legal culture of lawyers. It is "a unique set of general ethical standards and special professional ethics norms that have an analytical advisory character, which arise and exist in a certain professional group" [24].

V. P. Salnikov defines the following structural elements of legal culture, which are components of legal reality: "law, legal consciousness, legal relations, legality and order, legal activity of subjects" [25].

V.P. Salnikov's views on legal culture reflect a comprehensive approach. However, based on critical analysis, it is necessary to study legal culture in relation not only to laws and legal activities, but also to social relations, values, and factors supporting social order.

The fact that some individuals disregard the law due to their ignorance of the law endangers the rights and freedoms of others.[26] Article 29 of the Universal Declaration of Human Rights states that "In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due respect for the rights and freedoms of others in a democratic society and of meeting the just requirements of morality, public order and the general welfare." [27]

a person's legal culture. They express their thoughts on legal regulation, legal practice and their evaluation in emotional and personal tones. This unique form of reflecting reality expresses a person's subjective attitude to the law, its compliance or non-compliance with the ideals contained in it. The development of legal feelings can occur in the system of complex formation of other social feelings of a person.

Value orientations are a system of individual relationships that are important in the exercise of rights, are related to a person's lifestyle, and have a significant impact on their fate.

of educational activity, the level of personal and public aspects has a significant impact on the state of the legal culture of society. Legal thinking is a way of life of a person and society, a way of life of an individual, as well as a means of adapting to the environment and changing it. The process of its formation is carried out step by step in the educational system, taking into account the age, philosophical and psychological-physiological characteristics of the person.

As S.S. Alekseev emphasized, "legal culture is, first of all, a "qualitatively rich" legal consciousness" [28]. The same idea is emphasized by V.V. Lazarev, who says that the application of law can be considered effective if all goals are achieved "in the shortest possible time with the least damage to various social values"[29].

can be formed only within the framework of the legal state as a means of protecting the integral, inalienable rights of a person [30] ¹. Rule of law is a necessary condition and basis of individual freedom. A person is free only in a society where democracy, legality, social protection and legal culture, i.e., universal human values prevail, civilizational achievements are placed at the service of man, his high position in society, and other principles of the legal state also prevail.

¹ Kudryavtsev V.N., Lukasheva E.A. Novoe politicheskoe myshlenie i prava cheloveka // Voprosy filosofii. 1990. No. 5. - S. 7 - 8.

The formation of the legal state is largely dependent on the growth of the legal culture of the society and the individual [31].

According to the rule in cultural studies, when the official culture is to a certain extent formalized, dogmatic, and rationalized, a counterculture appears in opposition to it. In the scientific literature, one can encounter quite similar concepts such as “antisocial subculture”, “counterculture”, “criminal subculture”, and it is necessary to distinguish their content. The countercultural subculture refers to a subculture whose norms do not correspond to all the norms approved by society. The term counterculture reflects the opposite of the usual culture. This is a subculture whose norms are directed against generally accepted norms; it is a type of countercultural subculture. The difference between the concepts of “antisocial culture” and “counterculture” is mainly determined by the fact that the norms of the counterculture not only differ from the norms approved by society, but are also opposed to the official culture.

“Subculture” refers to a cultural sphere, a separate, holistic structure that exists within the dominant culture and is distinguished by its own set of values, customs, and norms[32].

Subculture, which is considered a small system of general culture, is distinguished from it mainly by the specific subject of culture. The concept of "subculture" as a scientific term first appeared abroad in the 30s of the 20th century, and entered the science of our republic in the 60s of the last century in connection with the study and critical analysis of youth movements in the West (hippies, representatives of occultism and mysticism). The basis of the separation of subculture from general culture is the incompatibility or clash of norms, values and ideas, in addition to the subject of culture.

In the modern scientific literature, there are numerous definitions of the concept of subculture, and one of them characterizes subculture as an element of spiritual life, as ideological views, lifestyle and behavior formed in a certain social environment, stratum, small group and separately distinguished from the general culture. Analysis of these definitions allows us to conclude that subculture represents a set of social relations and behavioral norms and rules, traditions, customs and external attributes that exist within a certain social subgroup of individuals united by a certain common (professional and other) interest, are supported by all members of the group and differ from the generally accepted relations, norms and rules in society.

O.V. Starkov notes that criminal subculture is a form of criminal culture, and criminal culture should be understood as the culture of society related to criminal phenomena in the material, ideological, legal, artistic, and spiritual spheres[33].

According to I.M. Matskevich, criminal subculture is a type of delinquent subculture and acts as a set of negatively interpreted norms and values of ordinary culture, acting as the culture of the criminal stratum of society[34]. If we may say so, criminal subculture resembles a stratum. Each of its stratum manifests itself as a subculture of certain groups engaged in specific criminal activities. From this point of view, we can talk about prison subculture, thieves' subculture, prostitutes and drug addicts' subculture, etc. In addition, criminal subculture is a way of life of a specific criminal group.

Under the traumatic influence of the criminal subculture and accompanying negative events, the social and positive immunity of the society, that is, the immunity that guarantees the safety of the society and protects it from criminal harm, significantly weakens.

In order to eradicate the roots of these harmful evils, it is necessary for the society to intensify the fight against crime, including revising a large number of social relations, spheres of activity and tasks of state and public institutions, and making a change in social consciousness. Today, forming the legal culture of not only the general population, but also the state and public figures is an urgent task. To solve this task, the state should develop a comprehensive program of actions against the spread of criminal subculture in society.

Another important factor is the decrease in the level of legal awareness and legal culture of the population, and the increase in legal nihilism in society. The boundary between legality and illegality, morality and immorality is disappearing in society.

The above requires society to conduct a more active fight against crime, including reviewing a large number of social relations, the spheres of activity and tasks of state and public institutions, and making positive changes in social consciousness. Today, it is urgent to raise the legal culture not only of the general population, but also of state and public figures.

society is far from previous crisis situations in the socio-legal sphere . it is difficult to say , because even today we can say that a significant difference between real life and the norms of the Constitution is firmly established .

The causes of this negative social phenomenon are many factors.

First , it is disregard for the law, nominalism of the law, anomie of the instrumental value of the law, which causes a negative factor in the form of , for example, legal nihilism, systemic corruption. "Corruption is a corrupt way of individualizing rights as privileges" [35].

Secondly , the lack of democratic institutions (primarily elections), criminalization of society, illegal labor migration , and often the inaction and helplessness of law enforcement

agencies , as a result of which " ... legal culture is characterized primarily by the non-legal nature of social practices and a nihilistic attitude towards the law"[36].

Thirdly , its consequence is the ineffectiveness of the principle of the inevitability of punishment, which is carried out depending on the social status of the subject, the level of income and the scope of power . Legal justice, liberty and equality remain declaratively desirable legal principles. However , " where the principle of real equality applies, there is a legal principle and a legal method of regulation : where the law applies, this principle exists " [37].

For a consciousness that does not have any legal ideas about law in the context of "the law applies," even ideas about the truth and the instrumental significance of law have a dime's worth .

Fourthly, Among the obstacles that hinder the application and implementation of the norms and rules stipulated in modern legislation, we note the conservatism of officials, the insufficient effectiveness of laws , and the high level of corruption. The inconsistency and imperfection of legislation are further exacerbated by the difficulties in translating legal norms into legal reality .

Fifthly , only where individuals are free and, therefore, responsible, can legal relations and the legal order in general arise in principle. In this regard, as I.A. Ilyin emphasized, a person can be honest, loyal and law-abiding only by his personal decision , by his personal conviction . If this is not the case, then he has no sense of justice. A person becomes a liar, a cunning, an adventurer. In him , law and order do not prevail, but rather the desire to survive . The rule of law is based not on coercion and fear, but on the free loyalty of citizens[38].

We can make the following theoretical conclusions, suggestions and recommendations regarding this paragraph:

Firstly , legal consciousness is a complex socio-philosophical process that reflects the conscious attitude of an individual or member of society towards laws, legal norms and legal practice, influencing legal knowledge, values, emotions and social behavior.

Secondly , legal culture is a complex socio-legal state that is manifested in the attitude of an individual or society to laws, legal norms and legal practice, encompassing legal consciousness, legal values, legality and integral components of legal activity.

thirdly , to establish special prevention centers for young people in each region, to provide them with psychological counseling and legal assistance, to provide regular information and warning activities among young people on legal problems;

fourth , to facilitate the search for legal information, develop mobile applications and online platforms for legal services, and introduce a special QR code system for accessing laws and legal documents;

fifthly , Establish legislative monitoring to identify and eliminate contradictory and inconsistent legal norms, and strengthen the legal expertise mechanism for public discussion of new draft laws.

sixth , posting simplified and interpreted versions of legal documents on the official websites of the state.

Raising legal awareness and legal culture is important for the stability of society and the strengthening of democratic values. The conscious approach of the members of the society to the observance of laws and legal norms ensures the development of legal culture. This, in turn, serves to strengthen the rule of law, ensure social stability and security.

In order to improve legal culture, it is necessary to form an effective system of legal education and training, expand legal promotion, ensure transparency of legislation and increase legal literacy of the population. It is also important to improve mechanisms for raising legal awareness through mass media, educational institutions, and civil society institutions.

It is known from international experience that in societies with a high legal culture, corruption is reduced, human rights are effectively protected and social relations are stabilized. Therefore, raising legal consciousness and legal culture is an important factor not only for the development of society, but also for the legal stability and economic development of the state.

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