

# THEORETICAL AND PRACTICAL SIGNIFICANCE OF DEVELOPING LEGAL CULTURE IN UZBEKISTAN

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## Abstract

The article provides feedback on the theoretical and practical importance of developing legal culture.

**Keywords:** Petition, legal culture, function, legal literacy.

## Introduction

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted in his Address to the Parliament of the Republic of Uzbekistan - the Oliy Majlis and our people dated December 26, 2025, "Today, our glorious homeland is becoming a land of independent-thinking, free and liberated people living and working on the basis of new political, legal, social, and spiritual relations."1.

The new Republic of Uzbekistan is moving towards building a legal, social, secular state and an open civil society based on democratic values. This ultimate goal determines the essence, systems and tasks of legal culture. According to M. Sharifkhodjaev, "civil society is a rare discovery of humanity in modern world culture. It is the highest form of democratic development based on high culture and is a unique social free space. In this space, people interact and communicate independently of each other and the state... Thus, the formation of civil society directly depends on the individual freedom and liberty, dignity of the individual."2. Thus, civil society is a space for the realization of people's creative abilities and legal guarantees. The essence of legal culture is manifested in the realization of citizens' rights and freedoms in this space, and in the broader context, in the creation of legal and cultural wealth3. Legal culture is an integral part of the general culture of society. Therefore, legal culture is understood as the legal life of society, its legal reality, normative and legal documents, a system of moral and legal values achieved in the development of legal consciousness, and the implementation of the regulation of social relations in order to establish a legal and orderly environment in the country, as well as obedience to the law established in accordance with it.

1 <https://president.uz/uz/lists/view/8834>

2 Шарифхўжаев М. Ўзбекистонда очик фуқаролик жамиятининг шаклланиши. – Т.: Шарк, 2003. – Б. 7.

3 Қаранг: Таджихонов У., Саидов А. Ҳуқуқий маданият назарияси. Т. 1. – Т., 1998. – Б. 11.



Ensuring the rule of law and making political institutions serve the interests of man is carried out through the system of legal culture. These systems are divided into various groups in the scientific literature. For example, S. S. Alekseev considers them to consist of: 1) the state of legal consciousness in society; 2) the state of legislation; 3) the state, content and manifestations of law development; 4) the state of practical work in the field of law<sup>4</sup>. Uzbek lawyers, however, approach it differently.

That is, the system of legal culture includes: 1) law, which is a system of legal norms; 2) legal, or social relations regulated by law; 3) legal institutions, which are a system of state and social institutions engaged in law enforcement and prediction; 4) legal consciousness, or a system that reflects legal reality in a moral sense; 5) legal (both legal and illegal) behavior.

It is clear that there is no significant difference between the groups, both of them have a combination of theoretical and practical approaches. Based on the goals and objectives of our research, we believe that it is necessary to approach the system of legal culture of citizens from the perspective of subjects.

In this regard, it is necessary to emphasize that the description of the concept of legal culture given by the First President of the Republic of Uzbekistan I.A. Karimov is distinguished by its comprehensiveness and expression of the most important aspects of this concept: “The level of legal culture is not only knowledge of laws, awareness of legal information. It means the culture of following and obeying the laws. It means respect for a fair court, the need to apply to the court to protect one’s rights. Legal culture means the rejection of the use of unlawful force in resolving various conflicts”<sup>5</sup>.

At this time, law is not recorded as a component of legal culture. In our opinion, law is a central part of legal culture, closely connected with the entire system, elements, and institutions. It is not one of the systems of legal culture, but a condition of its existence, stability, and a substantial sign. If we compare legal culture to a living organism, law is its blood vessels that spread throughout its entire body.

From the point of view of its subjects, legal culture is divided into the following types:

- legal culture of an individual (citizen);
- legal culture of social groups (economic, political, military, creative, ethnic, transnational, religious, etc.);
- legal culture of society;
- legal culture of civil servants and employees of government bodies;
- legal culture of employees of law enforcement agencies;
- legal culture of deputies of parliament.

These subjects are at different levels in the system of social relations and are related to legal culture in different ways.

For example, the subjects belonging to the last two groups - law enforcement officers, legal institutions and the Oliy Majlis - are directly related to legal culture by their functional

<sup>4</sup> Қаранг: Алексеев С. С. Право: азбука–теория–философия: Опыт комплексного исследования. – М.: Статут, 1999. – С. 271.

<sup>5</sup> Каримов И.А. Ўзбекистоннинг сиёсий-ижтимоий ва иқтисодий истикболининг асосий тамойиллари / Ватан саждагоҳ каби муқаддасдир. Т.3. –Тошкент: “Ўзбекистон”, 1995. –Б.175.



characteristics. The remaining subjects are indirectly related to legal culture, but this does not deny their active participation in the creation of legal and cultural wealth.

The scientific and methodological basis of legal culture requires the study of the internal tasks of legal culture 6.

The functions of legal culture are classified differently in the scientific literature.<sup>7</sup> It is evident that they are based on the scientific and theoretical goals that each researcher sets for himself. For example, since the philosophical-cultural approach prevails in the classification of Professors U. Tadjikhonov and A. Saidov, they distinguish the regulatory, normative, sociological, communicative, and predictive functions of legal culture 8. However, this classification ignores the adaptive, cognitive-educational, socialization, and integrative functions of legal culture.

S. A. Khodjaeva believes that legal culture also has such functions as educating ideological, legally conscious attitudes, and forming legal behavior 9. According to the scientist, they are educational and informative functions. However, there is a soul in the idea that legal culture also performs the function of involving citizens in the development of laws and the democratization of society. Legal culture not only implements the legal worldview and education of citizens, but also involves them in the creation of legal and cultural wealth. These wealth are manifested, first of all, in the participation of citizens in the discussion and adoption of draft laws, in the liberalization of the activities of legal institutions.

Based on the purpose of our research, we can classify the functions of the legal culture of young students as follows:

Adaptation - (Latin - "adaptation, coordination") means the adaptation of a person to the environment, the environment. Since ancient times, a person has been adapting either to the natural world or to the socio-artificial environment created by people. Therefore, as the anthropologist A. Gelen noted, a person is characterized by "incompleteness", "uncertainty", "biological imperfection". The educational function is aimed at satisfying the spiritual needs of citizens regarding political and legal life and knowledge. Experience shows that the cause of crimes and illegal actions committed by young people is often their insufficient legal and educational knowledge.

Upbringing is another function of legal culture. All its functions have an educational nature and are, to one degree or another, connected with the process of upbringing.

6 Қаранг: Певцова Е. А. Современные дефинитивные подходы к правовой культуре и правовому сознанию // Журнал Российского права. – 2004. – № 3. – С. 78.

7 Қаранг: Кейзеров Н. М. Политическая и правовая культура. Методологические проблемы. – М.: Юрид. лит., 1997. – С. 89; Татаринцева Е. В. Правовое воспитание (методология и методика). – М.: Высш. школа, 1990. – С. 67; Зокиров Х. Основы правовой культуры правосудия. – Т.: Янги авлод, 1996. – С. 44; Абзалов Э. М. Правовая культура и правонарушения молодежи. – Т.: Адолат, 1997. – С. 45–46; Таджихонов У., Саидов А. Хуқуқий маданият назарияси. Т. 1. – Т.: ЎЗР ИИВ Академияси, 1999. – Б. 68; Турдибоева Р. Талаба ёшлар хуқуқий маданиятини шакллантиришнинг назарий ва амалий масалалари. – Т.: Янги авлод, 2002. – Б. 34–35; Ходжаева С. А. Правовая культура и проблемы развития социально-правовой активности женщин Республики Узбекистан: Автореф. дис. ... канд. юрид. наук. – Т.: Академия МВД РУз, 2004. – С. 23; ва бошқ.

8 Қаранг: Таджихонов У., Саидов А. Хуқуқий маданият назарияси. Т. 1. – Т.: Адолат, 1998. – Б. 32.

9 Қаранг: Ходжаева С. А. Правовая культура и проблемы развития социально-правовой активности женщин Республики Узбекистан (историко-правовое исследование): Автореф. дис. ... канд. юрид. наук. – Т.: Академия МВД РУз, 2004. – С. 17.



Legal education is a process that takes place in time and space, with internal conflicts, and is aimed at "overcoming the dark and conservative things" in a person.<sup>10</sup>

As M. Gulomova wrote, "legal education is not an absolute immutable, lifelong state of the subject and object"<sup>11</sup>. Like social life, legal norms, laws, the management of relations between people, the state, society are both changing and moving. This factor requires that legal education is also in constant motion. The regulatory-normative function is carried out through legal and social norms. This function "predicts the fulfillment of social aspirations and dreams, needs and interests of people in their activities, mutual rights and obligations in legal relations, and helps to establish these relations"<sup>12</sup>.

Human behavior and activities are not genetically determined. Living in a social environment, a person learns to manage and direct his behavior, words and actions. Legal culture teaches a person to live according to the legal norms adopted by society and the state. This, in fact, is compliance with the "socially expected" norm.<sup>13</sup>

The integrative function is reflected in the harmonization and unification of national and universal, historical-traditional and modern, territorial and regional features in legal culture. The Republic of Uzbekistan's striving to find its place in the world community, its integration with the peoples of the world, is creating innovations and innovations in the field of law.

The communicative function expresses the connection between the subject and object of legal culture, the dialogue of modern law - traditional law, and national law - with international law, through oral, written, computer technology. In the process of this dialogue and communication, participants exchange experience, enrich their worldview. Lively dialogue, communication that arises in the process of legal and cultural events, especially among young people, has a rapid impact on the growth of their "legal sense",<sup>14</sup> legal consciousness.

Socialization is the participation of an individual in social relations through the study of knowledge and norms created by society and the assimilation of behavior<sup>15</sup>. However, this is not the creation of legal and cultural wealth by citizens.

In conclusion, it is the duty of every educator to provide comprehensive practical and theoretical assistance to the problem of educating our youth today as socially and legally active, legal literate and legal culture at the level of the requirements of the time, with high thinking and consciousness, and well-rounded people.

10 Қаранг: Татаринцева Е. В. Правовое воспитание (методология ва методика). – М.: Высш. школа, 1990. – С. 5–6.

11 Гуломова М. Суд-ҳуқуқ тизимини либераллаштириш масалалари. – Т.: Фан ва технология, 2006. – 160 б.

12 Таджиханов У., Саидов А. Ҳуқуқий маданият назарияси. Т. 1. – Т.: ЎзР ИИВ Академияси, 1999. – Б. 33.

13 Лукьяненко М. В. Проблемы совершенствования правового воспитания студенческой молодежи: Автореф. дис. ... канд. юрид. наук. – Алматы, 1989. – С. 19.

14 Татаринцева Е. В. Правовое воспитание (методология и методика). – М.: Высш. школа, 1990. – С. 23.

15 Каранг: Социология. Основы общей теории. – М.: Аспект Пресс, 1998. – С. 170–171.

