

THEORETICAL APPROACHES OF SOCIOLOGICAL SCIENTIFIC SCHOOLS TO THE SOCIAL PREVENTION OF CRIME

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Abstract

This article analyzes the theoretical approaches of sociological scientific schools to social prevention of crime. Each school - functionalism, conflictology, interactionism, cultural-cognitive and poststructuralism - interprets crime based on its own methodology. The author substantiates the need to integrate various theories as a comprehensive approach.

Keywords: Offenses, sociological schools, prevention, functionalism, conflict theory, interactionism, cultural capital, anomie, lifestyle, crime.

Introduction

The issue of social prevention of crime requires a deep understanding in sociological analysis from the perspective of the complex relationship between man and society, the variability of social structures and the functionality of social institutions. This process is not limited to legal mechanisms or administrative measures, but is closely related to the stability of social consciousness, the system of values, normative control and habits in everyday life. Crime is not just a deviation in personal behavior, but a social symptom indicating a violation of the internal balance in society, a decrease in the level of social integration and social participation.

In the context of the social structure, crime arises as a consequence of the instability of existing social strata, the inequality of opportunities and unequal access to social resources. The fact that certain groups feel excluded or neglected within the framework of the hierarchical system of relations in society weakens their trust in the basic values and normative systems. This situation encourages the individual to deviate from the paths accepted by society, that is, to choose actions that deny legal norms. The instability of the social structure, that is, the unfair distribution of positions and roles in it, is one of the main factors that increases the risk of crime. At the same time, social institutions - family, education, civil society and systems of normative control - create the basis for the socialization of the individual and the orderly life of the individual. The unstable functioning of these institutions, that is, the weakening of their educational, control and guiding functions, prepares the social ground for offenses. Especially when social ties in the family institution are weak, the individual's interaction with society is also disrupted. The lack of equal opportunities in the education system increases the feeling of discontent in the minds of young people. At a time when institutions should be factors that strengthen social cohesion and social participation, when they fail to fulfill this task, individuals begin to see deviation from norms as an "alternative path".

Lifestyle is of particular importance in social prevention, as it reflects the value system of individuals, their position in relation to society and their ways of adapting to the social



environment. In this context, delinquency sometimes manifests itself as a form of satisfaction of the need for social recognition of individuals who have not found their place in the normative environment. Social pressure in everyday life, cultural exclusion, low economic standards and instability form delinquency not as a choice, but as a social response. Isolation in lifestyle, spiritual emptiness and normative disorientation reduce the overall social well-being of society. This analysis shows that crimes are not only related to individual motivations, but also to the general structural and cultural environment in society. Prevention is a complex process that is achieved not only through external control, but also through the fair formation of the social structure, the restoration of trust in institutions and the promotion of a positive lifestyle. Therefore, the sociological approach calls for solving this problem not with superficial measures, but through deep systemic changes and strengthening social stability.

The problem of preventing crimes in modern society, especially crimes committed by minors, is being formed within the framework of major theoretical schools of sociological thought in close connection with the interpretation of the structure and dynamics of increasingly complex social systems. Different scientific schools of sociology, based on their theoretical foundations, interpret this problem in different ways, interpreting the influence of social structure, institutions and lifestyle on deviant behavior. In this analysis, these approaches to the social prevention of crimes are evaluated from the normative-functional, conflictological, interactionist and cultural-cognitive perspectives of society. Structural-functionalism, especially the approach based on the works of E. Durkheim, T. Parsons and R. Merton, accepts crime as a normal functional element in the social system. In Durkheim's theory, crime is a means of strengthening the stability of social unity in society, through which members of society re-understand moral boundaries. This approach is based on the fact that offenses arise primarily as a result of institutional inconsistency - that is, the discrepancy between declarative norms and the capabilities of social institutions. In Merton's theory of "anomie", individuals under social pressure choose crime as an alternative path in conditions where there are norms for achieving economic success, but legal means are limited [1. P.312-315]. However, these theories do not analyze the balance of power between social groups in society, social injustice and problems of hierarchy in sufficient depth.

Analyzing the issue of crimes in the context of social background, power relations and resource distribution is to remove this phenomenon from the scope of individual behavior and through it to talk about the structural contradictions, inequalities and social imbalances existing in society. Questions such as the relativity of the social order, the development of the system of norms by whom and for whom, the interests of which groups these norms represent, encourage us to understand crime not only as a legal defect, but also as a sign of social discontent and imbalance. In this approach, legal norms are seen as a tool formed by those in power in society and serving to strengthen their position, and crime also turns out to be an expressive act against this balance of forces.

In this context, delinquency — especially juvenile delinquency — appears as a social indicator reflecting the complexities of the social environment. It is precisely the high probability of young people from socially vulnerable groups to violate legal norms that is directly related to the limited access of these groups to resources in society. For these young people, the criteria for success existing in society become unattainable ideals, and their real life experience consists of rejection, instability, and marginalization. This situation, in turn, is expressed in forms of non-acceptance



of the normative system, passive or active protest against it, that is, in delinquency. Therefore, the growth of juvenile delinquency is often interpreted as a social dysfunction arising from the inequalities and social differentiation within society itself. However, these power-based approaches, while able to present crime as a product of conflicts in the social system, do not provide a sufficient basis for the formulation of comprehensive solutions to the problem in practical terms. They show more imbalances at the macrosystem level, but do not fully capture the real experience of the individual, which is formed through everyday life, relationships with social institutions, social participation and socialization processes. Prevention is precisely this - a multi-level system that can be effective through individualized experience, inter-institutional coherence and the restoration of bonds of trust in society.

Literature Review

A deeper understanding of crime requires analyzing it as a form of social discontent arising from the imbalance of power in society, inequality of opportunities, and unfair distribution of resources. However, this analysis will not be sufficient to eliminate it. In developing practical measures, the active participation of social institutions, stable mechanisms of social protection, and strategies that ensure social equality are necessary. Therefore, crime should be viewed not only as a confrontation of social forces, but as a complex social phenomenon that should be directed towards positive change through reforms and social solidarity.

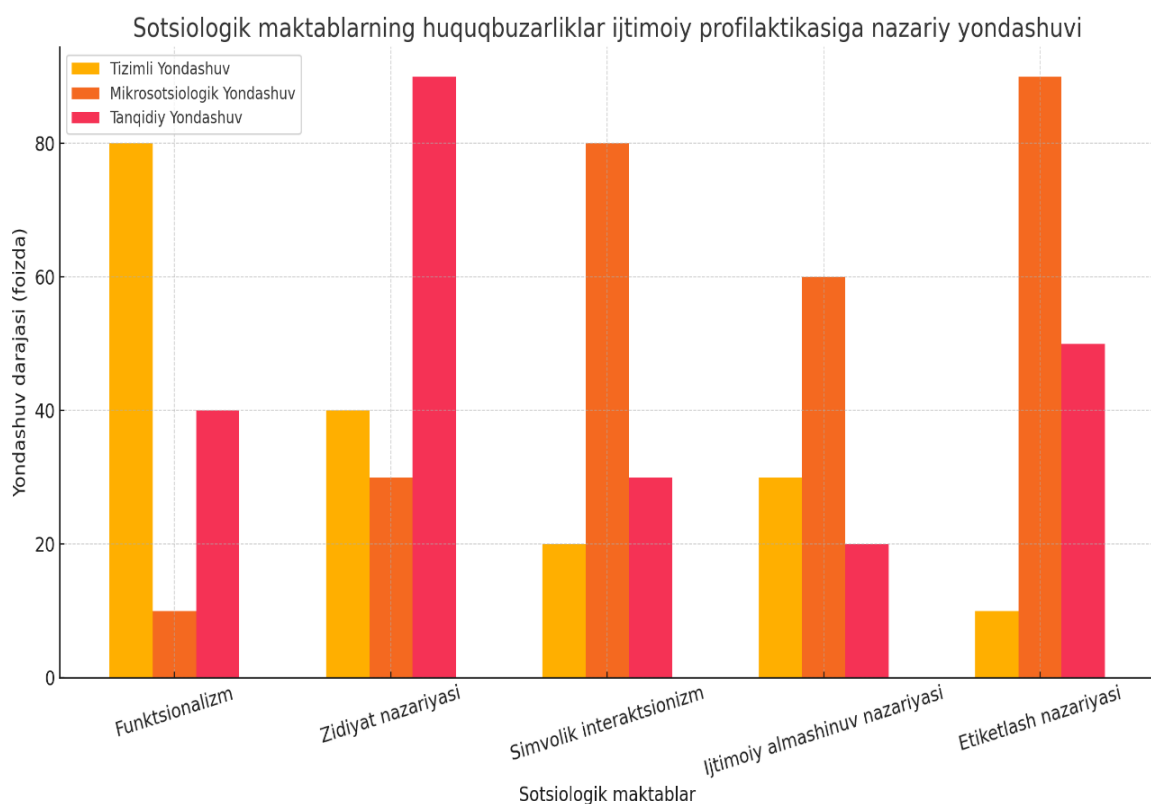
Interactionist approaches (G.Goffman, H.Becker, G.Garfinkel) interpret crime as a social construction formed through the process of "labeling", that is, assigning social labels. According to them, deviation from the norms established by dominant groups in society is reinforced by attaching a deviant label to that person. The fact that social institutions working with young offenders label them as "criminals" leads to the social exclusion of these children. As a result, crime becomes a repetitive social role [2. P.47]. Although this approach is notable for its microanalytical accuracy, it is also subject to criticism for its tendency to isolate deviance from macroeconomic and structural factors.

Poststructuralist and cultural-cognitive approaches (P.Bordeaux, M.Foucault) link crimes with lifestyle, information space, and inertial forms of consumer culture. In particular, through Bordeaux's concept of "cultural capital", those strata that do not have sufficient access to social institutions - especially adolescents deprived of informational equality - engage in activities that violate social norms under the influence of deviant values. In the conditions of Uzbekistan, the moral orientation of young people is undergoing transformation through the Internet, social networks, and mass cultural products, which reduces the control capacity of traditional social institutions (neighborhood, school, family) [3. P.103-104]. Thus, sociological approaches to the issue of social prevention of crime provide the importance of sociological analysis at each level. Structural approaches indicate the problem of institutional resources, conflict approaches expose social inequality, interactionism reveals the dialogue between the individual and society, and poststructuralist schools interpret the influence of modern culture and information flows on social control. However, each of these approaches has its own methodological limitations, and when developing a comprehensive prevention policy, it is necessary to apply them on a synthetic basis.

Approaches taken within the framework of sociological theoretical schools create the necessary



conceptual framework for understanding the structural dynamics in society in the formation of crime prevention. Therefore, if practical research and reforms in the legislative system based on these theories are not coordinated, prevention becomes only a declarative tool. For example, in Uzbekistan, the concepts of “social rehabilitation” and “social adaptation” are actively discussed in the fight against crime and the prevention of offenses, but these approaches in most cases remain within the framework of separate departmental measures, and not at the level of sociological inter-system coordination. However, interactionist and cultural approaches require that each institution in society (education, family system, media, religion) be linked to a single social rehabilitation platform. In this sense, although the role of the public institution, that is, the neighborhood, has been highly appreciated for many years, as G.Yakubova has shown about the preventive potential of mahalla citizens' assemblies, real powers are limited, and financial and information resources are insufficient [4. P.87-88].



The complex bar chart above analyzes the theoretical approaches of sociological schools to the social prevention of crime. This chart compares the three main approaches – systemic, microsociological, and critical – in percentages within the context of five sociological schools. The data in the diagram show that the functionalist school mainly prefers a systemic approach (80%). This is based on the Parsonsian model, which is based on seeing society as a holistic system and interpreting crime as a result of social breakdown. The conflict theory is characterized by a critical approach (90%), representatives of this school explain crime as a product of social inequality and power relations. Symbolic interactionism and labeling theory highly value the microsociological approach (80% and 90%), that is, they analyze crime in the framework of interpersonal relationships, stigmas and social identification. The social exchange theory, on the other hand, approaches crime based on individual motivations and the balance of benefits and harms, and is based on a microsociological (60%) and partly systemic (30%)



approach. This comparative diagram means that each sociological school approaches crime differently: some link it to imbalances in the macrostructural system, while others link it to microsociological interactions. Therefore, it is necessary to integrate certain elements from each of these theoretical approaches in order to develop an effective crime prevention strategy.

Research Methodology

This study, based on a qualitative theoretical analysis, studies sociological approaches to the social prevention of crime in a comparative manner. The study analyzes the conceptual foundations of major sociological schools such as functionalism, conflict theory, interactionism, and poststructuralism. The author evaluates the views of each theory on crime within the framework of social structure, institutions, and lifestyles, and proposes their harmonious integration as a theoretical framework. The analysis used existing scientific literature, state political and legal documents, and statistical data. The study assessed the root causes of crime, the social factors that cause them, and the effectiveness of preventive mechanisms based on content analysis and a conceptual approach. In particular, the main focus was on the issues of inter-institutional coherence and social equality, which are specific to the social environment of Uzbekistan.

In postmodern societies, the sociological criteria for crime prevention are being reinterpreted. In particular, based on the concept of the “control society” developed by Foucault, prevention becomes a means of controlling consciousness and behavior not only through punishment, but also through the flow of normative information. In this context, information technologies provide the opportunity to identify deviant behavior in advance and monitor risk groups based on predictive sociological models. However, the unlimited scope of this control and the ethical norms for the use of social information are currently the subject of extensive scientific debate. At the same time, new forms of lifestyle emerging as a result of the transformation of the social structure - urban urbanization, labor migration, information differentiation - are bringing new manifestations to the nature of crimes. In this context, in the issue of social prevention, not narrow-minded legal decisions, but complex sociological policies, approaches that integrate each institutional component of society into an inclusive system, are of great importance.

Theoretical approaches of sociological schools create an important scientific foundation for developing a conceptual framework for social prevention of crime. Each of these approaches is necessary for analyzing social processes at a certain level: functionalism - dysfunction of normative institutions, conflictology - inequality, interactionism - social stigma and role change, and the cultural approach reveals the role and danger of the modern information space and subcultural systems. The synthesis of these approaches into a single integrative theoretical model should become the main scientific direction of modern social prevention policy. In order to further deepen this analysis and assess the practical aspects of sociological approaches in accordance with the requirements of the present era, it is necessary, first of all, to take into account the political-legal, institutional, and cultural-national characteristics of the practice of social prevention of crimes in the conditions of modern Uzbekistan. These aspects serve to demonstrate the level of effectiveness of the concepts of sociological scientific schools in a real context.

First of all, the institutional structure of the prevention system in Uzbekistan - internal affairs



bodies, neighborhood citizens' assemblies, schools, religious organizations, social services - is still being formed as a system based on a vertical structure, emphasizing bureaucratic communication and normative control. This is contrary to the main requirements of the communicative-action theory (Y. Habermas), one of the sociological interactive approaches - that is, the idea of ensuring open, equal and rational dialogue between citizens and institutions [5. P.168-172]. Social integration can be achieved only when prevention is implemented not on the basis of a "top-down" decision-making mechanism, but through dialogical, consensual and participatory management at the neighborhood level. In addition, from the point of view of sociological structuralism (K.Levi-Strauss, P.Shtompka), the main factor causing the recurrence of offenses in Uzbekistan is the instability and discontinuity of social structural changes [6. P.215-220]. For example, a changing urban environment, migration flows, disruptions in the system of vocational guidance among young people - all this leads to the "inappropriateness" of deviant behavior in the social structure. These circumstances are explained by D.U.Akhunov and F.T.Ganiyev with the need for "systematic monitoring of prevention" [7. P.103-104]. However, from a critical point of view, it should be noted that the authors, recommending the systematic monitoring model as a technological tool, do not deeply analyze its impact on the transformation of social consciousness and cultural values in society. Also, according to sociological modernization theories (I.Wallerstein, E.Shils), another important factor causing the increase in crime is the transformation of traditional institutions [8. P.245-250].

The theoretical approaches of the scientific schools of sociology to the social prevention of crime are based, first of all, on the understanding of crime not as an abnormal behavior of an individual, but as a condition formed under the influence of systemic imbalances in society, dysfunctional institutions and the social environment. These approaches reveal that the roots of crime are associated with social systems and their breakdowns, rather than individual causes. Structural approaches to crime prevention emphasize the harmonious functioning of social institutions - family, education, labor, neighborhood and other social systems - and their role in adapting the individual to the norms of society. According to this approach, if these institutions cannot fully fulfill their functions, the individual will not understand the norms of behavior expected by society, and as a result, the tendency to commit crimes increases. In particular, disruptions in the educational environment for minors, uncertainty of social roles, and insufficient supervision become factors leading to crime.

In another direction, crime is associated with the disruption of social balance, the strengthening of inequality, and the increase in the distance between social classes. In this approach, delinquency is viewed as a form of informal protest, that is, representatives of the stratum deprived of social resources try to violate legal restrictions in response to the unfair distribution in society. As a result, in an environment where social justice is not ensured, minors may perceive circumvention of legal norms as a natural way out. There are also approaches based on the view that personal behavior is formed through a system of social relationships, in which a person is directly influenced by the social environment and adopts a certain behavior. In this case, minors can choose to commit crimes through group pressure, peer influence, and a system of social rewards and punishments. That is, the path to crime is not only a necessity, but also a product of social learning and imitation. In addition, crime is also considered as a product of the reactions determined by society to certain actions. That is, the transformation of an action into a crime is



determined not by the action itself, but by the social attitude given to it. The important point here is that in the process of social relations, a person who is determined as a criminal begins to understand himself precisely within this role, and this understanding leads him not to another path, but to that direction. Based on the above, the theoretical approaches of sociological schools to the social prevention of crime explain crime not only in an individual approach, but also within the framework of the internal dynamics of society, the activities of normative systems and social institutions. The success of crime prevention can be ensured only if these systems work in harmony with each other. Therefore, social prevention should rely not only on control and punishment mechanisms, but also on complex measures that ensure social integration, equality of opportunities, and social justice.

Analysis and Results

The shift of the main control institutions such as family, neighborhood, and religion from a spiritual priority to a system of household needs disrupts social orientation in the younger generation. In this case, the psychosocial foundations of criminal propensity can be understood through the theory of “disconnection of individual identification with central values” put forward by V. Shils. Therefore, sociological approaches suggest that the system of social values should be re-formed not only through education, but also through cultural renewal of lifestyle. The above critical approaches mean that sociological scientific schools offer their theoretical potential as a strategic basis for crime prevention policies. However, in real life, these concepts can only be formed as an effective mechanism for social transformation in a multidisciplinary synthesis - that is, when combined with law, psychology, cultural studies, and information technology.

The formation of the sociology of crime took place in the late 19th and early 20th centuries under the influence of modern sociological schools—especially Durkheim, Merton, and the Chicago School. The concept of anomie, put forward by Durkheim, explains crime as the result of the breakdown of social norms. According to him, when stable norms disappear in society, individuals do not know how to behave and are prone to socially deviant behavior [9. P.240-254]. Robert Merton, in his theory of structural anomie, developed this idea further, showing that the imbalance between the goals set by society and the means to achieve them leads to crime. This conflict is especially acute in societies that celebrate economic success [10. P.235-272].

The issue of social prevention of crime is one of the central topics of sociology, requiring a complex and in-depth analytical approach to this issue through various theoretical approaches of sociological scientific schools. Understanding crime not only as a personal disorder or moral defect, but also as a social product of structural problems in society, disruption of social ties, territorial imbalances and instability, is one of the main directions of contemporary sociology. The main conclusion of sociological theories is that crime is not a specific result of human behavior, but a product of the environment that shapes these behaviors - that is, the social structure, economic opportunities, territorial conditions and the system of relationships in society. Therefore, preventing crimes means not only controlling the actions of the criminal, but also recognizing the social conditions that led him to this crime and eliminating the root of the crime by improving these conditions. Among these approaches, the social disorganization theory is particularly noteworthy. According to it, in neighborhoods with frequent population turnover,



economic deprivation, and ethnic diversity, local community ties weaken, mutual trust is lost, and social control mechanisms fail. This creates conditions for the rapid spread of crime. This theory was later enriched by a systemic model — it emphasizes that social control can be strengthened at the neighborhood or regional level through connections between community members, social networks, and institutional resources (e.g., schools, religious organizations, local leaders). Another important theory is collective efficacy. It sees the mutual trust of local residents and their ability to collectively intervene in a problem as a direct factor affecting the level of crime. According to this theory, the safety of a neighborhood depends not only on external control, but also on the attention of residents to their environment and active citizenship. Disorder theory also links crime to social and physical disorder. If an area is rife with broken windows, abandoned houses, piles of trash, vandalism, extraneous noise, and other public nuisances, this serves as a covert social signal to criminals that “crime is allowed here.” This forces not only criminals but also ordinary citizens to abandon their security and live their lives in a restricted manner. The general conclusion of sociological theories is that crime does not arise solely from the intention or situation of the criminal. Crime is a product of socio-economic conditions, territorial resources, the interconnectedness of the population, and the structure of the community. Therefore, social prevention of crime requires, first of all, ensuring social stability in neighborhoods, improving the residential environment, encouraging civic activity, and strengthening collective trust. The theoretical views of sociology on crime open up new horizons in understanding crime: by understanding the roots of crime more deeply and eliminating the social causes that cause it, we can move towards true security and social stability in society.

The Chicago School also advanced the theory of social disorganization. They believed that in urbanized and industrialized cities, the weakening of social ties and the loss of control increase crime rates. In this case, social institutions in society (for example, family, school, religious structures) lose their regulatory role [11. P.1-4]. Social learning theory, on the other hand, views crime as a learned behavior through social experiences in a person's environment. This approach, developed in particular by Sutherland and Akers, describes crime as behavior that is learned through rewards and punishments within social groups [25. P.455-475]. Furthermore, modern theories interpret crime not as a phenomenon specific to the lower social class, but as a result of social structure, inequality, and power relations. Sampson argues that many classical theories point solely to material deprivation as the cause of crime, but this approach fails to fully explain the reality of modern crime [13. P.72]. All of this shows that sociological interpretations of crime are inextricably linked to lifestyle and social structure.

Factors such as family, labor market position, and access to education constitute the structural foundations that lead to crime [14. P.18-22]. In particular, the sociological approach is important in viewing crime not as a personal moral flaw, but as a dysfunction in the social system. Some theories (such as structural or anomie theories) do not sufficiently take into account the individual factor. Although each person is in the same social conditions, not all of them commit crimes. This indicates the need to include psychological and sociopsychological factors in a comprehensive approach [15. P.32-33]. The theories put forward by sociological schools have created a deep conceptual foundation for understanding crime. They reveal not only the legal, but also the social foundations of crime. However, these theories should be used in the



development of practical preventive strategies, taking into account the mechanisms of individual behavior. Based on the above analysis, the approaches of sociological schools to crime prevention were formed by analyzing the internal social structure of society, assessing the functional functions of social institutions, and identifying imbalances in lifestyle. These theories served as an important theoretical foundation, especially in understanding crime as a social phenomenon. Now we will analyze these approaches in more depth.

Sociological schools have tried to link crime with macrostructural problems. In particular, RK Merton's theory of anomie identifies social inequality as the main problem in achieving economic success. According to him, there is a single goal for everyone in society, and the means to achieve it are unevenly distributed due to social stratification. This encourages lower-class groups to achieve their goals through crime [16. P.235-272]. At the same time, supporters of the ecological approach - especially Chicagoans - point to the social disorganization resulting from urbanization, migration and industrialization as the main factor in crime. Representatives of this school assess the breakdown of social units, especially family and local institutions, as a process leading to an increase in crime [17. P.1-4]. In sociological theories, family, school, labor market and religious institutions are seen as instruments of social control against crime. According to the control theory put forward by Travis Hirschi, the connection of individuals to society - that is, integration with trust, commitment, participation and values - prevents crime. In this theory, crime, on the contrary, occurs in cases where ties with society are weakened [18. P.72]. In particular, the weakening of modern social institutions in the principles of legality, reliability and justice can lead to an increase in crime. In this regard, social prevention involves the functional strengthening of these institutions, strengthening their role in the reproduction of social capital [19. P.36-37].

Lifestyle sociology studies crime through everyday life experiences, choices, and real-life interpretations of social norms. According to this approach, crime often occurs as part of a deviant or norm-deviating lifestyle. For example, Jack Katz's "Seductions of Crime" concept explains crime not only as a social necessity, but also as a "personal thrill" associated with pleasure, power, and danger [20. P.18]. In addition, modern feminist approaches offer theoretical frameworks that allow us to understand the role of social institutions - especially patriarchal structures - in women's crime and the place of women as victims of crime [21. P.56].

Although sociological schools have provided important theoretical foundations in presenting crime as a result of complex social systems, they also have some limitations. These include:

Denial of individual-level differences: Many theories do not take into account psychological, genetic, or temperamental differences between individuals [22. P.36].

Failure to adapt to modern transformations: The role of technological factors, social networks, and virtual life in crime in post-industrial society has not been sufficiently explored.

The danger of conservatism: Some classical approaches (such as Durkheim's or Merton's theories) fall short in addressing contemporary issues of social diversification and identities.

Sociological schools have proposed a revolutionary approach to crime, viewing it not only as a legal problem, but also as a social one. When viewed from the perspective of the sociology of social structure, institutions, and lifestyles, crime reveals the imbalances, conflicts, and inequalities hidden within society itself. Therefore, effective social prevention should be based not only on repressive measures, but on comprehensive, systematic, and social justice-oriented



approaches.

Concluding the critical analysis of sociological approaches, it is necessary to pay attention to the following important points: theories on social prevention of crime shed light on social problems at different levels, but each of them has limitations and various methodological contradictions are observed in their translation into practical policy. Therefore, a combination of several principles is necessary in creating a sociological basis for crime prevention in modern Uzbekistan.

First, structural approaches require the formation of horizontal cooperation rather than vertical subordination between social institutions in society - school, neighborhood, family, religious organizations and state administration. The weak integration between social institutions, as a result of which their activities are not interconnected, reduces the effectiveness of prevention. According to G.R. Rahimova, it is the lack of inter-institutional coordination mechanisms that keeps the prevention system in a "local and fragmented" state.

Secondly, based on interactionist and poststructuralist approaches, the influence of information media, social networks and mass culture products on the consciousness of young people, that is, the tendency to normalize deviance, should be taken into account. In this regard, the concept of "control culture" put forward by M.Foucault is of particular relevance: information flows are replacing the power of rules in society, but these flows themselves remain beyond control [23. P.333]. Also, according to Z.Bauman's theory of "liquid modernity", any sociological intervention in the changing, unstable nature of modern society should be contextual and adaptive.

Third, the problem of social injustice and inequality, which underlies conflictological approaches, is still considered a secondary issue in prevention policy in Uzbekistan. However, it is precisely this inequality - the lack of access to economic resources among young people, the lack of access to quality education, the uncertainty of social support mechanisms - that remains the main factor in the reproductive nature of crime. Therefore, prevention strategies should be developed, first of all, based on the principles of social justice, that is, not after the crime has been committed, but through social transformations that reduce the likelihood of crime [24. P.589].

Fourth, the inextricable link between social structure and lifestyle, that is, the sociological study of the daily life of young people, consumer culture, cultural values, and communication practices, can increase the effectiveness of prevention. The concept of "habitus" proposed by Bourdieu - a behavioral model formed on the basis of the position of an individual in the social environment - can be an important indicator in assessing the effectiveness of prevention. Individuals act based on the values of their social stratum, and if this stratum promotes deviant values, then the influence of prevention institutions will be limited.

Theoretical approaches to the social prevention of crimes are a complex and multifaceted area of sociology, which is inextricably linked to social structures, social institutions and lifestyles in society. Sociological scientific schools have approached this issue through different theoretical foundations, but their common goal is to improve preventive mechanisms by forming legal awareness in society, identifying the root causes of crimes and their spread.

Among the above approaches, the researcher who most often uses a comprehensive approach is Uvarov I.A., who considers the psychosocial, structural, and ethical aspects of prevention



together [25. P.48-51, 309]. Therefore, it is important to achieve a synthesis between approaches in future research: for example, understanding labeling through symbolic interactionism, but viewing it in the context of structural instabilities.

Conclusions and recommendations

In conclusion, the theoretical approaches developed by the scientific schools of sociology reveal the need to understand social prevention of crime not only in a one-sided way, but also in a complex, multi-level and systematized way. In order to implement these approaches in practice in the conditions of Uzbekistan, it is necessary to be based on the following principles:

institutional integration and horizontal coordination,
monitoring the information environment and controlling socioculture,
ensuring social justice and equality of opportunities,
analyzing youth lifestyles based on cultural approaches.

The concept of prevention, created on the basis of these approaches, is a harmonious integration of modern sociological thought and public policy.

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