

Socio-Pedagogical Aspects Of Legal Culture Development In STUDENTS

Shadiev Safar¹, Pirnazarov Gulomjon Nurboboyevich², Atamuradov Khasan Yuldoshevich³, Goyibnazarov Iso Shakarovich⁴

¹Associate Professor of the Tashkent Institute of Textile and Light Industry, Candidate of Historical Sciences

²senior lecturer of the Tashkent Institute of Textile and Light Industry

³assistant of the Tashkent Institute of Textile and Light Industry

⁴assistant of the Tashkent Institute of Textile and Light Industry

Article History: Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 10 May 2021

Abstract: The article comprehensively analyzes the scientific analysis of the socio-pedagogical aspects of improving the legal culture of students. Methodological aspects of improving the legal culture of the population, especially young people, analysis of pedagogically effective methods, forms and factors, as well as effective mechanisms to ensure the effectiveness of modern technologies to improve the legal culture of students, the formation of their legal culture. awareness and thus effective legal awareness is important to study modern technologies.

Keywords: student, youth, legal culture, scientific, pedagogical, social, modern technologies, system, efficiency, mechanisms, legal consciousness, legal culture.

1. Introduction

Relevance of the topic. In today's world, which is becoming more globalized and competitive, as changes in social and legal conflicts increase, people are not only better aware of their rights and freedoms and obligations, but they can also enjoy their rights and freedoms and consciously respect their rights and freedoms. ... Training of specialists with a high legal culture and an active civil position. This, in turn, creates the need to improve the technology of preparation for the organization of spiritual and educational work on the basis of advanced foreign experience, scientific analysis of the development of spiritual and educational work in conjunction with the achievements of science and technology, especially in improving the legal culture of students.

Considering that more than 60% of the population are young people, a number of targeted measures are being implemented to implement the state youth policy and legal protection of their interests. In particular, the Concept of improving legal culture in society, developed on the basis of the Decree of the President of the Republic of Uzbekistan «On radical improvement of the system for raising legal awareness and legal culture in society», important tasks, such as enlightenment, conscientious young people who respect the rights and freedoms of others, possessing a high legal culture and an active civil position”[1]. This requires the development, modernization and improvement of new modern technologies of spiritual and educational work to improve the legal culture of students of higher educational institutions.

Main part. In his speeches, the President of the Republic of Uzbekistan Sh.M.Mirziyoyev stressed the need to learn lessons from history, draw conclusions not only from the tribal community, but also from the great spiritual heritage left by them, change thinking and worldview. the decisive role of new thinking in society. This allows us to conclude that national and cultural factors should play a decisive role in legal relations.

In the history of the Uzbek statehood, legal culture was one of the main articles of jurisprudence. This ECA shows that the teacher of the national legal culture has its own rich scientific resources.

It is especially important to understand the legal culture from the point of view of jurisprudence, since the majority of the inhabitants of Uzbekistan are Muslims. The legal culture of a Muslim is based on the application of the Koran, Kunna - a collection of hadiths, ijma, qiyaj, that is, the rules set forth in the holy books and established in ijma akoch in certain situations. The legal relationship of people is based on honesty and haraam, mujtahab and makruha, as well as a valuable approach to the sacred books. Customary law is respected.

In the tenth and fifteenth centuries, in the process of weakening the role of the Arab Caliphate in the Middle East, Central Asia and Iran, one after another the independent and powerful states of Buwayhids, Komanov, Ghaznavids, Kaldzhuk, and later Timurids appeared. As a result, along with Baghdad, Cairo and Damascus, Bukhara, Kamarkand, Herat, Ijfahan and Sheroz became centers of jurisprudence and culture.

During this period, the interest of peoples in the legal history of their statehood increased, as well as the desire to restore the traditions of statehood. Poets and thinkers such as Yudzhuf Khodjib, Mahmud Kashkari, Ahmad

Yugnaki, Ahmad Yatskavi, Yukuf Khorezmi, created their Adjaras in Turkish and made an invaluable contribution to the restoration of the traditions of national statehood, legal traditions, moral and spiritual heritage.

He created the basis for the dissemination of the ideas of statehood in the social and legal thinking that arose in the countries of the East. The doctrines of higher aspirations, equality, brotherhood, the ideal of a just king, a perfect state, leading to happiness, found their not only philosophical, but also legal pedagogical expression in the legal thought of a citizen.

During this period, a new view of the state and society was formed, and the rights and obligations of the state, society and each citizen began to be interpreted in a new way. In particular, the ideal of a harmoniously developed state system based on equality and justice, rather than general statements about the divine will of the king in the Middle Ages, inspired thinkers to search for the best forms of statehood, the best forms of state building. This Concept of Legal Thinking expresses the most important legal, socio-economic, sociological and spiritual problems of that period [2]. With this approach, attention is increased to spiritual and moral enlightenment. Based on the same needs, Eastern thinkers began to translate and interpret the Acars of Plato and Arakta, such as «State» and «Laws», into legal education. Ibn al-Mukaffa, Yahya ibn Adi, Najriddin Tudji, Khujain Waz Kashifi, Zainiddin Wajifi and their followers, who were directly involved in moral and legal education, became very famous.

The efforts of the thinkers of the Eastern Renaissance to build a society in which they lived in harmony, eradicate social ailments and solve the problems of achieving inconsistent happiness, reflected the desire of poor peasants for just laws that are equally applicable to everyone.

In the works of Abu Nasr Farobi, «The City of Noble People» belongs to our scholars in the genre of «al-adaba» and has legal and pedagogical significance. In it, the right to inherit in society, the possibility of achieving a prosperous future, a high level of consciousness of members of society, the future of the community will benefit oneself. At the same time, Farobi pays great attention to the pedagogical aspect of the article, emphasizing the need to explain to people the essence and advantages of laws through teaching and learning. People need laws and they need to study them deeply, because then they will benefit the people themselves. Without the ACC, the goal of the law cannot be achieved. Explains the usefulness of a person from a young age to do useful exercises in public affairs, to think about what is good and what is bad [3]. This idea can be taken as a socio-pedagogical factor in enhancing the legal culture of young people in society. These words of Farobi, who warns about the consequences of neglecting the teacher, are very modern and should be used "[3].

In the book «Kitab al-Ahl al-Madinat al-Fazila» («Risola on the views of the inhabitants of the city of the just»), Farobi's views on socio-political ideas, state structure and perfection are described in detail. According to him, the goal of Incon to come into this world and live is to achieve happiness [3].

The noble community is compared to the universe in terms of its legal perfection, the laws of existence: the universe is the result of the work of Kababi Avval (God) in the midst of various events, and narcissism is achieved through exemplary work. In an ideal society, each class, as an integral part of the entire social organism, performs its specific functions and is determined to fulfill these tasks. The most perfect of them is the hijab, the first leader of the state. He is also responsible for the existence and existence of other categories in society, as well as for their correct organization, consistency and regulation [3], says Farabi.

The ruler of the state owes all residents of the city his exemplary deeds and virtuous behavior. At the same time, one can observe the emergence of an important socio-pedagogical mechanism. That is, citizens sought to imitate the ruler in their daily lives. They follow the goals of the ruler in accordance with their place and position in society, correctly fulfill their social duties and responsibilities. The task of the ruler is similar to that of the Ustoz (Teacher): he is the educator and teacher of the entire nation, subordinate to a certain state. This idea shows that the ruler was an enlightened guide in the development of the legal culture of the state.

In the ideal Farobi state, the duties and responsibilities of each citizen are clearly defined, the ranks of the classes are engaged in self-sacrifice, and each class is prohibited from performing the duties of another class (for example, members of the ruling class do not engage in agriculture). Accordingly, the place of each class in society in a noble city is determined by the tasks that it must perform, regardless of whether their level or contract depends on their proximity to the ruler or higher. The sign of closeness to the ruler or his superiority depends on the level of mental and spiritual maturity of the representatives of each citizen. According to these examples, people close to the ruler hold high positions and perform noble deeds, and those in their hands occupy lower positions. People belonging to the lower levels are employed in the darkest jobs [4].

Thus, in a society governed by the ideal state system of Farabi, it is necessary to divide people into classes and their privileges, a distinction between the duties and responsibilities of people belonging to this class, and the fact that everyone knows their business and fulfills their duties. For the stability of society and justice, the proper performance by each person of his duties in accordance with his own qualities is a guarantee of the establishment of justice in society.

In the book «Fucuc al madaniya» Farabi writes: Human health is expressed in the fact that there is harmony between his inner state and its various components. As a result, a person can always perform virtuous, noble deeds and have good manners. The reality of the soul is expressed in the fact that the balance between the inner state and parts of the soul is disturbed, so that a person gets used to ugly actions” [5]. This finding is also consistent with the idea that a person relies on their existing legal knowledge in their legal behavior.

2. Result

Moral qualities, and hence the legal culture of an individual, are formed both as a result of vices (offenses) and as a result of the repetitive behavior of people in their daily life. As a result of good deeds, virtues arise, and bad deeds give rise to various moral vices: But a person can be innate (by nature) prone to a state of virtue or depravity. It is because of this condition that a person becomes prone to virtuous or erroneous actions. But which way he will go depends on his upbringing” [5].

This means that everyone has an inclination towards discipline and legal culture from childhood. As a result of upbringing in him, the development and improvement of qualities is possible, or, conversely, negative qualities in his nature (razolat) can be one-sided. Therefore, not all people can reach the same level of perfection: people who are prone to virtue become more and more perfect as a result of upbringing, and those who are prone to debauchery become more perfect and spiritually developed.

In the works of Yusuf Has Hajib «Kutadgu bilig», education of young people played an important role. This vocation was written in the Turkic language of that time and is not only a philosophical, but also a unique legal and pedagogical written source. In the context of the works, special attention is paid to articles on what dictionaries should be for building a legally conscious community, in what order should be the attitude of career owners to the interests of society (state) [6]. The work deals with legal education, education, the culture of legal relations between different social strata and people.

Most university students are future civil servants. In this regard, Nizam ul-mulk's views on the approaches to training civil servants with a high legal culture in the works « Politics, or siyar ul-mulk» [7] have not lost their practical significance.

In the works of Kaykovus, «Qaboosnam» also serves as an important source of national and legal education of young people. Written in the language of covenants, this work embodies principles such as justice, impartiality, equality, kindness, and diligence.

For our research, the views of Western thinkers on legal culture are important. Since the laws were studied from childhood in Ancient Greece and Rome, young people under the age of 14 learned by heart 12 tables of laws. The “Civil Herculean Rebellion”, which existed at the beginning of the third century BC and has come down to us, partly declares: “I will bring it to the attention of the judiciary and vote in accordance with the law” [9].] It's not just about keeping the law, but also about countering other people's misconduct.

In Western Europe and the United States, youth legal education has been in the spotlight as a major issue. Particular attention is paid to the spiritual nature of legal education. According to the order introduced in France in 1879, schoolchildren had to know the meaning of the terms «citizen», «country», «military», «law», «society», «justice» and others. Adolescents aged 9 to 11 were given a deep knowledge of state building, as well as military service and education, and then more detailed knowledge of the state and law.

In the history of the legal culture of the Uzbek people, women's rights deserve special attention. “... In the tribal life of the peoples of Central Asia, women held high positions and were highly respected. According to A.P. Bichurina, the population of this country was very respectful of women, “the wife did what her husband told her to do” [11].

Ancient literary monuments of the peoples of Central Asia, ethnographer-folklore M.O. Kochven in his book «Matriarchy» [12], the Swiss scientist I. Ya. The three-volume book «Mothers» confirms many of the just ideas that he put forward earlier. These ideas relate to the fact that women played an important role in society as heroines of primitive culture (fire control, animal capture, plant maintenance, housing construction, life in clothes, shoes, ceramics, etc.). According to W. Briffolt, the woman established the first moral standards in relations between the sexes, the older and younger generations.

The historical roots of the Uzbek legal culture go back to the traditions of statehood that developed in the Central Asian region, during the time of Amir Temur. As he noted in his statement, he strengthened the state in the form of religious Islam, Torah and covenants. Sahibkiran himself, strictly observing the laws, urged Muslims to refrain from sinful deeds and do good and responsible deeds. He regularly sent experts in fiqh and mudarriks to the cities to teach Muslims according to the rules of Sharia, hadith and jurisprudence [15].

For us, Amir Temur's views on the legal culture of the population and youth are especially important. Because in the essence of Amir Temur's views, practical solutions to articles of law, justice, treatment, interest, moderation, education, legislation, faith, witchcraft, spirituality, education and upbringing were reflected [14]. The recognition in the teachings of Amir Temur that he appointed scholars and mudarris in each city to teach people tafsirs, hadiths and jurisprudence [14] shows that this source is an important source in shaping the legal culture of youth.

3. Method

On this occasion, Sahibkiran Amir Temur writes:

These rules and regulations have been combined, improved and enshrined in the law. As long as everyone obeyed the rules of the country, the state became stronger, and the well-being of the people grew.

If the law is not respected, it will have no prestige in the eyes of the people. As long as the law is equal for all, it will have educational power. Therefore, a reasonable legal solution to the relationship «citizen-society-state» is found. This decision manifests itself in the equality of the law and rights for all. We see evidence of this in the words of President Shavkat Mirziyoyev. “Critical analysis, strict discipline,” said President Mirziyoyev, “discipline and personal responsibility should be the daily rule of every leader, be it the prime minister or his deputies, members of the government or regional khakims” [2].

Our people have a rich history of legal culture, they are determined to learn from the achievements of the world legal culture, to build a legal state, relying on the rich heritage of their statehood. However, while studying the culture of the Uzbek people, the Soviets interpreted this priceless legal cultural heritage as a relic of a primitive society. The results of an objective study of our national legal history categorically reject such erroneous conclusions that contradict historical reality.

Raising the legal culture of young people in our republic has risen to the level of state policy. The solution to this problem has become one of the topical areas of pedagogical science. However, observations show that the problem of improving the legal culture of young people in the process of spiritual education of universities remains relevant. First of all, this is expressed in the inconsistency of legal protection in the field of spiritual enlightenment, education in this area, as well as in the fact that activities in this area do not meet the requirements of the reform.

Given the importance of the concept of «legal culture» in our study, it is necessary to pay special attention to this article. The word «culture», which is used in the sense of enlightenment, literally means «culture» and, in fact, complements recycling. For this reason, the concept of «culture» is used today in science in the sense of «culture».

Legal culture is an integral part of student culture. In this regard, it should be noted that the famous scientist A.K. Uledov divided the definition of culture into six categories [17].

According to the first category, this is a historical approach, according to which culture is a reality created by an event, which is associated with the unnatural, that is, social, nature of culture.

The second category is the axiological (value) approach, which consists in understanding culture as values. Value matters. Legal cultural values are part of culture as an integral part of social values. In our opinion, the value approach allows us to determine the validity of the principles and norms of legal culture.

The third category of the approach is creative activity, in which legal culture is understood as legal activity. An active approach to culture shows that the principles of legal culture are applied in the system of legal relations.

The fourth category of the approach - culture - is the historical knowledge of people and their materialization in technology, consumer services, public education, science and art. As a result of this approach, legal culture is understood narrowly and has the same meaning as legal consciousness.

The culture of the fifth category of approach is excellence and progress. With this approach, the culture is displayed, but the results of its activities are ignored.

According to the sixth category, culture is a certain qualitative state of society. This approach to culture allows us to compare countries and their legal systems with each other, to assess them as developed, developing or traditional societies. This allows you to determine the quality of the principles and norms of legal culture, the level of compliance of young people with them. In our opinion, these scientific approaches to culture and legal culture, classified by A.K. Uledov, although they have some limited aspects, have a number of achievements. The ontological nature of culture is demonstrated in the etymological context of culture, including the approach of the first series.

The second category of approaches shows that culture, including legal culture, is enriched and improved by wearing cultural values as a social movement. The third category of approaches describes the first stage of the existence of culture, including legal culture - creative activity. The fourth category of approaches determines the place and role of consciousness in the system of culture, including legal culture. The inconsistency of the fifth category approach is expressed in the subjects and components of culture, including legal culture. The sixth category approach includes the fact that the quality of a society is determined by culture. Thus, Ch. Abdukholikov defines [17], summarizing the achievements of these approaches to culture, we can conclude that culture is a part of reality that "processes" and creates opportunities, a being with a new quality, that is, cultural existence.

We emphasize the need for a socio-pedagogical approach to the formation and development of legal culture. Zero legal culture is reflected in the legal field in the form of the sum of its skills, knowledge, ideas and failures, as well as its consolidation and transformation into a material phenomenon in various social phenomena. As long as the ideas of the fundamental principle of legal culture are applied to marriage, culture is ultimately at the heart of this the foundation. Legal, moral culture, which is the structure of a single cultural system, is always inextricably linked. A society has a certain level of culture, and each of its members has the characteristics of that culture. But it cannot be said that the signs of legal culture are now fully formed both among members of our society and among young people [16].

Since legal culture is studied as a pedagogical approach, it manifests itself in the form of knowledge, skills, competencies and competencies. In the era of these military reforms, it has not only spiritual and educational, but also pedagogical significance. In the end, when each young generation acquires the legal, moral culture of society, it approaches the legal experience of previous generations and transfers it to its own consciousness, takes the best and applies it in its activities, thereby raising its culture.

When defining the legal culture of young people, first of all, in their worldview, thinking should be a national idea in harmony with universal human values, national values. After this worldview is formed, it is necessary to create conditions for the formation of a legal, moral culture capable of protecting it. After all, the presence of legal culture and legal protection is one of the key guarantees for the democratization of society.

Legal culture develops in close connection with moral culture. Ethical culture is a manifestation of the behavior of each student, which is characterized by moral consciousness, knowledge and skills. Moral and legal culture is formed by other forms of social culture. Expressing and regulating reforms in the life of society will have moral significance. Because the development and implementation of laws and other legal norms by the state is determined by the fact that it has the right to carry out its activities. Therefore, legal culture largely embodies moral culture. In civil law, the articles reflect the relationship of the state with citizens, their rights and obligations, their place and role in society. That is, articles with legal content become ethical concepts in the spirituality of young people, which contributes to the decline of legal culture.

Legal culture also exists in deep connection and dialectical unity with moral culture. The manifestation of moral norms in the behavior of students is embodied in conscience, duty, humanity, devotion and other moral qualities of each student as a cube of legal relations. It influences the legal consciousness of young people through the socialization of moral norms in their consciousness. To the extent that spiritual and moral culture influences

legal culture, legal culture, in turn, plays an important role in the formation and development of spiritual and moral culture.

Only a society with a highly developed legal culture, as well as a society inhabited by young people, can rise to the highest stages of development. The legal culture of the Uzbek people is based on the harmony of cultures of the countries of the East and West. In contrast to the western inconvenience of the individually oriented western orientation, the eastern expresses a spiritual attachment to the individual community. From the above, we can conclude that joint action in legal, spiritual and moral culture is unique and does not develop in parallel, but rather the organic mixing of these types of culture, mutual influence, enrichment of each other characterizes the formation of cultural values in social management.

Understanding legal culture as a pedagogical value encourages an axiological approach. Axiology (Greek «Action» - the doctrine of value, value, values), according to which the inconvenience manifested in this or that event is assessed as «cultural» or «uncivilized». It is well known that law and culture are interdependent categories. Thus, culture acts as a measure of the level of social development of the individual, ensuring the free and all-round development of the individual. Until recently, the general theory of legal culture has not been fully studied. Based on the above considerations, the legal culture of young people will be described in terms of its structural components: the legal culture of young people, their level of legal literacy, respect for the law, the ability to ensure compliance with legal norms, resistance to offenses, the law. enforcement, level of legal activity and initiative.

The high legal culture of young people ensures the development of our society. Indeed, a high legal culture is the basis for democratic security and the maturity of the legal system. It actively influences various life processes in society, promotes the integration of citizens, all social groups, ensures and strengthens the integrity and order in society. Respect for the law is one of the basic requirements of a legal society for effective functioning in the legal system. Young people's attitudes towards rights and responsibilities are critical to assessing all aspects of their legal life. Through legal rights and obligations, he reveals their spiritual relationship to the requirements of the law as a cultural value. The collective psychological attitude to legal rights and obligations, the implementation of which through legal activity, gives students an aspect of cultural activity, behavior that reveals the assessment of values in relation to legal practice in society. The approach to the culture of law through rights, freedoms and obligations shows that the legal culture is one of the important pillars of youth activity in the legal field. When it comes to the legal culture of young people, firstly, it is necessary to think about their rights, freedoms and obligations, and secondly, to use them in practice. Aspects of the legal culture of youth are reflected in the following views:

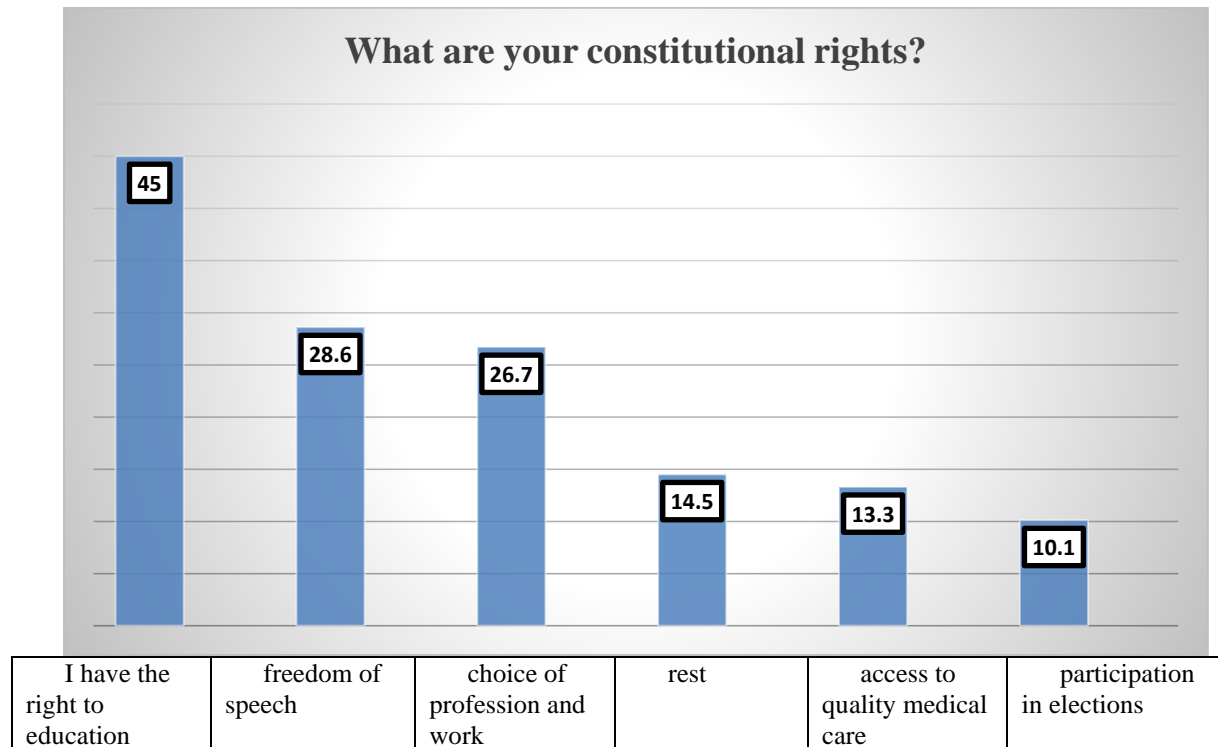
The first is the legal literacy of young people, that is, the acquisition of legal knowledge, the acquisition of legal knowledge. Legal literacy requires knowledge of the alphabet of legal knowledge, the simplest rules, so as not to get lost in a complex maze of legal instructions, the need to seek help from a specialist in all necessary cases. Because this literacy allows him in any case to rely on standards that meet the requirements of the law in determining his behavior [20].

Legal literacy means not only knowledge of certain legal norms, branches of law, but also awareness of various legal manifestations, the development of legal problems in the life of the state and society. Thus, legal literacy, the acquisition of legal knowledge, constitutes the basis of legal culture [21] and has a profound effect on the inconvenience of behavior in society. Legal literacy, as noted above, is not only knowledge of the law, but also a correct understanding, the implementation of the law is the fulfillment of socio-economic, cultural tasks that serve mediator.

The second is to instill in young people a deep respect for the law. Respect for the law, demonstrating this respect in practice, is in itself a high expression of legal culture. Respect for the law is one of the most important rights of human legal culture. This is the recognition of the social value of the law, the necessity and usefulness of observing its prescriptions, a sense of satisfaction with the law, the fairness of its requirements, an active and creative position in the execution of the law and duty. Respect for the law embodies spiritual and ideological barriers, says Professor U. Tohikhonov [22].

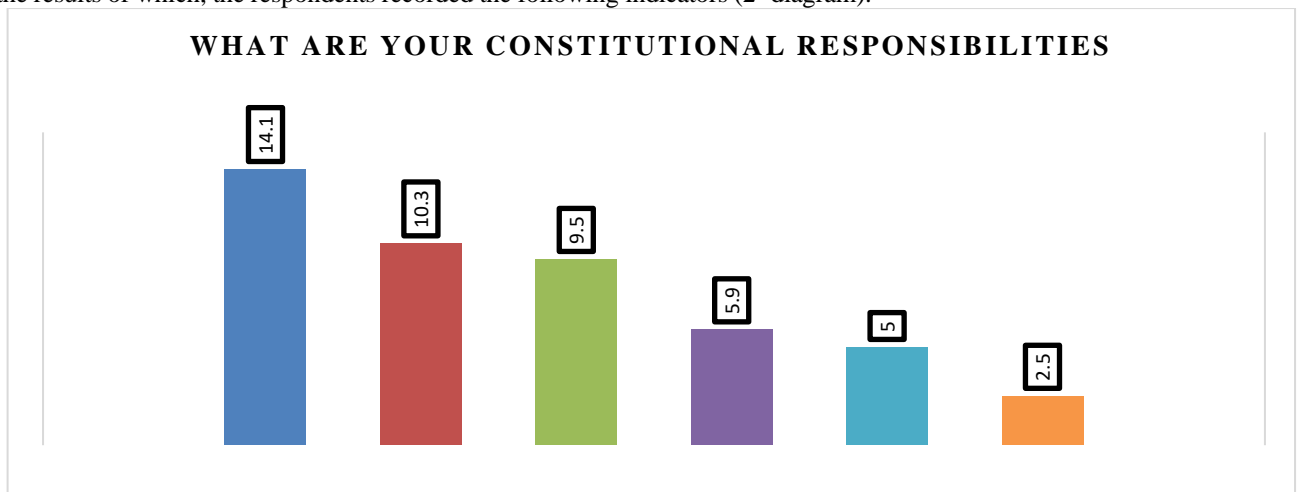
A strong society is a civil society in which every citizen uses his social and economic potential, is an active member of society, participates in governance, observes the law, lives and works in accordance with the rule of law and respects it. The best way to create such a society is to make legal education and culture the competence of every student. Because a strong civil society can be a society that consists not only of people who know their rights, but also those who can freely and creatively apply this knowledge in standard and non-standard conditions.

Ask students: «What are your constitutional rights?» The question was answered by 52.3% of respondents. In terms of frequency, access to education is available to 45.0% of respondents; 28.6% freedom of speech; 26.7% were selected and labor-intensive; 14.5 percent - left; 13.3% polzuyutsya kachestvennoy meditsinskoy pomoshchyu; 10.1% zayavili, chto imeli pravo uchastvovat v vyborax (1- diagram).



1 diagram. Concepts of students' cognition of constitutional rights.

Among the students, a survey was conducted on the topic “What are your constitutional obligations?” According to the results of which, the respondents recorded the following indicators (2- diagram).



Compliance with the law,
education,
helping parents,
paying taxes on time,
preserving historical monuments.

2-diagram. The degree of knowledge of the constitutional duties of students.

The answer to the question «What are your constitutional obligations?» - 14.1% of respondents - comply with the law; 10.3 percent - education; 9.5 percent - parental support; 5.9% - timely payment of taxes; 5 percent - excavations of historical monuments; 2.5% answered that they are raising children, creating a family and providing for them.

Opinion polls have shown that young people are more aware of their constitutional rights than of their constitutional responsibilities. As you can see, knowledge of their rights and ignorance of their duties can lead to a gradual violation of the principle of justice. Therefore, it is important to teach students to respect the law, the rules of society, the obligation to respect inconveniences and personality, not to allow the slightest violation of the rights and dignity of each student, instill strong convictions, civic engagement and ethics, and their education in the spirit of readiness to strike at criminal acts - this is the vocation of training and knowledge of these narcissists. The word «Vocita» comes from the Arabic word narca, a weapon that serves as a daktak to achieve a goal or accomplish a task. The eca weapon is not only material, but also ideological. Consequently, vokita is both material and intellectual [23].

E legal culture of young people includes the following key elements: 1) the presence of certain knowledge about the law; 2) the ability to independently assess the legal situation and events;

3) the possibility of independent participation in legal activities;

4) the formation of the ability to restrain their passions during sexual activity [24]. After the abolition of the gantry legal system in our country, while building a new society, attention began to be paid to the aforementioned elements of the legal culture of youth as an important task of state policy. It is important to note that active attention in this direction began with coding in the minds of young people.

Knowledge of the dynamics of the success of the legal culture of young people through research in the social sphere allows us to get a clear idea of the level of youth crime in our country and the state of youth participation in it.

How do the survey participants represent their participation in the legal life of the country? Young citizens of Uzbekistan consider participation in the elections of the President and the Oliy Majlis as participation in the legal life of the country. Then the detainees indicated that they wanted to participate in elections to local authorities, to create their own party or public organization, or to be members of a party or public organization [25].

Today, in the Action Strategy in our country, the coordination of activities to combat crime and the prevention of delinquency among young people, the fight against extremism and terrorism, increasing the legal knowledge of students on labor rights issues, strengthening the focus on targeted, targeted organization, spiritual and educational work stutters in this article. The main directions of the state youth policy in the republic: 1. The direction of spiritual and educational activities. 2. Direction of a healthy lifestyle. 3. Direction of crime prevention. 4. Direction of social protection and employment. 5. Orientation to support talented youth and the disclosure of their creative and intellectual potential. 6. Direction of increasing the legal and social awareness of youth. In our opinion, this is due to the requirements of the time, the needs of young people, national mentality and criteria of fairness in the management of the state and society. Because the essence of each direction is logically intertwined with the goal of the new state and society.

The development of legal culture through the participation of students in spiritual and educational activities involves the implementation of the following tasks:

1) regular holding of certain social and social events and ceremonies, depending on age;

2) every socio-cultural event must have a clear goal, and the expected result must be guaranteed in order to give the project the desired value;

3) after all the planned socio-sociological events, a comprehensive analysis should be carried out to discuss the positive and negative results achieved;

4) it is necessary to ensure the active participation of specialists in social and economic activities and the opportunity for students to understand the essence of the event;

5) It is important to ensure that every socio-economic activity has a positive impact on the process of socialization of young people.

At first glance, these tasks are quite complex and seemingly trivial, which is important, since it is associated with an increase in the experience of students' legal culture. It is impossible to ignore social life in gaining legal experience. In this regard, it should be borne in mind that the essence of spiritual and educational activity is high for students. Here the interdependence of the process of higher education and upbringing is manifested.

Enhancing the legal culture of students in higher educational institutions is taught in secondary schools, academic lyceums and professional colleges, and then in higher educational institutions under the programs «Man and Society», «Idea of National Unity: Basic Concepts and Principles», «Republic of Uzbekistan» for studying

social, legal and sociological courses, such as «Law», «Civil Society», «Inkon Prava», and to promote social, legal and sociological reforms through the media, to explain and promote socio-political articles of state or public organizations, activities or a number of other organizational forms and vocabularies of legal education.

Over the years of independence, a certain system of legal protection has been created in Uzbekistan. This problem is carried out through radio, television, legal publications, as well as various meetings and round tables. They formed broadcasts and shows *acocida maxcuc*, corners. Every broadcast and show is organized in a vital micollar *accocide* that quickly attracts the audience.

In higher educational institutions, the participation of students in lawyer meetings and round tables, lively answers to many of their questions, as well as their rapprochement with law enforcement officers motivate them to look not only as punishers, but also as defending the interests of the people.

Of course, the question arises: «To what extent should students improve their knowledge and skills in the field of law and how to convey this?» Higher education legal education primarily focuses on the general social roles that citizens are currently practicing and should play in the future (citizens, family members, students, workers, employees, housing, tenants or landlords, civil agreements: *aldicotdi*, lease agreements *cubes*, etc.) should serve to prepare for execution.

For this, it is necessary to increase the efficiency of promoting decrees, decrees and orders of the President of the Republic of Uzbekistan, decrees of the Cabinet of Ministers of the Republic of Uzbekistan, aimed at improving the higher education system. In addition, the regulatory legal acts of the Ministry of Higher and Secondary Education, a wide range of explanatory work in the field of higher education *muaccacaci* within the framework of the rights and obligations of students, conducting lectures, lectures will significantly help increase the legal literacy of youth.

As group educators plan activities, roundtables, and meetings with legal scholars to help shape the rights and responsibilities of students in developing the annual plan for spiritual and educational work, students' awareness of their rights and responsibilities will grow. The importance and role of advocacy is great, as is the systematic explanation of the Institute's Code of Ethics and the rules and regulations of the hostel by volunteer students of the institute, university websites, newspapers, radio stations.

When a number of higher education institutions were studied for this purpose, it became clear that there are positive experiences and problems in this regard. In particular, it is necessary to enrich and develop the content of legal education aimed at legal education, to improve legal protection based on the rights of youth:

Samarkand State University. It has been established that legal work, legal assistance to students, assistance to students in difficult life situations is carried out by the Association of Trade Unions in the field of improving legal culture through spiritual and educational work at this university.

It turned out that the article on the lack of social and pedagogical support of student councils of the Samarkand Architecture and Construction Institute, the activities of student clubs in legal education, including legal literacy with students, was rarely discussed.

Samarkand Agricultural Institute. It turned out that in this university there is a law club as a free association of students, but not in the modern technological environment, there are methodological shortcomings in the coordination of the spiritual and educational work of public organizations in this area in the scientific field and the teaching community.

Andijan State Medical Institute. The Center for Young Lawyers was established under the Department of Higher Education to provide legal assistance to students and to provide legal assistance to groups when needed.

There is not enough work to improve the legal culture of students at Namangan State University, this article did not find its place on the website of the university.

Based on the above, we can conclude that. In view of the insufficient work to improve the legal culture of students in higher educational institutions, the «Daktur on improving the legal culture of students» is relevant.

4. Conclusion

Based on the results of the analysis, the following conclusions and recommendations were made:

1. In order to improve the legal culture of students, it is necessary to strengthen control over the implementation of regulatory documents in higher educational institutions, to achieve cooperation between youth unions, trade unions, state and public organizations at enterprises in the organization of spiritual, educational and legal education.
2. Introduce additional forms of improving the legal culture of students in universities, including in each university "Do you know your rights? It is advisable to organize round tables, discussions and competitions.
3. At the moment, the media remain the main source of legal information for students. It is necessary to strengthen students' skills in obtaining legal information from sources such as information reuse centers, direct legal literature. In particular, it is recommended to take strict measures to popularize the newspaper «Inkon and Zakon», the magazine «Life and the Law» and the newspapers «Voice of Youth», «Youth of Uzbekistan».
4. In order to teach students to effectively use the opportunities created by the law, it is necessary to include the trainings «I and the Law» in the spiritual and educational programs, to improve the skills of applying the law in practice.
5. The level of students' understanding of the essence of religious extremism and international terrorism is satisfactory. They rightly emphasize the essence of this event as the desire of fanatics to seize power. The results of the study indicate that the modernization of spiritual and educational work is aimed at increasing the legal culture of young people, enriching them with new practical vocations and forms.

References

1. Decree of the President of the Republic of Uzbekistan dated January 9, 2019 № PF-5618 «On the core of the system of enhancement of legal awareness and legal culture in society».
2. Mirziyoyev Sh.M. Critical analysis, strict discipline and personal responsibility should be the daily activities of every leader. – Tashkent, 2017 - p. 53
3. Aripov M.K. Social utopia as a trend in public-philosophical thought in Central Asia. Tashkent, "Fan". 1989, - 107 p.
4. Abu Nasr Farabi. The city of noble people. –T.: Yangi asr avlodi, 2016. - P. 320.
5. Grigoryan S.N. From the history of the philosophy of Central Asia and Iran of the 7th-12th centuries. 1960 . - 330 p.
6. Al-Farabi. Social and ethical treatises / Translation from Arabic. - Alma-Ata: Nauka, 1973. – 400 p.
7. Yusuf Hos Hojib. Qutadg'u bilig. – Tashkent, «Fan», 1971. - 961 p.
8. Nizomumulk. Politics siyar ul-mulk. –Tashkent, Adolat, 1997. - 125 p.
9. Kaykovus. Qaboosnam. – Tashkent, «Istiqlol», 1994. - 174 p.
10. iskra-sev.ru/notle/93-69.
11. www.portal-slovo.ru/pedagogy/41985, php.
12. Bichurin A.P. Collection of information about the peoples who inhabited Central Asia in ancient times. Vol. 3, M., Publishing house of the Academy of Sciences of the USSR, 1953. – P. 153.
13. Kocven M.O. Matriarch. History of the Moscow problem; Leningrad: Publishing house of the Academy of Sciences of the USSR, 1948. - 329 p.
14. Bakhofen I. Materinskoe right Per. E. V. Ryazanova // Classes of world religion. Antology. T. 1 / Comp. and general red. A. N. Krasnikova. – Moskva, Kanon, 1996. - P. 49.
15. Masharipova G.K. The influence of the natural-scientific, socio-philosophical and spiritual heritage of the scientists of the Ma'mun Khorezm Academy on the development of social thinking. Monograph. - T., «Navro'z», 2019.
16. Masharipova G.K. Great discoveries of the Middle Ages - the contribution of Khorezm mathematicians to the development of science. Monograph. - T., «Navruz», 2021.
17. Teachings of Amir Temur. Prepared by B. A. Akhmedov, A. Aminov, - Tashkent, «Navro'z», 1992. - 64 p.
18. Timur's rules. Translated by A. Koguni and H. Karomatov from Forccha. In Uzbek, French, English. – Tashkent, Literary and Art Publishing House, 1996. - 344 p.
19. Uledov A.K. Towards the definition of the specification of culture as a social phenomenon. Philosophical Sciences. - 1974. - No. 2. - C.22-29.
20. Tadzhikhanov Y., Tsaidov A. Theorist of legal culture. Volume 1 Own. Rec. IIV Acad. – Tashkent, 1998. - 316 s.
21. Guznov A.G., Law as a cultural phenomenon: Dick. ... Cand. jurid. the science. Moscow State University M.V. Lomonosov. - Moskva, 1994 . - S. 204.
22. Tajikhanov U. If the law works. Legal democratic reforms. - T.: O'zbekiston, 1997. - 57 p.
23. Urazaev Sh. Model law: what should it be? - T.: «Uzbekiston», 1990. - 40 p.
24. A.A. Gorelov. Political science: textbook. - Moskva, Ekchmo, 2006 .- P. 296.
25. Youth of Uzbekistan: social image. - Tashkent, «Social opinion» 2008, 75 p.