

LEGAL CULTURE AND DEMOCRATIC DEVELOPMENT: ISSUES OF DIALECTICAL DEPENDENCE

Abdurakhmanova Nadirahan Husnutdinovna
Teacher of Tashkent Medical Academy

Annotation

This article discusses the dialectical relationship between democratic development and legal culture.

Keywords: law, legal knowledge, legal culture, legal activity, democracy, democratic development, public, fighting, management activities.

Introduction

The development of society in accordance with its democratic principles is directly related to the legal knowledge, legal consciousness, legal reality of people, the population, that is, the legal culture. From this point on, democratic development and legal culture are mutually democratic realities. This makes reality actually an objective necessity, the purpose of which is the development of the strategic goal of society. As early as the days of independence of the Republic of Uzbekistan, the construction of a democratic legal state declared its strategic goal. This goal was expressed in the Constitution of the Republic of Uzbekistan (preamble), adopted on December 8, 1992. Democratic legal culture it is possible to understand how consistent the objective disclosure of which this strategic goal is researched through the synthesis of democratic development is with the requirements of Social Development. For the first time in our country, legal culture was recognized as a socio-political reality in the "concept of raising the legal culture of society" adopted in 1997, and it was confirmed that the future national development of the Republic of Uzbekistan is associated with the phenomenon of law. However, we must note that this process did not go smoothly. President Of The Republic SH. M. Mirziyoyev noted, " along with the great achievements in the field of independent development, we must openly state that our path was not devoid of mistakes and shortcomings. The conflict, aimed at creating a democratic society by abandoning the tyrannical system, the complex and threatening period itself transversed various attitudes and weaknesses. In order to successfully solve them, our knowledge and experience will and determination sometimes eat, sometimes there are situations that are not enough." This subjective opinion dictates the study of the processes of the formation of legal culture in harmony with the period. Period social political changes in particular affect the goals and objectives of legal culture, socio-political changes occurring in each period create legal institutions and

mechanisms in accordance with them, with the practical help of which people transform consciousness and imagination and lifestyle.

Although the initiators of such changes goho are considered large individuals, statesmen ,owners of thinking, their transformation into a Real objective being also depends on the actions of the nation, Society , say, in everyday life , in practice. From this point of view, political legal activity occupies an important place. Issues of the internal structure and role of certain functional features of legal culture in social being Uzbek lawyers academicians X. Rakhmonkulov, A. Saidov professors m Feyziyev, E. Khalilov, Z Islamov, X. Adilgariyev, O. Tajikhanov, R. Roziyev, X. Mamatov, Sh. Rozhinazarov, G. Matkarimova, O. Nasriddinova, S. Khadjaeva, M.Tullaev from political scientists and philosophers B.Alimardanov, R.Jumayev, S.Jo'raev, M.Kirghizboev, Sh.Pakhriddinov's studied. These are important methodological resources for research. Based on their study, there is also no formation and development of socio-legal activity in the sosium, the most influential tool and criterion for democratic development in legal culture, the legal basis for involving people, the population in the affairs of the state and society. Legal culture functionally regulates human behavior, it gives a political and legal assessment of the changes taking place in being, supports the necessary norms for sosium. Since the phenomenon of law is a rational reality, it also turns legal culture into a rational reality. And rationality is the process of understanding an objective being with its mental perception, thinking and internal contradictions. If philosophy likes to give in to cultural observation, transcendental interpretation of reality, then the theory of legal culture follows its legal phenomenon from the requirements of objectivity and rationality. The need to put political and legal existence, public administration, associations, behavior and material assets in place are the foundations of this objectivity and logic. Legal culture is these needs, objectivity is an expression of logic. Autocratic management escalated to what extent the legal culture was in place in recent decades, according to the Attorney General of the Republic R.It is possible to understand from the unlawful behavior of Kadyrov. Responsible for ensuring the rule of law is the employee himself, whose norms have already committed illegal things. An ordinary citizen did not express any opinion about them. When autocratic rule was changed to the principle that state institutions should serve the people, mistakes and shortcomings in the work of the prokratura, internal affairs, public administration were revealed, mechanisms were formed that instilled confidence in the people's government agencies, the activities of legal institutions. The procedure for connecting the activities of people's receptions, hotlines, the Corps of Deputies under the president with the needs of practice, people's life has been established. The Uzbek people have always wanted justice, peace and equality. Realities with these three paradigmatic essences are deeply embedded in its historical-cultural cultural and spiritual heritage. If the election of mayors in Avesto, Confederate management are expressed, Joseph Khos Hajib's work" Qutad instrumental knowledge "emphasizes the

need for common sense, thinking to be the leader in all work and management. Knowledge, intelligence, which obsessively evaluates Real reality, also applies directly to the phenomenon of law. In the work of Nizami gulk "Political Science", As - Samarkand program ul mulk", examples and ideas of Oriental ethno-traditions are given about justice, goodness, management, functioning in the interests of the people (raiyyat). For example, Nizamulmulk believes that everyone who comes in search of justice, even for a dog, is obliged to keep the King's door open. In fact, the knock on the royal gate in search of justice is an expression of the citizen's understanding of his right. True, in the Middle Ages there was no term "legal culture", but Islamic fighter was harmoniously combined with the ideas of Justice. Abu Homid Ghazali writes: "There must also be a sphere of justice and judgment of various disputes and grievances arising between people. It is at this time that the need for self-fight arises. This is to know the laws that force people to obey so that the fight does not multiply." At this point, we are referring to the legal knowledge of fighters. Indeed, it is obvious that rights, orderlies themselves, first of all, have legal knowledge and legal culture. Without it, it is difficult to ensure social justice and progress.

Democratic development includes everything from improving the activities of socio-political institutions to issues related to the provision of human rights. The fact that the unity of State-Society-man, the harmony of interests, the unity of efforts are ensured, the formation of systems that support each other in order to build a humanistic society are indicators of democratic progress. Experts say that there are more than 50 interpretations of universally recognized democracy and democratic progress. It is not our goal to interpret and analyze them. We will limit ourselves to giving instructive examples of democratic reforms in Uzbekistan aimed at ensuring human rights and the formation of humanism in legal culture. In recent years, more than 60 decrees and decisions of our president on the support of low-income families, the provision of women's and children's rights, state programs have been adopted in the Republic. For example, the age of children, which is taken into account in accordance with the President's decree "on the provision of material assistance to low-income families, as well as measures to further expand the scale of combating poverty"(2021, 11avgust), was increased from 14 to 18 years old, material payments extended from 6 to 12 months, and they The provision of material assistance to all single citizens was established. The children's pension was increased by 20%, while the previous other pension was retained until the end of its term. The important thing is that the decree states that not only responsible agencies, but also democratic institutions such as the media, the general public, the Internet, social networks should control the implementation of the Decree[10]. Such social control is a form of legal culture of society, it serves to increase legal consciousness and responsibility in Citizens. Or take the decree of the president "on measures to further improve the system for ensuring guarantees of the rights of the child"(August 9, 2021). According to him, orphans and children deprived of parental care who do not have

accommodation and are on account as those in need of accommodation have an area of 25 sq.m. from multi-apartment housing in the year they turned 18 years old.m.no less than 1 bedroom, 50 sq.m. between adult orphaned children.m.no less than 2-room apartments became separable. Apartments for children with disabilities are allocated up to the 3rd floor. These apartments are bought by local authorities. In this process, the conclusions of the "people's" commissions are taken into account, that is, the institution of the public is obliged to give a conclusion. Such housing is not sold until orphaned children are 30 years old, is not subject to foreclosure or rent. In accordance with the decree, a representative for the rights of the child (children's Ombudsman) was introduced at the Oliy Majlis, a National Commission on children's issues was established in the places. The provision of children's rights was defined as one of the main tasks of this public institution. Also, the Cabinet of Ministers organized a subsidiary of child protection issues, the secretariat of child protection issues under the Ministry of Public Education, Children Protection subsidiaries under the district and city authorities. The Organization of these democratic institutions, the creation of the necessary conditions for free functioning of the Oliy Majlis was entrusted to the children's Ombudsman and ministries. The above examples show that the normative and legal and organizational tasks adopted by the head of state also imply the involvement of the general public , the provision of its practical work in democratic transformations, thus raising legal consciousness, legal knowledge and legal activity in it. Experience shows that laws and decrees give an effect and result only when the people actively support the institutions of democracy, which embody the wishes of Dreams, the hopes of those who are regular to justice. Without such democratic institutions, without their social legal activity, it is never possible to ensure democratic progress. Legal culture is not only an expression, criterion of democratic development, but also a product of legal culture of democratic development. This dialectical connection harmonizes them around democratic progress.

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