

## PHILOSOPHICAL ANALYSIS OF THE MECHANISMS OF SOCIAL INTERACTION IN UPGRADING THE CULTURE OF LEGAL LITERACY

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### Abstract

The article analyzes the role and significance of social cooperation mechanisms in the process of raising the culture of legal literacy in the society of New Uzbekistan from a socio-philosophical point of view. Legal literacy is interpreted as a process related not only to knowledge of normative legal acts, but also to a person's conscious attitude to rights and freedoms, acceptance of legal values as an internal need.

**Keywords:** legal literacy, legal culture, social cooperation, civil society, legal awareness, culture of communication, legal education, neighborhood, state and society relations, New Uzbekistan

### Introduction

**Log in.** In the conditions of the new Uzbekistan, the process of modernization of society, the creation of a legal democratic state and a strong civil society is underway. The success of such transformations, first of all, directly depends on the legal literacy and legal culture of citizens. Without being a legally mature, conscious, responsible citizen, neither the laws nor the reforms that are being adopted give the full expected result. Therefore, the issue of raising legal literacy is at the intersection of not only legal disciplines, but also many areas of philosophy, sociology, pedagogy and political science.

Linking the promotion of the culture of legal literacy only to the administrative measures of the state will be a one-size-fits-all approach. In modern society, this process manifests itself as a complex social system. It requires the interaction of state agencies, judicial and legal bodies, the educational system, civil society institutions, the media, religious and educational institutions, the mahalla and the

family. Therefore, the concept of "social interaction mechanisms" serves as an important theoretical key to revealing the issue of legal literacy in depth.

Social cooperation is, first of all, a form of social communication based on the harmony of interests, goals and values, mutual trust and responsibility. From the point of view of raising the culture of legal literacy, this cooperation should be aimed not only at providing information, but also at internalizing legal values, raising legal awareness to a new level, forming the skills of responsible use of rights and freedoms.

### **Review of Literature on the Topic**

The problem of legal literacy and legal culture has been widely studied not only in jurisprudence, but also in philosophy and sociology. In the traditional legal approach, legal literacy is mainly interpreted as a set of knowledge about laws, legal norms, legal institutions. Such an approach is necessary, but not sufficient. In philosophical literature, legal literacy is interpreted as a cultural phenomenon, a state of consciousness associated with moral and social values, a process of legal socialization of a person.

In theoretical work on legal culture, such concepts as legal consciousness, legal behavior, legal values, legal traditions are especially studied. The cognitive-emotional, and voluntary, components of legal consciousness differ. In this sense, legal literacy is not only the level of knowledge, but the level of manifestation of this knowledge in the inner world and behavior of a person.

The theoretical foundations of social interaction have been developed more in the social philosophy and sociological literature. Through such concepts as "cooperation", "social partnership", "subject-subject relations", "dialogical dialogue", the interaction between different subjects in society is analyzed. Within the framework of the concept of civil society, the relations of state and society institutions, their cooperation in the legal field are interpreted as an important indicator of modern democratic development.

In local literature, the issue of legal literacy is covered from a more educational and practical point of view, and the activities of legal education, legal advocacy, and legal information systems are analyzed. In the strategic documents, state programs and concepts adopted in the conditions of the new Uzbekistan, improving the legal awareness and culture of citizens is identified as one of the priority areas. However,

the philosophical foundations of social cooperation are not elaborated in depth in these documents, emphasizing more organizational and normative aspects.

In foreign studies, different models of cooperation between the state, the non-governmental sector, the media, educational institutions and local communities can be found in raising legal literacy. Some works pay special attention to interactive methods of legal education, citizen participation in lawmaking, public hearings and open communication platforms. It is also emphasized that within the framework of communicative philosophy, legal norms and social agreements are formed through the processes of dialogue, discussion and consensus.

On the whole, the existing literature covers the issue of increasing legal literacy in separate directions, but the conceptual, philosophical analysis of the mechanisms of social interaction in raising the culture of legal literacy has not yet been sufficiently systematized. In this regard, this article attempts to offer a new socio-philosophical interpretation by generalizing existing scientific approaches.

## **Research Methodology**

The methodological approaches used in the article are primarily based on the general principles of socio-philosophical research. First, on the basis of a systematic approach, the culture of legal literacy is regarded as a complex social system. In this system, the state, civil society institutions, educational institutions, mahalla, family, media and other entities are interconnected, and the activities of one of them cannot be distinguished from the others. Second, on the basis of the principle of historicity, the formation of the culture of legal literacy at the stage of development of New Uzbekistan is considered in comparison with previous periods. This approach allows us to understand the enduring traditions, stereotypes of legal culture and the need to update them. Thirdly, the axiological approach implies the study of legal literacy not only as a set of knowledge, but also as a value, as a significant spiritual and normative phenomenon for the individual and society. This approach helps to place categories such as moral responsibility, justice, freedom, human dignity and dignity at the center of attitudes towards legal literacy.

Fourthly, using the method of comparative analysis, different forms of social interaction - state initiatives, civil society projects, experience of legal education at the neighborhood and family level - are compared, their strengths and weaknesses

are identified. Fifth, on the basis of a dialectical approach, the contradictions in the process of raising the culture of legal literacy – between official and informal legal norms, traditional ideas and the requirements of modern legislation, individual interests and social responsibility are analyzed.

## **Analysis and Results**

The analysis of the mechanisms of social interaction in raising the culture of legal literacy requires, first of all, the search for an answer to the basic question: "Who is cooperating with whom and for what purpose?" In the conditions of the new Uzbekistan, in answer to this question, multidimensional cooperation between state and public institutions is distinguished. State bodies – legislative, executive and judicial, internal affairs and justice systems – are the leading initiators in raising legal literacy. However, their efforts will not achieve full results without active participation of civil society institutions, mahalla, NGOs, media and educational institutions.

From a philosophical point of view, in the process of raising legal literacy, social cooperation should be organized not as a "subject-object" but as a "subject-subject" relationship. If a citizen is seen only as an object of passive receiver of information, then legal literacy becomes only of a superficial, official character. On the contrary, when the citizen himself is considered as an active participant in legal relations, an important subject of the discussion and decision-making process, legal consciousness and culture are formed more deeply.

Government and civil society cooperation is central to this process. The state creates a regulatory framework, organizes legal education and advocacy programs, seeks to ensure the openness and fairness of the judicial and legal system. Civil society institutions, on the other hand, devote themselves to this process at the level of the "bottom limb" – study problems on the spot, express the needs and interests of citizens, create real dialogue platforms through legal consultations, trainings, roundtables, public hearings.

The Mahalla Institute has a special philosophical and cultural value in the Uzbek society. The mahalla has great potential in increasing legal literacy as a space for community, social control, and mutual support. If the mahalla organizes legal education not only as a tool of discipline and control, but as a school that develops

the values of civic activity, responsibility, mutual respect and justice, then the legal culture will be more sustainably formed.

The family is also an important link of the social cooperation system, and it is in the family that the earliest skills of legal literacy are formed. A child's ideas about rights and obligations, about justice, honesty, respect for the rights of others are often formed through parental behavior. In this regard, it is necessary for the state, educational institutions and the neighborhood to develop mechanisms of cooperation that support the educational potential of the family.

The central place in the development of legal literacy is played by the education system, especially secondary schools, academic lyceums and colleges, and universities. However, this process should not be limited to teaching the subject "Fundamentals of Law". All disciplines and the learning environment themselves should serve a legal culture: freedom of opinion of pupils and students, a fair evaluation system, public participation in school and university management, effective work of student self-government bodies. This allows teaching legal literacy through practical experience.

The media and internet platforms are also powerful social influencers in the formation of a culture of legal literacy. Legal information is quickly disseminated through them, discussions, disputes arise. However, this process involves both risks and opportunities at the same time. If superficial, biased or manipulative information on legal issues is conveyed in the media and social networks, this can increase the mood of legal nihilism and mistrust among citizens. Therefore, it is important to make the legal and educational content of high quality and reliable in cooperation with the media, government agencies, experts and NGOs.

Philosophical analysis shows that the effectiveness of social interaction mechanisms directly depends on the level of trust between participants. If a citizen sees state bodies as fair and open, considers NGOs and the neighborhood as a truly representative entity, and perceives the education system as an environment that opens up opportunities for personal development, then the internal incentive to legal literacy will increase. A lack of trust among participants means that even the most perfect legal and educational programs do not produce the expected results. The results suggest that in raising the culture of legal literacy, it is desirable to approach social cooperation from the point of view of communicative philosophy. That is, the processes of dialogue, open discussion, respect for diversity of opinion,

consensus-building among different subjects serve as the basis for the formation of legal values. Legal literacy will be sustainable if it is formed on the basis of horizontal dialogue and cooperation, and not in the form of top-down "propaganda" from above.

### **Conclusion and Suggestions**

The above analysis shows that raising the culture of legal literacy is a task of strategic importance in the society of New Uzbekistan, which is closely related not only to the increase of legal knowledge, but also to socio-cultural changes in a broad sense. Legal literacy includes a person's legal consciousness, legal behavior, inner attitude to legal values. And the success of this process depends on how carefully the mechanisms of social interaction are organized.

In practical terms, the following proposals can be put forward. First of all, it is necessary to actively use the results of philosophical and sociological research, conceptually substantiate the mechanisms of social interaction in the development of state programs aimed at increasing legal literacy. In these programs, not only lectures and propaganda should be given a wide place to forms ensuring interactive dialogue, public discussions, direct participation of citizens. Second, it is desirable to integrate legal education in the education system into all disciplines and the learning environment, to form the legal experience of pupils and students through real-life situations. In this regard, it will be useful for schools and universities to organize practical lessons, trial simulations, open days and other forms in cooperation with the neighborhood, NGOs, judicial and justice authorities. Thirdly, it is necessary to strengthen the role of the neighborhood and the family in legal education. The mahalla should be seen not only as a branch of administrative management, but as a social space that stimulates civic activism and forms a legal culture. In family education, special attention should be paid to the formation of values in children such as justice, honesty, responsibility, respect for the rights of others, and legal education programs should be developed for parents.

In conclusion, the philosophical analysis of the mechanisms of social cooperation in raising the culture of legal literacy serves as an important theoretical basis for a deep understanding of the reforms taking place in the society of New Uzbekistan and their further improvement. It is possible to take legal culture to a new level by

consciously building collaborations, building trust and accountability among participants.

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