

SPIRITUAL LIFE AND LEGAL CONSCIOUSNESS OF SOCIETY

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***Abstract.** This article examines the interconnection between the spiritual life of society and legal consciousness, as well as their role and significance in societal development. The paper analyzes the concept of spirituality, the theory of legal consciousness, their structures, and functions within social life. It also highlights ways to develop civil society through the harmony of these two social phenomena.*

***Keywords:** spiritual life of society, legal consciousness, legal culture, social consciousness, civil society, moral values, social stability, culture and education.*

Introduction. The spiritual life of society represents the set of values, moral norms, social consciousness, and cultural principles formed in social groups and individuals. Spiritual life determines the general moral and psychological state of society and influences the quality of social relations. Social consciousness reflects the life of society in the human mind and includes social phenomena, concepts, and viewpoints. One of its structural forms is legal consciousness, which refers to respect for laws, legal knowledge, and the internalization of legal norms [1].

Spirituality is the moral and psychological realm of a person, a system of values, and the aspiration towards ideals. Through the spiritual life of society, moral standards, concepts of justice, and cultural values are shaped. This process contributes to social stability, mutual respect among citizens, and the pursuit of social justice [2].

Social consciousness is a complex socio-psychological reflection of society's life. It includes moral, religious, political, and legal consciousness. Social consciousness is a primary factor of spiritual life, forming a common system of values in society [3].

Legal Consciousness: Content and Structure Legal consciousness is a socio-psychological state of individuals and members of society, involving legal values, respect for laws, legal knowledge, and the internalization of legal norms. The formation of legal consciousness is significantly influenced by culture, the education system, legal education, and state policies. Legal culture represents the legal knowledge, respect for laws, and the system of legal values of society's members. Legal consciousness forms the foundation of legal culture and shapes legal behavior within society.

In society, spiritual life and legal consciousness are intrinsically connected. A system of moral values shapes citizens' attitudes toward laws, thereby promoting the growth of legal consciousness. For instance, moral values that emphasize justice, respect, and responsibility strengthen legal consciousness [4].

Legal consciousness helps maintain legal order, increases citizens' legal knowledge, reduces crime rates, and strengthens legal culture. Scientific literature emphasizes the role of legal consciousness in social development, its formation, and its impact on social stability. For example, a legal environment is considered a decisive factor in forming legal consciousness, while culture strongly influences its development.

The spiritual life of society and legal consciousness are mutually interconnected social phenomena. Spirituality forms common values, moral norms, and social awareness, while legal consciousness reinforces respect for laws, legal knowledge, and culture. Their harmony is crucial for developing civil society, ensuring legal stability, and promoting social justice. The renewal of spiritual life and legal consciousness in society is currently underway. The relationship between society's spiritual life and legal consciousness is approached from a new theoretical, methodological, and philosophical perspective. This requires redefining the spiritual foundations of society, developing their legal basis, and expressing them through new laws. Implementing this is of primary importance for a country pursuing independent development.

A distinctive feature of the spiritual renewal of contemporary Uzbek society is that it is implemented through moral restoration. There are several reasons for this:

- during the soviet era, the legal foundations of society's spiritual life were based on a single communist ideology and the goals of building a socialist and communist society;

communist culture was characterized by class and party orientation and principles of socialist realism;

socialist culture transitioned into communist culture, denying the unique features of national culture.

Independence made it necessary to renew the spiritual foundations of society, emphasizing moral restoration. In an independent development path, Uzbekistan restores its national cultural heritage, customs, and values, fundamentally reforming the spiritual life of society. Laws and programs targeting the transformation of spiritual life have been developed. Legal norms that serve as the basis for transforming citizens' legal consciousness are critical for strengthening democratic and national spiritual values in people's minds.

The Constitution of the Republic of Uzbekistan outlines the main directions for renewing the spiritual life of society. These include people's sovereignty, the supremacy of the Constitution and laws, the fundamental rights, freedoms, and responsibilities of citizens, and the legal relations between society and individuals, which are grounded in socio-economic and spiritual life principles [5].

Philosophical issues related to the renewal of society's spiritual life are examined as a branch of philosophy known as the philosophy of law [6]. The subject of philosophical legal studies is the idea of law, encompassing its concept and implementation [7].

As Abu Nasr Forobiy (Al-Farabi) stated: "The most important task is to enforce the law. Questioning the law or appealing against it is the easiest task" [7]. According to him, a ruler must first be able to implement laws and second, issue commands. If the ruler cannot enforce his own commands or does not adhere to them

himself, his directives cannot have legal force. Such a situation is inappropriate and undesirable. A ruler who fails to follow his own laws resembles a leader who cannot command troops effectively; such individuals cannot be admired [7].

“Plato emphasizes explaining the essence and advantages of laws to the people through rational teaching and instruction. The public must feel the need for laws and study them deeply, as these laws will later bring benefits to the people” [7]. Indeed, as Plato noted, if the lawgiver is ignorant like ordinary people, they cannot enact laws that bring real benefits to society. The spiritual renewal of society requires the consistent implementation of reforms. In legal system reform, democratization of social life, legislative renewal, and the formation of a democratic legal state are of fundamental importance.

Existing philosophical and legal literature pays particular attention to the interrelation between law and culture and the associated problems. Considering these issues is crucial for fulfilling research objectives. For example, legal scholar Z. Islomov writes: “Legal culture is a broad and meaningful concept. Its analysis may require a specialized research topic, which is natural” [8].

The concept of “legal consciousness and culture” stands out for its complexity as a legal category. Any definition of legal culture does not fully reveal its content historically. Therefore, this concept should be defined according to its developmental forms in different eras. In terms of origin, legal consciousness reflects the subjective content of the object, and it does not exclude, but even necessitates, understanding legal consciousness as one of the forms of social consciousness [9].

The policy of strengthening independence, democratizing society, and humanizing governance demonstrates that these issues cannot be limited to legality and lawfulness alone. Addressing these problems is directly related to the establishment of legal statehood. The emergence and development of legal state theory represent a specific response to the social demand generated by the democratization process. The concepts and ideas of the legal state have been

advanced by the most progressive thinkers throughout human history.

Legal consciousness can be: a) healthy; b) unhealthy; c) democratic or non-democratic; d) impartial or biased; e) fully consistent or inconsistent with its essence. We consider this a key aspect illustrating the connection between a person's legal consciousness and their educational and cultural development. A person with a high level of spirituality can possess healthy legal consciousness. Renewing the spiritual life of society is primarily associated with elevating culture, enriching the national moral development of individuals, and increasing legal knowledge. Citizens, including youth, should achieve a high level of legal awareness, where respect for law and adherence to it becomes a core value.

The formation of a fully developed legal consciousness is a complex and multifaceted process. The establishment of ordinary legal norms in a renewed society is essential for maintaining legal order, discipline, stability, and ensuring peace through citizens' compliance.

In renewing society's spiritual life, legal consciousness is shaped by people's work and social activity, as well as changes in their way of life. At the same time, it is a consciously managed process requiring the deep and comprehensive development of legal and philosophical theory, systematic improvement of legal practice, and the dissemination of legal ideas and views to the wider public—not a spontaneous phenomenon.

Conclusion. Legal consciousness is a complex and multifaceted phenomenon in the renewal of society's spiritual life. In philosophy, legal consciousness is considered one of the forms of social consciousness. During the Soviet era, legal consciousness was studied as one of the forms of social consciousness, with particular attention to its reflection of the economic base and its determining significance. In this context, the dominant ideas included: "Social life determines social consciousness," "social existence shapes social consciousness," or "the environment determines consciousness." Furthermore, the mode of material production was interpreted as a factor defining the economic foundation of social

life. Additionally, the economy served as a theoretical and methodological basis for class and party approaches to issues of society's cultural life, consciousness, and thinking. Legal consciousness is a complex and multifaceted phenomenon closely linked to the spiritual renewal of society. It serves as one of the key forms of social consciousness, reflecting moral values, legal knowledge, and respect for laws. The development of healthy legal consciousness depends on the level of cultural and moral education of individuals, and it plays a critical role in maintaining social order, discipline, and stability.

The renewal of society's spiritual life requires not only reforms in the legal system but also the cultivation of civic responsibility, moral values, and respect for the law among citizens, particularly the youth. A person with high spirituality and moral development is more likely to possess sound legal consciousness, which in turn strengthens legal culture and ensures adherence to the law. In summary, the harmonious interaction between spiritual life and legal consciousness is essential for the formation of a democratic legal state, social justice, and long-term social stability. Legal consciousness evolves as a consciously guided process shaped by education, culture, philosophy, and practical legal experience, making it an indispensable factor in the sustainable development of society.

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