

ANALYSIS OF VIEWS AND CONCEPTS ON THE FORMATION OF LEGAL AND POLITICAL CULTURE OF YOUTH IN LEGAL EDUCATION

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Abstract: The article provides information on the analysis of views and concepts regarding the formation of the legal and political culture of youth in legal education today⁴. The article covers concepts of children's rights, the concept of marriage, and works containing views on the formation of the foundations of legal and political culture of youth in the works of Abu Nasr Farabi, Kaykavus, Sahibkiran Amir Temur, and Abu Ali Hasan ibn Ali Tusi⁵. Also, the role of global networks in acquiring concepts about the legal culture of youth is covered and analyzed⁶.

Keywords: legal culture, political culture, marriage, children's rights, concept, Avesta, Siyasatnama (Political Code), citizen⁷.

Introduction

Every era exerts a specific influence on the formation of the legal and political culture of youth⁸. More precisely, it places its own demands on this process⁹. In this regard, these characteristics should be taken into account when scientifically analyzing and researching views and concepts regarding the formation of youth legal and political culture¹⁰. Being in tune with the times is a factor in the efficiency or effectiveness of any scientific research¹¹.

In the scientific study of views and concepts on the formation of youth legal and political culture, it is logically appropriate to divide them conditionally into three groups¹²:

1. **The first group** consists of interpretations based on Eastern philosophical approaches regarding the origin of the state and law, unique scientific legal heritage, and issues of Uzbek statehood, viewed through the life experience of Eastern thinkers and scholars and the perspective of the era in which they lived¹³.

2. **The second group** envisages works involving purely scientific-theoretical research of views and concepts of scholars from the West, Europe, Asia, and other regions regarding the formation of youth legal culture as a result of the formation of the theory of state and law as a secular science¹⁴.

3. **The third group** analyzes the impact of economic and social integration, globalization, and rapid information processes occurring in the world today on the rise of youth legal and political culture, or the impact of youth on the development or destruction of society¹⁵.

Studying views and concepts on the formation of youth legal culture in connection with the state and law has important conceptual significance for legal science¹⁶.

- **First**, it signifies that views and concepts on the formation of youth legal culture initially existed in the East, and were later scientifically substantiated by Western scholars from the perspective of jurisprudence due to historical conditions and the migration of civilization¹⁷.

- **Second**, due to living under a totalitarian regime for more than seventy years, scientific research of not only legal culture but also the general culture of our people was not permitted, and jurisprudence did not exist as an independent science¹⁸.

- **Third**, for an independent state working towards building a rule-of-law state and forming a civil society, it signifies that the effectiveness of building a new society can be achieved through scientifically researching the legal culture of citizens, particularly the youth¹⁹.

Literature Review

Views on the state and law initially emerged and developed in connection with theology²⁰. The oldest legal source regarding our national statehood in Uzbekistan is the "Avesta"²¹. It is

considered a social view on early statehood created by our ancestors in the 3rd millennium BC²². In it, human life and socio-economic relations between people are based on law²³. This unique source writes about the duty of parents to children and the duty of children to parents²⁴. The source prioritizes human will and issues of spiritual perfection²⁵. For example, the Yasna (14) book states: "I glorify good thought, good word, and good deed"²⁶. If we pay attention to the ideas put forward in the "Avesta," we see that they are in harmony with our ideas aimed at building a just and democratic society today²⁷.

In the history of Uzbek statehood, Burhanuddin Marghinani's work "Hidaya" is also considered a main scientific-religious source²⁸. Each volume of "Hidaya" is dedicated to the solution of existing problems in various directions of its time²⁹. For example, the book on "Marriage" contains such information: "The word Nikah means marriage, to marry off, or marriage without witnesses is not marriage"³⁰. In our opinion, the Islamic legal principles and mechanisms presented in "Hidaya" provide a full basis for the scientific hypothesis that today's legislative requirements in the national legal system are essentially harmonious with the national mentality and the formation of legal culture in society³¹.

In the East, attention to child-loving, child-rearing, and youth finding a worthy place in society has long been considered a task of national, social, and general philosophical importance not only for families but also for the state and society³². Therefore, conceptual scientific sources in the Eastern philosophical and national style, raised to a classic level by great thinkers, were created in this direction³³.

We do not agree with the opinion that views and concepts on the formation of youth legal and political culture have only been scientifically researched by Western scholars³⁴. We consider coming to such a definitive conclusion to be a mistake and one-sided³⁵. While the international organization "Save the Children," founded by British sociologist Eglantyne Jebb, began its activities in 1923, and international legal documents such as the "Declaration of the Rights of the Child" (1959) and the "Convention on the Rights of the Child" (1989) were adopted later³⁶, great attention was paid to children's rights in Transoxiana (Movarounnahr) even eight hundred years prior to that³⁷.

The work "Jami' ahkam as-sighar" (Collection of Rules for Minors), written and completed in 1228 by the jurist Majduddin Ustrushani from Jizzakh, is considered the first legal source regarding children's rights³⁸. In this work, Sharia fatwas relating to children, which were scattered across more than a hundred books on Fiqh (Islamic jurisprudence), were systematized and collected in an orderly manner³⁹. It gathered the opinions of more than 120 jurists of the Hanafi school who lived and worked up to that time⁴⁰. This work discussed fair solutions to problems arising regarding children's rights, child protection in social life, and many issues related to ensuring the inviolability of their basic rights⁴¹.

Views and concepts regarding the formation of youth legal and political culture are scientifically substantiated primarily in Abu Nasr Farabi's work "City of Virtuous People"⁴². Farabi believes that a promising future can be achieved only if succession is properly ensured in society⁴³. The author emphasizes explaining the essence and advantages of laws to the people by teaching logic⁴⁴. The people must feel the need for laws and study them deeply because they will benefit the people themselves later⁴⁵. Farabi correctly noted that teaching a specific profession to a person from a young age has a positive effect on their perfection⁴⁶. He explains the result of the state and society's disregard for youth education: if youth are accustomed to leisure and act against the law for amusement, it is difficult for the lawmakers to correct them; however, it is necessary to subject their pleasures to the law⁴⁷.

Abu Ali Hasan ibn Ali Tusi – Nizam al-Mulk's work "Siyasatnama" (Book of Government) also serves as a scientific basis for views on the formation of youth legal and political culture⁴⁸. In "Siyasatnama," the author explains that raising a civil servant with high legal and political culture is a difficult task requiring much time and advises leaders to take care of their subordinates⁴⁹. He states that it is not right to immediately dismiss a civil servant upon seeing a

mistake; one should forgive them the first time and protect them so they do not make the mistake again⁵⁰.

Unsurulmaoliy Kaykavus's work "Qabusnoma" also serves as an important source in the national, legal, and political education of youth⁵¹. Kaykavus acknowledges in "Qabusnoma" that no matter how high-born a youth is, if he has no craft, he will be left out of the people's regard; goals and reputation are achieved not by lineage, but only as a result of labor⁵².

It is also appropriate to include the advice of Sahibkiran Amir Temur in the series of views and concepts on the formation of youth legal and political culture⁵³. This is because the essence of Amir Temur's advice consists of directions such as statehood, law, politics, justice, political strategy, political tactics, legal and political culture, political compromise, political interest, political restraint, legal and political education, political diplomacy, legislation, faith, loyalty, spirituality, enlightenment, and education⁵⁴.

It falls within the subject of our research to dwell on the scientific aspects of Western thinkers' services in raising the legal and political culture of youth⁵⁵. It is known that in ancient Greece and Rome, laws were taught to citizens from childhood⁵⁶. In the Roman state, youths up to the age of 14 memorized the 12 Tables of Law⁵⁷. In the "Oath of Chersonesos Citizens," existing in the early 3rd century BC, it states: "I will not conceive any unjust act against any citizen... nor will I allow such an act... but I will bring it to the attention of the court and vote in court according to the laws"⁵⁸.

In countries like France, Italy, Great Britain, and the USA, issues of legal education have always been at the center of public attention⁵⁹. For example, in France, the teaching of ethics and law introduced in schools in 1879 began with explaining the meaning of words such as "citizen," "country," "soldier," "law," "society," and "justice"⁶⁰.

Research Methodology

As we can see, youth are considered an important foundation defining the strategic potential of any state's future⁶¹. However, the prospect of state development depends on the extent to which it can use this potential and mobilize its power⁶².

The formation of youth policy in foreign countries at the state level mainly began in the 50s and 60s of the 20th century. Specialists recognize five stages of this⁶³:

1. **First Stage (1950s):** The "natural paternalism" stage. The state and society demonstrated a conservative approach, not paying attention to youth as a separate social group with specific requirements⁶⁴.
2. **Second Stage (1960s):** Characterized by the slogan "Youth - a fearful force," reflecting the conflict between generations and viewing youth as a neo-conservative force⁶⁵. Social state services aimed at solving youth problems appeared during this time⁶⁶.
3. **Third Stage (1970s):** A stage embodying the establishment of democratic values in youth policy⁶⁷. Youth began to turn into "the main hope of the state and society"⁶⁸.
4. **Fourth Stage (early 80s - mid-90s):** A definitive democratic approach formed assessing the role of youth in society as "youth is simply youth"⁶⁹. Civil society institutes developed, and youth themselves began to form and implement this policy⁷⁰.
5. **Fifth Stage (late 90s - present):** A planetary approach to implementing youth policy has been formed, envisaging the active socialization of youth from different regions and countries and the unification of their cooperative forces to eliminate existing modern and global problems⁷¹.

Analysis and Results

Globalization processes and the problems arising under their influence are finding expression in the consciousness, worldview, and way of thinking of today's youth⁷². This influence is reflected in the involvement of youth in legal and political processes and attempts to use them for malicious purposes⁷³. The problem here is that the main benefit is not seen by the youth participating in legal and political processes, but by the malicious forces organizing it, who

effectively use the enthusiasm, activity, inclination for novelty, or lack of legal and political experience of the youth⁷⁴.

The dangerous side of this process is the increasing mass involvement of youth, whose legal consciousness and culture are not formed, into political processes by evil forces or currents of globalization⁷⁵. As a result, in some countries, instead of universal values such as constructiveness, creativity, tolerance, and glorification of humans, a process of forming feelings prone to militancy in the consciousness and psyche of a portion of youth is occurring⁷⁶. This is dangerous not only for legal and political stability in countries but also for the future of the youth (for example, the US spent over 5 billion dollars in the last quarter-century to succeed in forming destructive, radical ideas and Nazi ideology in the minds of Ukrainian youth)⁷⁷.

Regarding the "initiatives" of certain international organizations operating in our country, the first President of our state, Islam Karimov, said in 2004: "For example, in seminars held on topics like 'Leaders of the 21st Century,' they 'help the government in selecting' talented youth, but in doing so, they primarily pursue their own interests. Then, regular trips abroad are organized, and during various symposiums and seminars, influence is skillfully exerted on the minds of these people. Thus, a category of people who call themselves 'citizens of the world' is prepared, and the idea that there will be no borders on earth in the near future is instilled in them"⁷⁸.

Indeed, in today's fast-paced world, negative tendencies are increasing where certain leading centers abroad, through influential mass media networks, incite youth whose legal consciousness and culture are not sufficiently formed against their own country under the guise of democracy, directing them towards protests⁷⁹.

In the era of globalization, the internet has become a huge source of information and is having a negative impact on the spirituality of some youth⁸⁰. For example, "...over the last year, a dangerous game called 'Blue Whale' spread widely among CIS countries via the internet. According to some data, in 2016, attempts at suicide due to this game were recorded for 720 teenagers in Russia, 95 in Kyrgyzstan, and 33 in Kazakhstan. On Russia's 'VKontakte' social network, there are more than 300 vile suicide groups under names like 'Blue Whale,' 'f57,' 'f58,' 'Wake me at 4.20,' 'Sea of Whales,' 'Run or Die.' Sadly, those falling into their trap are mostly teenagers who have not yet understood the bitterness and sweetness of life"⁸¹.

The negative impact of the internet on youth education due to parental indifference is manifested in sites related to pornography, pyrotechnics, suicide, and the artificial preparation of narcotic substances⁸², and in discussions of these issues aimed at harming their life and health by interesting the youth⁸³. One of the most common internet services among youth is communicating with strangers in chats, forums, and various social networks⁸⁴. The most worrying aspect is that youth may unknowingly establish communication with people having malicious intents, or even criminals⁸⁵.

Conclusion and Recommendations

Thus, the following conclusions can be reached⁸⁶:

- It is necessary to form knowledge and concepts about Eastern legal and political sources in youth, and to increase the level of awareness of sources that serve as factors in forming youth legal and political culture⁸⁷;
- To achieve the expansion of youth's concepts about modern views and world experiences of state policy regarding youth, these issues should be included in the curricula of educational institutions⁸⁸;
- In today's fast-paced age of globalization and information, innovative and effective methods of legal propaganda suitable for the times should be used to instill in the minds of the young generation that youth are an important force in the rise of their country⁸⁹;
- It is advisable to adopt a law "On protection of children from information harmful to their health" in our country, which envisages regulating the proper use of the internet by youth and preventing them from falling under the influence of various destructive forces⁹⁰.

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