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ISSUES OF LEGAL CONSCIOUSNESS AND ETHICAL RESPONSIBILITY IN THE ERA OF ARTIFICIAL INTELLIGENCE

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Abstract: This article analyzes the complex interrelationship between human rights, moral values, and legal consciousness in the context of the rapid development of artificial intelligence (AI) technologies. The author attempts to define the boundaries of legal and moral responsibility, and to uncover the philosophical roots of legal problems arising from AI activities. The article discusses the processes of digital transformation in the context of New Uzbekistan, the legal literacy of citizens, and the need for a responsible approach to technological innovations.
Keywords: artificial intelligence, legal consciousness, moral responsibility, digital society, legal culture, philosophy, human rights, technological ethics.

Introduction. The 21st century is the age of technology, in which artificial intelligence has penetrated almost all spheres of human life. Today, AI is actively used in medicine, education, production, finance, and even public administration. However, along with this development process, legal and ethical issues are becoming increasingly relevant. Throughout human history, each technological revolution has brought about its own moral challenges. If the Industrial Revolution led to a revision of labor relations and property ownership, today's artificial intelligence revolution is forcing a reinterpretation of human identity, legal status, and the concept of responsibility [1]. In the context of New Uzbekistan, the introduction of the digital economy, e-government, and the "digital citizenship" system requires the widespread implementation of AI technologies. Therefore, the issues of shaping legal consciousness and strengthening moral responsibility in society in the era of artificial intelligence are of not only philosophical but also practical importance.

Literature review. Artificial intelligence is not merely a technical achievement, but also a product of human thought, externalized through engineering, logic, and statistical modeling. It algorithmically replicates, to a certain extent, cognitive processes that occur in the human mind, such as cognition, decision-making, memory, classification, and prediction. Thus, AI has brought the concept of a "thinking machine" from theoretical constructs into practice: it learns independently from data, identifies patterns, and then develops decisions using these patterns in new situations. From a philosophical standpoint, this process qualitatively transforms the relationship between humans and technology: technology is no longer a mere tool, but an "intelligent environment" that collaborates in cognitive and practical activities.

To comprehend the AI phenomenon, it is beneficial to examine it at three levels: first - the computational level (what purpose it serves and what logical function it performs), second - the algorithmic level (what method and model it employs to achieve this goal: neural network, decision tree, probability model, etc.), third - the implementation level (applied software and hardware infrastructure). This triad demonstrates that AI's "thinking" fundamentally differs from human cognition: the machine "learns" semantic content not by "intuiting" it, but by

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distinguishing patterns in data samples. Therefore, from both philosophical and practical perspectives, it is more appropriate to interpret AI as a cognitive prosthesis that augments human thinking, rather than equating it with human intelligence.

Legal consciousness is a person's knowledge of societal laws, their correct understanding, and the culture of adhering to them. In other words, if an individual comprehends the content of laws, values them, and can apply them in their life, their legal consciousness is considered developed. Moral responsibility is the ability of a person to evaluate their actions based on moral norms. Put differently, it is the capacity of every individual to anticipate the consequences of their actions and conscientiously discern whether they are right or wrong [2]. In the era of artificial intelligence, these two concepts - legal consciousness and moral responsibility - are becoming increasingly intertwined. As technologies, particularly artificial intelligence, deeply permeate human activities, each of their operations often occurs at the intersection of legality and morality. For instance, facial recognition systems can be a valuable tool in combating crime. However, they simultaneously pose a risk of infringing on the right to privacy.

Therefore, to develop legal awareness, it is insufficient for a person to merely know the laws - they must also understand the moral implications of technologies. This is especially pertinent in the context of New Uzbekistan. The country has prioritized the idea of "human dignity". Every citizen must comprehend their rights in the digital environment, be able to protect their personal data, and use digital technologies responsibly. This represents a new, digital form of legal culture. From a philosophical perspective, this situation is interpreted as a technological expansion of moral subjectivity. That is, an individual should feel moral responsibility for every digital footprint and every action involving artificial intelligence.

Research Methodology. Due to the rapid development of artificial intelligence, the concept of "legal responsibility" must be viewed in a new light. In the traditional approach, legal responsibility was usually assigned to a person or organization: someone makes a decision - and that subject is responsible for the outcome of this decision. In processes related to AI, decisions are often formed through complex algorithms, after multi-stage data analysis. As a result, the question "who exactly is responsible for what?" becomes even more complex than before [3].

AI algorithms can learn by themselves, change behavior based on new data, and in some cases make independent decisions. Therefore, there is a need to conceptualize them conditionally as "semi-autonomous subjects": that is, they are not fully independent entities, but their behavior is so complex that it cannot be fully controlled in advance. For example, if a vehicle in autopilot mode causes a traffic accident, it may not be just to assign responsibility only to the driver; it will be necessary to reasonably distribute responsibility among the manufacturer, programmer, service provider, and user.

In this regard, states and international organizations have begun to develop ethical and legal criteria. The European Union has developed a set of ethical requirements and standards for AI, which serves to more clearly define the obligations of the creator and user. The goal is to ensure that technology does not contradict the principles of human rights, security, and justice. Such documents provide clear "rules of the game" to all parties, from the developer to the market supplier and end-user of the product.

Uzbekistan has also promoted a conceptual approach in this direction and defined the idea of "human-centered technologies" as the main principle in the "Concept for the Development of Artificial Intelligence" for 2022-2025. This implies that when implementing AI, human dignity,

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honor, and rights will be prioritized, and transparency, justice, and security criteria will be ensured. That is, technology, along with increasing economic efficiency, should strengthen the rights and freedoms of citizens and enhance trust in society.

From a practical point of view, it is correct to consider the responsibility associated with AI not as a single-tier, but as a multi-tiered system. Developers and researchers are responsible for algorithm design, data quality, and objectivity; organizations are responsible for security, confidentiality, audit, and monitoring; users are responsible for the correct and ethical use of technology; and the state is responsible for creating a clear and viable regulatory environment, oversight, and protection of rights [4]. Only in this way can biased results, discrimination, violations of privacy, or security risks be prevented.

Analysis and results. In the era of artificial intelligence, legal responsibility rests not with one person, but with several parties. That is, the programmer, the user, the organization, and the state - all have their own specific responsibilities.

Firstly, the responsibility of the programmer. A specialist creating an AI program must adhere to ethical and legal norms. The algorithm they create must be fair, impartial, and transparent. For example, if a programmer selects data incorrectly or uses information that discriminates against certain groups, artificial intelligence will make incorrect and unfair decisions. Therefore, the programmer is responsible for the data source, its accuracy, and the reliability of the results.

Secondly, user responsibility. Artificial intelligence offers recommendations or decisions, but the final decision is still made by humans. Therefore, the user should not blindly accept the results provided by AI, but critically evaluate them. When using the technology, the user must not infringe on the rights of others. For example, unauthorized use of facial recognition software or disclosure of others' personal information is considered illegal and unethical.

Thirdly, organizational responsibility. Organizations or companies using artificial intelligence must securely store user data. They should collect personal information only when necessary, within the legal framework, and store it in protected systems. Moreover, it is crucial for the organization to be able to explain how artificial intelligence functions and ensure transparency for users.

Fourthly, state responsibility. The state must establish laws and regulations in the AI field and create a system that protects citizens' rights. The government should regulate technologies, set ethical standards, and determine accountability measures for cases of injustice or discrimination. At the same time, the state should not hinder the development of innovations but should guide them in the interests of people.

In general, legal responsibility in the era of artificial intelligence is not the task of a single individual, but of the entire system. The programmer, user, organization, and state must be jointly responsible. Only then will artificial intelligence benefit human life and strengthen the environment of justice and trust.

Conclusion. Overall, the rapid development of artificial intelligence technologies requires a new approach to legal and ethical responsibility. Responsibility is now distributed among various entities in society - programmers, users, companies, and the state - rather than being limited to a single person or organization. If each party understands its role and approaches it responsibly, artificial intelligence will serve as a safe and just tool that makes human life easier. Otherwise, technology can become an uncontrolled weapon, harming human rights, privacy, and the principles of justice. Therefore, the implementation of artificial intelligence requires not only

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technical knowledge but also deep legal awareness and moral responsibility. In the context of New Uzbekistan, along with digital development, enhancing legal culture, maintaining human control over technologies, and fostering responsible digital consciousness in every citizen will form the foundation of a just, humane, and secure society in the future.

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