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Issues with interpreting the social and legal value of a person in the context of the integrative type of legal-awareness

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In this article it is proved that the quality of social and legal life of a person is determined not only by the declaration of rights and freedoms, but also by the real process of their incorporation into the system of social relations, which is possible in the process of legal communication, interaction of individuals, society and the state. It is substantiated that the social and legal value of a person acquires wide meaning, including the possibility of their own actions influencing the surrounding world in order to achieve relevant results. It is revealed that a person who realizes the value of integrative legal-awareness will associate his/he behavior with the manifestation of legal activeness, which in turn is a manifestation of a high level of legal consciousness and legal culture of the individual, the ability to assess legal reality in all its versatility, read the "text" of legal life of society. It is stated that the norms of law application subjects is of great importance in the aspect of search for valid right which isn't related to the regulatory framework of its own reflection only. At the same time the problem of lack of law for the aforementioned subjects should not have any relevance according to the very idea of integrative legal-awareness. It is established that there is a need for cognition of not only the specifics of the existence of a dominant type of legal-awareness with respect to certain legal families, but also of the urgent need to use an integrative concept of legal-awareness that would serve the needs of humanity as a whole and create the proper conditions for self-preservation and development of modern civilization.

Key words: *society, person, law, social and legal value, integrative type of legal-awareness.*

Introduction

The study of the essence of the social and legal value of a person within the framework of modern concepts of legal-awareness will be incomplete, if limited only to natural and normative approaches to the definition of the concept of "law". Being a multifaceted, multifunctional social phenomenon, law manifests itself in various forms, which requires setting our efforts to understanding the social and legal value of a person in the context of integrative legal-awareness.

Given the ambiguity of the attitude of scientists to the integrative concept of legal-awareness, there are appropriate difficulties in identifying clear conceptual positions, on the basis of which it is possible to integrate existing positive aspects of certain approaches to the definition of the concept of "law", in our opinion, it is still necessary to continue to carry out scientific developments in this direction, which is conditioned by the needs of society, enhancing the role of a person as a creator of the historical process.

Theoretical foundations

The particular interest of the scientific community in this problem is reflected both at the philosophical level and at the level of knowledge within the framework of general-theoretical legal science. In this context, it is necessary to pay attention to a number of scientific works of scientists, namely: B. Kistiakivskyi, M. I. Koziubra, O. M. Kostenko, S.V.Kudin, S. I. Maksymov, M. Matuzov, V. M. Selivanov, I.D.Slidenko, V. Nersesjanets, N. M. Onishchenko, O.V.Petryshyn, P. M. Poliakov, A. V. Rabinovych, V.Selivanov, I. Timush, O. F. Skakun, O. V. Skrypniuk, V. Ya. Tatsii, V. V., A. Ye. Shevchenko, O. Yashchenko and others.

The fundamental changes that took place in the humanitarian sphere at the end of the 20th century, namely at the level of philosophical and sociological perception of existing reality, gave rise to a total rethinking of the understanding of law itself and the direction of scientific thought to the need for its recognition from the standpoint of broad (integrative) legal-awareness.

Results and Discussion

Turning to the origins of the integrative legal theory, we note that they date from the 19th - early 20th centuries. It was during this period that the first attempts were made to understand the law as an integral social phenomenon, without breaking it into separate components. In this regard, it is necessary to recall the opinion of O. S. Yashchenko, who argued that the main reason for the versatility of legal theories is to "break the integrity of the phenomenon of the law into parts, each of which is not identical to the whole" [1, p. 3].

Without going into a detailed analysis of a large number of modern concepts of legal-awareness, it should be noted that even at the level of cognition of the social and legal value of a person within the natural and normative legal approaches, there is a need to synthesize positive developments in order to qualitatively understand the role of human being in law and law for human being. No matter

how hard the advocates of normative legal-awareness attempt to criticize natural law ideas, it is quite difficult to recognize that within the normative approach a person's social and legal value will manifest itself on an absolute and unquestionable scale. Deprived of the natural law criterion of assessment, a positive right can be taken to the extreme and take unfair forms of its existence.

The focus on the needs and interests of a person and reflecting them in such formulations as "anthropocentrism in law", "human demotion of law", "anthropologization of law", which is especially relevant in modern conditions of mankind development, requires, in our opinion, the urge to combine positive features of at least two approaches of legal-awareness – natural and normative, though, and this will be discussed further, is not limited to them only [2, p. 207].

Orientation of the natural law to the person and consolidation of natural and legal values in the positive law creates a methodological basis, which makes it possible to carry out in-depth analysis of such important issues as the effectiveness of law-making activity, the qualitative process of application of norms of law, raising the level of legal consciousness and legal culture, the redirection of the legal system functioning on progressive forms of social development.

The issues of social and legal value of a person were in a particularly threatening state within the domination of the class approach to legal-awareness during the Soviet times. Serving the interests of the ruling Communist Party, legal theory and practice were far from taking into consideration human needs and the objective laws of social development. The attention of the social science was focused on the study of functioning and development issues, not of a person, but of large social groups, in which the potential and value of the private individual was lost. Under the conditions of state domination over an individual, the personality itself was not valuable, and therefore securing the rights and freedoms was not prioritized [3, p. 29 - 30]. The highest social value was not the person with his/her unique system of qualities and individual characteristics, but the impersonal mass, in which the essence of a private individual could not find its expression.

The social and legal situation during the Soviet period was largely due to a false doctrinal approach to understanding the law, and on a larger scale due to the absence of a scientifically substantiated system of ideas, principles and concepts that would take into account the whole spectrum of scientific thought in the legal dimension, the past, the historical experience of human development as a whole.

Significant changes in overcoming the dominant doctrinal approaches and thinking stereotypes of the Soviet law-building era occurred under the conditions of development of independent Ukraine. However, it is necessary to pay special attention to this: "As for the internal essence of the ideological foundations of the Soviet general-theoretical jurisprudence, their overcoming is much more complicated. This is due to a number of reasons: the specific historical status of the domestic legal system and public legal-awareness, which still retain the "birthmarks" of a particular "socialist legal family", the lack of consistent reforms aimed at the fullest possible incorporation of

common human values into the national legal system and lack of willpower to reform the highest echelons of power, inertia of doctrinal thinking, etc." [4, p. 34 - 35].

We believe that the stating of the essence of a person's social and legal value should begin at the doctrinal level of the formation of the law and find its further normative consolidation and practical realisation. However, it is not about any doctrine, but about a scientifically grounded system of views devoid of voluntarism and subjectivism in the process of cognition the reality.

The most widespread from the point of view of practical implementation the normativism concept does not oppose the law and the force, but views the law as an organization of the force, setting appropriate conditions in the process of using it in a society that can only be applied by certain entities. Such entities that are able influence by the use of force do not include the individual, relevant public associations or society. The state has the exclusive right to use it.

In the context of understanding law as a force, it is appropriate to recall John Austin's views (1790 - 1859) and his concept of "command" as a fundamental one to the concept of law. Austin views laws as commands that a person is obliged to execute, and obey the law, in his opinion – is an order of a sovereign, which follows the legal norms. Such rules, which are legal norms, are set, in his view, by one rational being who has authority over another rational being to guide it.

Critically assessing J. Austin's theory from the point of view that it is impossible to apply it to different legal systems, the well-known contemporary positive law theorist H. Hart still admits that his predecessor's contribution to the development of a system of views on the understanding of law is quite significant, since, "establishing a distinction between the positive law and morality, Austin not only laid the foundation for the science of law, but also freed the concept of law ... from a series of devastating consequences to which ... it was supposed to lead. Positive laws, as shown by Austin, must be legally binding, and at the same time the law can be unfair ... He noted that the law as such can be immoral, in which case our moral obligation is to disobey" [5, p. 133].

Recognizing all the advantages and disadvantages of both natural and normative concepts of legal-awareness in order to find out the essence of a person's social and legal value, we inevitably approach a problem related to the need to synthesize positive achievements in these systems of views. That is, there is a need for in-depth comprehension of law within the framework of integrative legal-awareness, and hence – comprehension of the social and legal value of a person, which is not only limited to understanding of the need to recognize the person as the basis around which all legal matter should revolve, but also the cognition of the social and legal value of the person in the process of his/her communication and interaction within the society and the state.

In our opinion, the problem related to the discovering of the potential of the integrative theory of law-awareness is relevant, which also gives an opportunity to answer questions about the social and legal value of a person from the standpoint of synthesis of centuries-old values developed by mankind and practice of law enforcement, as

well as in the aspect of existence of different forms of objective reality of law. As A. Ye. Shevchenko states: "The integrative approach to legal-awareness arose as a result of the attempt to overcome the negative sides of legal positivism, to fill the law with value criteria and to carry out the process of its publication" [6, p. 7].

At the same time, we should emphasize that this type of legal-awareness was formed historically as a result of a philosophical understanding of human values in Ukraine during the Middle Ages, among others [7, p. 113-120].

It is the value of integrative legal-awareness from the standpoint of different forms of the existence of law that M.I.Koziubra stresses, noting that "if one abstracts oneself from the worldviews on which the respective concepts are based and concentrates on the forms of objective reality of law, which are in focus of these concepts, and understanding law as a phenomenon that exists in various manifestations, forms and hypostases, gets richer. And in this respect, the synthesis of the achievements of these concepts is not only possible, but necessary" [8, p. 10 - 21].

It is worth noting that actively asserting itself in the field of jurisprudence, integrative theory of law-awareness can also be considered as an appropriate approach, way or method of understanding the law. About this A. A.Kozlovskiy notes that "any conceptual model of law concentrates its essence in the specific formulation of the method of law. Every concept – whether it is jurisprudence of concepts, natural law, positive law – is a certain method. The method of law is always the logic of realization and development of law, in any case, a certain understanding of this development" [9, p. 44].

Being a multidimensional social phenomenon, law by its very nature claims the multiplicity of forms of existence and development, as well as the possibility of using different legal methods to cognize it as a special and holistic social phenomenon.

Whatever potential opportunities which may be not be given a concept of natural and normative legal-awareness, it should be noted that the quality of social and legal life of a person can not be ensured only by declaring the rights and freedoms that an individual should have. The question arises of the need to applying, and not just proclaiming whatever possibilities given to the person by law. And this will have its manifestation only in the process of legal communication, interaction of individuals, society and the state. Thus, the social and legal value of a person becomes more meaningful, including the ability to influence the surrounding world with his or her own actions in order to achieve relevant results.

Given the multifaceted forms of the existence of law and the multiplicity of the objective reality of its characteristics, we can talk about the diversity of manifestations of social and legal value of a person in specific situations of life.

There is no doubt that the law always manifests itself in the context of a particular situation and in respect to a given circle of persons, since it is "the specific life situation that the law solves that is its ontological basis. Without that space of relations that require legal ordering, any right would be a Utopian law ... The law never exists as a pure idea, an entity that seems to "soar" in some space. Ontologically, the idea of law is always linked to the existence of a world in which legal order is established through law, and to consider objective reality of law without regard to its relation to that

legal order is equally utopian in the truest sense. That is why the comprehension of the existence of law is possible only if the conditions of its existence in the world are taken into account simultaneously" [10, p. 25].

Considering the conditions and forms of objective reality of law in a real system of social relations, we always come across the specific features that a person possesses. In one case, it is the bearer of relevant values, in the other, it is represented as an entity with appropriate behavioral capabilities and able to analyze the legal life, and in another, to be an active participant in the legal relationship.

In our opinion, integrative legal-awareness makes it possible to fully understand a person's social and legal value, including its components: principles, conscious-will and actions.

Thus, the social and legal value of a person within the framework of integrative legal-awareness can be manifested at such levels as: principles, conscious-willed, normative and effective.

Within the framework of integrative theory of law, the social and legal value of a person is inextricably linked to the issues of the legal activeness of the subject, the level of his/her legal consciousness and legal culture. The legal entity must not only be aware of the fact that the law can have different forms of existence, but also be able to creatively approach the process of its implementation, estimating the legal reality in all its multifaceted manifestations.

It should be noted that not only legal norms, specific life situations and legal interpretation, but also legal relations and case law refer to legal reality in jurisprudence. All this in the aggregate can be understood as "text". The use of the term "text" testifies to the extension of the limits of the interpretation of law in general, since the legal reality itself is a kind of text.

The dynamic processes of development of modern society inevitably push the question of revealing the flexible nature of law, and hence the flexible behavior of its entities. Therefore, within the framework of integrative legal-awareness, social and legal value of a person cannot be represented only as a need to follow the letter of the law clearly or be based solely on the principles of natural law. The problems and challenges facing the modern person today require to find more effective forms of his/her behavior, assuming the presence of the legal activeness of its entity, which is enriched with legal knowledge and experience.

We share the view that "an accepting a person not only as an individual with relevant consumer interests, but as a unique individual, whose potential can only be realized in a relevant cultural and legal environment, should be systematically comprehended" [11, p. 5].

These issues are of particular relevance in the context of building Ukrainian statehood, enhancing the role of civil society and strengthening its influence on law-making and state-building processes. All this is possible under the condition of "overcoming social apathy, civil amorphism, inertia of thinking and behavior of people, stimulating their initiative and creative activity, as well as... social and legal formation of a person who knows and is able to actively enjoy his/her rights and freedoms, defend them by legal means" [12, p. 209].

The negative influence on the formation and maintenance of the legal activity of the individual in society is caused by "social and legal deformations in the society, the lack of a securely guaranteed system of legal protection of the individual, widespread legal nihilism and legal illiteracy of the population, low social prestige of the law enforcement officers and their work in general..." [12, p. 209].

Integrative legal-awareness creates the conditions in which entities of legal reality are able to have a deep and complex understanding of the problems associated with this reality. A crucial role in this process must be played by the legal consciousness held by participants in public relations. The level of assimilation, perception or non-perception of the law and legal values, vision and conviction of the legal entities is another form of objective reality of law. It is in a "hidden" form until that moment, and yet does not manifest itself in the relevant acts of behavior of certain individuals.

For example, having a high level of legal consciousness and utilizing the value potential of integrative legal-awareness, norms of law application subjects have ample opportunity to engage in lawful activities, seeking valid right not only related to the regulatory framework of its reflection. This is explained on the basis of the essence of modern ontology, since its basic principles are systemism, dynamism, instability, spontaneity, probability, self-correlation, self-organization and autonomy of system elements. Accordingly, for administrators of the law, the problem of lack of law (the regulatory framework of the case) is not relevant at all, since their decision on a specific life situation can be made taking into account their own experience and finding a valid right in the relevant circumstances of the case. Thus there is a process of formation of law with its variable content.

In this case, the socio-legal value of the administrators of the law not only increases, but also becomes evident, as they are not related in absolute terms to the existence or absence of norms of law (law in its normative sense). Their decision should logically follow from a whole set of principles and circumstances, based on higher values such as life, freedom, truth, and so on.

However, the situation where the decisions of the norms of law application subjects would be made on the basis of the above factors is somewhat idealized. In real life, given that the nature of modern man is, to a greater extent, a concentration on one's own needs and interests, it is quite difficult to speak about the desire of the authorities to seek a valid right in the law enforcement process.

At the beginning of the 21st century, along with significant advances in various fields of scientific knowledge, the process of de-actualization of classical moral values is becoming widespread. At the same time, there is a rooting in the minds of people, including in the minds of the norms of law application subjects, of traits such as the domination of self-interest, the pursuit of comfort, irresponsibility, self-worth and more. All this, of course, has a negative impact on the value of the activities of the administrators of the law and the functioning of society as a whole.

However, by using an integrative approach to legal-awareness, the norms of law application subjects have, undoubtedly, sufficient capacity to seek a valid right. In this, in our opinion, is the essence of value orientation of their

activity. On the other hand, questions of motive and desire to find a valid right remain open.

Given the wide potential for realizing the social and legal value of the norms of law application subjects within the framework of integrative law-awareness, the identification of creative abilities on the search for a valid right, the protection of human interests, a question about the formation of such a person for whom the law does not boil down to a set of legal rules, but is a coherent system of multidimensional characteristics of legal reality, including legal practice, arises.

This process begins, first of all, with the solution of socialization issues, meaning the inclusion of the individual in the system of social relations, enrichment of its cultural values, acquiring qualitative knowledge, including legal ones, formation of installations on the search for a valid right, thus creating the proper conditions for self-realization, awareness and manifestation of their own social and legal value.

It should be noted that the process of socialization implies the presence of effective social education, the essence of which is to "create in society conditions and measures aimed at the assimilation and mastering of general and special knowledge by the young generation with the aim of forming socially-positive values" [13, p. 394].

Legal socialization is an integral part of human socialization. According to I. M. Zharovska it includes the following:

- "assimilation of legal norms and defending of a certain position on these norms;
- evaluation of direct realization of norms in legal practice, formation of attitude to governing institutions and institutions;
- assimilation of legal ideology as a systematic, scientifically grounded reflection of legal reality in ideas, concepts, principles" [13, p. 395].

In the process of legal socialization, a holistic view of the subject is formed regarding the law, the legal system of the society as a whole and its constituent elements, as well as the readiness for active participation in the affairs of civil society and the state.

Revealing the essence of the social and legal value of a person within the framework of integrative legal awareness, we note that these issues are particularly relevant in the context of modern globalization processes. It needs further reflection both on the problem of the social and legal value of man as a whole, as well as on the issue of determining the dominant type of legal awareness as a form of communication at the interstate level and the resolution of controversial issues that were faced by humanity at the beginning of the 21st century. on the interaction between different legal systems and the legal families in general.

In this context, it should be noted that law-awareness can be seen as a methodological toolkit for the classification of legal families, the identification of peculiarities of their formation, development and functioning, as well as the characteristics of the place and role of the person within their boundaries.

Taking into account the dynamics of the development of Romano-Germanic and Anglo-Saxon legal families, it can be seen that the issues of law understanding and the vision of

the role of the person in the social-legal dimension in these legal families have never been resolved unambiguously.

It is known that a significant influence on the formation and development of the Romano-German legal family was that it was formed under the influence of the reception of Roman law, which underlies the principle of the rule of law. However, during the various stages of its existence, the Romano-German legal family has undergone significant changes. This is reflected in the dynamics of law-awareness in different historical periods of its functioning.

If the first stage of development of the Romano-German legal family was characterized by the recognition of the doctrine as the main source of law, then the second stage is characterized by the domination of the law as the main source of law and supplementing its legal custom.

A feature of the development of the Anglo-Saxon legal family was that it was based on the principles of common law. Law was seen as a system of rules that were formed in the course of settling specific legal cases and was intended to be reused in cases of a similar nature. In this case, judicial precedent was given the role of the main source of law, and given the historical sources of law of the Anglo-Saxon legal family, one should not forget the primary role in comparison with legal precedents and legal customs in the process of resolving specific situations of life which had to be confirmed by their practical use in a certain territory for forty years [14, p. 58].

Within the religious legal family, legal-awareness is defined by the perception of law as a phenomenon that comes from God, which is conditioned by the characteristic features of the worldview as a whole and understanding the value and role of man in society.

It is well known that the Islamic theory of law is based on the doctrine of religion of Islam. Islam, in turn, is regarded as a system of norms governing the life of a Muslim in all its aspects, including those of a legal nature. Therefore, in Islam there is no clear distinction between law, religion, and morality [15, p. 21].

Sharia law, being an integral part of the religion of Islam, is represented by a set of rules of Muslim law, relevant religious guidelines and rules, which aim to regulate the behavior of Muslims in all spheres of public life, as well as the thoughts and feelings of people. In such circumstances, a person always remains in a position of obligation, and legal-awareness is derived not from the values of natural character (life, liberty, dignity, etc.), but from the duties to Allah.

Quite clearly the social and legal value of a person in Muslim law can be represented by understanding the essence of the Islamic concept of human rights. Focusing on the differences between the European and Islamic conceptions of human rights, H. Behruz states that Western theory of natural law traces the origins of law in the nature of humans, and recognizes Islam as a source of human rights and freedoms, which is reflected in the Quran and Sunnah. The basis for determining the nature of the one and all rights and freedoms is the will of Allah, which is beyond the subjective interests and desires [16, p. 214 - 215].

Without an in-depth analysis of all existing legal families, we can conclude, on the example of Romano-German, Anglo-Saxon and Muslim legal families, that each of them reflected a specific type of objective reality of law of a person.

However, the processes of globalization, which are characteristic for many spheres of public life, including life in the field of law, lead to the transformation of appropriate structures and the search for new ways of stabilizing social relations, the settlement of conflicting situations, which in turn requires the search for qualitatively new approaches to understanding the law itself and its capabilities.

This creates the need to speak not only about the peculiarities of the dominant type of legal-awareness in relation to certain legal families, but about the urgent need to use an integrative concept of legal-awareness, which would serve the needs of humanity as a whole and create the proper conditions for self-preservation and development of modern civilization. In our view, it is only on the basis of the integration of the value aspects of different concepts of legal-awareness that we can find the levers of influence through which the legal value of a person and the value of law for a person will be not only theoretical but also practical.

Being a methodological basis for the study of legal families in general and the social and legal value of a person in particular, issues of legal-awareness acquire new qualities and the importance of the asset of integrative legal-awareness has become clear. They are seen as a kind of formula for overcoming social confrontation, resolving contentious issues, ending military conflicts and more.

We believe that in the context of globalization, it is necessary to speak not only about the dominance of one or another type of legal-awareness for a particular legal family, but about a broad-based awareness of the need for a new conceptual quality of understanding of law, within which all forms of its existence would fully manifest themselves.

These issues are particularly aggravated in the context of "broadening opposition to both the "despotic" West and the "blurred" notion of human rights in the law of traditional societies with a clear view of the categories of freedom, equality in European legal systems ... For traditional thinking," human rights "is not an end in itself, not any absolute value, but rather an integral part of some social and cosmic justice, the universal world order, where a person is given a proper place, but where it is not the center of the universe "[17, p. 7]. This provision reaffirms our view that, in the current context, issues of finding common legal positions are being actualized for the effective process of communication and resolution of problematic issues within different legal families.

Thus, the value of integrative legal-awareness in the unconditional consciousness of the fact that law is presented as a multifaceted social phenomenon, is not only theoretical but also applied. However, in modern general theoretical legal science, facts are not alone when "... the study focuses only on a part of the "legal phenomenon" and, moreover, often exaggerates, hyperbolises its significance, without noticing its other elements. The consequence of such a cognitive situation is the resolution of only certain manifestations of the legal phenomenon, which, however, are proclaimed "right" as a whole, in its entirety and completeness" [18, p. 5].

It follows that, as a methodological basis for the study of a social and legal value of a person, legal-awareness must be free from the many contradictions and conflicts that are inevitable when taking into account only one form of objective reality of law. However, a legitimate question

arises: is the integrative theory of legal-awareness capable of completely avoiding conflict situations in the study of law and of person's role in law? We believe that with all its advantages, it will not be possible to achieve it fully.

The law is always considered in the context of the relevant socio-cultural space and the needs of its development. For this reason, it is worth agreeing with I. S. Timush, that "there is no single and unchanged "coordinates" of the essence of law... the latter is constantly created by the subject through cooperative mechanisms of communicative action. That is, it is advisable to consider the law as a dynamic, changing product of a permanently renewed legal reality, which is a subsystem of the "universal" social and communicative environment, where the subject (together with his or her consciousness) acts both as a creator and as a product of that reality. Accordingly, those natural dimensions of the justice of the law that relate to such fundamental values of law as freedom, equality, human dignity, etc., should not be presented as constants, but as "variables" whose content depends on the whole set of existential factors. ...to assess the true (and therefore socio-economic, political, moral, value, anthropological, etc.) impartiality of legal norm without going beyond "pure jurisprudence" is as impossible as determining the meaning of any concept by reference to the very concept" [19, p. 89 - 90].

The absence of the fixed coordinates of the essence of law indicates that the position of the legal entity must always be in the search for valid right. And this, in turn, requires from the later to be in the process of constant interaction and communication. It is "interacting legal entities... that become the only link that combines normativistic statism with jusnaturalism, and later with sociological and psychological law-awareness" [20, p. 28].

A striking example of the growing role of communicative factors in the development of law is the fact that globalization processes enhance the role and importance of such a form of law as a normative treaty. This indicates that "in the conditions of global development and strengthening of interdependence, market high-tech development of the economy of particular importance is not a single coercive, but joint unified voluntary regulation" [21, p. 223].

Thus, the search for valid right, respect for the views of the other party, dialogue that enables us to find common ground and ways of resolving various issues is a testament to the recognition of social and legal value and the person itself, together with its importance in regulatory processes that are impossible outside the exercise of communicative functions in the world. And on the basis of the global mentality the right of civilized peoples should be formed, the existence of which is conditioned by the essence of man himself, his natural rights and freedoms [22, p. 45].

For example, when exploring the anthropological-communicative concept of law, which, in our opinion, should form the basis of an integrative approach to law-awareness, A. V. Polyakov emphasized that the ideology of human rights should not be cultivated, replacing the essence of law. It is more appropriate to incorporate the most important social communications into the essence of law. Since law is an integral part of the life of the society, even a person as a social subject cannot be constructed without rights, rights

and obligations that are realized in legal communication [23, p. 97 - 98].

Thus, taking into account the anthropological-communicative concept of law, one can simultaneously study its multifaceted nature, which manifests itself both ontologically (naturally) and at the level of its socially-positive reflection. In such circumstances, there will always be the very person without whom the right would not make sense of its existence.

The role of the person in the law and the rights for the person, based on the abovementioned positions, is manifested in the fact that the person acts as an effective entity capable of assessing the legal reality in order to satisfy their own needs and interests. And this is only possible in the process of legal communication. In this regard, I. Sabo states that to speak about the rights and interests of a natural, isolated person, who is separated from such individuals is an internal contradiction, since subjective human rights are revealed only in the process of interaction with other people [24, p. 74 - 75].

Another important aspect in the communication process is worth noting, since "the communicative element of the human image formula helps to highlight such an important point: in the context of social interaction, the absolutism of rights cannot be justified, and therefore a reasonable balance between rights and responsibilities must be reached... Ultimately, this approach combines the formulation and interpretation of positive human rights with a philosophical discussion of their reasoning (justification) and, in particular, those rights that are not provided by written regulatory documents and case law" [25, p. 139 - 140].

Thus, communication processes help to expand the limits of rights that a person may have in real life, even beyond the level of their normative reflection in the system of relevant forms of law. This, in turn, confirms the fact that the communicative theory of law creates an appropriate space for an in-depth understanding of the role of a human being in law and law for a human being, complementing the integrative law-awareness with an extremely valuable feature, namely the realization that law is constantly being born and renewed in the process of social communication.

The fact that the law arises in the communication space strengthens the requirements for the person himself. What kind of person should it be in order for their activity in the legal plane to be effective in nature and aimed not only at awareness and realization of their rights, but also, if necessary, their protection and display of elements of creative activity? In this context, in our opinion, we should refer to the peculiar formula of the human image proposed by V. Brugger, presenting it as a complete system of characteristics, which includes the following subsystems: self-determining, value-oriented, responsible, life-style and individual-style.

In the context of a self-determining subsystem, a person manifests himself / herself as an individual who is able to freely choose their behaviour and can be personally responsible for his / her own actions. It should be noted that already within this subsystem, a person at a sufficiently high level should carry out an analysis of the current life situation and develop a plan of action for the achievement of the

relevant goal, since its choice can lead to both positive and negative consequences for itself.

The value-orientation subsystem accumulates the cultural heritage of the individual, indicating his or her belonging to a particular type of culture and dependence on it. It is the peculiarities of the culture in question that greatly influence the choice of individual behaviors, imposing normative and value constraints on the individual.

The next level of the human image is connected with the characteristic of the person through the prism of responsibility which it can bear, namely the legal and social responsibility. Within society, a person should be treated as an equal among equals, without claiming a higher human status than other individuals, which follows from the essence of the concept of natural human rights and freedoms. However, in the event of an offense, the person is legally liable.

The essence of social responsibility of man and society as a whole lies in the fact that in order to create the right conditions for human life, to overcome the existing contradictions between different social strata of the population, there is a need to assist those categories of people who, for certain life reasons, cannot provide a decent standard of living to themselves.

The human formula also includes such an important element as the protection of life, which is of fundamental human value, which, in turn, is closely linked to the harmonious coexistence of man and the environment, conservation of which should be considered as a means of achieving the goal of protecting human beings and creating favorable conditions for its life.

Within society, and especially regarding the role of the human being in relation to law, not only general but also individual characteristics, which are decisive in the context of the formation of personal characteristics of the individual, become important. That is, in the system of the so-called human formula there is another component - it is the individual dimensions of way and style of life.

The value of this human formula, in our view, lies in the fact that it creates an appropriate basis for law-awareness as a whole, while emphasizing the importance of the human role in relation to law. A right that is realized and shaped by a person who conforms to the formula will not be considered just forever determined value, but will be flexible in the circumstances of life, in accordance with the criteria of Kindness, Truth and Justice.

Conclusions

1. The quality of a person's social and legal life is determined not only by the declaration of rights and freedoms, but also by the real process of their incorporation into the system of social relations, which is possible in the process of legal communication, interaction between individuals, society and the state. The social and legal value of a person is widely understood, including the ability to influence the surrounding world with its own actions in order to achieve relevant results.

Recognizing the fact that there are different forms of objective reality of law, we can speak about the specific features that a person must have in the legal life of society, namely: to be the bearer of universal values; act as an entity

that has the ability to choose appropriate patterns of behavior by analyzing the existing legal reality; to be an active participant in legal relations. Within the framework of integrative legal-awareness, the social and legal value of a person is presented in the form of value, consciously-willed and effective components and, accordingly, at the value, consciously-willed, normative and effective levels.

2. A person who realizes the value of integrative legal-awareness will associate his behavior with the manifestation of legal activity, which in turn is a manifestation of a high level of legal consciousness and legal culture of the individual, the ability to evaluate the legal reality in all the versatility of its manifestations, to be able to read "text" of the legal life of society. Enriched with legal knowledge and experience, the ability to analyze and evaluate legal reality and with an awareness of the need for integrative law-awareness, a person extends the boundaries of their behavior by giving them more flexible forms of detection, without limiting themselves solely to the letter of law or principle.

3. The importance of the search for valid right, which is not related only to the normative basis of its reflection, is the activity of norms of law application subjects, for which the problem of lack of law, based on the essence of the integrative legal-awareness of understanding, should not be relevant at all. The activities of the norms of law application subjects that are aware of the importance and relevance of integrative legal-awareness under any circumstances will involve a complex intellectual process of seeking law with variable content, conditioned by a variety of subjective and objective factors, ideally based on higher order values.

4. There is a need to be aware not only of the specifics of the existence of a dominant type of legal-awareness in relation to certain legal families, but also of the urgent need to use an integrative concept of legal-awareness that would serve the needs of humanity as a whole and create the proper conditions for the self-preservation and development of modern civilization.

5. The desire to seek a valid right in the context of the activity of the norms of law application subjects attests to the fact of respect for the person, recognition of its socio-legal value and importance in the legal life of society, and the person must act as an effective entity capable of exercising an assessment of legal reality in order to meet one's own needs and interests, which is only possible in the course of legal communication.

Communication processes help to expand the boundaries of human rights in real life, even beyond their normative reflection, which indicates a deepening understanding of the role of human rights in human rights, complementing the integrative legal-awareness with an extremely valuable trait, namely the awareness that law is a constant feature. is born and renewed in the process of social interaction and communication of people.

Within the framework of integrative theory of legal-awareness, the human image should conform to a formula that includes such subsystems as: self-determining, value-orientation, responsible, life-style and individual-style.

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