



THE CONTENT OF THE CONCEPTS OF FREEDOM AND SOCIAL RESPONSIBILITY

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ABSTRACT

Gnosological definitions of freedom and social responsibility are given. Their content is covered in the context of historical and evolutionary development. Harmony is described in the definitions of Eastern and Western thinkers.

In the article, the wrong approach to these values in a global environment will lead to negative consequences, and the author gave a modern definition and description of these two values.

This issue is of current importance in the modernizing Uzbekistan.

KEY WORDS: *freedom, responsibility, social responsibility, duty, gnoseology, civil responsibility.*

Renewing Uzbekistan requires a new approach to values. In this sense, a socio-philosophical approach to the question of the relationship between the role of the individual in society, freedom and social responsibility, more freedom in the interpretation of these issues, lighter requirements for proving the proposed rules, based on observation giving definitions is important in achieving the expected results. Such an approach to the issue may seem insignificant at first glance. But in practice it is not like that. Because in the course of a person's purposeful activity, his level of freedom goes through different stages, that is, from subjective awareness of freedom to its objective realization.

Freedom is not just an ideal or an unattainable lofty dream, it is a necessary condition of human existence. In most literature, it is specially noted that freedom is a complex field of human activity. Also, special attention is paid to the fact that freedom is a universal subjective phenomenon. [10. B. 601.]

In some cases, freedom means acting according to one's own will. In turn, freedom imposes certain restrictions on the rights of individual subjects of activity: otherwise, various complications and unhealthy conflicts will occur in society.

The limit of human freedom, known as epistemological freedom, is considered to be of a specific nature. We remind you that epistemology is a theory of knowledge, that is, the ability of epistemological freedom is defined as the ability of a person to act more widely and successfully as a result of knowing the laws of the surrounding natural and social world. The great German philosopher F.V. Hegel called freedom "a perceived necessity" [4. B. 338.], defines it as. In our opinion, Hegel's definition of freedom is very concise and logically perfect.

We must take into account that in each concrete case, if we have an adequate understanding of the need, it will serve to choose the optimal option of individual or collective action. Freedom is an aspect that determines the social status of an individual. It cannot be absolute, because the individual is not a Robinson: as long as he lives in a society of his own kind, his freedom must be reconciled with the freedom of other individuals. Thus, freedom is a relative concept, and all democratically oriented legal documents originate from this relativity. In the UN Declaration of Human Rights, these rights should not discriminate against the rights of other individuals in the process of implementation. The laws of many countries strictly prohibit the promotion of hatred against representatives of other nationalities. For example, the activities of religious sects formed for various malicious purposes are under persecution, because they can harm the physical and mental health of believers.

The relative nature of freedom is reflected in a person's social responsibility, in his relationship with other people, and in his duty to society. The relationship between individual freedom and responsibility is proportional: the more freedom society gives to a person, the more responsibility for using this freedom increases. Otherwise, there will be anarchy that destroys the society.



Freedom is a high responsibility assigned to a person. Such responsibility is one of the important duties of a person before society. Freedom and responsibility also mean the level of awareness of a person's identity. A person becomes free at a high level only if he works with a deep understanding of his essence and duty, especially his responsibility to society and relatives.

In addition, if we pay attention to the extent to which freedom and social responsibility are reflected in philosophical views, we will have the opportunity to deeply understand and explain the problems behind these concepts. We know that Eastern and Western philosophies have complemented and enriched each other, fed each other, and influenced each other on the fundamental issues of life.

In the study of freedom and social responsibility, which is a philosophical-ethical category that defines the vital aspect of a person, Eastern and Western encyclopedic scholars have kept this normative harmony. Although in the interpretation of these categorical phenomena, the spirit of the time, the way of thinking caused certain differences in their views on this issue under the influence of specific aspects of the mentality, in general, the commonality in the interpretation of freedom and responsibility from a scientific and practical point of view is noticeable.

For example, one of the ancient philosophers, Aurelius Augustine, said, "Freedom is not a gift of thought, but a characteristic of human will" [14. B. 158.] puts forward the point of view, B. Spinoza "Freedom is a necessity formed on the basis of a person's desire to live, love, passion" [13. B. 489.] tries to confirm the opinion.

In its place, it is also worth noting that in the conditions of global changes in the world today, even this perfect definition creates the need for a unique new approach. We will try to explain the reasons for this based on the study of the dynamics of views on the issue of freedom and social responsibility in the history of socio-philosophical thought. It is known that a person realizes his ability to control his character and mood on the basis of free will. In this regard, the views of Yusuf Ibn-Ishaq al-Kindi (803-872 AD), one of the great exponents of Arab-Islamic philosophy, are noteworthy. He wrote in his book "How to Avoid Grief?" in his treatise entitled "We have been spared from sorrows and given the opportunity to fight for a happy life" [8. B. 40-43.], writes. Al-Kindi tries to justify this possibility in his following teachings and advices.

- firstly, any kind of grief does not occur in a person without a reason, but it occurs due to some behavior, either by oneself or by others;

- the second, any resentment is forgotten over time;

- thirdly, it should not be forgotten that everyone has a state of loss, separation from a certain thing, there is no person who lives completely free of grief, because grief is related to the state of a person.

However, it should not be forgotten that a person feels sad when something is stolen, but for some reason he does not feel sad that someone else does not have what he stole;

- fourthly, a person wants to live without worries in life. But whether we like it or not, sorrow is an integral part of life... ;

- fifthly, others have full right to have what we have. As long as they don't have what we have, they have to put up with it, etc.

- sixth, all losses are happiness;

In addition to the fact that in the above-mentioned opinions, deep logical observations about ensuring the free will of a person are put forward, conflicting views are also clearly visible, which encourage to connect this freedom with destiny.

In our opinion, the concept of free will, which is considered a unique form of freedom, in the most general sense means that a person can independently determine his actions according to the world view he has adopted, and act based on his decision. In the moral sense, when a person commits an action, he tries to determine the border between good and bad, morality and immorality. Since this situation depends on the will of a person, he acquires moral responsibility. That is, his actions can be criticized, applauded or corrected. Human activity, carried out on the basis of the goal chosen by him, ultimately represents the laws of nature and the development of society, that is, it creates an objective necessity.

At this point, we think it is appropriate to dwell on the views of the great thinker of the East, Jalaluddin Davani, on this issue. His teaching is dominated by the rule that every spiritual and moral quality can be changed and renewed over time, they develop and improve.

"If (people's) behavior was not changeable, then the cognitive power of the mind would be useless, education and politics would be invalid. In that case, only religion and godliness would be enough" [6. B. 703.], writes Davani. From this opinion, it can be concluded that he supported the free will of man [1. B. 59]. In his opinion, the fate of a person is in his hands, he can change his behavior according to his will, acquire positive qualities and get rid of bad habits. It is also necessary to take into account that free will is formed in interaction with other objective processes in the practical activity of a person, with subjective factors in a proportional state, and allows to essentially improve freedom.



At the same time, individual freedom depends on the nature of the social system in which he lives, the economic, political, legal, cultural character of social relations, and the level of people's spirituality.

"Responsibility" is a comprehensive concept, which as a philosophical category means that human actions are carried out in a conscious state in social reality. In some literature, the following types of it are noted separately: social responsibility, moral responsibility, material responsibility, physical responsibility, spiritual responsibility, natural responsibility.

In philosophy, this concept is defined and classified from the point of view of fulfilling the moral and moral requirements of society.

It is necessary to approach social responsibility with clear relations, and in this it is necessary to proceed from the common unity of rights and obligations, and it is necessary to take into account what place an individual or group of people occupies in the system of social relations. The wider the social powers and real opportunities of individuals, the higher their level of responsibility. Responsibility is ultimately a matter of the real moral freedom of a person, which is fully realized only when all the characteristics of the person are developed in harmony.

Social responsibility arises when performing family, civil, public and personal services. He is responsible for the behavior of a person, social norms in society and their implementation. The reforming Uzbekistan requires changing the tariff in addition to these requirements as a social responsibility.

This process is defined by:

Firstly, by ensuring the spiritual maturity of a person based on the requirements of the era and time, first of all, purposefulness and professional orientation in the construction of the state and society, as well as the correct determination of his life in the future, can be correctly directed. .

Secondly, the correct formation of a person's spiritual maturity is determined by the correct implementation of education in the family, school, community.

Thirdly, in the process of today's globalization, to further increase the efficiency of spiritual and educational work among young people, to rationally form ideological immunity, to warn against the manifestations of mass culture, measures not to fall under the influence of destructive and foreign ideas, they are realized through proper formation of social responsibility.

In the spiritual maturity of a person, the issue of moral responsibility is also of particular importance, and it is structured in the following way in society, and:

- in social strata;
- institutions, organizations, associations, parties;
- management hierarchy;
- family, school, work teams.

This sequence is manifested in the classification of its scope, responsibility as a reflection of social and moral changes. Also, at each stage there is an internal level in its own way, which is indirectly manifested in the form of interpersonal, intergroup, state and societal relations. Also, the level of responsibility expressed at each stage, the aspects that classify it, are integrated with the spiritual activity of a person, his or her characteristics. So, social responsibility is the main factor that forms the essence of the main spiritual life of mankind.

However, it should not be forgotten that today's global events, drastic changes in human thinking, and the existence of selfishness, cruelty, and individualism in the individual at this level of freedom.

This aspect of the human personality is not only individual in nature, but also has a wide social meaning. That is, not only individuals, but also large or small nations, nations and peoples have the freedom of social choice in all aspects of their destiny. But these are not the result of the pure subjectivity of the individual and social forces, but rather the result of their objective determination. Such coercion is closely related to individual freedom.

Personal freedom means a phenomenon that corresponds to social and moral principles and means the level of ensuring human rights. For example, in this case, a person's freedom is characterized by his/her own life and activity, working as a free person, obtaining education, freely choosing the desired profession, profession, religious belief, etc. In turn, as components of personal freedom, one can mention inviolability, dignity, religious belief, conscience, freedom of speech, creativity, right to own private property, etc.

M. Heidegger, K. Jaspers and J. P. Sartre, among the European thinkers of the 20th century, put forward important views on the issue of human inner freedom[9. B. 144]. According to them, a true free choice is a choice made according to an individual's inner need, which is related to the individual's inner belief, sincerity, and honesty. External freedom is an expression of the place and importance of a person in the existing system of social relations, and it is the manifestation of his internal freedom in an emotional-materialized way. At this point, it is necessary to highlight the role of knowledge, which is the basis for the formation of personal freedom in the literal sense, in ensuring the balance of internal and external freedom.



Therefore, enlightenment and freedom have always been meaningful concepts. Because the feeling of freedom leads a person to the world of knowledge and at the same time, the more enlightened a person is, the more free he feels. That is why "morality", "freedom", "spirituality" and enlightenment.

If we take a closer look at this reasoning, it seems that a contradictory paradoxical phenomenon has occurred. Because any law, especially laws related to state, society and individual activities, limits human freedom to a certain extent. Including free will to a certain extent is regulated on the basis of laws. But it is about the fact that a person who has a good understanding of legal knowledge and legal culture, who has understood the responsibility of his legal freedom through knowledge and enlightenment, can work freely by eliminating any illegal restrictions. In this sense, people's knowledge of the law is the basis for its free activity. Naturally, a person always strives to live freely and freely, as soon as he realizes that there are some limitations in his life, he tries with all his heart to eliminate these limitations. As the great Russian writer F. Dostoevsky wrote: "Man longs for freedom and lives in terror of lack of freedom" [5. B. 113.].

Accordingly, people try to realize their freedom in relation to the laws that express their necessity. At the moment, they cannot do as well as they know how to choose the objective conditions of their activities. Maybe they act based on the requirements of these conditions. At the same time, the application of the laws of necessity does not automatically occur in each specific event, but the trick is manifested in their change and development at the level of large events. As a result, everyone can make one or another decision and perform actions. First of all, the freedom of a person is related not only to external factors, but also to his internal aspirations, value system and goals. So, in this place, the right to choose a person is a factor that expresses his freedom. But when a person chooses the direction of his activities and actions, he also chooses himself as a person. He organizes himself, tries to form his spiritual image in his own way. That's why N.R. Vakulich said: "Freedom in a person's activity is considered adequate to his spiritual and educational level" [3. B. 131.], - said.

In this situation, a person's attitude towards freedom and responsibility is formed. First of all, if such responsibility is formed in the form of a feeling of concern for one's own fate and future, then it develops into the form of responsibility towards relatives, people, homeland and the whole of humanity. In the words of J.P. Sartre: "I am responsible for myself and for everyone" [12. B. 319.] the vital principle arises.

Usually, when we say responsibility, we understand a person's need for something and the obligation to report to a certain person for his actions. Personal responsibility is a person's sense of responsibility for his actions, activities, character; it is a complex of duties and responsibilities towards family, children, parents, close people. Civic responsibility, in our opinion, is the exercise of the rights guaranteed by the Constitution of the Republic of every conscious citizen living in Uzbekistan, regardless of the nationality, and in response to it, living with civic responsibility. This means that every citizen should observe and respect the Constitution of the country, all the laws adopted by the Oliy Majlis, decisions made by the Cabinet of Ministers, and feel responsible for their implementation.

Therefore, while the state gives rights and guarantees to its citizen, it also imposes responsibility on him [7. B. 177].

It should not be forgotten that the process of democratic development of social development depends to a large extent on the self-awareness of the individual, the extent to which he can appreciate his dignity, the opportunity to serve the society and the standard of action. All this means to maintain the stability of the whole country, from the street where people live, to the entire country, to consciously implement the high responsibility in their activities [11 B. 50-51].

The demand is the same for persons with the same status. This aspect itself is one of the proofs of civil responsibility. There is a commonality between civic responsibility and national responsibility.

It is not a secret that a conscious adult member of any nation has a responsibility to the nation to which he belongs. In order for the nation to progress quantitatively, economically, culturally, morally, educationally, and spiritually, and not to fall behind other nations on earth, the people belonging to this nation should first feel a sense of responsibility. It is an important part of the sense of national responsibility not to forget the common interest of this nation in every action and every step taken in the family and society.

The level of political consciousness and spiritual maturity of people towards the development of a particular nation is the second important aspect of national responsibility. It should be noted that national responsibility is the responsibility of all nations and people living in our country.

The following scientific-theoretical conclusions can be drawn from the research:

First, the concept of freedom covers various complexities according to its manifestations and characteristics. That is, there are different points of view in the analysis of political freedom, economic freedom, spiritual freedom, freedom of conscience, etc. That is why the in-depth study of the concept of freedom is not only for representatives of other social and humanitarian sciences, but also for philosophers



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