

FREEDOM AND RESPONSIBILITY AS FUNDAMENTAL VALUES OF SOCIAL PHILOSOPHY

MIKHLIYEVA GULSHODA ZARIP KIZI

Lecturer at the Department of Social and Humanitarian Sciences, Karshi State Technical University, Karshi, Uzbekistan

gulshodamixliyeva22@gmail.com

+99877 003 05 23

Abstract: This study analyzes the philosophical, social, and spiritual essence of the concepts of freedom and responsibility. Various views on the concepts of freedom and responsibility, its interpretation in philosophical dictionaries, and the issue of freedom and liberty in the Tönyuquq inscription have been studied separately. Furthermore, the views of philosophers and encyclopedic scholars such as Hegel, W. Vindelband, D. Diderot, Kant, John Paul Sartre, Spinoza, and Professor Abdurakhim Erkaev on freedom and responsibility were studied in comparison. As a result of the study, it is substantiated that freedom cannot be imagined without responsibility, and that a person's true freedom is actually manifested in the awareness of responsibility for their choice and its consequences.

Keywords: Freedom, responsibility, personal freedom, choice, necessity, human rights and freedoms, freedom of speech, moral responsibility, society, individual, democratic society, civic responsibility.

Introduction. For thousands of years, humanity has strived for freedom and liberty. There have been many bloody wars and popular uprisings in the struggle for freedom. Many thinkers, scholars, and representatives of artistic creativity expressed their views on how to educate a perfect person and build a free society.

Freedom imposes responsibility on an individual, a specific group, a nation, and society as a whole. There are cases of understanding freedom, defining its boundaries in the context of a conflict of interest, and abusing freedom. Therefore, in order not to form a one-sided opinion in the minds of members of society that freedom is to do what one wants, that it is a lack of restraint, it is necessary to explain that it is, first of all, responsibility. This is the most important and relevant aspect of the research. In general, freedom and responsibility are of great importance in the system of spirituality. An increase in an individual's level of freedom also signifies an expansion of their range of opportunities. As a result of ensuring freedom of speech, people were given the opportunity to express their opinion in a state not prohibited by any law. This process has led to serious changes in the issue of press freedom, as well as in the acquisition, search, and dissemination of information.

Methods. The methodology of this scientific research consists of philosophical and axiological approaches aimed at revealing the spiritual and philosophical essence of human freedom and responsibility. Initially, the dialectical method was used, and the relationship between the concepts of freedom and responsibility was studied. It is based on the fact that freedom without responsibility turns into lawlessness, chaos, and responsibility and freedom exist consciously.

The comparative method was also used in the study. The views of great philosophers, thinkers, and professors on freedom and responsibility have been studied in comparison. Using axiological approaches, the connection between freedom and responsibility and categories such as human morality, values, spirituality, justice, will, and duty is revealed. Furthermore, it was analyzed using the logical-analytical method, the historical-philosophical method, and systematic approaches.

Results. The study of the question of freedom has interested people throughout history, and different solutions to the question of freedom have been found in each period. While the issue of freedom in primitive society meant that people belonged to their own tribe, in industrial and post-industrial societies, the issue of freedom was understood as a person ruling over themselves and over their labor activities, and the inadmissibility of interference by another person, the ruling class, or the state. Over the years, the issue of freedom, its views, and its interests have increased.

Today, freedom has moved away from the one-sided idea that people can do whatever they want without obstacles or resistance, and freedom has been promoted as a manifestation of responsibility. In particular, in a broad sense, freedom is understood as the state of a person who does what they want and manages their actions independently of any external restrictions. Such a subject assumes responsibility for their actions and expresses the idea of responsibility for them. Freedom means not only that a person has the opportunity to choose and create, the absence of artificial restrictions in this regard, but also that he must be responsible for the consequences of his actions.

To be free is to live according to the dictates of reason. The term "freedom" is usually explained in philosophical dictionaries as follows: "Freedom is the ability of a person to act actively in accordance with their intentions, desires, and interests to achieve the goals they have set for themselves" [1]. This idea, once expressed by W. Windelband, can be applied in its own sense today. The processes taking place under the slogan of prioritizing human rights and freedoms serve as vivid evidence of this. From the dawn of man to the present day, people have fought for freedom, and many have given their lives for it.

So many people went through life without even knowing what freedom was. Continuing his thought, W. Windelband notes that the meaning of the term "freedom" in the world of politics and philosophy is still different, and what the concept of "true freedom" means is still unclear.

The French encyclopedic scholar D. Diderot says about freedom: "Freedom is a heavenly gift, and every person has the right to use it as soon as they begin to use their mind." Another great French thinker, Jean-Paul Sartre, noted that "freedom as a human attribute is independent of others, but once the movement has begun, I can accept my freedom as an end only when I consider the freedom of others as an end for myself alongside my own" [2] writes Sartre. Kant also expressed an opinion close to Sartre's. Kant says that true freedom is achieved only when one abandons the view of oneself as an end and others as a means. "A free person," he writes, "has power only over those things over which he can rule without hindrance."

Discussion. The question arises: what is freedom itself? In the explanatory dictionary of the Uzbek language, freedom is defined as follows: "freedom is freedom from any restrictions, pressure, etc., and a person's ability to act according to their own will" [3]. However, freedom does not mean doing whatever one wants; rather, freedom means knowing the requirements of the time, and above all, the rules of the law, knowing what society demands of him, and acting in accordance with that.

The reason for such "misunderstandings" is that human freedom can never be a single, isolated freedom; it is, as the great French thinker Jean-Paul Sartre said, freedom in the face of freedoms; "Of

course, freedom as a sign of a person does not depend on others, but once the movement has begun, I can accept my own freedom as an end only when I consider the freedom of others as my goal along with my own" [4], Sartre writes.

At the same time, freedom has a determining nature in every phenomenon. From this perspective, we can encounter hundreds of its types in life: political freedom, economic freedom, freedom of the press, freedom of thought, and so on. However, all of this can be divided into two large groups: the first is individual freedom, which is aimed at realizing the individual's desires and interests, and the second is collective freedom, which is a phenomenon reflected in the uniqueness of collective associations such as society, country, nation, and people. Both types of freedom actually have a positive essence, and even when positive, it is a freedom perceived as a state raised to the level of sanctity. For example, the freedom of the individual means that a person is not a slave, and the freedom of the country means that the Motherland is not a colony.

Lack of freedom is a very painful experience and is one of the most pressing problems politically. We often feel overwhelmed by a great deal of freedom and actually suffer from it. Freedom requires maturity. The acquired knowledge and experience are important factors in increasing freedom. In Islam, it is said that in order to be free, man was given reason and understanding by Allah. Man differs from animals in his intellect and free consciousness. The reason given to a person manifests freedom of perception, and a person uses their freedom for the right purposes. Therefore, it would not be a mistake to say that being free means being responsible.

Freedom consists in a person's constant efforts to overcome obstacles and restrictions. This involves the acquisition of knowledge, so the more we know, the better we act and the freer we become. This means that the more responsible a person is, the freer they become. If we think more deeply about the concept of responsibility, the concept of "responsibility" is often associated with concepts such as obligation.

A responsible person is not afraid to take on tasks and overcomes difficulties and problems. They strive to perform their duties honestly and conscientiously. He feels responsible and accountable. Defending the Motherland is not only a duty but also a responsibility. Or fulfilling the duties of a parent is also a great responsibility.

As Hegel correctly noted: "On the one hand, a person who sets a meaningful goal for himself by essence, and on the other hand, strictly adheres to this goal, is a person of true character, because if he renounces these goals, his identity would be lost" [5].

According to the philosophers of the 17th and 18th centuries, it means the ability of a person to choose his own path in order to be free to perform any action. In particular, T. Hobbes poses the question: "What is meant by being a free person?" and answers it as follows: "A free person does what he wants, and nothing can be an obstacle to this. After all, he is capable of doing anything according to his physical and mental potential"[6]. It is noteworthy that the "Age of Reason" emphasizes that human freedom depends on one's intellect. J. Locke argues that freedom requires reason and will. A person has many desires and desires; only thought can rein in them and guide them onto the right path. Therefore, "we are free only if we are capable of intellectually accepting or denying this or that life" [7].

B. Spinoza, linking the idea of freedom with the life of the state and society, interprets it as the main criterion of the intellectual independence of a perfect person. "If it were as easy to rule over thought as to hold one's tongue," says the philosopher, "every king would rule calmly." For the people

lived according to the customs of the rulers, and only by their decision did they judge truth or falsehood, good or evil, justice or injustice. But intelligence cannot be entirely at the disposal of another." [8]

Conclusion. Today, the concepts of "civil society," "civil responsibility," and "human rights and freedoms" have become essential conditions for democratic development. There are various views and debates in science about freedom and responsibility. The diversity of approaches and views in each period was associated with the diversity of understanding of these categories, the level of freedom and the indicator of social development. Freedom, according to its praxeological content, is the scale and quality of choice.

The concepts of freedom and responsibility have manifested differently at every stage of human historical development. The awareness of freedom and responsibility has changed and developed under the influence of various objective conditions and subjective factors. The meaning of freedom is protection from any persecution and violence. Of course, there were no political or spiritual threats during the period of primitive society, but even in this period, there were factors that threatened human freedom. Human helplessness in the face of natural phenomena, failure to understand the causes of their occurrence, or the constant threat of attack by wild animals were considered a threat to human freedom.

Thus, freedom and responsibility constitute a dialectical unity, i.e., a unity of opposites. There is no responsibility without freedom, and there can be no freedom without responsibility. Freedom and responsibility presuppose each other and transform into each other, manifesting in each other. The realization of an individual's responsibility to their duty and conscience manifests their freedom in the performance of their duties. On the contrary, in the activity of freedom, one's loyalty to one's duty and conscience, and one's responsibility to them, are revealed.

List of used literature

1. www.ziynet.uz
2. Abdurakhim Erkeyev. Spirituality and development. T:2009, p. 389.
3. History of Political Studies / Edited by O.V. Martishin. Vip.2.P.61-67.
4. Vindelband V. On Freedom of the Will. - St. Petersburg, 1904.
5. Abdurakhim Erkeyev. Freedom of thought. T:2009, p. 389.
6. Vorontsov. V. "The Flower of Thought." Tashkent, 1981. P. 129.
7. Explanatory dictionary of the Uzbek language. - Tashkent: National Encyclopedia of Uzbekistan, 2006.
8. Sartre J.P. On Existentialism. A. Sher.//World Literature. – 1997. 5. No - P. 192.
9. Abdurakhim Erkeyev. Freedom of thought. T:2009, p. 389.
- 11 T. Hobbes. Leviathan. World Philosophy. M. "Political Literature" 1991, p. 176.
12. D. Locke. Works in three volumes. T. 1, M., 1985, p. 286.
13. B. Spinoza. Theological and Political Treatise. Man: thoughts of the past and present about his life of death and loss. Ancient World – the Age of Enlightenment. M: 1999. pp. 294-295.
14. Abdurakhim Erkeyev. Spirituality and development. T:2009, p. 389.
15. Spinoza B. Ethics. – Tashkent: Generation of the New Century.
16. E.Boratov. Journal of the Oriental Institute M.S. University of Baroda Volume. 73, Issue 3, July-Sep: 2024. Page 374.