

Human Rights are a Social Phenomenon: The Principles of Globalization and Personal Liberty

¹Bakhodir Qandov, ²Nodira Alimukhammedova, ³Zamira Mukhamedova, ⁴Nargiza Umirzakova

Abstract--The article states that ensuring human rights in a globalized world has become a special issue, and today it helps to recognize the priority of international law in interstate and international relations.

At the same time, the author wrote with concern that in real life, especially in some democracies, the interests of the state will take precedence over the interests of man, which will lead to the creation of discriminatory human rights systems.

The article also describes some optimization processes in this area and the possibility of implementing the principles of human rights.

Keywords--human rights, globalization, international law, human interests, civil institutions, interstate relations, philosophy of human rights, social phenomenon, global problem, freedom, equality, commitment, social life, personal rights, social rights, humanism.

I. INTRODUCTION

In the context of globalization, human rights have become a separate scientific problem. Although today the priority of international law is recognized in interstate and international relations, in real life, especially in non-democratic states, the interests of the state take precedence over human interests, which leads to the creation of systems that discriminate against human rights. This is why the UN and other influential international organizations see the transformation of democratic values as a way of life for all nations, the promotion of human rights and the activation of civil society institutions as a prerequisite for moving towards a global humanitarian community. The study of these conceptually significant approaches has both scientific and theoretical and socio-practical consequences.

II. METHODS

Expanding the desire for a deeper understanding of issues such as protecting human rights through the mirror of globalization requires studying the complexity and diversity of this topic, as well as studying its essence and social roots. Defining the essence of the term “human rights” in the context of globalization as a socio-philosophical category requires a philosophical generalization of practical and theoretical views on it. From this

¹Senior teacher of The Tashkent Institute of Irrigation and agricultural mechanisation engineers, Tashkent, Uzbekistan. Email: b.kandov@tiame.uz

²Senior teacher of The Tashkent Institute of Irrigation and agricultural mechanisation engineers, Tashkent, Uzbekistan.

³Senior teacher of The Tashkent State Dental Institute. Email: muxamedova_zamir@mail.ru

⁴Senior teacher of The Tashkent State Dental Institute. Email: n.a.umirzakova@mail.ru

point of view, in the context of globalization, which is an integral part of the development of interstate relations, it is necessary to take into account the nature of these rights, their interaction with politics and morality, in order to systematize knowledge about human rights.

The complex social and political practices of today's complex processes of globalization arise new problems, paradigms and concepts of human rights. In the process of globalization, theoretical and methodological needs play an important role in the socio-philosophical analysis of human rights. In the context of globalization, new scientific directions are also being developed, namely: philosophy of human rights, logic of human rights, political science and human rights, international human rights law, sociocultural human rights, new typologies of human rights, a new generation of human rights. imitation, Constitution of the Republic of Uzbekistan and human rights. Along with such a variety of scientific methods and approaches, the theory of human rights is gradually emerging as an independent area of scientific knowledge that is multidisciplinary and comprehensive. "The theory of human rights as a science is aimed at studying the nature of this situation, its genesis, social, philosophical, political, moral and religious foundations of this phenomenon in their context. In the field of human rights, special attention is paid to the study of human rights and interaction with the government"[1, 24.3].

III. RESULTS AND DISCUSSIONS

This article examines the philosophy of human rights in the context of globalization on the theory of human rights or not an issue aside, and to focus on the situation in the field of human rights, how colorful, universal, modern and with a wealth of functions studied social theory drew attention to various concepts.

It is well known that the scientifically based socio-philosophical foundations of human rights in the context of globalization have not yet been investigated. Human rights are a social phenomenon. As an element of life, human rights, on the one hand, are an instrument of resistance to the arbitrariness of state power, which limits its sovereignty. On the other hand, they eliminate the separation of power from people, involving society in the formation of the state and other structures.

Human rights are an expression of public life. This is a purely social condition, reflecting the principle that a social entity is a person and a person is a principal. These rights regulate and coordinate public relations and help develop principles and norms that combine the freedom and respect of each member of society with the common good and social stability.

Human rights are a vital phenomenon of social and economic importance. Its origin in human life is connected with the separation of private property from state property. Additional socio-economic rights forced the state to solve the problems of poverty and hunger, assistance to the unemployed, mothers, children, pensioners and all suffering people. The orientation on human rights from the very beginning on the protection of personal interests developed over time with collective tendencies, forcing the state and people to cooperate in solving the most pressing problems of material well-being.

Human rights are a legal concept, a phenomenon of freedom. Due to the presence of random interests, conflicts and contradictions, any individual rights may be exercised. Such a law is a guarantee that it does not

distinguish between people and has the same rules for everyone. This will ensure respect for human rights and respect for human rights based on strict legal standards.

Human rights are also a social and moral phenomenon. This is a separate world of a person's role in society, his needs, interests, opportunities, as well as emotions, feelings, feelings and other situations that reflect his duties and responsibilities.

The emergence of an informed society in the context of globalization requires an understanding of human rights as a phenomenon. Humanitarian culture and education are associated with the formation of a citizen who can exercise and protect their rights. Therefore, human rights as a means of education form a special way of thinking and character of a person, helping him to realize his rights as an honorable and social duty. Literacy is being developed in this area at the individual level, as well as at the social level of a human rights culture.

Human rights are a real historical phenomenon. It was born in natural historical conditions and was the driving force behind the revolutionary changes in Europe at the end of the eighteenth century. The declarations created at that time in America and Europe set forth a number of legal norms that allowed individual, property and civil independence of the person to appear, and the type of person that corresponded to modernization processes. In other parts of the world, human rights are the result of a direct study of countries that are on the path to modernization.

Human rights are a global problem that includes the prevention of war and peace, the fight against global terrorism and military conflicts, the prevention of demographic, environmental, energy, food, spiritual crises and the protection of the future of the Earth and integrates. In today's globalized world, the human rights institution connects people not only with large social systems, but also with humanity around the world.

Today, international terrorism and religious extremism pose a serious threat to people's lives, civilization and the future. It is also a violation of human rights and freedoms. However, totalitarian forces seek to limit human rights to their interests under the banner of security. In these extremely complex and controversial situations, it is important to maintain and enhance the progress made in the field of human rights and democratic values. In the process of globalization, it is necessary to look for ways to use them and turn globalization into a universal social union that creates all states, peoples, ethno-cultural paradigms, and not as models that some states or political forces strive for. This requires special studies to protect human rights and strengthen democratic values in the context of globalization.

The sophisticated and multifaceted nature of human rights, studied by the social and human sciences, largely determines the descriptive definitions of an approach. As a result, the problem arose of determining the deeper nature of human rights, systematizing their concepts, compiling a certain hierarchy of human rights as a philosophical object. There was a need to use scientific tools of social philosophy, ontology, the theory of knowledge, axiology, ethics.

From a conceptual point of view, the essence and content of the concept of human rights should be based on principles developed by social and human sciences. These include, but are not limited to:

- i. In the context of modern globalization, human rights are excluded from the legal interpretation and expressed in humanity, adapted to the humanistic state of human existence;
- ii. The essence of human rights lies in the fact that it is obliged to limit the aspirations of each person, always limiting human freedom;
- iii. Human rights are manifested not only at the individual, but also at the social level, and their task is to find and strengthen the balance between individual and social interests, between the individual and the state, the individual and society;
- iv. Regulates and promotes social relations based on respect for human dignity, principles and norms of law, that is, freedom of law becomes law;
- v. Have a protective character of human rights, ideally they should protect people from any form of violence or coercion. For this, there is a system of various levels - individual, collective, state-legal, international-legal instruments;
- vi. Human rights are based on the diverse needs of a person related to his interests and needs. Requirements for a certain part of material and spiritual wealth, access to which is guaranteed by rights;
- vii. Human rights are human rights, that is, a person who believes mainly in his actions, uses his freedom and independently performs his duties, requires another to act accordingly, receives and enjoys some social benefits;
- viii. Human rights stimulate the social activity of a person, allow him to reveal his creative activity and creativity and contribute to his development;
- ix. Human rights are the result of a milestone in the development of society, in which everyone understands the importance of the individual for the development of society. In addition, during this period, the level of socio-economic development was achieved, which made it possible to satisfy the vital needs of the individual.

When formulating philosophical principles in accordance with these rules, which express the basic and essential elements of human rights, their requirements and content should be taken into account either directly or through copying. At the same time, special attention should be paid to the study of the most important philosophical elements that reveal the nature of human rights - freedom and humanism.

In general, the socio-philosophical principles of human rights include:

- a. All people are free, and no one has the right to deny their right to freedom. Freedom is the ability to do everything that is not harmful to others;
- b. Freedom cannot be absolute, because it belongs to everyone, and people live in society. Restrictions on freedom are necessary for their full and wider use. Mutual recognition of freedom creates a mutual rejection of the part of freedom that is guaranteed by the guaranteed standard of freedom. The limits of freedom are set for each person (the same standard of freedom), which is recognized and defined as the essence of immunity;

- c. The standard of freedom established for all means at the same time the obligation of everyone to renounce everything that violates this standard of freedom. Thus, there is no equal freedom and rights without obligations. Rights and obligations are indicators of the uniform quality of any activity.
- d. freedom and equality are so fundamental that they are people, that is, they are fundamental human rights;
- e. The rights to freedom and equality of origin and origin are unchanged as legal principles. However, their specific forms vary depending on the social relations that are adopted in a particular state or society[3, 70-71].

Not Available Berdyaev claims that the human will is the philosopher who has the most ideas and writings on the human will: “Erk as a real being is irrational for rational, intellectual philosophy, but for philosophy this is a phenomenon that can be understood[4, 36]”. From this point of view, he comes to the conclusion that “philosophy must be free, it must search for truth, therefore free philosophy, a philosophy of will comes to the divine, but only through the perception of the soul of life and understanding of reality and existence[4, 37]”. But the irrational, theological concept of a philosopher is not the transcendental transcendence of a social being, but rather a focus on self-realization, creating a soul, the ability to understand and perceive the whole. In his opinion, human rights and freedoms related to social existence, the state, political institutions, family and activities are also a “need for a free spirit”, a “call of the spirit” and the philosophy that these spirits pursue. Because only an understanding of one's own soul, the desire of the soul for the whole, freedom and freedom motivate a person to create, create, understand, follow a unique path and connect with all personified philosophy. It is at this moment that the human spirit and the whole soul, the philosophy of man, are combined with human philosophy, the will of man, the universal will and law. Without this harmony, the achievement of integrity will create a “Chinese wall” between the individual and the social being, the transcendence of the soul, freedom and responsibility, and the will will turn into anarchy, anarchy of the individual. The term “freedom of the soul” or “free spirit” refers to the connection between the private (individual) and universal (universal), and freedom, law, refers to the desire of a person, the spirit of a person to everything and universal. Consequently, creativity, freedom and spirit “are not from God, but from man”[5, 232]. These are conclusions drawn from the theory of “personalist philosophy”.

Ideas that emphasize individual responsibility and responsibility for social existence are also important. Because, no matter how successful and noble is the provision of freedom, rights and opportunities to a person, they cannot remain irresponsible and cause irresponsibility. From this point of view, one can draw attention to the interconnectedness of law and morality (responsibility, responsibility, kindness, etc.), which are widely discussed in the philosophical and legal literature.

In this case, one of the many aspects of freedom inherent in the human nature of human rights is the study of aspects of human actions that oppose the same free action of another person. That is, how can one be free, but this does not reveal why this is necessary. In our opinion, this is due to the analysis of humane principles of human rights.

So what is the essence of humanism? There is no universally accepted definition of this concept. Nevertheless, it is generally considered an ethical principle between human relations and the activities of social

institutions that seek to take care of a person, strive to improve his life, satisfy his needs and develop his talents[6]. Nevertheless, a deeper study of the problem shows that the priority and importance of human interests in society is not a solution to the problem, but rather the need to solve the problems of human rights and freedoms in modern globalization. The fact is that an understanding of the social essence and the role of a person with rights does not have the same meaning: in the new era of human development, he is seen as a “rational and economic person” and only in modern conditions as “humane”.

According to philosopher Viktor Alimasov, “humanism is the result of humanity inherent in human nature. This is due to the simple fact that each of us has our own “I and that there is something positive in this person and in his heart”[7, 101]. At the same time, the main characteristic of the importance of mankind is the special nature of its relationship with the individual, which equates not only the individual "I (self-consciousness), but also the best qualities and values “of the world”. “I will choose”. “A person's awareness of his personality, his resources and capabilities is a decisive mental event”[7, 102].

Humanity connects the genealogy of a person with the characteristics of E. Smetanin, which distinguish a reasonable person from animals. Humanism begins with an understanding of oneself and one's place in the world around us. However, when an animal tends to survive from a biological point of view, it becomes a characteristic of man. “And humanity comes from the time when a person aspires to another person, first of all, then to a friend, then to a long and often stranger”[7, 132].

It is recommended that two situations be understood as part of the transition to a modern interpretation of humanism. The first of these is the recognition of the value of human identity. Individuality itself is so important that it will mean giving up humanism and human rights. The relationship between people and communication is not something external to the individual, but their individuality, the deep structure of the mind. Dialogue is not just a fall of individuality; it is the only opportunity for an individual to express his essence. The new idea of “man and society should be guided not by anthropocentrism, but by the dignity of each party. This approach includes taking into account and respecting the diverse and diverse attitudes, pluralism, attitudes, values” and cultures that interact with each other and change as a result of this interaction.

The second rule associated with the traditional understanding of the ideal of mankind is that the possession of a person - from nature to nature and the social world - can be achieved only by liberating a person, alienating him from external forces and creating conditions for his creative place. The right of ownership is interpreted as control and domination, and the means of their implementation are rational and rational. Supervision, control and domination of external forces seem (in form) to "rationalize" and "humanize" this form. As a result, this led to the goal of designing and designing social processes that “gave way” to it, leaving no room for value or choice. The modern fate of the humanistic ideal is associated with the rejection of the idea of possession and submission.

Thus, humanism or humanism is one aspect of human life. This character appeared and developed in the early stages of human history. We can say that this happened at a time when a person became homo sapiens, a gang. At the heart of this is the love of man. He expressed his expression in the initial, involuntary, spiritual, socially supported behavior. Usually it is aimed at another person and accepts the person as a whole. At the level of

consciousness and practice, humanity is closely connected with the experience of continuity, a certain type of worldview and lifestyle. In this case, the process of self-awareness is not based on profit, but on the exchange of life goals with other people.

It is obvious that modern philosophical and social theory supports at the same time humanistic interpretations of human development, both rational and rational, and modern ("humanistic"). This situation complicates the determination of the natural, but necessary basis for the philosophy of human rights for the development of science.

Thus, the new era of humanism, which is based on the image of the "sage", confirms the principles of freedom, equality and justice. The modern democratic humanistic interpretation of the expression "humane personality" does not deny these principles, but enriches them with content, interpretations, essences, values and goals. In particular: humanity as an equal to world values, as a dependence on good; humanity as self-improvement; individuality is deeply rooted in human relationships and communications; individuality as a way of preserving the value of each; manifests itself as self-awareness in order to share life goals with others, and not to own or subjugate.

Thus, the image of "humanity" as a whole is associated with the following principles and values: humanity, self-improvement and personal development. With this approach, freedom and equality have axiological and ethical significance, which not only answers the question of how and how to create social and legal realities, but also determines what direction and goals they should pursue in their own development.

The concept of "humanity", equivalent to the highest values, is reflected in the moral pillars that surround the entire system of human rights. In modern conditions, the legal path of human rights is completed. A promising path in the moral-centralized development of rights, aimed at creating an optimal model of moral significance, is focused on the search for ultimate finite values. Human rights in many respects are regarded as moral and moral and are a source of social and moral formation of an individual.

Human rights as a phenomenon reflect the socio-philosophical, humanistic, ethical approaches and multifaceted features of freedom and the norms of freedom. In particular, ethics not only sets the limits of external freedom, but also requires one's own inner restraint. Morality is also measured by the goals and values used. If the instruments are immoral, then the goal is immoral. Protecting your rights with immoral means and methods does not jeopardize human rights as an ideal.

All in all, from a philosophical point of view, human rights are the most important characteristics and abilities of a person, which are guaranteed and stimulated by society and the state on the basis of the principles of humanity, dignity, and norms of freedom.

International declarations, adopted as a new generation of human rights after the Second World War, indicate that the concept of human rights in the modern world confirms the tendency of universal understanding of people. The basis of this understanding is primarily the social and legal sphere, which is a positive point. However, the positive aspects of the application of universal norms are manifested only when the socio-philosophical nature of human rights is deepened and clarified. The answer comes only when the answer is formed.

IV. CONCLUSION

Humanity has undoubtedly achieved significant successes in ensuring human rights and freedoms in recent centuries. We must not lose sight of the fact that the United Nations has become an authoritative international organization, the importance of its legal acts, the status and priority of the formation of national legal systems. It is these international legal documents, conventions and treaties that are the main obstacles to the transformation of inhumane undemocratic phenomena into global reality. Regardless of what is said about the UN, today there is no other international organization or international power capable of solving global problems. It is thanks to the efforts of this organization that human rights have become a global concept, and organizational, legal and international mechanisms have been created to transform these rights into reality on a global scale.

The fact that today it is a global task to protect human rights does not require evidence. Coordination and harmonization of relations between society and man, humanity and man is a necessary condition for global development. That is why global development issues also urgently affect human rights and place a great responsibility on each of us.

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