

## THE CONCEPT OF THE IDEA OF FREEDOM

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### **ABSTRACT**

This article does not claim to provide an exhaustive explanation of such a complex subject as the concept of human freedom. The task is much more modest: to outline the main facets of the philosophical interpretation of freedom and to show the practical significance of legal regulation for rooting freedom in social reality. Freedom is a value or a due, i.e. an ideally existing goal, while the ambiguity of the goal threatens many dangers.

**Keywords:** freedom, self-realization, labor, subject, morality, law, human rights.

### **INTRODUCTION**

The historical discussion of formation of the concept of freedom briefly displays main definitions of freedom, shows interrelations and connections of the concept of freedom with other important notions of the human existence, such as subject, self-realization, law, good, labor, knowledge, otherness. Correct understanding of the phenomenon of freedom implies a principal distinction between law and morality. It is law as a social institute that introduces freedom as such into social life.

Philosophical views on the concept of freedom varied in different historical eras. In ancient times (Ancient Greece), the prevailing position was that freedom was recognized as the highest virtue, good, and therefore was considered the prerogative of the gods, who were not subject to earthly passions. Even in the conditions of life in slave states, there were those who believed that by nature all people are born equally free.

## **RESEARCH METHODOLOGY**

According to the initial definition freedom is a labor of self-realization. As freedom obtains social reality only in a legal form, the more concrete definition of freedom is as follows: freedom is a balance of human rights and duties.

Therefore, the desire for freedom turns out to be a search for oneself, and vice versa. In other words, to comprehend one's freedom means to realize oneself as a subject.

Some modern philosophers believe that man is “doomed” to freedom, since the transformation of the world is a way of human existence and thus creates an objective condition for freedom. The emergence of the idea of freedom and social thought occurs only when consciousness comes.

## **ANALYSIS AND RESULTS**

By the logic of his existence and the nature of his own activity, each person is immersed in the flow of history. The existence of a person in this flow is contradictory, ambiguous. A person is free and unfree.

A person is unfree, since there is an external world that persistently dictates to people the choice of forms and methods of activity, their sequence. He is unfree because there are always limitations to his activity - the level of physical strength and mental abilities, technical capabilities, the nature of the social system, etc. He is also unfree because there is the so-called alienation of man, which manifests itself at all times and exists in various forms.

Alienation means that the products of human activity go beyond his control and turn into an external force beyond his control. Alienation means strangeness, the externality of the world and even its hostility. Alienation is, as it were, the loss of the world by man and the transformation of this world into an inhuman world. The problem of alienation is an eternal problem for human society.

At the same time, man is free. Freedom is the independent disposal of one's own destiny, the choice of one's life path. Briefly speaking, freedom is non-slavery, emancipation of a person. It means his liberation from the dictates of external forces and circumstances, both natural and social. Freedom implies the

ability to act in accordance with one's interests and ideas. Freedom is a fundamental value for a person, but it must have limits. Otherwise, it will turn into arbitrariness, self-will and anarchy, into tyranny and violence against other people, i.e. into negative freedom. The boundaries of freedom are the interests of another person, social groups and society as a whole, as well as nature as the natural basis for the existence of society. When the interests of the individual and society coincide in gaining freedom, the concept of freedom must be supplemented by the idea of regulating people's activities. The state must do this not by violence and coercion, but with the help of an economic mechanism and strict observance of human rights. The state is obliged to guarantee the observance of human rights, recognizing that the value of the human person is higher than any values of a nation, class, group of people, etc. This is a guarantee against totalitarian suppression of human rights. Ignoring or belittling the rights of the individual leads to inevitable degradation of both the individual and society. Freedom is impossible without responsibility and duty of man to the world in which he exists. Responsibility is the inevitable price of freedom, the payment for it. Freedom requires reason, morality and will from man, without which it will inevitably degenerate into arbitrariness and violence against other people, into the destruction of the surrounding world. The measure of man's responsibility is always specific, within the limits of his competence and range of possibilities.

Positive legal principles express justice in a certain area of social relations as due recognition of otherness, for example, public human rights and freedoms are such principles. Legal principles are not always explicitly stated in the texts of laws - the main content of the latter lies in legislative provisions that enshrine rights and obligations at the achieved level of formal equality. For example, private law principles of good faith or freedom of contract, or public law freedom of speech, or religion, or another public human right is subject to conditions of implementation and is supported by the obligation of the other party, are transformed from a positive legal principle into a model of legal relations provided for by legislative provisions.

Labor is essential for ensuring human freedom, because freedom is not a given. Freedom is the labor of self-realization. Free, not alienated labor is labor as self-realization.

In social life, a working person is guided not so much by the law as by the immediacy of a unifying social feeling, such as friendship or love. The principle of conciliarity is the self-realization of a person in society as a living communication of free people. The intuition of a conciliar social structure captures the sensory content of the legal order, which extends friendly communication to all members of society. Thus, the concepts of conciliarity, public freedom and legal order coincide in all essential moments.

Therefore, a consistent substantive-legal understanding of law leads to a libertarian-conciliar theory of law.

### **CONCLUSION**

Today, in the era of globalization, which unites humanity under the flag of the idea of sharing common universal values for all people and nations, freedom from their imposition can also become one of the angles of consideration of this problem.

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