



Article

The Unity of Freedom and Responsibility in the Conditions of Sustainable Development

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Abstract: The presented article provides a philosophical analysis of the most important phenomenon of the human factor, the sense of Freedom, and its essence and quality are specifically assessed on the basis of the transition period from totalitarian political power to democratic-legal power. The author proceeds from the idea that freedom should not be formal in nature, but should be based on the fact that a conscious being, having a sense of responsibility for himself and society as a whole due to his free choice, justifies the concept of the importance of any behavior and action of a person, his own life experience, worldview, moral-psychological and emotional-emotional state. In addition, the author of the article compares the phenomenon of Freedom with the sense of responsibility, which is the main principle for the personality factor, characterizes the relationship and influence between them with important features of social development and puts forward such a scientific-objective conclusion that these actors are the main pillars of human development. The article is based on the theory of discourse, which is important in the scientific arena of the modern era.

Keywords: Sustainable Development, Personality, Will, Values, Responsibility

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1. Introduction

During the transition from a totalitarian regime to an open society, the new essence and quality of the phenomenon of freedom are more clearly revealed in the strengthening of its unity with responsibility.

At the heart of the social philosophical analysis of freedom is its approach to it in the context of human-society relations. This means that the freedom of each social subject cannot be realized alone, it must necessarily be taken in inseparable connection with the interests of other people and society as a whole. Collectivity, which is a fundamental property of social life, necessitates the close connection and inseparability of freedom with responsibility.

Freedom, being the main quality characterizing the social status of the subject in society, inevitably acts in relation to the corresponding indicator of other people. In this sense, any theoretical and practical attempt to justify the absoluteness of freedom is unrealistic. The relative nature of freedom is the basis of its inseparability from responsibility. It is rightly noted in the scientific literature that “the relative nature of freedom finds its expression in the responsibility of the individual before other people and society as a whole. There is a proportional dependence between the freedom of the individual and his responsibility: the more freedoms society gives a person, the more his responsibility for using them increases. Otherwise, anarchy reigns, tearing society apart .

All types of human freedom (political, economic, social and moral), even its important aspect, cognitive (epistemological) freedom, exist in close interaction with responsibility.

The necessity underlying freedom and its understanding also constitute the basis of responsibility. In other words, just as social necessity gives rise to freedom, responsibility is also inevitable in all areas of human activity. The implementation of human activity not alone, but in universal interaction with other individuals is the initial prerequisite of both freedom and responsibility. Their inseparability should be explained, first of all, by this. The variety of possibilities and options that manifest in the process of interaction in question makes free choice possible and necessary. The necessity of coordinating and harmonizing free behavior and action with the interests of other individuals creates social responsibility. From this it becomes clear that responsibility is the result of free choice aimed at effectively implementing what is necessary and what is possible. The fact that freedom and responsibility originate from the same source (the social essence of man) is also revealed in the organic connection of the objective and subjective sides in both of them. Thus, both freedom and responsibility are not passive consequences of objective necessity, they express the subjective and active attitude of man to the surrounding world. The motivation of choice, which is a very important indicator of the subjective side of freedom, and the act of choice itself, are also important qualities reflecting the content of responsibility. Responsibility, being one of the main qualities expressing the social essence of man, is extremely complex in its content. It ensures the coordination of the functions and roles performed by subjects in each field of activity with each other. It is a set of numerous methods and means that make a person responsible for his actions (and more often for criminal liability), that is, only in the sense of expressing the result of the action. In fact, when approached from a scientific point of view, the concept of responsibility is broader and also includes a conscious and thoughtful attitude to the action to be performed and the action in advance. The relationship of responsibility taken in this context with freedom is more clearly visible. Since it more adequately reflects the social content of both of these concepts. Like freedom, responsibility is formed under the influence of numerous factors (social relations of the existing society, material conditions, culture and ideological environment, traditions, value system, etc.). Among the various types covered by responsibility, the following are especially important: meeting social requirements (public duty), reporting for the work done to the appropriate form of social unity, forming positive needs and interests in the process of activity, as well as determining merit or guilt for the action performed. Along with the above, responsibility is also very important as the formation of the internal moral qualities of the subject also includes the aspect of responsibility. In all the mentioned aspects, responsibility manifests itself in unity with freedom in the regulation of public and individual interests in all actions of greater or lesser social significance. This is conditioned by the fact that to the extent that there is freedom in any type and field of activity, there is also responsibility. Because, "there is no freedom outside of responsibility, and there is no responsibility outside of freedom".

2. Materials and Methods

2.1 Historical view of the phenomenon of freedom

Theorists who conceive freedom as the ability of a person to do whatever he wants without any restrictions (especially A. Schopenhauer and F. Nietzsche) also deny any connection between it and responsibility. For example, according to Schopenhauer, in solving any vital issues, free responsible acts of choice by a person have no social significance, they are conditioned not by the external environment, but by the innate character of a person. F. Nietzsche also put forward the idea that a person bears no responsibility for his own behavior. In his opinion, there is a "zoological individualism" in social behavior that is not regulated by any social or moral principles and norms.

Views of this kind are devoid of vital foundations and promote anarchism and arbitrariness. Being supporters of absolute "freedom of will", they completely deny responsibility. In this regard, let us note that views that link human activity with fate are also unfounded. This position wrongly assumes that since all human actions are predetermined by fate, he should not bear any responsibility for his actions. In fact, since human behavior occurs according to his free will, that is, according to his subjective decision, he should bear responsibility for his actions. If a person does not perform this or that action with complete freedom of will, then he is not free from responsibility for that action. In this regard, one can agree with the following opinion of L. Kogan. "Freedom is impossible without responsibility. If a person makes a free choice, then he must also take responsibility for that choice".

Freedom, by its very nature, is the transformation of the possibilities of behavior and action possible under certain conditions (by choosing one of them) into reality by the subject, and therefore it is inseparable from responsibility. It should also be taken into account that the socio-philosophical content of responsibility also encompasses the set of requirements that freedom imposes on the behavior of the subject. Therefore, responsible activity by its nature means free action.

3. Results

3.1 The philosophical and psychological essence and content of the responsible actor

Responsibility has a broad content and includes the creative abilities and capabilities of the subject as a conscious being, his determination and means to voluntarily achieve his goal, the motives that push him to it, as well as his understanding in advance whether the results of the work done will be met with sympathy or condemnation (even legal punishment) by other people and society, and other issues. Social responsibility expresses the unity of social, collective and individual interests and is a special form of preventing and resolving conflicts between these parties. It plays the role of a system of society's assessment and reactions to the violation of public interests, while personal responsibility acts as an individual's assessment and reaction to the demands of society. In fact, being responsible means that a person foresees the consequences of his activities in advance and correctly evaluates them from a personal and social perspective. Such foresight and prediction occur on the basis of generalizing the consequences of similar actions of a person in the past. Along with this, the social norms existing in society also play an important role in this process. It should be noted that the idea of taking only the subjective side of responsibility, that is, the idea that a person is responsible for his behavior and actions before himself, is limited. True responsibility means a person's responsibility before society for his behavior. This point also necessitates its rapprochement with freedom. A. Myslivchenko rightly writes: "The sense of social responsibility should permeate all manifestations of human freedom." (9, p. 133). Responsibility plays a major role in distinguishing between what is necessary and what is possible in the behavior of the subject, in understanding the immediate and prospective consequences of his actions, and in finding the right means and ways to achieve the goal he has set himself. The function of responsibility to regulate the behavior of the subject and direct it in the direction of public interest manifests itself in two forms. The first of them is external (external) responsibility, and the second is the subject's own responsibility arising from within, from his convictions. When approached from the prism of freedom and unity, the second is more important. In modern society, the specific weight and scope of influence of the form in question are expanding. This expresses the moment of convergence of the subject's internal freedom and responsibility.

3.2 Freedom and Responsibility: Comparative Analysis

Freedom exists in responsibility in accordance with its social and personal forms. It should also be noted that in both of them the social form takes a leading place. However,

the important role of personal freedom and personal responsibility is undeniable. It is in them that a person's convictions, political and moral maturity, worldview, values, and volitional qualities find their centralized expression. Therefore, not paying due attention to personal freedom and responsibility, not observing their proportion, can result in two extremes. The first of them is called excessive exaggeration of individuality (individualism), and the second is called conformism (submissiveness). Both tendencies are one-sided and limited. Thus, the absolutization of the role of individuality involuntarily overshadows the positions and interests of the social community and society as a whole. The other extreme is harmful because it ignores the individuality and uniqueness of the personality, and tries to instill in it submissiveness and standardization. Such a personality in real life often tries to evade responsibility, is excessively afraid of it. Therefore, it is very important to ensure the correct ratio of the parties in question.

Although the connection between freedom and responsibility is a general sociological principle operating in all periods, its character and specific content are characterized by important peculiarities at each stage of social development. In general, such a tendency is observed in the historical process: as the scale of freedom expands, its connection with responsibility and its mutual influence become stronger, the unity of these two main aspects of human development is constantly strengthened.

During the reign of the totalitarian regime, only public freedom was discussed, and personal freedom was not given due attention. The legal type of responsibility, that is, its understanding by an individual as punishment for violating a certain law and normative act, occupied the main place. Therefore, other types of responsibility, in particular, the role of moral responsibility and internal responsibility, were not sufficiently appreciated. In the era of building an open, democratic society, in accordance with the comprehensive and full development of all types of freedom (including personal), increasing attention is paid to the moral aspects and types of responsibility.

The mentioned tendency has a very important social meaning. Thus, it characterizes responsibility as a kind of awareness of social duty and moral perfection that goes beyond the framework of obligations. The awareness of the individual's responsibility for his free choice and actions is a very important indicator and criterion of his maturity. The well-known philosopher of our time K. Ropper noted that the first principle underlying the humanistic program of modern society is the strengthening of freedom and the understanding of the responsibility arising from it. "Every day increase your responsibility a little. This is the best thing you can do for the sake of freedom" [1].

3.2.1 Socio-political dialogue of Freedom and Responsibility actors in the modern era

Currently, the expansion of democracy in our country, on the one hand, increases the demand for free and responsible activity of the individual, and on the other hand, provides the necessary social base for their unity. This follows from the essence of democracy. Since it does not simply mean the involvement of the people in public administration. In fact, democracy is a method of organizing public life in such a way that unique opportunities are opened for each member of society to fully realize their activity and creative potential, to engage in all kinds of free activity. At the same time, another important function of democracy should not be overlooked. The point is that the existence and activity of a truly democratic society is inconceivable without ensuring practical cooperation, solidarity and unity of the country's citizens. The implementation of the mentioned task necessarily requires an inseparable unity of the freedoms created by democracy for people and their responsibility for their own actions and behavior. Otherwise, a one-sided and misunderstanding of democracy occurs, and its practical consequences pose a greater threat to society. Therefore, it is not enough to note that freedom and responsibility are interconnected. The main point is to emphasize that the normal functioning of either of them is impossible without the other. This inseparable unity of them has also found its legal definition in the Constitution of Azerbaijan. Article

24 of the Basic Law states that rights and freedoms also encompass the responsibility of everyone before society and other people. This is completely natural and legitimate, because in a society where high responsibility is not exercised, there can be no talk of ensuring true freedom [2]. And vice versa, the wider the scope of freedoms in society, the higher the level of responsibility of its members becomes necessary. A society that is not based on the unity of these two sides can never be considered democratic.

The concept of responsibility, which has a multifaceted and comprehensive content, is inextricably linked with the freedoms existing in all areas of human life (economic, socio-political, cultural, spiritual, etc.). Of course, the mechanism and nature of the relationship between different types of freedom and responsibility are not the same, they have their own specific features arising from their specific content. However, in general, it is inconceivable to imagine that freedom and responsibility can exist separately from each other. The point is that freedom is not something introduced into the composition of responsibility from the outside. It exists as an important aspect in the content of the latter. If we were to clarify this idea a little, then we should say that the true content of social responsibility, that is, the socially meaningful meaning of a person's behavior, includes his freedom as an integral part, along with the measure of social influence on the individual. It should also be noted that freedom of will does not act as a mere element here, but plays a very important role. Thus, freedom of will, as an important aspect of responsibility, serves to ensure the mutual influence of social and individual freedom. Its importance and influence in this process are significantly greater. This is explained by the fact that both freedom and responsibility are the main mechanisms for coordinating and reconciling individual and public interests in the existing society [3].

Various types of freedom (legal, political, economic, cultural, etc.) require the presence of corresponding forms of responsibility. In this regard, it should be noted that until recently, only legal and political forms of freedom and responsibility were the focus of attention, while the importance of other types was not properly assessed. Currently, this defect has been eliminated in social cognition and practice. The increasing role and unity of all forms of freedom and responsibility in society is emphasized. The mentioned point is necessary because the connection of both freedom and the corresponding forms of responsibility does not exist in isolation from others, but in close interaction with them. This can be seen more clearly in the example of legal freedom and responsibility. The rights and freedoms of members of society, as well as the degree of responsibility they must bear in accordance with them, are precisely defined in the relevant legislation. However, their implementation in real life is often intertwined with political, economic and moral forms of freedom and responsibility. For example, the relationship between legal freedom and legal responsibility has a number of points of contact with political freedom and political responsibility. Likewise, the latter include many aspects of moral freedom and moral responsibility. Or, the normal functioning of both types of freedom and responsibility in question cannot be ensured in their fullness outside of economic freedom and responsibility.

Then, all of them interact with cultural freedoms and responsibility. Of course, it should not be concluded from what has been said that the connections and unity of all types of freedom and responsibility in society are at the same level. In each of these areas, the difference arising from their character, place and role in public life is manifested. Therefore, the degree of connection of freedom and responsibility in each of their forms is different.

4. Discussion

It is clear from what has been said that society acts as a network of interconnected motley mechanisms of numerous forms of freedom and responsibility. Although each subsystem (forms covering the corresponding type of freedom and responsibility) has its

own place and role in this system, each form is inextricably linked with the others in their practical implementation. In other words, legal, political, economic, social and spiritual freedoms in society are based on the inseparable unity of each type of subject (individual, group, nation, etc.) with the corresponding forms of responsibility.

In the responsible actions and behavior of each person, freedom of will does not act in isolation. It manifests itself in close connection with the following aspects (the compulsory or voluntary nature of actions and behavior, the level of understanding of the goals and means set, the motivation mechanism here, the understanding of whether its future results will be met with sympathy or condemnation by the general public, etc.).

An individual acts within a certain community and collective within the framework of existing social relations. Any of his actions and behavior is connected with numerous inextricable threads with the corresponding indicators of other people. Therefore, he is obliged to exercise his freedom responsibly, that is, without violating the freedom of others and society in general, without affecting their interests. Understanding this is one of the main criteria for understanding freedom and responsibility.

The level of freedom of the subject's will plays an exceptional role in ensuring the unity of freedom and responsibility. This should be explained by the fact that freedom of will, which is a very important aspect of freedom, expresses the purposeful activity of a person. Since it shows the subjective, creative essence of the individual, it is impossible to imagine him outside of responsibility. Here, the limits of responsibility are determined by the ratio of external and internal forms of freedom. In a situation where the latter side prevails, responsibility exists more necessarily and fully. In addition to noting this aspect of the issue, it should also be shown that free-willed choice does not yet fully encompass freedom, after which comes decision-making and freedom of action in the true sense of the word. In the last phases, freedom also interacts closely with responsibility. The degree of this interaction is not the same in external and internal types of freedom. When approached in this context, the relationship with responsibility is stronger in the second type of freedom. It should also be noted that the role of responsibility in internal freedom is constantly increasing. This is of very important social significance, because as the specific weight of this indicator increases, the sphere of influence of mandatory sanctions and mechanisms reflecting responsibility decreases accordingly. They are increasingly replaced by means of moral influence [4]. The unity of freedom and responsibility manifests itself most clearly in a person's choice of goals and the determination of the means to achieve them. A person implements both the goals of his behavior and the means to achieve them on the basis of his personal choice. This increases his responsibility towards himself and the social community to which he belongs. From what has been said, it is clear that the internal form of freedom is more closely related to responsibility. In fact, its content includes not only freedom of perception, freedom of choice and will, but also responsibility. Responsibility is also in unity with other forms of expression of internal freedom. This also finds its expression in the necessary socio-psychological qualities possessed by a person (self-discipline, self-analysis, self-regulation, self-control, etc.). In these qualities, which play an exceptionally large role in a person's life activity, it is practically impossible to separate freedom and responsibility from each other [5].

The inseparable connection between freedom and responsibility also finds its expression in the unity of the rights and duties of members of society. The Constitution of the Republic of Azerbaijan enshrines the broad rights of citizens of our country in the legislative order. Articles 35-43 of the Basic Law declare the right of members of our society to labor, recreation, social security, the right to live in a healthy environment, the right to participate in the cultural life of the country, to benefit from cultural institutions and cultural values, the right to protect one's health and receive medical care, the right to education, etc., and are being implemented in reality. Citizens are also granted broad rights in the political sphere. Article 54 states: "Citizens of the Republic of Azerbaijan have the

right to participate in the political life of society and the state without hindrance." Everyone is given the right to elect and be elected to state bodies. The right of citizens to be represented in various public organizations and associations is also officially stated. In addition to the above, a number of personal guarantees have been provided to citizens of our country [6]. Among them, one can cite the inviolability of personal dignity, the inviolability of housing, the confidentiality of correspondence and telephone conversations, and others. The most important thing is that the broad rights of citizens are not just declared in words, but their implementation is provided with legal guarantees. In this regard, Article 71 of the Basic Law is characteristic. It states: "It is the duty of the legislative, executive and judicial authorities to protect and defend the rights and freedoms of man and citizen established in the Constitution."

On the other hand, the legislation also reflects the number of duties that citizens of our country must fulfill. Articles 72-80 of the Basic Law detail this issue. For example, Article 72 states: "Everyone must fulfill the obligations directly arising from his rights and freedoms before the state and society. Everyone is obliged to comply with the Constitution and laws of the Republic of Azerbaijan, to respect the rights and freedoms of other people, and to fulfill other obligations stipulated by law."

Among the constitutional obligations that citizens must fulfill, the following are specifically mentioned: loyalty to the homeland, respect for state symbols, defense of the homeland, protection of historical and cultural monuments, care for the environment, inadmissibility of fulfilling obligations contrary to the law. Article 80 of the Basic Law clearly states that citizens of our country are responsible for violation and non-fulfillment of laws, abuse of rights and freedoms. This is completely natural and is explained by the fact that people's rights and duties are inseparable. Emphasizing this point, Hegel once showed that rights and duties form a unity. The greater a person's responsibility (obligations), the greater his rights. On the other hand, his responsibility (obligations to be fulfilled) is measured by the level of rights he possesses" [7].

The responsibility of each person expresses the ratio of what is necessary and what is possible in his behavior and actions. In other words, if an individual is given multilateral rights, this also means that abuse should not be allowed when exercising them. When exercising his rights, an individual should not forget that he is responsible to his conscience and society for the consequences of their actions. The sphere of responsibility of an individual indicates his dependence on the system of social relations, and therefore, the need to perform certain necessary actions. Here we are talking about the unity of two sides: 1) what level of self-realization opportunities society provides its members (this is reflected in the content of rights), 2) what obligations each person assumes in relation to society (the content of responsibility indicates it).

It should be noted that ensuring the correct ratio between people's rights and duties is very necessary from a theoretical and practical point of view. Its violation leads to various deviations and undesirable consequences, because in this case, the interests of either the individual or society are overshadowed. On the other hand, it should be taken into account that reducing people's rights to a minimum level also means reducing their responsibility. Because in this case, the scope of personal freedom and activity is unreasonably limited. In this case, the influence of external factors and the role of necessity in people's actions and behavior are artificially strengthened. Indeed, if a person's rights are at a minimum level, this means that his actions are predetermined by necessity, therefore it is not right to demand responsibility from him. Or when another extreme occurs, that is, if a person's duties and obligations are too high, beyond his real capabilities, then he does not have the strength to bear responsibility at the appropriate level, and therefore his responsibility weakens. Both situations result in the emergence of anarchy and arbitrariness on a societal scale.

It should be borne in mind that the ratio of rights and duties is of a flexible nature, that is, it does not stand still: as social conditions change, it is constantly being updated. In other words, significant progress in the current reality requires the improvement of their relationship, respectively. Here, the main trend is towards expanding people's rights, as well as increasing their duties and obligations. In this regard, let us note that the current ratio of rights and duties of citizens in our country reflects the nature of the transitional period in which we are living. Here, the interests of creating a market economy, developing free entrepreneurship and competition act as the main economic criteria. In addition to the above, the specific content of the ratio in question is strongly influenced by the fundamental progress taking place in the political and moral life of our society, the education of people and the increase in the level of consciousness. The line of democratization, which is being consistently implemented in all spheres of public life, further increases the need to maintain a normal ratio between the rights and duties (obligations) of citizens. This should be explained by the fact that as democratization expands, people's rights in all areas of life are constantly increasing. This, in turn, requires their duties and obligations to be higher than in previous periods. The last point is also related to the enormous scale of scientific and technical development in the modern era. Thus, as the scale of application of extremely complex and powerful equipment and advanced technologies currently at the disposal of workers expands, on the one hand, their capabilities increase unusually, and on the other hand, in order to conduct effective operations with such high technical means, people's sensitivity and accurate and timely fulfillment of their obligations are required. This is explained by the fact that a small carelessness and inaccuracy that occurs can cost society a lot of losses.

In modern conditions, the preservation of the normal ratio of people's rights and obligations is also related to the increase in the general intellectual level of members of society. In other words, now the level of education and awareness, culture, and worldview of people are rising to a new level in principle. This increases the opportunities for members of society to deeply understand the essence of events and processes taking place around them, to actively participate in their course, to realize their role in it, and to understand their rights and obligations.

The above analysis once again proves that a very important aspect of the inseparable unity of people's freedoms and responsibilities in modern society is the close interaction and enrichment of their rights and duties (obligations). The inseparability of the aforementioned parties is expressed in Article 24 of our Constitution as follows:

"Rights and freedoms also encompass the responsibilities and obligations of everyone before society and other people" [8].

Therefore, it is rightly noted in philosophical literature that currently the exercise of citizens' rights and freedoms is inseparable from their fulfillment of their duties. There is no right without duty, and there is no duty without rights. Therefore, it is very important to educate people in the spirit of a clear understanding of the unity of their rights, freedoms and duties [9]. What has been said proves that freedom and responsibility are two inseparable aspects of the single process of human activity. This stems from their inner nature and essence.

Thus, freedom means making a decision in accordance with the motives and goals of the subject, based on studying the objective conditions of that activity and possible options for choice, and implementing it. Responsibility, in turn, implies that the individual, taking into account the objective conditions, chooses the appropriate line of behavior to achieve his goal. The inseparable unity of freedom and responsibility is expressed with complete accuracy in the following idea. "Freedom gives rise to responsibility, and responsibility directs freedom" [10].

Regardless of what type and field of activity a person is engaged in, on the one hand, he is exposed to the influence of the social environment in that process, he feels it in

himself. On the other hand, as a conscious and purposeful active being, he has a significant counter-effect on the latter. In both forms of the aforementioned interaction, freedom and responsibility act in inseparable relationships. It is rightly noted in scientific literature that "the level of freedom determines the degree of responsibility of the subject. Being free in his actions, the subject cannot but bear responsibility for them. "Freedom without responsibility and responsibility without freedom are impossible" [11]. When analyzing the relationship between freedom and responsibility, it would not be right to limit ourselves to showing only its positive side. In addition to emphasizing that this side occupies a fundamental place, it should also be noted that certain differences and inconsistencies can also manifest themselves between them [12]. Among the various reasons that cause the latter, the following occupy a special place: factors related to the diversity of interests of people in society, the diversity of social roles and functions of subjects, cases where hopes and expectations do not coincide with real results, the uncertainty sometimes manifested in sanctions applied according to responsibility, differences in people's choice of values and value orientations, violations of measures in the restriction of free choice by social norms and self-restraint, etc.

In modern times, in accordance with the expansion of the sphere of influence of freedom of choice and action, traditional types of responsibility (political, legal, economic, moral, professional, etc.) are supplemented with new content, and even a type that was not paid much attention to earlier - the responsibility for environmental protection and the wise use of natural resources - is emerging [13].

Since freedom is directly proportional to responsibility, its restriction also has a weakening effect on responsibility. On the contrary, the expansion of freedom, in turn, is accompanied by an increase in responsibility.

Freedom and responsibility, as the most important moral-ethical and socio-psychological qualities of a person, constitute two inseparable aspects of his subjective development and self-affirmation. However, since human activity is in unity with other individuals and society as a whole, his improvement in this direction is not limited only to the personal scale, but is also of exceptional importance in terms of social development. A democratic society based on universal human values such as freedom and responsibility is being created in Azerbaijan, which has embarked on the path of independent statehood. The National Leader of our people, H. Aliyev, said:

"Our goal in Azerbaijan is to build a legal, democratic society that provides the citizens of the republic with all types of freedoms - freedom of speech, freedom of conscience, freedom of entrepreneurship" [14].

The Constitution of the Republic of Azerbaijan establishes a wide range of freedoms granted to the citizens of our country. It states that everyone has freedom of thought and speech, freedom of conscience, freedom of assembly, freedom of information, freedom of creativity, etc. The main thing is that the implementation of these freedoms is guaranteed by the state, and their protection is considered the supreme goal of the state. The Basic Law also closely links freedoms with responsibility. Paragraph II of Article 24 states: "... freedoms also include the responsibility and duty of everyone before society and other individuals" [15].

5. Conclusion

In conditions of continuous development, comprehensive conditions are created for the free development and increase of activity of the personality. Accordingly, responsibility is also improving. The main direction of the latter process is that, along with the obligatory type of responsibility established by legal sanctions, the specific weight of the type arising from the understanding of moral, social duty increases and the sphere of influence expands. The transformation processes taking place in our country at present further strengthen the unity of freedom and responsibility. As a result, subjects are

gradually getting used to more correctly defining the limits of freedom and responsibility in their behavior and actions. In the course of fundamental changes carried out in modern society, freedom and responsibility are widely spreading to the mass consciousness and social psychology. This further increases their role and influence.

Therefore, now the formation of a true consciousness of freedom and responsibility in all members of society is of exceptional importance. This was not accidental, but a natural phenomenon arising from the requirements of building a legal state and civil society. Therefore, in our society, along with the public education and upbringing system, it is important to direct self-education to this goal.

Thus, socio-philosophical analysis proves that freedom manifests itself not only in the form of necessity, but also in the form of responsibility. Therefore, in the process of development of each type of freedom, its unity with responsibility is currently being strengthened, and their mutual penetration into each other occurs.

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