

## The Concept of Human Dignity

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### ABSTRACT

We argue that the use of human dignity as a criterion for determining social protection measures is an effective method. Although the concept of human dignity used in the constitutions of individual countries and international documents is vague and controversial, it can be taken as a basis for justifying the human right to a level of social protection that guarantees life with human dignity. That is, we adhere to the widely held belief that human rights are justified by human dignity.

**KEYWORDS:** human rights, legal regulation, dignity, BF Skinner "Beyond Freedom and Dignity", pride.

Human dignity for me means not only having a strong morality that helps society flourish and improve, but also following it to the end. Every person has a fundamental right to respect both for himself and for his fellow men. Every person has the right to be free to express their moral convictions in words and deeds that will help them grow, using their talents to help others. People have the right to be free from fear. They have the right to find peace in understanding and accepting who they are, but only to the extent that their rights do not interfere with the rights and beliefs of other people. The rights of each person end where the dignity of others begins.

Human dignity presupposes respect and compromise between the different people of any society. People come from different families, different countries, different religions, different political systems, different races. Their beliefs constitute different systems of morality. Respect for this morality or human dignity will determine how society works.

In my opinion, society is slowing down the downward slide. Many parents today challenge what their children say and do, often using arguments that if they ever did what their children are doing today, their parents would be outraged. Ironically, this is probably what their parents told them when they were little, and this is probably what their own children's children will tell them someday. This shows how each generation is slowly adopting a different morality that people didn't even think about in the past.

In BF Skinner's *Beyond Freedom and Dignity*, he discussed our culture from a strictly behaviorist perspective. That is, from the point of view where man is seen primarily as an animal, the "existential" aspect of the "human being" is excluded from the picture. It does not take into account the point of view of a person with a mind who observes, chooses, decides and initiates action on the environment. Basically, Skinner was alluding to the idea that man has no personality, no free will, no responsibility, and that modern concepts of freedom and dignity cannot be realistically applied to life experience. I look at the question this way: if natural incentives control the actions of people, then who controls the natural incentives? Subsequently, if natural stimuli occur by chance, this means that everything that a person

experiences is, at best, an accident or a fluke. Before giving my opinion on the validity of his work, I will first review some parts of Skinner's theories. Skinner's entire system of experiments was based on operant conditioning. In trying to understand Skinner's explanation of operant conditioning, I imagined a man being beaten in a pinball machine. This man bouncing around in a pinball machine represents the idea of reaction, that is, to everything he comes into contact with. From Skinner's point of view, what a person comes into contact with is a stimulus or reinforcer. In particular, a stimulus has the ability to reinforce an operant or behavior occurring immediately before the stimulus. In addition, Skinner believed that behavior following a stimulus is a consequence. Whether good or bad, these consequences can influence a person's tendency to repeat the action.

Human dignity is seen as the recognition that human beings have a special value inherent in their humanity and as such are worthy of respect simply because they are human. An essential part of this concept is to go beyond the usual individual labels that can affect how a person is treated.

Dignity is the respect and reverence that all humanity deserves, and that is confirmed by those who possess an impeccable level of human qualities.

Dignity is the quality of value, it means precious, valuable, worthy, and the term dignity itself comes from the Latin word for dear. In the preamble to the 1948 Universal Declaration of Human Rights, he speaks of "the inherent dignity of all members of humanity (...)", and then in his article 1 he states that "all human beings are born free and equal in dignity". and right. 'yicha ten". Therefore, human dignity is innate, positive, strengthens the personality and fosters a sense of contentment and satisfaction. For example, slavery is contrary to dignity, because people are not considered as such or worthy, because the slave is considered an object, not a person. Dignity is also respect and respect that is worth something or action It is perfection, improvement of something or action If people do it in such a way that they behave with grace, manners, chivalry, nobility, adornment, fidelity, generosity, nobility and honor, it speaks of dignity. For example, when it comes to fulfilling obligations, dignity refers to the formality, honesty and dignity of people. Dignity in terms of superiority is a position of honor or a source of great authority, prestige and honor, such as political positions such as as the office of king, president or emperor. property, are also referred to as representatives and owners, distinguished by their authority or authority.

The concept of dignity is closely related to the concept of pride. In the Dictionary of Ethics, pride is defined as a moral feeling that reflects the inner dignity, self-sufficiency and independence of the individual. There is another definition there: pride is a moral feeling, which reflects a person's high assessment of his or someone else's achievements and merits, awareness of compliance with high values and standards. Combining these two definitions, we can say that pride is joy at the value and perfection of both ourselves and that with which we identify ourselves. Indeed, in a sense of pride there is not only a calm awareness of one's own dignity, one's enduring significance, but there is also a moment of joy, triumph, an active assertion of one's value. When a person is proud of himself, he feels strong, skillful, influential, significant in all respects: "Ah yes I am! Oh, well done!" Pride is a pleasant and useful feeling, it does not allow a person to drop himself, makes him meet certain positive standards, reach for the ideal, for the highest behavioral patterns. In addition, pride is a joyful awareness of one's great opportunities, creative potentials, and bright prospects. Pride leads a person forward, allow you to believe in yourself.

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