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## **HISTORICAL AND PHILOSOPHICAL ANALYSIS OF THE EVOLUTION OF THE CONCEPT OF HUMAN RIGHTS**

When considering the concept of human rights as a theoretical and practical embodiment of the universally recognized idea about man as the measure of everything, we consider it important to consider the genesis of the concept of human rights in the world legal and philosophy culture. Such an analysis will help to see the evolution of the modern concept through the philosophical and religious ideas of various peoples. When examining the development of the concept of human rights, we can see that the formed concept of human rights has its certain roots in the philosophical tradition of antiquity. It first appears as a concept in Marcus Tullius Cicero's political treatise and was later developed in the Institutes of Gaius as a derivative.

Emphasizing the importance of the philosophical tradition on the general formation of the concept of human rights in Christianity, we see the influence of the traditions of the Stoics, which is felt more than the influence of Roman law.

Guy describes the universal right of person as the right of all people of all nations, based solely on the assertion and recognition that they are people. However, based on the assimilation of the principle of the Stoics regarding logos as reasons, basis of all being existed, the idea of a universal fundamental right for all people receives its further recognition and spread. According to these principles, the universe is governed by the law of logos. Under this law, people cannot actually escape its inexorable force, but they can consciously obey the law.

Thus, the Logos represents the idea of common nature of God and humanity in ancient time. The law of nature can be traced in cosmological order. The Logos, through the establishment of a general order, weaves the divine and the human into a single entity. This interweaving of the human mind and the cosmological order determines the metaphysical order. The divine Logos connects the human mind with the cosmological order. It should be noted that the Stoics defined the goal of life as living in harmony with nature. Humans, unlike other animals, are designed by nature to develop intelligence in adulthood, which changes their understanding of themselves and their true good. Therefore, the concept of human rights reflects this cosmological order. It is justified and determined by this idea.

Having researched the Bible as a source of legal guidance on human rights, we see that the Bible has nothing to add to the sources of the human rights tradition in antiquity. The concept of human rights is not a purely biblical concept. The Bible is neither a compendium of civil rights nor a compendium of any rights from the point of view of jurisprudence. Her attention is limited to the meaning of the relationship between God and humanity and the meaning of life in the eschatological sense. The story of the origin of man in the Bible is not aimed at either legal, social or ethical issues of the dimensions of life, since all of the above relate purely to human rights. Thus, Christian theology was forced to appeal to the concept of human rights in conditions of biblical silence. The prevailing argument, however, that relieves the tension is theological. Christian theologians have great difficulty in affirming both the positive and the optimistic understanding of humanity that is implied in the concept of human rights. The Augustinians' Christian belief that every person is a sinner from birth does not add to the positive perception. The Christian perception of the idea of human rights has also historically become problematic and tested at various times, for example, during the French Revolution, in which the struggle for human rights was accompanied by an anti-religious movement.

Having analyzed the development of Christian theology as one of the active creators of the modern human rights discourse, we see that it, using perception as a tool, did not stand aside and understood the need to reflect socio-religious phenomena in their integrity. The extraordinary violations of human rights during the Second World War, the brutality of Nazism and the crimes of Communism accelerated the development of Christian theology and forced to reconsider the content and scope of human rights. It was only after the Second World War that Christian theologians reformed anthropological and theological statements in such

a way as to harmonize them with the contemporary concept of human rights. This development was driven by a new exegetical understanding and implementation of new ideas in various parts of Christendom that were concerned with the ecumenical movement. Then Christian theologians were able to find traces of the idea of human rights in the anthropological beliefs of biblical authors.

The modern concept of human rights, using the philosophical tradition of many centuries, implemented ethical and legal achievements based on the principles of justice and equality. In such way it actualized human rights as one of the criteria of a democratic legal country. The analysis done by this research allows us to come to the conclusion that a common system of legal values regarding human rights balances the interaction of people's community. This, in turn, forms such a system of human relations and legal guidelines, where the principle of justice and the rule of law are given priority and great importance. In the absence of such a system of values, people society simply cannot act jointly and coherently. The implementation of legislative norms on human rights works as a powerful tool against social chaos in the broad and narrow sense.

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## **ПРАВА ЛЮДИНИ У КОНТЕКСТІ ЦІННОСТЕЙ РАЦІОНАЛЬНОЇ КОМУНІКАЦІЇ СУЧАСНОГО СУСПІЛЬСТВА**

Взаємозумовленість процесів соціального розвитку й розвитку індивіда, за умови стійкої рівноваги між ними, є джерелом суспільного еволюціонування. Коли ж ця рівновага порушується, відбувається хаотизація символічного соціокультурного простору, руйнування зв'язків між людиною і суспільством, що вкрай негативно позначається на репродуктивній (у розумінні здатності до створення нових соціально значущих структур) функції як на рівні особистості, так і на рівні суспільства в цілому. Як