

General Concepts of Human Rights

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Abstract: *With the General concept of human rights, first of all, each person has a certain natural complex, which consists of information, rights and properties. However, legal obligations are a consequence of the rights and freedoms of the Institution that arose earlier. In fact, man is born and lives in this world, and this is not enough for the emergence of rights. And at the highest level of development, the rights and freedoms of the country are guaranteed and protected.*

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This is the creation of a state institution and the realization of this basic goal by the same person of public administration. The person and the state are the basis of the whole court and the Foundation for the recognition of the law, as well as in the public sphere. This is the protection of its citizens, its interests and well-being, which is now without democracy. And we must remember that Supreme power depends on the success and prosperity of one living being – society and country.

Basic human rights have been developed over a long period of time and have been called “natural rights”. “But one interesting place, when nature was around, that is, nature, while man left his destiny, as well as self-defense, was nothing. Human rights, freedoms and duties may arise, or, well, there is only one organization or some kind of society. Without the protection of society, the wild man must begin his life and at some point own them for any protection of their natural right. This main objective was not to form a historical society. Maybe it is not always and not everywhere, but it does not fully fulfill the main task, and today humanity has not yet come up with a more effective institution. Thus, in turn, the government, in particular, should offer something in return for people to get something in their safety. Its protection was based on such notions as “basic duties of man and citizen” and again to the country.

If we look at the whole, and there are no complicated definitions, our basic rights are exactly what we cannot or cannot give up. We ourselves are only about the non-material part, because we, humans, were born. It's another matter how to use the truth. The state and its organization are obliged-natural and belonging protection of each date. This is not just a random set of rules of human rights, freedoms and duties and the creation of a coherent system that includes a mixture of indifference and various important and essential aspects of human life and activity, its regulatory impact. This includes the scope of social, political, economic as well as physical and spiritual qualities.

The right to life for democratic peace is first and foremost a human right. Under no circumstances, under any circumstances, under any circumstances, no one in the world can get the life of another person. In this case, your personal Chapter is the defense of life, since once it attacks, it can be considered in self-defense. We risk the real, we don't try to live in it, and something else must be, at will, careful,

assessment of the situation. In all other cases, responsibility and punishment are established. There must be a number of different personal and inalienable rights to the right to life. The rights and obligations of a state as set forth in the basic law. They provide not only personal but also natural, as well as political, social and socio-economic and socio-cultural rights and freedoms.

Legal obligations of a person are not only a measure, but also a mandatory behavior. And civil society, where citizens' rights exist, each member is necessary to carry out its duties for the proper functioning of other members of society. A logical and relevant mandatory equivalents in respect of the obligations of human rights are the only rights and freedoms. Therefore, that is, if one, for example, food and other rights have the right to exercise independently. These boundaries cannot be violated. This principle is very similar to morality, the law-other people always turn to them. These are the difficulties that have to be faced, and even when there are a number of accidents, we are not always informed, not only in everyday life, but also observe.

With all states there are historical epochs, but they have different sets and rights, freedoms set for people. Many examples cannot serve to understand the position of women in society, in two historical contexts and in comparison to Islamic countries. In a democratic country, the modern understanding of all citizens begins to form in the period from the middle of XVII–XVIII centuries. At the same time, human responsibilities are changing. For religious reasons, gradually-ethically, even replaced by eye. Subsequently, political and legal education has benefited thinkers and scholars who have laid the General Foundation of human rights and all other possible interests and ideologies of state power, power and individuals. Human legal obligations are once again impossible, as well as provided by the Law of the Viet Nam on the rule of law, however, the life and social behavior of each person. Through good regulation, it is enough to say about yourself to read them, and in General to understand: the obligation to respect publications, to respect, not to violate their rights and freedoms of other citizens. These citizens are required to protect their country, as well as any taxes, fees and other mandatory payments, from the territory of which each person is engaged in or associated with a particular activity. legal obligations, as well as applicable in the public sphere by: the need for the protection of nature, the protection of society and historical and cultural heritage, compliance with environmental

protection requirements, at least one basic General education. Special attention is paid to the protection of children and disabled citizens. Every member of the population, if he accompanies profit and success.

The first Constitution of 1946 of the Democratic Republic of Vietnam recognized the sacred rights of man. Followed by the Constitution 1959, 1980, 1992 not only recognized and fully guaranteed human rights and citizenship in accordance with international law, but also clearly stated: The State of Vietnam is a state. The rule of law of the people, by the people, for the people, has the responsibility to ensure and to constantly promote the people's right to mastery in all aspects. In particular, the concept of human rights was first introduced into the 1992 Constitution (amended and supplemented in 2013) in a specific institution. However, at present, there are still many different interpretations of human rights.

There are many definitions of human rights (human rights), each of which is a different expression from the perspective of human rights issues. However, the synthesis can be divided into three main groups of conceptions about human rights as follows:

- The first concept: Derived from the view that man is a natural entity, so human rights must be "innate" right, "privilege", that is, human rights, human rights to human status, attached to the individual person, cannot be separated. This point of view was perfected by the ideological delegates of the bourgeoisie in the seventeenth and eighteenth centuries such as Crotius, Hobbes, Kant, Locke, Spinoza, and Rousseau in the doctrine of natural law. This school considers that natural rights and natural law are above and above state law. Starting from this point of view, Jacques Mourgon (Professor of the University of Social Sciences of Toulouse) gave the definition: "Human rights are privileges controlled by rules that people hold separately in their relations. to individuals and to government "[5, p. 12]. This definition mainly refers to human rights in its natural aspect.
- Second concept: Contrary to the first concept, this concept only puts people and human rights in social relationships. This concept holds that man is just a social entity, so its rights are only determined in relation to other social entities and because it is a social relationship, it is state regime. protection governing law. This concept is positive when considering human rights as a historical concept, placing people in the harmony of social relationships. Because humans are the entities of society and have a popular relationship with society, human rights are always associated with class struggle, the fight against oppression and exploitation, the fight against violence, and injustice. in social. The basis of human rights here is the development level of the economy, culture and society and decided by economic and social regimes.
- Third concept: Marxist-Leninist conception about human rights issue. Stemming from the concept that people are both a natural product and a social product, Marxism-Leninism thinks that the issue of human rights: "Essentially includes both natural and social aspects. "[4, p. 12].

In terms of nature, C. Marx said that humans are "social animals" [4, p. 855] has the ability to "reincarnate humans", humans are the most advanced animals in evolution. Therefore, in this respect human rights are first and foremost a natural attribute. Human rights are not a "gift", given by the ruling class through a state, but human rights in its natural historical form are of a natural nature, expressed in the right to life, the right to freedom, the right to create and develop, the right to be treated like a human, worthy of man.

In terms of society, although humans are nature's most superior animals, as soon as they evolve to become superior animals, humans live in herds and become the product of social history. In the 6th essay on Phoi-North, C. Marx said: "In its reality, human nature is the sum of social relations" [4, p. 21]. Therefore, in terms of social aspect, "human rights, right from the moment of human society, beside natural nature also bold social nature" [4, p. 13]. According to Mark: "Human rights are privileges that only human beings can have, as a human being, a member of human society" [3, p. 14].

When the society formed class, forming the state created "turning point" changes in the change of the relationship between the natural nature and the social nature of human rights. Accompanying a class society is class conflict and class struggle; therefore, in a class social condition, social nature becomes class nature. And even by its natural nature, the universal values of human rights are inevitably influenced by the ruling class of society.

On the other hand, human rights, including natural and innate rights, are also bound and governed by man's own ability to explore and conquer nature, that is to depend on his ability to perfect and develop. people, production force development, socio-economic development. The more man has the ability to conquer and conquer nature, the more and more freedom and human rights are expanded, the more guaranteed.

In Vietnam, there are different definitions of human rights. Scholar Nguyen Ba Dien said: "Human rights are human abilities guaranteed by law (national law and international law) on the use and governing social welfare, and substance, culture and spirit, using the right to freedom in society within the law and the right to decide the activities of one's own and that of others on the basis of the law "[1, p. 34]. This new definition only deals with human rights as the category of jurisprudence.

Thus, human rights can be understood as a synthetic category, both as the "absolute norm" of universal nature, and as "the synthesis product of a long historical process that has always evolved and developed. development ". Human rights are "inseparable", and at the same time not completely dependent on the level of socio-economic development ... Human rights are a whole of rights intertwined in dialectical relations. That is individual rights and the rights of the community nation, political - civil rights and socio-cultural economy, the rights of individuals go hand in hand with obligations towards the society.

It can be seen that, although up to now, there are still many different views on human rights, it is clear that human rights

are sublime values that need to be respected and protected in every commune. Assembly and all historical periods. In this day and age, human rights are inseparable from peace, democracy and development.

The Marxist-Leninist view of human rights is not just a simple addition to the two above notions of human rights, but from the above analysis shows the natural and social dual nature of Human rights have complex properties and there is always an agreement between two opposing sides.

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