



Theoretical Interpretations Of Views On Freedom Of Speech And Information.

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ABSTRACT

This article provides a detailed overview of existing approaches to understanding, describing, and linking this phenomenon with contemporary social phenomena, taking into account the lack of a single concept that expresses the categorical and methodological meaning of the concept of freedom of speech and information and related concepts. Approaching the issue from the perspective of historicity and modernity, tradition and renewal allows us to correctly understand the problems in this area and find effective ways to solve them.

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INTRODUCTION

As a person strives for freedom, this freedom begins, first of all, with freedom of speech and information. To determine the right path in life and act actively, he needs information in any situation. Speech is the initial condition for the emergence of mutual relations and the beginning of dialogue. For this, it is necessary to analyze various approaches to defining concepts such as freedom of speech, freedom of the press, and freedom of information.

The problem of freedom has always been a pressing issue for society. According to Greek thinkers, freedom was understood as a principle expressing the stability of existing socio-political and economic relations. For example, according to Plato, freedom consists in the strict fulfillment of each person's duties in accordance with his place in society, as he wishes¹. That is, freedom, as a principle that determines the place and unique status of each person in the life of society, is a factor that ensures and strengthens the integrity of society. In Aristotle's teachings, the idea of freedom is based on equality. According to Epicurus, freedom is an expression of an agreement between people about mutually beneficial things. The purpose of freedom is also to ensure that people do not harm each other². The concept of the ancient Greek polis did not consider the difficulty of free communication between citizens with different compositions and interests in society and did not sufficiently appreciate the existing differences between citizens with different shortcomings and levels of education. The modern understanding of freedom has expanded to include the idea of alienation and the freedom to appropriate the property of others. For example, T. Hobbes understood freedom as the absence of any obstacles to action, since such obstacles do not exist either in nature or in the internal characteristics of

¹ Асмус Ф. Послесловие. В кн. «Платон». Сочинения в 3-х томах. – М., 1971. – С. 599-600.

² Материалист Древней Греции. – М., 1955. – С. 217-218

the acting subject³. Thus, freedom in a broad sense is understood as the absence of restrictions that hinder the actions of the subject.

Many definitions of freedom known until now are changing. Because the phenomenon of freedom represents a complex system of many interconnected elements that reflect its essence. As the German philosopher F.W.Y. Schelling said, “The goal of philosophical research on human freedom is, on the one hand, to fully describe it, since freedom, although a gift given to man, cannot be approached superficially and even to express it in words requires purity and depth of thought; on the other hand, these studies are aimed at determining the connection of this concept with a holistic scientific worldview... The vital idea that freedom forms the basis of modern philosophy has liberated the human spirit and caused revolutionary changes in all branches of science”⁴.

MAIN PART

By the 20th century, philosophers such as A. Camus, S. Kierkegaard, J.P. Sartre, K. Popper, and K. Jaspers made a significant contribution to the study of problems such as freedom, freedom of speech, and information in a free («open») society. To reveal this concept, they raised the issues of human inner spiritual freedom, will, and free choice of a person in a difficult situation. In particular, the philosopher Soren Kierkegaard considers human freedom and the possession of free thought to be the result of a moral choice. Only in a state of choice does a person find his identity, and only freedom can reveal a true person. In this sense, the scientist says, I have chosen the absolute. Absoluteness is I, that is, the eternal content of my identity; nothing else can ever be the absolute object of eternity. What is my «I»? This is, first of all, freedom. Choice is the manifestation of freedom and the path leading to it. Freedom is an integral part of choice⁵. According to the famous phrase of J.P. Sartre, “Man is condemned to freedom.” However, this may not bring happiness to a person. A person’s freedom clashes with the freedom of other people in society, as a result of which a person is forced to make a moral choice when a situation arises. According to Sartre, freedom is associated with a sense of responsibility and, on this basis, the process of choice. This is freedom of choice⁶. Freedom is a great gift bestowed on man by nature, said A. Camus. The nature of freedom and lack of freedom is a process inherent in man, he says. The main concepts of the philosophy of the philosopher K. Jaspers were the analysis of freedom, historicity, and moral relations between people. He turns to theology to find a solution to any problem. According to Jaspers, a person is born free from God. Well, according to the philosopher, this is so, but why do people encroach on each other’s freedom, they look at it with an immoral eye. In his opinion, the reason for this is the conflict of interests between people, the desire for violence, wealth, and their hostility towards others, that is, the desire for individuality, for sole rule, which gives rise to aggression in their hearts. “Freedom is the ability to act as one wants. Freedom is freedom of will. Will, by its very nature, is always free will. This is the ability of a person to act in accordance with his goals and interests, to choose. People cannot freely choose objective conditions in their activities, but they have definite and relative freedom when they retain the permissible norms and values of society, and the ability to choose goals or means to achieve them. The historical development of society occurs with the expansion of the scope of individual freedom”⁷. However, here the duty never arises from freedom, but only from the point of view of ethics. In essence, unlimited freedom should imply ethics so that people are infinitely responsible for everything they do and allow others to do the same. In psychology, the analysis of those features that degrade a normal person “unconsciously”, that is, as a person without a will, has also been proven. The essence of the “paradox of freedom” written by K. Popper is that freedom, if not limited by anything, will cancel itself out. Popper, explaining his idea, gave an example of a story about a hooligan who shouted that he was a free man and had the right to shake his fist in any direction, and in response to his words, the judge said: “Your freedom to shake your fists is limited by the state of your neighbor’s face.” People who respect the rights and freedoms of others in society effectively demonstrate their freedom. Therefore, the German philosopher G.W. Hegel wrote: “I

³ Гоббс. Т. О свободе и необходимости: Избранные произведения. В 2-х т. Том 1 - М., 1964. – С. 556.

⁴ Умаров Б. Ғарб ва Шарқ ижтимоий тафаккурида эркинлик ғояси такомилли. – Тошкент: Akademiya, 2011. -Б.251.

⁵ Йўлдошев С., Усмонов М. Янги ва энг янги давр Ғарбий Европа фалсафаси. - Тошкент.: Шарқ, 2002. – Б. 223.

⁶ Назаров К. Ғарб фалсафаси. – Тошкент: Шарқ, 2004. – Б. 638.

⁷ Энциклопедический словарь. М., Проспект. 2005. – С. 317.

am truly free only when others are free and my destiny is recognized as free”⁸. According to this principle, if violence is used against a person, then there is no freedom. Thus, first of all, when a person exercises his freedom, the freedom of others should not be violated. According to Hegel, “modern man wants his world to be respected”⁹. This is an inviolable property given to a person by nature, and taking into account the specific characteristics of a person’s consciousness, will, conscience, and high spirituality, it is noted that it is precisely a person who has the right to self-government. Unlike other living beings, only a person who is able to determine his own destiny and feel responsible achieves freedom and justice in social life. It should be noted that a thought is free only if it is expressed in a way that does not lead to bad or harmful consequences for a person. Thought can be expressed using words. Because the word is a means of expressing thoughts to others. And since the word is the main, unique, and universal means, humanity has gained the opportunity to use it as a cultural, spiritual, and educational heritage that can ensure free and full development. Thanks to the world, humanity has demonstrated the ability to correctly assess life situations, make decisions, remember past experiences generalize results, and foresee the possible consequences of certain events. Just like the study of philosophy, freedom of speech “... develops critical thinking, creative orientation, intercultural tolerance, respect for different points of view, diversity of opinions, protects peace and democracy, teaches analytical thinking, and responsible decision-making”¹⁰.

A person expresses his thoughts through words and texts, turning them into the wealth of society. Without exercising freedom of speech, a person cannot fully communicate with others, and as a result, cannot exchange his knowledge and experience with others. Based on these general rules, freedom of speech, from a philosophical point of view, can be assessed as, first of all, “freedom of thought” or the ability of a subject to go beyond the boundaries of knowing the world through feelings, to discover the world for himself, to perceive its reflection in the form necessary for mastering and changing the real situation by human needs and interests. The spiritual understanding of freedom of speech is associated with the fact that the ability to speak was bestowed on a person by nature as the highest being on Earth. It can be said that this is the main natural factor that unites humanity as a single family on Earth. Certain spiritual principles, the desire for knowledge and communication, a sense of dignity, and an unwillingness to belittle anyone are inherent in each family member. Morally, speech forms a person’s understanding of his spiritual identity and expresses his approval of his own idea of the existence of virtue and duty. Freedom of speech, determined by these requirements and rules, when used in practice, performs such an important function as the formation of culture. Since all this influenced the formation and development of the philosophical essence of freedom of speech, it was appropriate to briefly dwell on some of the features of freedom of speech in scientific work. That is, the philosophical essence of the concept of freedom of speech was studied taking into account the features of human educational activity. As is known, this activity is based on material and practical experience, that is, on the direct interaction of a person with the outside world. In this regard, the word serves as an emotionally rich image, the starting material for conceptual thinking, and language is its material form. With words, you can call anything you want good or evil and skillfully refute the truth. Sometimes, insults and humiliation from others unexpectedly restore even the “stupid person” to self-confidence, allowing him to overestimate his strength. The important thing is whether he believes in his actions, and his will, and remains faithful. Spiritually, freedom of speech means “giving himself a chance” or providing the subject with the opportunity to create his inner world in harmony with this, hoping that his “good deeds” will be perceived by other people as such. However, socially, the “I” of a person is not enough; his interaction with other subjects who are equal to him, recognizing each other, is important. Thus, a person begins to truly understand the world and becomes a fully developed person due to the formation of the ability to interact with others. Socially, speech serves as a means of communication between people. People who communicate through speech represent a real factor in the management of social life. They find a «support point» with the help of speech, spreading knowledge, or exchanging ideas, generalizing their efforts aimed at achieving perfection in life. Speech, as a means of

⁸ Гегель Г. В. Энциклопедия философских наук. Т. 3., М., 1977. – С.241.

⁹ Нерсесянц В.С. Правовое государство: история и современность // Философия права. – С.105-106.

¹⁰ Труфанова З. Фалсафанинг дунё микёсида ўқитилиши. (ЮНЕСКОнинг “Фалсафа. Эркинлик мактаби” тадқиқотига обзор) Замонавий таълим ахборотномаси. // 2009 йил. № 55. – Б.23.

primary regulation of human communication, contributes to the emergence and development of all other social phenomena. Because speech satisfies such an important human need as communication and interaction with others. The actions of one person, directed at the general social process, usually affect the interests of other people and therefore become practical actions. When a person in action inevitably affects others, a peculiar disproportion arises. Of course, such actions can be not only positive but also negative. The thought expressed through words can be accepted or rejected. However, it never disappears by itself but rather gives rise to reflection or action in response. In other words, “Freedom of speech is the key to human freedoms. For a person to claim his rights and interests, he must first have the right to express them - freedom of speech. If it is not possible to talk about his rights, then he may not even think about having them or achieving them. When freedom of speech is provided, thinking develops.”

It is not difficult to understand the interrelationship of the approaches indicated for analyzing the concept of freedom of speech:

1. This is an innate and natural ability of a person due to his belonging to homo sapiens (i.e., a rational person).

2. This ability has a unique two-way direction: it relates to the internal, spiritual world of a person, as well as to the external environment. The adaptation of the person to society is the necessary basis of the life of society and the activity of the individual.

A person with experience, reliable, and well-founded knowledge can make decisions based on independent thinking. Knowledge expands and enriches our perception of existence. This, in turn, stimulates thinking activity and the emergence of new ideas. However, on the other hand, if an idea or thought formed in a person's mind is expressed about a person, then due to the social goals of a person, it becomes not only personal but also public property and is included in the information process. Therefore, a person who knows how to speak and write expresses his opinion based on the environment in which he was brought up, his culture, the specific characteristics of the nation to which he belongs, and the era in which he lives.

“Freedom of speech, like politics, economics, culture, has its nation, mentality, religion, and the degree of freedom of expression of speech often depends on these factors, but has no boundaries”¹¹. However, not only knowledge but also thought and firm convictions participate in the information processes that occur directly in the social environment. Although opinion and firm belief are sometimes close and similar to each other, there is a difference between them. That which is sufficiently clearly and rationally based is reliable. Belief is acquired gradually and requires logic, evidence, special attention, and consistency with a settled worldview. Opinion, on the other hand, may not be strictly based, sometimes criticism, logical conclusions, abstract assumptions based on a single thought, or subjective understanding of something are not allowed. However, opinion, like belief, is formed as a result of a person's perception of the truth, and careful processing of some information. Thus, for a person to have an opinion and belief, a certain initial idea about the relevant subject is necessary. Here we have to turn to the category of “information”. “This, in turn, causes certain difficulties in using it in any new interpretation. However, this concept is considered a fundamental concept in any theory of social communications”¹². It is customary to designate any information about something or facts and processes occurring in nature and society, technical devices and living organisms, evidence, data with this universal term.

In our opinion, the issue that causes controversy can be studied and resolved taking into account the specific characteristics of the word as one of the material sources of information. In modern philosophy, information is given a broader definition than in current legislation. That is, information is the content-essence of individual and social consciousness, reflecting real reality in the concepts of thought and images of perception, and expresses the specific purposeful nature of the social life and activities of society, all its structures¹³.

For a person to create, collect, process, store, search, distribute, and use information, nature has endowed him with a universal tool, namely speech. Through all possible methods of presentation (for example,

¹¹ Симонов А.К. Свобода СМИ – условие и гарантия открытости общества // Социальная ответственность журналиста

¹² McQuail D. Mass Communication Theory. London, 1996, - P.19.

¹³ See: Основы современной философии / Ред. Проф. М.Н. Росенко, В.Т. Пуляев, Ю.Н. Солонин. СПб.: Лань, 1997. С. 231.

presenting information in a computer network in an oral form for comparative reading, creating a verbal description of a photograph or picture, giving a verbal equivalent of a gesture, etc.), information is transformed into an oral-linguistic form (written or oral text). A word is a sound (in oral speech) or graphic (in writing) symbol of real reality perceived by the sensory organs, that is, a material object that replaces the surrounding world in our minds.

If the emphasis is on the nature of speech as a source of information, then freedom of speech represents a general concept with a broad meaning. Therefore, there is no doubt that freedom of information arose due to freedom of speech. From this idea, it can be concluded that the concepts of freedom of speech and freedom of information are close in content. Western scholars have put forward various concepts about the relationship between freedom of speech and freedom of information. Today, there are two approaches to the relationship between freedom of speech and freedom of information: the theory of similarity of content and the theory of distinction. Supporters of the theory of similarity of content of freedom of speech and freedom of information, relying on the definition of the US Supreme Court, note that there is no difference between these two freedoms. Some, on the other hand, are trying to substantiate the concept that freedom of information is derived from freedom of speech and thought and performs the function of freedom of speech. In this case, the media are understood only as a source of information and ideas. In the process of analyzing the relationship between freedom of speech and freedom of information, it becomes clear that freedom of speech provides the opportunity to express your opinion without any obstacles. These ideas can be expressed orally, in writing, or with the help of the media. For example, Professor Ralph Holsinger in his textbook on media law (Media law) (in the paragraph "Philosophy of freedom of speech and the press") notes that in American society, every person has the right not only to speak and write but also to publish his views and opinions¹⁴.

Supporters of the concept of distinguishing freedom of speech and freedom of the press emphasize that there are two types of this freedom. Freedom of speech has the nature of personal freedom and depends on the legal status of the person in the state. Freedom of the press is the freedom of an independent institution in the political system of society. In our opinion, the opinion of supporters of this concept can be fully approved. In this case, the person is the source of this freedom. Based on this, freedom of information cannot be confused with freedom of speech and the press, and freedom of speech and the press with freedom of information. Because these freedoms have a separate meaning and are independent of each other. However, although freedom of speech and the right to receive information are independent of each other, one can agree with the opinion that there is an interrelation between them¹⁵.

Over the past century, many researchers have addressed the topic we are considering and tried to consider it from their main positions and points of view. An analysis of their research shows that the concepts of «freedom of speech» and «freedom of information» are equated with each other, or rather, the concept of «freedom of speech» is currently being transformed into the concept of «freedom of information». Based on this, it can be assumed that ensuring freedom of speech alone is not enough for the free exchange of information. By ensuring freedom of speech, we can only ensure the freedom of one of the subjects of communication - the sender of the message. At the same time, for the free exchange of information, it is necessary to take into account the interests of the recipient of the message, to create conditions for the internal possibilities of freedom of information. Based on the principle that freedom should not be limited to the inviolability of the freedom of others, we can call this process free only if this process is carried out with the consent of both parties. Moreover, freedom of speech only allows one to express one's opinion, while freedom of information also encompasses public opinion through its influence. In conclusion, it should be said that there is currently no single scientifically defined concept of freedom of information. Although this concept seems self-explanatory, in fact, the term «freedom of speech» is more commonly used.

The system of ideas about freedom of speech, which began in the time of Socrates and Plato, has gone through a complex development. J. Milton notes that the problem of freedom of speech existed in Athens during the time of Pericles. Hesiod was the first to present a system of restrictions on freedom of speech. The

¹⁴ Ralph L., Holsinger. Media law. - P.17.

¹⁵ Малько А. В. Право гражданина на информацию: необходимость, природа, гарантии реализации // Правоведение. 1995. №3. – С. 14.

idea that “Justice means the rights of others,” founded by Protagoras, forms the basis of this system. There are assumptions that the idea of freedom of information, adopted by modern supporters of the liberal-democratic worldview in society, is taken from his works.

According to the Russian scholar N. Brestovitskaya, this problem has been discussed in Western European philosophy since about the 16th century and is one of the problems that attracted the attention of such scholars as J. Locke, T. Hobbes, B. Spinoza, N. Machiavelli¹⁶. In the 17th–18th centuries, the struggle for freedom of speech began in England and spread to other European countries. Also, such thinkers as Voltaire, Jean-Jacques Rousseau, S.L. Montesquieu, D. Defoe, G.E. Lessing, I.W. Goethe, B. Franklin, T. Paine, and others continuously developed their ideas on this subject. During the European revolutions, “freedom of speech” meant the ability to express one’s thoughts openly without fear of persecution and punishment. In particular, John Milton’s 1644 work “Areopagetic. The Place of Speech in the Protection of the Press Without a License” fully revealed the need for a divine approach to the freedom of the press. Milton defended freedom of the press as an opportunity to develop the spirit of love for the Creator and free perception. In this regard, he criticized the government’s decree on licensing and censorship of book production. According to John Milton, press censorship deprives a person of the opportunity to think freely, choose, and live “Christianly.” The Creator endowed people with reason, education, and the ability to choose between good and evil based on their own conscience. Therefore, every citizen can read any book and discuss what is written in it, says Milton. However, he was not a supporter of absolute freedom of the press from state interference. Milton demanded censorship of the books of papal fanatics and believed that there should be a law on punishment for publishing any obscenity. For this reason, he opposed the policy of the English government in the field of licensing printed products. Milton demanded freedom of the press since censorship deprives a person of the opportunity to think and choose freely. According to Milton, censors have no right to decide how a person should live. Although their work raises doubts about their “infallibility and purity of conscience.” A person’s mind should be tested by various thoughts and improved based on the experience gained as a result. Tolerating diverse, even highly conflicting, opposing opinions is a fundamental condition for achieving personal freedom and tolerance. “Only trial allows us to be purified, and opposition tests us first”¹⁷, Milton wrote.

During the English Revolution, scholars such as Henry Burton, Henry Robinson, and William Walwyn also came forward as proponents of the theological approach. They began to base their ideas on the fact that God had endowed man with the ability to think independently for a specific purpose. Later, this concept was expanded to include “freedom of the press,” which included the collection of any information that did not include state or commercial secrets and did not affect the private lives of citizens.

In his work “Critique of Public Opinion,” Tönnis criticized thinkers for not paying serious attention to the development of public opinion through a free press. As a result, special attention began to be paid to freedom of the press in certain circles at that time. The press was included among the spheres that expressed freedom and attracted public attention, and journalism became one of the main slogans of the struggle for bourgeois democrats to protect it from interference by the nobility or the clergy.

Another approach to the defense of press freedom is based on the idea that citizens can achieve truth through the free and public exchange of their opinions. Leonardo Bucher, who published his «Pleasure Concerning Religious Piety and Liberty of Conscience» in 1614, laid the foundation for this direction. The general idea that the press should operate based on the primary rights of the individual was first presented in John Locke’s «Essay Concerning Religious Liberty» in 1689. A clear and theoretically grounded concept of press freedom was first adopted in Matthew Tyndale’s «Arguments Against the Restriction of the Press»¹⁸ in 1704. He firmly rejected the religious justification for press censorship. Tyndale, expanding on Milton’s concept, emphasized that, as intelligent beings, humans are also endowed with the ability to find truth among a variety of opinions by the grace of God. It should be noted that in Matthew Tyndale’s concept, freedom of

¹⁶ Брестовицкая Н.М. Проблема свободы слова и ее история // Современная философия и зарубежная компаративистика. СПб, 1995. №2. – С. 97.

¹⁷ Milton J. Areopagitica. A Speech for the Liberty of Unlicenc’s Printing // Milton J. Complete Poetry and Selected Prose / Ed. By E. Visyak. Glasgow, 1925. P. 696.

¹⁸ Tindal M. Against Restraining the Press. L.,1704. - P.288.

the press, together with political nonsense, parliamentary lies, and government representatives themselves, is also a guarantee that protects against the desire to establish unlimited power, helping to establish a form of government that relies on a generous form of government that relies on citizens who can live and act in a democratic society. Later, in 1712, John Aeschylus's «Essay in Defense of the Press» put forward the idea that respect for individual rights should be the basis of freedom of the press. Later, the struggle for freedom of the press led to the elimination of the licensing system that existed at that time and the repeal of the «Act on the Regulation of the Printing Press». The new law, which strengthened the rule on the «re-regulation» of the printing press, defined only the publication of materials of a subversive, blasphemous, slanderous, and immoral nature as criminal acts. At the same time, the law recognized that citizens could publish any other material, and this paved the way for the emergence of the Daily Courant, one of the world's first daily newspapers, in England in 1702.

Jeremy Bentham elaborated on the concept of utilitarianism in his work «On the Liberty of the Press and Public Controversy» (1820-1821). Bentham refuted the arguments of opponents in the 19th century that freedom of the press could lead to anarchy, rebellion, and even civil war. He wrote that freedom of the press could not be the only cause of social misfortune and government failure, but that «the danger, whether great or small, is attached to every freedom, and is inherent in all governments»¹⁹. He proposed several specific measures that have not lost their relevance today, namely:

- expanding the electoral base;
- secret ballot;
- frequent re-election of representatives of government bodies;
- freedom of the press.

Bentham believed that if the press is not free, elections will not be free and voters will not be able to express their will as they wish. Thus, Bentham concluded that freedom of the press makes it possible to ensure the happiness of citizens. Therefore, a benevolent government must ensure two conditions. First, the government must care about the happiness of citizens by forming a civil society based on law and the market. Second, it must guarantee the protection of citizens from illegal actions and crime by representatives of power.

The goals and aspirations of European thinkers were reflected in the law on freedom of the press, which was first published in world history in Sweden in 1766, and in the Declaration of the Rights and Freedoms of Man and the Citizen, adopted in France in 1789. The Bill of Rights, adopted in 1791, was amended to the US Constitution, laying the foundation for the American understanding of freedom of speech, stating that «Congress shall make no law abridging the freedom of speech or of the press»²⁰.

The next stage in the struggle for freedom of speech and information came in the 1830s in England, when the struggle of publications representing the interests of poor newspaper owners against state censorship bodies, which sought to restrict the activities of mass-market newspapers by introducing special regulations, prices, and taxes, became more acute.

John Mill's «On Liberty», published in 1859, fully presented the arguments for the need for a free press. Mill gives three arguments for the need for a free exchange of ideas through the press.

First, any idea that is suppressed by the government or society, even if it is considered wrong, may actually be right because it is consistent with the facts. Those who express the opinion that censorship is right actually deny its truth. They consider their opinion to be correct, even if it is expressed from the point of view of their party, sect, church, or social class. It means to proceed from the infallibility of their views, to hide the truth, to not allow opposing opinions to be heard or understood, and to not sufficiently appreciate the truth of the opinion expressed by others.

Secondly, even if an opinion is false, it contains a small amount of truth. Most opinions expressed on any issue do not fully correspond to the truth. This means that the truth is fully revealed only when these opinions collide with each other.

¹⁹ Bentham J. On the Liberty of the Press and Public Discussion. – London, 1821. - P.15.

²⁰ Конституция Соединенных Штатов Америки. Produced by REGIONAL PROGRAM OFFICE, VIENNA. –C.16

Thirdly, “even if such an opinion reflects the truth, it can, over time, without being criticized, turn into a heresy, a dead creed that does not correspond at all to the real truth”²¹.

Truth is necessary for society. However, it cannot overcome censorship independently and alone. Therefore, freedom of the press needs such an ally. According to Mill, laws should not be allowed to appear that would hinder the dissemination of evidence and progressive views in newspapers, magazines, and books. Only a free press is a guarantee of a continuous flow of information about evidence and the possibility of public discussion of this evidence. Truth can thus triumph over falsehood.

However, there are other important aspects of freedom of the press. In fact, freedom of the press is a factor that exerts an information influence on society and, in this sense, is an independent social institution.

CONCLUSION

We have already noted that in different periods of human history, people have consistently strived for freedom of speech and the press, striving for freedom from censorship. Therefore, to introduce modern principles of freedom of information in Uzbekistan, it is advisable to use not the approach to freedom of information developed in England at the beginning of the New Era, or the attitude to the press during the former Soviet Union, but the positive experience of developed countries in this area today. It can be concluded that expanding freedom of information requires expanding the number of means of communication that help different social groups communicate with each other, it is necessary to remember that the free expression of one citizen’s opinion may contradict the free expression of another citizen’s opinion. Therefore:

1. The category of freedom is very multifaceted, and no definition can fully explain it, it is impossible to develop a single comprehensive definition when analyzing the category of freedom, but it is important to talk about definitions that complement and clarify each other.

2. The development of information technologies and the role of information in modern society, as well as the strengthening of the connection between man and information, indicate the need to clarify the content of the existing concept, to create new criteria and approaches that will help to regulate and systematize views on the problem of freedom of speech and information.

3. The creation of modern information and communication technologies in an information society, including the development of the Internet, as well as the exponential increase in the flow of information, have led to the need to reconsider the issue of the free exchange of information. This is primarily about coordinated mass messaging and postings (Facebook, Telegram, Instagram, and the like).

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