

THE BASIC MEASUREMENTS OF MORAL RESPONSIBILITY AND MORAL CHOICE: THINGS IN COMMON

In modern conditions of social, cultural, political, economic transformations which generate new risks, negatively influence on mentality, interpersonal relations, the special urgency is got to a problem of education of moral responsibility of young generation, mastering by it ability meaningfully to make a moral choice that becomes the important factor which can warn distribution of asocial displays, destructive valuable orientations. Irresponsibility is an emptiness social when the person plunges into asocial vacuum, becomes useless for society, social environment. And on the contrary, responsibility is such «dependence on society which fills with the maintenance human life and transforms it into an important link of a social reconstruction and ability to live preservation» [1, s.139-140]. Therefore it is impossible to disagree with V. Grozova and U. Krasnov about that «today intellectually developed person who does not have moral values which create the base of its ability to live, can be more dangerous to a society, rather than the person having little education. For this reason it is necessary to give more attention for education, than to training» [6, c.48].

To disclosing the essence of responsibility, its definition methodology bases address T. Abolina, G. Aljaeva, T. Vasilevsky, R. Dimerets, A. Ermolenko, L. Karachentseva, A. Konversky, S. Krymsky, O. Kunderevich, V. Larionov, V. Lubsky, V. Malakhov, V. Movchan, T. Motrenko, O. Protsenko, I. Sopivnik.

The questions connected with disclosing of the basic characteristics of a moral choice, substantiation its necessity for high-grade ability life of the person, are investigated by V. Bakshtanskfay, R. Bezljudni, M. Volkova, N. Grinchishina, S. Zastrovskf, D. Isaev, I. Kadievskf, L. Maksimov, G. Safinf.

Despite presence of a considerable quantity of the works devoted to a problem of responsibility, researchers mark its incompleteness because of diversity and complexity of this concept.

Theoretical judgement demands the basis of interrelation of categories of a choice and responsibility.

Article purpose –on the basis of the theoretical analysis of the scientific literature open a parity of a moral choice and moral responsibility of the person.

For the first time the concept "responsibility" has been entered into a scientific turn by the French jurist A. Benom who connected responsibility with punishment. Therefore it is not surprising that during long time this term was exercised in right sphere, excepting possibility of its use in other spheres.

Recently to definition of the characteristics of responsibility intrinsic representatives of various branches of scientific knowledge.

In ethical understanding responsibility is interpreted as ability to expect a consequence or desire to prevent a negative current of events [5, c.1].

In a socially-psychological context the responsibility category is considered as the quality connected with moral-valuable orientation of the person which characterizes its social typification [8]; a position of private world of the individual in which responsibility becomes means as internal control (self-checking) and internal regulation (self-control) of its activity [13].

From the point of view of psychology, responsibility provides presence of certain level of self-organizing, self-checking and self-estimation. Its components are honesty, justice, adherence to principles, readiness to bear responsibility for consequences of the actions, and also ability to empathy, keenness display in relation to other people [2, c.15].

Addressing to studying of a question of formation of responsibility of the future experts, O. Ponomarev, M. Tchebotaryov, N. Sereda focus attention on the fact that the phenomenon of responsibility has the difficult nature and provides comprehension by the individual of the debt to a society and mankind as a whole, an estimation of essence, a role, character of the actions, an act and statements through a prism of this debt and their coordination with functions and problems which participations in due life-support of a society [10, c.79] concern.

Responsibility can be "internal" and "external", have a positive or negative orientation. Internal positive responsibility is a debt to self, the conscience for search and realization by sense of the life. From the point of view of the individual, responsibility means to whom it personally reports, to whom "answers" for the acts, that occurs in its soul when he breaks the law of the conscience what finds in itself reserves for self-correction and self-improvement [7, c.68].

The main function of morals –is regulation, it organizes the relation and behaviour of people by encouragement or condemnation as from public thought, and the person. At the same time the morals is shown not only as a behavioural regulator of interpersonal relations, but also as an imperative defining of the line of formation and development of the person. It causes legitimacy to moral responsibility.

From the point of view of I. Sopivnik, moral responsibility is a personal formation which is characterized by profound knowledge of ethical standards and rules, comprehension of the duties, provides the emotionally-positive valuable relation to them, actualization of intentions of responsible behaviour and realization of this behaviour with the further reflexion, self-checking, self-correction [12, c.32].

Becoming the active subject of moral responsibility, the person is responsible for the actions first of all before by itself and the life according to the higher universal ideals, values, interests. The person, capable is realized to choose this or that model of behaviour taking into account possible consequences, it is capable to bear responsibility for the choice. Thus each human act anyhow concerns interests of other people. The moral choice causes real communication of the person with "Others", and the received result gets for them certain value. "I" am the one who supports "Another" for which it bears responsibility[5, c.1].

In an everyday life and in professional work all time should be defined, to what variant of behaviour, according to norms of morals, to prefer, what to make the decision, leaning against personal and public ethical installations. That is it is a

question of a moral choice - a choice of system of values which define a line of conduct.

Moral value is a category which reflects the relation of the concrete individual to its moral choice, defining strategy to behaviour in a certain situation.

The basic characteristics of moral values concern:

- prescription which represents validity;
- categoriality which is understood as independence in realization of norms from the one, who is inclined to recognize their desirable or undesirable to itself;
- universality– an accessory to any addressee;
- specificity of the moral sanction which is realized within the limits of social control, public opinion, and also by means of mechanisms of psychological self-control;
- priority before other values and norms in case of conflict occurrence between them.

So that value was moral, it should be characterised by prescription, categoriality, universality to be authorised by public opinion, to take a priority place among other values and to generate motivation and the maximum will to performance.

More generally, moral values can be interpreted as system of outlook of the person which includes an estimation of all phenomena, events from good and harm positions, allows to correlate an act of the person to the standard norms in a certain society and priorities. The choice of these or those moral values promotes not only to development by the individual of a moral estimation of acts of other people, but also realization of a self-estimation of the behaviour. This choice is gradually embodied in valuable orientations, providing realization of a moral position which is shown not only in separate acts and their motivation, but also in all line of conduct.

As the certificate of spiritual activity, a moral choice anticipates decision-making and determines the maintenance of the future practical action. Each person himself solves, to become it on the party of moral values, or to ignore moral imperatives

for own benefit, career, vital success, egoistical interests. From acts in which means for purpose achievement are defined, moral activity of the individual is formed. Each act is considered in aggregate with the previous and subsequent activity of moral consciousness – self-estimation by the person of the act and the relation to its estimation from associates. All these stages during estimation of the made decision: what exactly has made, for what, meaningly or casually, how the person concerns the actions as estimate its act associates [9, c.26].

Deliberating on morals theme, the J.-P Sartre asserts that the person cannot select harm, she chooses only the blessing. After all, first, it is responsible for the choice; secondly, making a choice, he chooses something not only for itself(himself), but also for others. At the same time the person acts as a source, the purpose, a criterion and the judge of the moral acts, therefore should understand their value for others; it bears responsibility before them and for them. The person creates itself, choosing morals. However, no morals specify, how it is necessary to operate, giving to the person possibility to be defined independently and also independently to bear responsibility for the made. The moral choice for Sartre is a decision of the person rather priority a certain position by the statement of freedom. An intrinsic sign of freedom is the choice. The choice creates the human world, the culture world, the world of values. Values are not given to the person in advance. They do not exist out of the choice certificate, in itself, in any special space. But each time in a concrete act of the person arise kindly and angrily. There is no external management which it would be possible to make responsible for the choice. That is neither the made choice, nor a position, values cannot have the external justification [11].

The situation of a moral choice arises when the person has a possibility to compare and choose one of alternatives of an act, meaningly to define the position and to realize it in concrete actions. As the moral choice can be outside the limits of good and harm, for its realization existence of objective possibilities is necessary. Ability (or inability) the person to choose an act or behaviour model provides knowledge / ignorance of moral necessity. Last directly depends on

degree of informativeness of the individual about concrete circumstances of action and the moral requirements shown to this type of actions. It bears responsibility that, according to circumstances, could and according to requirements of moral necessity should choose and realize in concrete activity. Thus it is necessary to consider that refusal of a choice also is a choice. To do nothing - too an act. That is to evade from a choice it is impossible, as such decision - also a choice.

The cores of moral choice concern such, as:

- moral choice is active and behavioural certificate;
- choice provides autonomy of the subject;
- choice is based on a priority of values;
- result of a choice - self-determination of the person in system of relations and behavioural co-ordinates;
- moral choice is self-regulated hierarchy of values also is regulated by ethical standards.

Generalising resulted constructs, it is possible to assert that the moral choice is a certificate of behavioural activity of the independent subject which is based on a priority of ethical standards and values, and its maintenance consists in self-determination of the person in system of relations both behavioural co-ordinates and vector definition itself) developments [3].

Realization of a moral choice is caused by mastering its components which are isomorphic to structure of an act and cover: requirements (set motives of achievement of necessary conditions and use of enough factors for formation of the person, initiate the activity directed on overcoming of contradictions of activity and behavioural situations, filling by their valuable maintenance); forces (carry out mobilization and orientation function, give an emotionally-strong-willed impulse during collision with contradictions); valuable orientations (provide stability of development and set its orientation, providing continuity of development and behaviour); norms (regulate and correct development, imperatively limit appropriate character of behaviour, define behavioural priorities and the choice maintenance); the situation analysis (an establishment of a parity known and

unknown, communication comprehension between a problem and a choice); The plan of action (reflects dialectics of the purposes and means of their achievement, will mobilize analytical, prognostic and other functions of consciousness); the purpose (will mobilize prognostic consciousness function for a result prediction, provides search of corresponding means); means (the answering purpose of means optimize development, and what contradict it, block or slow down possibility of its achievement); decision-making (will mobilize consciousness and makes choice procedure more product); action (starts the mechanism of realization of a choice, contains transformation and overcoming potential); result (it is shown in qualitative definiteness, a result of activity of the subject for which it bears responsibility) [4].

The mechanism of a moral choice provides observance of relative sequence of actions of its components. Efficiency, effectiveness and productivity of this mechanism directly depends on firmness of substantial parameters which I form a moral choice and ability of the subject to change of rate, character and sequence of interaction of components which is caused by an object in view that finds display in prognostic result.

Summing up, it is possible to assert that necessity of increase of responsibility of the person for the actions and behaviour today is observed. To behave responsibly means capable to be active to operate, realizing and providing possible consequences of the actions, aspiring to warn occurrence of negative result. The important role in this process is played by ability to make a choice. For the decision of situations of a moral choice it is necessary two basic conditions - objective possibility and subjective ability to choose. External parameters which narrow concern objective conditions or expand frameworks in which the choice can be made. Among these parameters the priority place occupies morals which regulate all acts of man and acts 3 the points of view of good and harm. Subjective conditions are individual experiences, values, emotional relations, the purposes, real actions. It is possible to allocate responsibility of the person before itself (carrying out a choice, he «chooses itself(himself)») and responsibility for concrete

acts before other people - comprehension of influence of the actions for well-being of others. Thus, the person who is capable to choose meaningfully that other way of behaviour taking into account possible consequences (that is to make a choice), is capable and to bear responsibility for it.