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THE NATURE AND CONTENT OF THE PHENOMENON OF LIABILITY.  
SOCIAL AND PHILOSOPHICAL ASPECT.

The article is updated issue of multicultural education students. Particular attention is paid to basic approaches, criteria and objectives of multicultural education. The model of a culture of interethnic communication in polyethnic environment.

On the creation of the discourse of knowledge of the phenomenon of responsibility fruitfully work the representatives of the various sciences. Intentional sound of this topic in recent philosophy has been given the work of Hans Jonas' principle of responsibility. Experience of ethics for technological civilization ", has affixed the key issues and offered his vision of the responses to them. [8] In his philosophical work, which rightly can be called a classic, first of all, we show that this phenomenon has started to occupy the minds of philosophers until the end of the past - the beginning of this century as a result of the domination of a technocratic, rational thinking style, which leveled ethical issues. Mr. Jonas argues its conclusion that the nature of human action over the past two centuries has radically changed. Earlier, before the formation of industrial civilization, the task of philosophy and science was the search for truth, with the a priori assumption that the objects of philosophizing and research, that is nature and man unchangeable. Their previous immutability and invincibility extrapolated to future generations, long-term outcome of human actions are not viewed and not taken into account.

This conclusion is not in doubt in respect of primitive societies in which each member of the responsibility is focused on strict compliance with the requirements of and adherence to social norms in the form of custom designed to fix a specific mode of existence as the most appropriate in a particular natural niche. Formation of this complex customs caused not only genetic type of memory, which was released from

the animal world, but also achieved a certain level of mastery over the natural and social processes. Harmony with nature is not supposed abuse it.

The idea of a formal and precise fixing of responsibility in the form of rights and duties in the relationship between free citizens in the process of social and economic life is embodied in the legal practice of ancient Rome. Here there is a radical change of emphasis: the responsibility to own self or to society is replaced by responsibility to the formal laws to regulate these relationships. But here, the desire to reduce uncertainty in interpersonal relations is limited to emerging relationship, without considering their potential impact.

Extremely important is the analysis of the similarities and differences in the content of "responsibility" concept in the world's religions. In Judaism, the concept of "responsibility" is understood as a collective responsibility for the actions of Jews. Tradition says that God ordered his commandments all the Jewish people, rather than individuals, thus linking all the Jews a shared responsibility. All born-Jews are considered sworn to serve to God and Judaism looks at them as obliged - even if the concept of the Jewish religion and Jews are not themselves do not believe. At the same time, Judaism is based on the fact that all over the universe only man was created "in the image and likeness of God", only man has freedom of choice. Moreover, since only a person created in the image and likeness of God, but he is responsible for the world's reigning evil. Thus, everyone is born a Jew should understand their responsibility before God for their destiny and for the destiny of the world [9].

Understanding the responsibility of man in Christian denominations ambiguous, although their representatives agree that the responsibility for the acts of their future eternal life. A careful analysis of biblical texts shows that the emergence of personal responsibility in the beginning due to the collapse of tribal relations in ancient societies: "In those days will no more say, the fathers have eaten sour grapes, and the children's teeth are set on edge on; but everyone shall die for his iniquity"(Jeremiah 31: 28-29). Gathering representatives of Christian and branches that have a responsibility to the "here and now" to yourself and family and have a responsibility before God, which is in front, and all that makes the faithful, is in the direction of this

responsibility. There are differences, as in Protestantism person responsible for their salvation is necessary in the act of personal faith, and no organization, that is, the Church has no right to take it on themselves. Protestant discipline itself and has an internal locus of control. Hence, a lower value is responsible for the other, and more - responsibility for themselves before God.

The problem of responsibility is revealed deep into Orthodoxy. The Archimandrite Platon responsible towards live-attitude as a divine calling: "God calls a person to take responsibility for life. All that is done by man in terms of value orientation in the area of moral choice in the field of interpersonal communication and the free creative activity of the elements - all this suggests his moral responsibility [3].

Philosophical thought in relation to the responsibility of the phenomenon has intensified in the twentieth century, the century of social revolutions and world wars. The philosophy for the first time delineated the need to consider "long-range" of human behavior in the ethics of responsibility. With the new force has intensified the question of liability to whom and for what. In the writings of the French existentialist Jean-Paul Sartre argues that man is responsible not only for its identity, but also for all people. Analyzing specific cases, the choice of people, the philosopher concludes that "... our responsibility is much more than we might assume, as applies to all mankind" [13]. His thoughts were in tune with the contemporary philosophical arguments of the German T. Adorno, who wrote: "Ethics is ethics of responsibility, tending to ensure that every step that we make, every step that is considered necessary for the fulfillment of the requirements of good and justice, think also that what is the effect of this step, as if this step has been taken. That is, it is not just about behavior based solely on pure belief, but also the simultaneous recognition as a positive beginning of goals, intentions and image of our activities" [2].

Summarizing the existential approach to the understanding of the responsibility not to God but to ourselves and mankind, we can agree with the following interpretation of the content of this concept [15]:

- Authorship of his life;
- Awareness of the moment of free choice of its decision;

- The ability and the duty to predict the consequences of their choice;
- Willful effort on the implementation of their choice;
- Taking on the risks and consequences of their choice.

Conclusions. The philosophical judgments about the phenomenon of responsibility becomes much more relevant in view of the fact that, according to a contemporary philosopher V. Kutyrev, "... created an artificial reality technology has become nonlinear, counter-intuitive and counter-rational, that the subject of human activity turning into her element [11]. One can only agree with the philosopher that when selecting targets liable to be much higher, and the prediction of indirect consequences is much more important than the accumulation of knowledge and direct information. The ability to predict the long-term consequences of decisions made by deeds, acts, statements becomes the main condition for the positivity of human activity. A disclosure of a person liable under the category of unrestrained technocratic aspirations to create a new non-natural world, becoming one of the main problems of practical philosophy and cultural studies.