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PHILOSOPHICAL-LEGAL ANALYSIS OF CATEGORY OF FREEDOM AND RESPONSIBILITY OF MAN

The article is devoted the problem of freedom, as values of human life. It is set that freedom comes forward a common to all mankind value the source of which is nature of man. Without confession of freedom of person speech can not go about moral and legal responsibility of man for the acts. Freedom responsibility of man is underlaid for own actions. The idea of freedom acquires the realization through the proper human right precondition of which it comes forward.

Keywords: *freedom, value, realization of idea of freedom, responsibility.*

Category freedom is a multifaceted and multi-valued, its spectrum is very broad interpretations. Human rights are constantly accompanied by the development and implementation of the idea of freedom attempts, since the purpose of adoption and play in the law was to achieve a higher degree of freedom of the individual. Through the prism of inalienable human rights advocates freedom of the value of each person, the source of which is the nature of man. That is why the problem of freedom is very urgent and requires philosophical and legal interpretation.

Choice of personal conduct its own way is a result of the free will of man, so the person can not exist without a degree of independence, that is freedom. Freedom, as a conscious choice man version of a certain behavior depends not only on external circumstances, but also of the human mind, the extent of its internal installation of truth, good and evil, beauty and justice, and so on. Might also be noted that freedom expressed and a person's ability to change certain situations, planning and striving to reach new heights.

The concept of freedom is closely linked to human nature, the historical development of mankind and the emergence of civilization. From the very beginning of human history its subjects had varying degrees of freedom. Ancient Greeks and Romans perceived freedom as his natural ability - something given that they have to defend when she is in danger, in turn, in ancient Judea concept of freedom transformed

into the ideal of liberation. The idea of freedom in Christianity gained new features when space opens before man free choice. For millennia, the history of Christianity affirms freedom as one of the most profound inner dimensions of human existence, the human "I". "I"... it - freedom" - we read in Kierkegaard [3, pp. 266-276].

The Enlightenment concept of freedom is taken from liberalism and the philosophy of natural rights recognized almighty supremacy of natural causation and laws, and is classical German philosophy considers freedom as a postulate of the moral and artistic responsibility and the spirit of its development. Marxism defines freedom as perceived need, in which a person thinks and performs actions based on their own motivations and specific environment, where the main role is played by economic relations and the class struggle.

Fundamental human capacity for freedom finds expression in the fact that people, mostly without noticing it selects and approves its decision even that once and for all given the inevitable course of events and in no subjective support, would not seem to need it. However, the main point of any human choice - especially in an action that is possible on the basis thereof. Full morally freedom presupposes a conscious attitude of human subjectivity to their own will, the ability to subordinate its universal meaning and values, norms of universal communication. Development of external reality and moral control over himself there two equally important moments of genuine human freedom [4, p.137-145].

The concept of freedom over time transformed into a practical embodiment, the first of which was the freedom of the will, as well as personal freedom. Important features of the concept of freedom in postmodernism is indisputable recognition value of the individual, as well as her right to choose their own path. A person ceases to be a subject of freedom when forgets himself refers to his own existence only pragmatically, exempts itself from liability.

Freedom as a spiritual category is closely linked with the responsibility for freedom - this is the responsibility. Dialectic of freedom, the content of which is disclosed in Hegel's Philosophy of Law, is reflected in a person free, but free through awareness of their responsibility. Hegel's view can be considered the apex of classical philosophical attempts to consider the personal freedom of the individual in the context of the idea of free will, continuous development and deployment of freedom [2, p.137-145].

The problem of man's responsibility for his freedom and actions concerned with understanding the boundaries of this freedom. Freedom and responsibility of the individual - the basic idea of existentialism, which defines freedom as a fundamental feature of

human existence, allows a person to do yourself and choose the future. Man is free, but his freedom is expressed in relation to the universe, a choice of your own inner spiritual and moral position. Therefore, a person is responsible for their actions only when there is free will, choice and means of their realization.

Human freedom and responsibility for your actions, that lies at the heart of liberty is the initial condition for the existence of natural human rights. Philosophical solution of freedom and necessity, their ratio in the activities and behavior of the individual is of great practical importance for the assessment of all human actions. Circumvent this problem can neither morality nor right, because without recognition of individual freedom can not talk about its moral and legal responsibility for their actions. If people do not have freedom, but act only when necessary, the question of their responsibility for their behavior makes no sense.

Its implementation through the idea of freedom becomes relevant human rights, a prerequisite of which she speaks. Prerequisite full meaning of life for the individual and civil society is freedom, free choice, inner harmony. Freedom is thus only a formal condition. In order to become a real meaning of life, liberty must be combined with the embodiment of a certain value. Only when a person is free to choose and adopt certain values, his life becomes meaningful. The human being makes sense given that the selected values they deserve human rights and recognized by society. This is the basis for the conclusion that the value of unity in the freedom constitute the meaning of life. So, freedom - a fundamental legal value, the source of which is the nature of man as a creature capable of exercising their choices and take responsibility for the consequences, choose their own goals and means to achieve them.