

## DEMOCRATIC FREEDOM

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**Annotation.** The article is devoted to the research on the concepts and types of freedom and responsibility, as a category of philosophy, psychology, religion, ethics and law, as well as democratic freedom. The authors also consider the statements and views of different thinkers on this issue. From the point of view of the religion of Islam, the fate of a person depends on his freedom of choice, actions, as well as the will of Allah. The person himself is responsible for all the bad and good deeds. In Christianity, there is responsibility, but individual freedom is limited.

The authors also considered the views on responsibility and freedom of choice in the actions of the famous pedogog A. Fed from his book "What it means to live among people". He writes that a person can be killed with complete indifference, without paying attention to his life. And he thinks that indifference is the opposite of responsibility.

The article gave examples of L. Hay from her book "Responsibility against Guilt". If a person does something wrong, then he feels guilty for his actions, and it points to ways to solve such a problem.

**Keywords:** responsibility, guilt, humanism, freedom, society, personality, existence, category, natural and artificial responsibility, duty, conscience.

### Basic provisions

Responsibility – is imposed on someone or someone taken the obligation to give yourself an account of their actions and take the blame for the consequences. Being responsible means having the ability to respond. Responsibility of the individual associated with the freedom of the will. The correlation between "I should" and "I can" indicates to us that the concept of debt is closely linked with the freedom of the human will. Link between the two categories of acts responsibility.

Any liability is a system consisting of three components:

- 1) the subject – the person responsible (may be individuals or non-governmental organizations);
- 2) object that for which it is responsible(their duties);
- 3) the authority – the person or institution to whom hold the answer ( or intrapersonal social system).

The relationship between these elements, by R. Ingarden, manifested in four basic forms:

- 1) the subject is responsible for anything;

- 2) it takes or accepts any responsibility for anything;
- 3) the subject to be liable;
- 4) it acts responsibly.

In the first instance the form laid on the subject of certain duties, and although he may not take for yourself, not feeling their cargo, which expects a second form.

The third form is a real common sanction applicable authority in relation to the subject. The fourth is the ratio of the subject to his duties, his ability to act with the utmost seriousness. The liability is a creative act. Not always a person commits on their own actions.

## **Introduction**

Sometimes subjects ordered to perform some action. Order of the initial phase of freedom. It lies in the fact that people can listen to suspend its own internal pressure impulses and turn its natural movement in the other direction. Order provides an extremely narrow scope for choice, gives only two options: to perform an action or not to commit. Freedom of conscience – the highest form of inner activity for which a person is responsible to God and to himself.

Responsibility for negative actions is called guilt, for the positive – merit. Levels of responsibility:

- 1) associative liability – for acts committed not by the subject, and others, in a certain way associated with it (the link between superior and subordinate);
- 2) causal responsibility – for the actions that the subject has committed himself, but without awareness of their consequences;
- 3) anticipated responsibility – for their own actions, the possible consequences which the subject was aware of, but did not put his immediate purpose; ("Crimes of negligence").
- 4) intentional responsibility – for the actions of the negative effects of which were directly aimed at the subject, coincided with his intention; belongs to those most crimes and administrative infringement of law.

For Kant the freedom as transcendental ability, obligation. He said: «Treating your will maxima to correspond general laws». Special attention to problem freedom and responsibility spares freedoms, it will be necessary for responsibility and punishment. Freedom is my independence my creative power. We will make a short review to some kinds of responsibility, debt, freedom and about values of these categories in social life of human being as category of ethics and rights, special social-moral relations of personality society.

An integral part of human freedom is freedom of speech. Freedom of speech is one of the political rights of a citizen and one of the fundamental personal rights of a person, consisting of a component of the most common law, which received the name "Freedom of information". It is expressed in the form of the ability to express your opinion (thoughts) publicly (orally, in writing using mass media).

The legislation and judicial practice of democratic countries have developed a system of restrictions on freedom of speech in order to prevent abuse. In particular, in

many states of the world, it prohibits the use of freedom of speech as a means of forcible removal of legitimate power, disclosure of state secrets, provocation to commit crimes, the use of it to stop national, racial, religious and other enmity, the use of it to insult and slander other persons, and the use of it as a means of it is forbidden to use it, to use it to insult and slander other people, to use it as a means of conspiracy to public morality and morality.

### **Description of materials and methods**

Freedom is to creativity what the soul is to the body. The Qur'an affirms individual freedom and underscores its relevance as it pertains to our individual decisions, even the pivotal issue of religion, namely faith versus non-belief in God, was left to individual choice: "Whosoever will, let him believe, and whosoever will, let him disbelieve" (Qur'an 18:29). Thus, human behavior in Islam is subject to a person's discretion. Disagreement between people is therefore intrinsically unavoidable and indeed expected: "And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing; Save him on whom thy Lord hath mercy; and for that He did create them" (Qur'an 11:118-119).

But how is accountability for one's choices enforced in the Islamic framework? First, it is imposed through the punitive responsibility borne by an authority that handles public affairs, inclusive of the task of establishing order. Relegating responsibility to a higher authority essentially allows for the possible prevention of conflict, or its resolution should it break out. Since this disciplinary responsibility aims to preclude transgressions, it falls in line with the hadith, or saying of the Prophet Muhammad, "No harm and no damage", as well as the Qur'an verse: "Lo! Allah loves not aggressors" (Qur'an 2:190).

Second, Islam places a perpetual moral responsibility upon us that relates directly to our relationship with God, who will hold man accountable for his actions on the Day of Judgment. Carrying the weight of this responsibility reminds man to abide by the values of morality, which the Qur'an promotes by promising divine forgiveness and eternal peace in heaven, as well as maintaining punitive warnings for wrong-doers. No other being has the authority to punish or forgive. Only God, in the afterlife, judges the actions and deeds of an individual. Therefore, the individual must work on purifying his soul from earthly desires and lusts, and bettering his relationship with his Creator. Islamic views of freedom and liberty are consistent with its divine call for man to mould his behavior and use his/her skill and art for the collective good, as well as individual bliss. Men of knowledge, science and arts enjoy a greater status in society for their ability to clarify various matters and act as the eyes and ears of society. Moreover, they have an effective role in society, and as such, their responsibility toward others becomes graver. Poetry, writing and other forms of art are welcomed and respected in Islam so long as they do not transgress against anyone. Impinging on others would consequently trigger a punitive measure against the artist so as to preserve the moral fiber of a society against all transgressions in the name of misplaced individual freedom.

No one but those with religious authority may assume an authoritative role. Art acquires its value from the human cause it is serving. As such, the work of the innovator must support just human causes and entrench splendid and noble values. The relationship between art and man, after all, is a reciprocal one: just as man lives by art, so does art live by man. Any art that harms human ideals of truth and virtue and misrepresents society's aspirations shall fall under the Prophet Muhammad's dictum: "Whoever believes in God and Judgment Day shall say that which is good or shall otherwise be silent." In the event that a creative work transgresses against another individual or is an offence punishable by law, it is the duty of the authority to summarily take action to contain the transgression, preventing any conflict from arising as a result. It is not permissible for any person to convince others or think of himself as being delegated by God to inflict punishment or to make others accountable for their deeds. From both a spiritual and humanistic perspective, art that does not serve human causes is ultimately beneath the standards of worthwhile creativity, and is ultimately short-lived by its very nature. Attempts to forcibly prevent or eliminate such art – what some have called "art for art's sake" – is in any case futile and one's energies should be channeled instead toward making positive contributions to our societies and our world through whatever means we have at our disposal. Such a manifestation of our God-given freedom of expression is of the highest order. Islam does not restrict human freedom in any way but makes human beings responsible, individually as well as collectively, for the consequences of their decisions; one must think about one's actions and consider their ramifications. The possibility of having to deal with certain consequences may seem to limit individual freedom, but it provides a deep benefit to society as it perpetually reinforces the Islam does not restrict human freedom in any way but makes human beings responsible, individually as well as collectively, for the consequences of their decisions; one must think about one's actions and consider their ramifications.

The possibility of having to deal with certain consequences may seem to limit individual freedom, but it provides a deep benefit to society as it perpetually reinforces the social adage: "A person's freedom ends where the freedom of others begins". It was not for this restriction, the blessing of freedom would be a curse of chaos, and individual freedom would become a nuisance to others and an infringement on their interests and choices.

In 1948, the United Nations has given the world its Universal Declaration on Human Rights; It was not for this restriction, the blessing of freedom would be a curse of chaos, and individual freedom would become a nuisance to others and an infringement on their interests and choices.

Article 18 of the Declaration states: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, alone or in community with others in public or in person, to exercise one's religion or belief in teaching, practice, worship and observance of customs. These ideas are in strict accordance with the principles of Islamic teachings, for Islam firmly believe in the intellectual development of man, and any system that promotes intellectual development naturally supports the freedom of thought.

Without this it is impossible to more or less fruitful development of the human personality.

It is believed that man is born free, while the other living and non-living object subordinated to the will of Allah. A person granted the freedom to choose and the power to take a decision on their hands and make their own decisions. Islam requires a person of independent search for truth. That's what he should be fully aware of and that he should impose on ourselves as a religious duty. This is – the only way a true manifestation of noble character. Externally supplied commands make sense for robots, but not for humans. The real, living human beings can not be born in an atmosphere of coercion blinkered. What really moves the human mind, it's a feeling every order that their achievements were the result of their personal actions. Opinions, to which people come on their own. The believes upon which they base their actions are a product of their own deep reflection, and then have the freedom of choice, which can lead to the complete unification of individuals. Freedom of religion, supported in this verse can be explained by the policy of mutual benefit. If we want freedom for ourselves, that is the price we have to pay – it is a guarantee of the same freedom to others. There can be no exclusivity in the use of freedom in a world where there is justice.

Islam attaches such great importance to religious freedom, he painfully perceives even remote attempts to interfere in it. He clearly foresaw that later generations of Muslims might try to build a mosque in this very place, thereby limiting the freedom of religion.

Individual freedom in Christianity among unbelievers there is a perception that Christianity promotes the development of a man slave psychology, limits the freedom of the individual and stops its development. Especially strong is a point of view of the former Soviet Union, where the official propaganda for decades nurtured the thesis of "intellectual inferiority, and the extinction of religion". It is significant enough that modern philosophy distinguishes between two types of thinking: the "religious" and "freedom of thought". The very existence of the Church "individual freedom" is automatically questioned. Opponents of Christianity wonder: what kind of freedom can there be when everyday experience eloquently proves the opposite? Obsessive sermon, obsessive care imposed attitudes and teachings and complete unconditional submission leaders. Looking from the outside often sees imposed relationships that lead to the forced submission. The lack of freedom, where everyone is forced to reckon with someone and impose on others their presence. Many look to the faithful as impersonal robot, which is used to make the church the machine worked without a hitch. This prevents the stereotype of preaching the gospel, and must be a major target for destruction. And what on this subject teaches church history? To the unbeliever, it is replete with religious wars, the Crusades and the Inquisition, and not just silent about freedom, but speaks eloquently to the contrary: the peak of destruction and persecution of infidels and dissenters came just for the period of domination of the church. But what the "official church ideology"? It offers individual principles such as "unconditional obedience", "slaves to God,"

"abstinence", "submission to the authorities," "non-resistance to evil." So how can co-exist mutually exclusive concepts such as freedom and obedience? Surface view of Christianity can lead to the wrong conclusion that becoming a Christian, a person loses liberty. I believe that the freedom of the individual or the inner freedom of the individual is an integral part of Christianity. Some, however, referring to the above teachings and tenets of me, believe the opposite. In order to objectively understand, you need to clearly understand - whether linked to individual freedom is the essence of Christianity or not?

Is it Christian or is it a manifestation of the philosophy of humanism? Let's see what is the true essence of Christianity, and how it can (if at all possible of course) linked to personal freedom.

But first let us define the very notion of "freedom". Oswegov treats this concept as follows: "The ability to display the subject of his own will, based on knowledge of the laws of nature and society." Thus, the philosophical concept of freedom points us to her awareness. Unconscious freedom that has no basis in their understanding of the order of things and the voluntary submission of this order is in fact a banal rebellion, which is the main manifestation of slavery. Islam considers freedom? One of the objectives of Islam is the liberation of man from the service of creatures God - to serve the Creator Himself, for this kind of - serve Him, and no one other - organically built into us. Feeling unconscious longing for something higher, for someone near and dear, onion your heart.

## **Results**

This is the longing for their Creator. The man can really be free of creatures, a new not from the Creator! There are many things you control every day: an important call, meeting, promise .... Business, power, feelings. What does all this mean to you? There is always the possibility choice - whom you will serve. You can be yourself, just follow his fitrah, the only way you can avoid the manipulation of others. Question 1: If you really want to be free, currents from what? Possible answers: Responsibility, fear, system, wish, desires, traditions, rules, restrictions, everyday, concerns, reality, environment.

Question 2: What kind of freedom, the freedom that you are looking for? thought, personality, belief, the will.

The materials we analyzed show a great variety of responsibility for every person and all humanity. We know that the responsibility necessary for philosophy, ethic, religious, sociology etc. In everyday life the parents responsible for their child, their actions, guilt and externalities. The society responsible for their peoples. Following allow we given about sense of guilt and their definitions and what philosophies are considering about responsibility. Dimensions negative responsibility increases when moving from one level to another, reaching a maximum at the last. This is consistent with the logic of the relationship between responsibility and freedom. Acceptance of responsibility, and after him, and responsible action involves performing a distinct boundary between one's own participation in the commission of

the action and the role of external, objective factors. Depending on which tendency prevails in establishing the said boundary, psychology divides people into two main types: those with externality and internal locus of control.

Externalities are stable, character logical tendency to shift responsibility for the negative external factors on other people or external circumstances. Own life failures they explain the machinations of enemies and detractors, but in those cases they refer to fate or chance.

Internals are more likely to take the blame, even someone else's. In life, they rely on their own strength and not feel the need for a powerful patron, on the one hand, and the "scapegoat" - on the other.

Liability associated with humanism. Humanity means compassion, care and attention to another person, the desire to preserve and improve the environment of people, as well as respect, kindness to all living beings. But that's not all. Humanism includes not only ideas, but also the rules of life, is a worldview that offers personality certain standards of behavior. This regulatory definition of humanism side. The point here is, who is a humanist like them to be, what are the requirements humanism makes the man. If we recognize that every person in one way or another human, this means that it can be a humanist. To do this, perform internal self-evaluation, you need to see your good, appreciate it, and finally make it a good basis for their attitude towards themselves and others, to do their humanity program of his life, his work and self-improvement.

Humanist – is, above all, a friendly, conscientious and responsible man – venous, a reasonable and fair. Humanity – one of the main manifestations of human viability. This quality arises and develops in the earliest stages of human history, I think, perhaps together with the conversion of hominids – to Homo sapiens, the herd – in society. Evidence of its antiquity preserved and languages, and works of art; it found expression in the first mounting up spontaneously moral rules, socially approved behavior. Humanism as a more or less clear and systematic awareness of natural requirements of humanity began to be formed about two and a half millennia ago in what was then the main centers of civilization with which Karl Jaspers concept of associated axial time in his famous work "The meaning and purpose of history. "Can justifiably argue that humanism – a child of the axial age of world culture, ancient cultures of Greece, India and China. However, the term "humanism" has become widely employed only in the Renaissance. A characteristic feature of Western European humanism is the development and advocacy of more and more human capabilities, more and more freedom in the face of human nature, and the gods of the state. Continue with a few excerpts of famous works of psychologists and philosophers. Among the famous pedagogy highlights A. Fed.

A. Fed wonderful teacher, philosopher, psychologist and artist. He dedicated his works about some behavior and character of different people about the aesthetic taste. In his book "What does it mean to live among people?" In part "Education lovely" he wrote, "If we plant the wheel man who does not know the traffic rules, it is not difficult to imagine what will happen to him, and with others, what trouble he will attract. If the tram, someone stepped on your foot and it does not apologize; if you

have a sick relative, despite the crowd came to your house and made noise; or when you walk, barely, with heavy bags with things on hand, and nearby is a big guy in front of you will boast about his athletic achievements – what else could be the worst one can not see. Whether all remain intact and unharmed. Is this true? Man can kill simple atrocities brutality or referring to his life care. Live among people – mean peeves – impregnated with to improve himself by the hour. Re-educating themselves, working on their own mistakes, shortcomings and weaknesses of man can reach the beautiful and moral, honesty and knowledge, kindness and morality. This means, with each step, we define their attitude toward others.

Crimes, with open or closed cruelty, crime must fight none other and ourselves. This struggle may irreconcilable, irreversible, cruel and tragic. Live among people, mean not to live individually. In fact we live behave differently living among people"[1, 55 b.].

You can completely disagree Fed statements about fighting cruelty, indifference to others. Before educate young we must accustom himself to humanity, to humanity, to treat everyone equally. Sometimes we pass by on the street noise or a fight, someone is fighting with someone, the person asks for help, we do not respond, sometimes someone commits crime, cruelty, angry over us joking someone treat us very indifferent when we desperately need something chi support. We are often supply. According to his mother believes son more than words of his wife.

Except it is not cruelty, not murder? Live among people – mean rehabilitate improve ourselves every hour. Re-educating themselves, working on their own mistakes, shortcomings and weaknesses of man can reach the beautiful and moral, honesty and knowledge, kindness and morality. Before the abolition of beauty, justice and killed the most honest and moral people. Were many who sacrificed their lives for the sake of beauty and justice. Such people remain forever in the memory of people. Their exploits are pushing us to eternity and hills, our hearts tremble.

## **Discussions**

English scientist who lived seventeenth century John Donne wrote: "there is no man living separated from the others as islands; everyone is us – the particle of island; if the wave poured the stone, the land has decreased in Europe, if your or other's destroyed house, if any man would die then it decrease of me because I, together with all mankind, so no need to ask who died in the church, if was belled – this means he was belled thinks of your particle".

In a society each of us carry out the appropriate role. Society despite the gender, age, position and place on other social situation requires us to comply with certain rules.

In the stadium, where is the football match is going, you can scream applauds and in theatre, where is going a play, we can not allow ourselves. Man does not wear women's clothes. Society needs to fulfill certain rules. The driver can not exceed the speed of a certain limit, if the conclusions from all the above, you can see the freedom of man is connected with the "Aliens" and it consciously, but involuntarily

restricts their freedom. Therefore one has in public places behave properly according to moral norms and the rule is not an easy task. Because the concept of "consumer aesthetics" extended.

With these remark finished job. I think to improve and develop a love for people lead us to humanity. At the heart of humanity is love for people. Humanism offers people such ways of thinking and practices that help the best way to run a business opportunity people dispose of what is available at each of us. Thereby contributing to reducing humanism degree of social inequality. First, the most reliable and affordable method: create, do yourself, as much as possible by accumulating a genuine human values, thereby increasing its viability, productivity and creative returns. It is important to cultivate, in the words of an English educator, Shaftesbury, "I do my best." In this way to achieve not keep you waiting.

Continue to work referring to the book, Louise Hay, American psychologist, author of many popular books. All her life she has overcome a lot of difficulties, including illness. In his book "The healing powers within us", she dedicates to all who feel guilty, and gives other people manipulate on them. And gives advice to such people. As the chapter of "Responsibility against guilt" from the book "The healing powers within us" she wrote: "I believe that we are working on all the circumstances of his life, good and bad, their way of thinking and feeling. Our thoughts determine our feelings, and we begin to live according to these feelings and beliefs. But this does not mean that we should blame himself for everything bad in life. There is a difference between a sense of responsibility for something, and the prosecution themselves or others. Speaking of responsibility, I mean the possession of power. Deprives us of the strength of wine. Responsibility gives strength to change their lives. If we play the role of victim then our inner power to change us. If we decide to take responsibility, it is no time to lose charge anyone or anything outside of us. Some people feel guilty about disease, poverty and other problems and difficulties. Their choice – replace fault liability. Such people feel guilty because they think if done something wrong ".

This view is very similar L. Hey frustration personality type of the concept of personality Erich Fromm. Let's dwell on the concept of personality Erich Fromm. By E. Fromm there are exist five personality types: traditionalists, idealists, frustration type, hedonistic materialists, realists.

Traditionalists are mainly oriented to the values of duty, order, discipline, law-abiding, and the severity of qualities such as creativity, desire for self-fulfillment, independence, this type of person is very low.

Do idealists, on the contrary, strongly expressed a critical attitude towards traditional norms, independence and disregard for authority, for self installation at all costs. For frustration personality type characterized by low self-esteem, depression, depressed mood, feeling as if thrown from the stream of life.

Realists are combining the desire for self with a strong sense of duty and responsibility, healthy skepticism with self-discipline and self-control.

Hedonistic materials oriented primarily to the pursuit of pleasure "here and now" and that the pursuit of "the pleasures of life" becomes primarily a form satisfying consumer desires.

According to Erich Fromm frustration personality type as L. Hey said in their personalities are characterized by low self-esteem, depression, depressed mood, feeling as if thrown from the stream of life. L. Hey, said that usually some people around find an excuse for guilt if they are able to use problems and illnesses as a moment of reflection on how to change your life, then they have the power. Many people who have suffered serious illness, argue that it is the most wonderful, what they have experienced in life, because the disease has given them a chance to quite different, look at your life. According, L. Hey responsibility – it is our ability to respond to the situation. "We always have a choice. This does not mean that we do not recognize who we are and what we have achieved in life. It just means our ability to recognize that their current situation is largely determined ourselves" – so the author writes. Sometimes the person is really taking responsibility, gaining strength and the ability to change. Everyone can ask yourself the question: "What can I do to change the situation?". It should be understood that all of us lives individual strength. It all depends on how we use it. Guilt creates an inferiority complex. Often people tell us unpleasant things to them it was easier to manipulate you. On the guilt L. Hey, saying: "If someone forces you to feel guilty, ask yourself," What do they want from me? Why do they do it?". Ask these questions, rather than internally to agree: "Yes, I am guilty, I must do what they require". Many parents manage their children through guilt because so raised themselves. They deceive their children, instilling in them a sense of inferiority, low self-forming. Some people grow up and allow themselves to be manipulated to their relatives and friends. First of all, it is because they do not respect themselves, otherwise they would not allow that. In addition, these people are willingly resorted to all kinds of tricks.

Many of us live, shrouded in guilt, as a cloud. They always feel that something is not right, do not do everything the way you want, and always apologize to all. Such people will never forgive yourself of past mistakes and blame myself for everything bad in his life. Please give the cloud of guilt! You can not live like this anymore! Reading these lines from the book and some thoughts L. Hey worldview about liability may changed. As we educate ourselves as discipline their children? - Whether we do when punishing the children for the guilt for their actions. Our freedom of choice depends on many things, and many can possibly change. Thus, there are not a great number of works about this problem. In the philosophical dictionary the responsibility descried as the category of ethics and rights, special social-moral relations of personality in society[1, 243 p.].

But in the history of philosophy there are a lot of thinkers discussed was said their opinion, researched about guilt and responsibility. What about responsibility there are not a lot of thinkers researched.

Between in Kazakh thinkers discussed was said their opinion, researched about freedom: Kabykenova B.S. in her philosophical job was analyzed about different

directions which given freedom in philosophy in each epochs different the West and East thinkers [2, 31, 45, 59 pp.].

The specification of our article in there are we researched the interrelation between about two categories: freedom and responsibility The classification of kinds of responsibility power of will was given in the work of German philosopher Hans Jonas in his research «The principles of responsibility» very deeply[3, 171,172 pp.]. In this article there are were considered the some West philosopher's works: Fed A. «What a mean to live between humans» was researched these categories at ethical, humanitarian aspects [4, 45p]. In her book «Louise Hay – The healing powers within us» – was said about guilt and appealed some people to against guilt with help affirmation [5, 145p].

## Conclusion

During the research of this problem we got a following results. The kinds of responsibility, debt, freedom was directed, deeply searched the values of these categories in social life of human being as a category of ethics and rights.

The authors were given many different directions which given about responsibility and freedom in philosophy in each epochs. The results of this article is consistent and purposeful implementation of the educational process. In conclusion we mentioned that the debt – responsibilities of human's ourselves.

In our opinion we can continue this list in respective we are planning to carefully examine them and functions through analyzing philosophical materials.

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**Аңдатпа.** Мақала философия, психология, дін, этика және құқық категориясы ретінде бостандық пен жауапкершілік ұғымдары мен түрлерін демократиялық еркіндікті зерттеуге арналған. Авторлар сонымен қатар осы мәселе бойынша әртүрлі ойшылдардың тұжырымдары мен көзқарастарын қарастырады. Ислам діні тұрғысынан адамның тағдыры оның таңдау бостандығына, іс-әрекетіне, сондай-ақ Алланың еркіне байланысты. Адамның өзі барлық жаман және жақсы істер үшін жауап береді. Христиандықта жауапкершілік бар, бірақ жеке бостандық шектеулі. Сондай-ақ, мақалада әйгілі педогог А.Федтің "Адамдар арасында өмір сүру деген нені білдіреді" кітабындағы іс-әрекетті таңдау жауапкершілігі мен еркіндігі туралы көзқарастар қарастырылды. Ол адамның өміріне назар аудармай, толық немқұрайдылықпен өлтірілуі мүмкін деп жазады. Ол немқұрайлылық жауапкершіліктің мағынасына қарама-қайшы деп санайды.

Мақалада Л.Хейдің "кінәға қарсы жауапкершілік" кітабынан мысалдар келтірілген. Егер адам дұрыс әрекет етпесе, онда ол өз әрекеттері үшін кінәлі сезінеді және ол мұндай мәселені шешу жолдарын көрсетеді. Түйінді сөздер: жауапкершілік, кінә, гуманизм, Бостандық, қоғам, тұлға, тіршілік, категория, табиғи және жасанды жауапкершілік, міндет, ар-ождан. Мақалада Л.Хейдің "кінәға қарсы жауапкершілік" кітабынан мысалдар келтірілген. Егер адам дұрыс әрекет етпесе, онда ол өз әрекеттері үшін кінәлі сезінеді және ол мұндай мәселені шешу жолдарын көрсетеді.

**Тірек сөздер:** жауапкершілік, кінә, гуманизм, Бостандық, қоғам, тұлға, тіршілік, категория, табиғи және жасанды жауапкершілік, міндет, ар-ождан.

## ДЕМОКРАТИЧЕСКАЯ СВОБОДА

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**Аннотация.** Статья посвящена исследованию по понятиям и видам свободы и ответственности, как категория философии, психологии, религии, этики и права и также демократическая свобода. Авторы также рассматривают высказывания и взгляды разных мыслителей на данную проблематику. С точки зрения религии ислама, судьба человека

зависит от его свободы выбора, действий, а также воли Аллаха. Человек сам несет ответственность за все плохие и хорошие поступки. В христианстве есть ответственность, но индивидуальная свобода ограничена.

Также в статье были рассмотрены взгляды на ответственность и свободу выбора действия известного педагога А. Феда из его книги «Что значит жить среди людей». Он пишет, что человека можно убить полным безразличием, не обращая внимание на его жизнь. И он думает, что безразличие противоположно по значению ответственности.

В статье были приведены примеры Л.Хей из ее книги «Ответственность против вины». Если человек поступает неправильно, то он чувствует вину за свои действия, и она указывает на пути решения из такой проблемы.

**Ключевые слова:** ответственность, вина, гуманизм, свобода, общество, личность, существование, категория, естественная и искусственная ответственность, долг, совесть.

*Статья поступила 10.09.2021*

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