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HONESTY IN THE SYSTEM OF ETHICAL CATEGORIES

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The objectives of Psychology and Pedagogy are to determine the optimize conditions for the personal development of youth, including the activation of psychological mechanisms for the conscious perception of moral norms, their transformation into an effective regulator of behavior, interpersonal relationships with other people. Such moral value as honesty gains a great significance in the context of a personal development. Different approaches to understanding such notions as "honesty" and "truth" are presented. Honesty is closely related to ethical categories such as: conscience, honour, loyalty, responsibility, sincerity, justice, righteousness, truthfulness, charity, openness, shame, feelings, an obligation.

Comparing honesty with related moral categories has allowed us to get into the notion essence and highlight some functional connections in person's behavior. Honesty is also characterized by a variety of expression forms in intentions, communication and person's behavior. Some other characteristics are important for honesty as a stable-formed person's attitude to the truth, people and him/herself. Yes, norms of morality have their own specific features to those, to whom they are applied, and they also have a source of origin in the form of customs, traditions, ethical doctrines, authority, public opinion and self-choice.

Key words: morality, truthfulness, conscience, justice, honour, honesty, sincerity.

Introduction

Nowadays human life is too contradictory. On the one hand, there is an actualization of spiritual and moral values in the planetary thinking, globalization, recognition of peace need, stability, humane relations, tolerance, unity, mutual understanding, professional competence, ethics of responsibility. And, on the other hand, there is a social and political, and economic situation that provokes such immoral phenomena as conscious deception for profit, misinformation in mass media, selfishness, consumer sentiment, injustice, aloofness, corporate raidings, the priority of the material over the spiritual, the polarization of society, immorality, etc.

The problem of honesty, morality on the whole, moral consciousness and self-awareness dated back to ancient times. Even in the primitive community people tried to build their relationships on the basis of justice idea and on the basis of conscience and honesty. The struggle for justice, especially between good and evil is depicted in history. This theme is reflected in the Bible, and later a lot of attention is paid to it by sophists of all time.

In the context of a personal development such moral value as honesty gains a particular importance. Unfortunately, the latter does not meet the criterion of morality, whereas the social consciousness of Ukrainians in today's social and economic, and political trials and tribulations fall under considerable "social perversions". The overall level of honesty has been steadily decreasing and the number of dishonest people has been increasing in developed countries recently. Nowadays inconsistent and unproductive behavior of employees in different production organizations leads to great losses according to qualitative indicators of O. Bormotov [1]. These losses are not related to technical or economic problems, but to the actions of people who misappropriate goods, money and time in their employers, demonstrating behavior that is contrary to the spirit of cooperation, and generally is an unethical and incorrect treatment to their colleagues. Thus, having such an

employee's personality trait as honesty comes to the forefront in the process of professional selection and companies consulting and commercial organizations.

At the same time changes in modern political life and social and economic development have intensified the contradictions between official and life morals. However, public consciousness has become opener and almost "closed its pages" have remained in the past, and such moral quality as "honesty" has been given the opportunity for a development. This quality has found a favorable social and psychological foundation for its rising in a growing personality.

First of all, the phenomenon of honesty, is studied and described by scholars in ethics. This moral quality reflects one of the most important requirements of morality. It includes the following: truthfulness (to tell the truth, not to hide from other people and oneself the true state of affairs); fidelity to one's principles (adherence to a certain idea in beliefs and adherence to that idea in behavior); commitments to pledge; subjective conviction in the correctness of the case; sincerity to others and to oneself about the motives that a person guides; recognition and respecting the rights of others to things that belong to them legally.

The essence of honesty, its structure, types and forms, factors influencing the formation of honesty are revealed in the philosophical literature, which interprets the correspondence of honesty and such ethical categories as "good", "justice", "responsibility", "conscience", "truthfulness". This reveals the peculiarity of the ethical category "truth", its difference from the epistemological categories "truth", "deception". However, as we see, the problem of honesty is seen in the context of the moral qualities of the personality, not as a separate subject of study.

Methodology

The aim and objectives of the article are to provide a theoretical analysis of honesty in a system of ethical categories.

Methods of analysis, synthesis and generalization will be applied to scientific works in which the understanding of such moral quality as personality honesty is studied.

Presentation of basic material and the research results interpretation.

The first meaning of the word "honesty" is "truthfulness". It is the one who does not lie, tells the truth and is true. M. Toftul states that truth is a moral virtue, which lies in the habit of a person to express only true thoughts, to evaluate events objectively. Truthfulness is an exclusive requirement for the moral trust formation between people and understanding in the community and society in general. However, a necessary condition for establishing the truth is the democratization of society's life, the right of every person to publicity in a class system (in which each class has "its own truth") [2].

To start with, honest is not a thief. The thief takes away and possesses someone else's stuff, steals from other people, he cannot be trusted, because he is devoid of conscience. An honest person, on the contrary, is decent and conscientious, he will never take something that is not belonged to him, what is not earned by him. The honest person can be left near any wealth, trust her/him the dearest, she/he will keep everything in integrity., Honesty is the most important condition for human interaction in this interpretation and the overall activity is not possible without it.

Honesty also means faithfulness in a practical way. An honest man is not a traitor, he will not show meanness and will not break his word, he will not deceive his hopes and expectations, and he will do exactly as it has been agreed.

Honesty as faithfulness can be seen in the common difficulties overcoming and in fulfilling the obligations. Parents need to be honest in their care and concern for their children, even if the children do not meet their own ambitions and fantasies. And adult children have a duty to act honestly towards elderly parents. The person who started the important business honestly seeks to bring it to an end and in this sense honesty is not only as faithfulness but also as conscientiousness or reliability.

Honesty as a business and practical quality is expressed in the openness of our thoughts, feelings and intentions to other people. Of course, it does not mean that an honest person walks with

an open mind and invites everyone to look into it. The meaning is that there is nothing to hide from others. It should be stressed that it is much more enjoyable to work with an honest and open person than with an unpredictable person, whose secret projects and plans can only be guessed, hoping that they will not do much harm.

Honesty can often be presented in the form of justice, too. In this case, everyone who participates in an overall activity also owes the share of the reward or punishment he deserves. There will be no subjectivity, dishonest evaluation, "favorites", arrangements, etc. In ethics, justice is seen as a generalized category, as "a certain order of human existence" [3]. Therefore, honesty is one of the normative manifestations of justice.

In the ethics dictionary edited by I. Kon, we can find a definition of honesty - avoiding lies in relationships with others. Compared to truthfulness, the notion of honesty underlines the absence of selfish motives of misinformation and at the same time it treats unintentional deception compassionately. It means that the person can remain honest when he or she tells another person the truth he or she believes in [4].

In terms of traditional ethics, honesty is usually considered a positive quality. However, in practical situations most people assume petty lies, considering absolute honesty as naivety and stupidity. Traditional ethics consider lie for the sake of salvation. It is the lie to avoid great evil. In addition, an unspoken moral code restricts honesty in cases where the information can injure the companion.

It is believed that honest behavior differentiates the state of peace and the state of war, as the most effective method of war is to distort the enemy's world map. Dishonest behavior towards anyone is often a prerequisite for the beginning of unfriendly attitude.

All mentioned above interpretations of honesty indicate that the honest is a man of honour, the one who has the dignity and pride and who will never descend into immoral, insidious behavior.

The notion of "honesty" correlates with other similar concepts such as "faithful", "right" and has at least three interpretations in philosophy.

The truth is some exemplary order of human being and relationships that must be followed in order to have harmony on the Earth. In this perspective, the notion of "truth" coincides with the concept of "justice." In this case people usually say, "It is necessary to live by truthfully" or "the truth will win."

The one who lives truthfully, lives according to the moral law and the commandments of God, and the human conscience. In real communication, the order of truth expresses itself in: openness between people, in their honesty with each other, not telling a lie, not betraying and so on. The truth in interpersonal communication and in relationships between groups lies in trust, attention and sensitivity. It involves mutual help, support, desire and ability to understand others, as well as to reveal oneself, one's intentions and plans. The truth excludes any exploitation, a benefit and estimation in using other people to achieve one's purpose.

The truth is the relevance of our ideas to the objective state of affairs. Everyone knows that it is necessary to tell only the truth, not to deceive and distort the real picture of events, and not to fable from early childhood. In this sense the person who follows the truth and does not lie and deceive, is an honest man. Truthfulness is the highlighting of events or the communication of one's views without alteration. The truth of external and internal facts allows individuals to communicate within a single sphere of understanding.

Honesty and conscience are linked through responsibility, but conscience has a more conscious internally controlled basis. It manifests itself in a man and even if there is an absence of other people it can be expressed before himself/herself, preceding intentions and actions. Conscience acts as a motive that warns to tell the truth in any case, not for someone, but for yourself. Honesty is not only the result of what is said, but also a characteristic, a necessary apportion of goals, intentions and thoughts for a conscientious person.

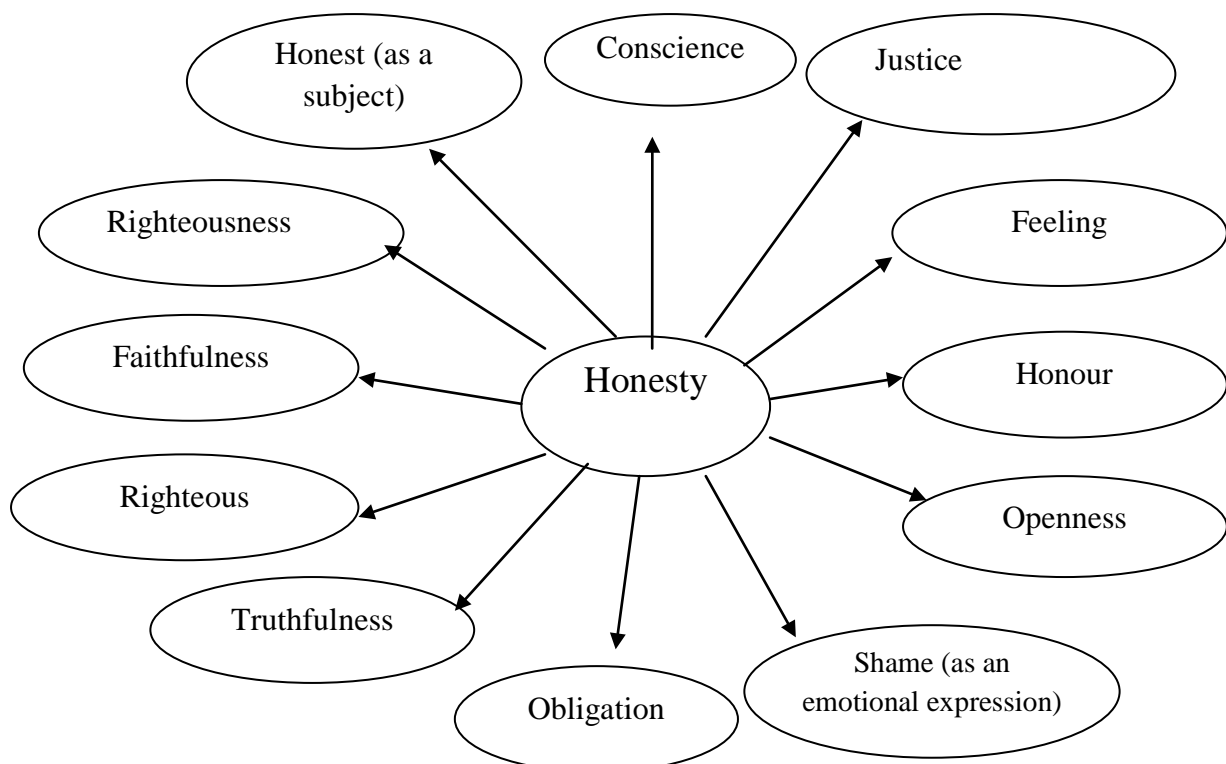
In ethics conscience is seen as a moral mob and the individual subjugates his/her inner world to it. That is why notions of "clear conscience" (honest with yourself), "guilty conscience" (self-deception) and pangs of conscience (doubts, worries about a mistake, uncertainty in honesty).

According to this, conscience is viewed as an internal quality and honesty as an attitude towards people, society, nature.

Emotional expression of honesty violation, guilty conscience, reproaches of conscience is shame - "the feeling of strong embarrassment from consciousness action inadmissibility" [4]. Thus, it is a feeling with the help of which a person expresses condemnation for his actions, motives and moral qualities. The feeling of shame is a higher degree of moral purity and honesty that arises from untruthful and dishonest actions of another person when he/she says, "I'm ashamed of you". Thus, shame is a feeling that arises in response to dishonest actions and words. Conscience condemns, controls dishonesty and shame shows an internal struggle via external feelings.

Honesty is said to be at the heart of all virtue. Indeed, only honest and truthful attitude to other people is moral, since it involves recognizing the dignity of other people. We do not want to be deceived and must not do in such a way towards others.

Summarizing the comparative analysis of the moral category of "honesty" with related categories in ethics, we can conclude that they are in different semantic categories. The links of moral categories characterized above make it possible to represent them in a structural and semantic scheme (Fig.1).



**Fig. 1. Honesty in the system of moral (ethical) categories
(based on the references analysis)**

However, as an adequate characteristic of the situation, truth resists deception or lie. If truth unites people, makes them capable of full communication, deception means a break, alienation, mutual distrust.

Honesty is closely related to the dignity of a person: the person who respects himself/herself is not a cunning deceiver, he wants to avoid dishonesty, he is ashamed to be suspected of lying, does not want to mislead other people, as he respects and values them. The one who cheats, does not value and respect others, confuses them, but does not lose their sense of dignity.

The fact is that there is nothing in the world that would not become apparent. Almost any deception is revealed sooner or later, and the person who once cheated then causes persistent distrust in others.

There is another side in the question about lies and truth. Can every truth be told in the face of man? Should I tell the disabled out loud that he is a disabled person, an ugly woman, that she is not good? This is a purely moral problem that can be formulated as follows: why in each case do we tell the truth and how do we say it?

There are people who are very fond of telling the truth, while affecting others' honor and dignity, humiliating their collocutor. However, in this case, it is not about truth, but only about affirmation under the slogan of truth. Obviously, the truth of the true meaning is only when we communicate the circumstances as objectively as possible, maintain the confidence and dignity of another, no matter what the truth is.

Comparing honesty with related moral categories has allowed us to get into the essence of the concept and highlight some functional connections in human behavior. Honesty is also characterized by a variety of forms of manifestation in one's intentions, communication, and behavior.

They are no longer considered in ethics as scientific categories, but in culture, traditions, everyday life, folklore. In them, morality, including honesty, is connected with moral preferences, the choice of honesty at different levels of its appropriateness in specific life situations.

Much attention was paid to how a person differentiates between truth and falsehood, which affirmations are invoked. The modern researcher D. Dubrovsky emphasizes that the process of generating a false answer is accompanied by the need to overcome brain resistance (conscience), that is, the so-called "truth-affirmation" [5].

It is impossible not to mention in this context I. Kant with his call to tell the truth in any situation. Even if the killer asks the owner if the victim is at home, and the owner knows about the intent of the killer, he must to tell the truth. According to Kant, lying, even with innocuous intentions, degrades human dignity in one's own eyes, therefore any lie is a crime [6].

However, not all researchers agree that in most situations, the truth-affirmations' influence dominates the desire to mislead. For example, I. Ilyin notes that there is no and there can be no moral rule "to tell only the truth." The author blurs the framework of the truth-affirmation, not including some kinds of lies, such as lies for the sake of salvation, in the fullest sense of lying. Therefore, in his opinion, concealment from the mother of the fact of her son's death cannot be confronted with the desire to tell the truth, since such concealment cannot be regarded as the antithesis of the truth [7].

J.P. Sartre also questioned the importance of setting up the truth. Sartre said: "It is not written anywhere that good exists, that we must be honest, that it is impossible to lie." He believed that there is complete freedom of choice, and the dilemma of telling the truth or misleading everyone has to decide for themselves. Determinism does not exist, that is, human behavior is determined by the individual at a particular moment and in a particular situation [8].

M. Mamardashvili's has similar position is to M. Kant's view that the propensity to lie is conditioned by improper upbringing and life circumstances. He points out that the main factor in lying is when someone is misleading. In this situation, a person bears full responsibility, which cannot be divided "between the links of this chain" (meaning the human life path and difficult conditions of education). M. Mamardashvili notes that if there is an instinct of truth, it is in the head, but the form (circumstances in a particular situation) will act. Thus, the author questions the leading role of truth-affirmation in determining human behavior [9].

Honesty is viewed from the standpoint of the employee's professional qualities in ethics. In this case, honesty is fair dealing, truthfulness, impartiality and reliability in judgment.. The employee must maintain and build trust, perform all professional duties flawlessly and honestly according to the principle of professional honesty. Honesty is a trait needed for professional recognition, quality is the basis of public trust.

Honesty is superfluous in political activity that is detrimental to the achievement of political goals According to N. Machiavelli. N. Machiavelli wrote in his work *The Holder* that effective charisma does not require real charisma or just laws. The main thing is the belief that the law is fair, the leader is charismatic and the social order is primordial. It is about creating a certain illusion: "...

there is no need for a ruler to possess all virtues, but there is an immediate need to have the appearance of one who possesses them." [10].

Acting and solving urgent problems has become a major feature of modern politics, so the American researcher S. Mendus focuses on the individual level of honesty in politics, considers the "three pictures of honesty": the picture of holistic self, identity and clean hands [11].

The picture of holistic autonomy treats honesty as a matter of universalism, emphasizing that honest people uphold their own beliefs, even when they are unpopular with others, they do not change their principles in order to please the public. In this case, it is difficult to distinguish between honesty and tenacity, which borders on disrespect for others and is close enough to arrogance. The picture in the whole is focused on the infallibility of the bearer of honesty and his/her faithfulness to his own principles, whether they are moral or not. In this case, the issue of honesty morality becomes debatable.

Honesty appears as the presence of character of personality, and its loss is equal to the loss of one's self in terms of the picture of identity. Honesty "is interpreted as committing actions based on principles that are not just to someone but which define who that person is" [10].

A person is considered to be honest within the picture of pure hands in the event that there are things that he will not do regardless of the consequences of failure. In key issues, it sets the principles and purity of one's own activity above that of the consequences of one's activity. To lose honesty here means to do something that, according to the media, is morally wrong. The disadvantages of this picture are that a sense of moral righteousness can be false or distorted by one or another person. In general, these three pictures consider honesty solely as personal virtue and refuse to grant it public status.

S. Mendus argues that morality contrasts with honesty, since the former delimits personal beliefs and values by demanding impartiality, and honesty is based on subjective principles that are often not impartial. The above makes it possible to assert that in this sense neither morality nor honesty stand for undeniable good [11].

The need to uphold its own rules and principles takes a special place in human moral activity. It should be noted that politicians find it more difficult to uphold their moral convictions, since they require increased attention to the consequences of their activities, as well as a high level of objectivity and lack of commitment. These demands make it difficult for politicians to maintain honesty. Officials are potentially a threat to honesty, and the most unfavorable ones are official political posts. The danger in public life is that politics often requires subjectively inappropriate actions.

The explanation for pluralism of values suggests that the opposition between morality and politics can be understood as a contradictions of different values system, neither of which is the only correct one, but also a demonstration that not all systems can be harmoniously combined. It should be remembered that a politician is not always a person who can sacrifice morality for the sake of necessity. S. Mendus states that special status should not be given to the political sphere, because if the concept of pluralism of values is correct, then the conflict of values is a normal condition for the functioning of every sphere of public life [11].

Conclusion

Taking everything into account, honesty varies in the range between truth and lie that is not yet considered false. If a person behaves within these limits, then we can talk about honest behavior towards other people.

Some other characteristics are important for honesty as a steadfastly formed attitude of the individual to the truth, to the people and to himself. Moral principals have their own specificity to those to whom they apply, they also have a source of origin in the form of customs, traditions, ethical doctrines, authority, public opinion and self-choice. Moral principals distinguish between objective and subjective levels. At the objective level, there are codes of moral principals, ideals of a flawless personality. And on the subjective - they become personal qualities and regulate the attitude and behavior of the person. For example, truth can exist as values of culture or science, and honesty expresses the nature of one's attitude to the world and others, honesty is always subjective.

Another feature is that moral principals are prescriptions, prohibitions, principals that do not require penalties and consequences as legal principals. Punishment for their violation can only be condemnation at the social level, shame and remorse at the individual level. Such specificity of moral principals, on the one hand, reduces the impact of influence on the individual, and on the other, becoming an internal conscious regulator of behavior, no longer requires external control and legal sanctions, punishment.

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