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SOME REGULARITIES OF THE DEVELOPMENT OF HUMAN BEING'S ETHICAL CONSCIOUSNESS

Any motion reflecting the developmental process of any entity is, firstly, a wave, whose structure is universal, since it fixes ascending and descending branches, as well as the points of maximum, minimum and zeroes of the function, being the wave's "beginnings of stabilizations" (fig. 1).

At the same time the major stages of the wave can be seen as three classical stages of the development of any object (thesis – antithesis – synthesis) as well as three methodological levels/planes of cognition: the general/overall, the peculiar/specific and the single/individual.

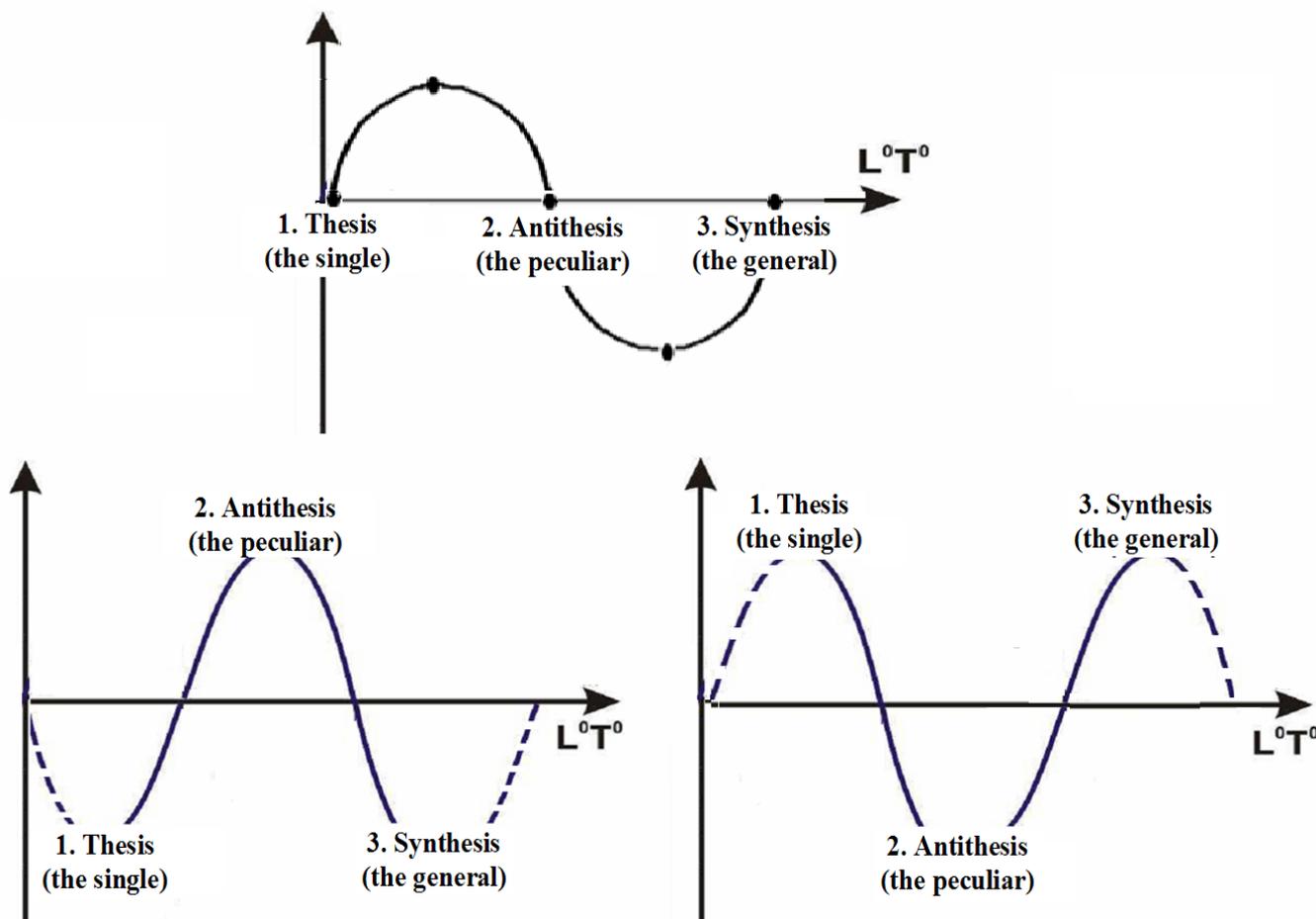


Fig. 1. Sinusoidal development models

Any movement realized as a vibration-wave change is studied by the theory of oscillations, operating with universal language, which allows crystallizing universal knowledge applicable to all areas of human activity and cognition (L.I. Mandelstam). One of such knowledge relates to the universal developmental paradigm.

The universal developmental paradigm can also be illustrated by the S-shaped law of development, discovered in 1838 by the Belgian mathematician Pierre François Verhulst as the result of a theoretical construction of a model of population growth subjected to external limitations. The function of two variables is an analytical description of the process of developing objects of any (!) nature (fig.2).

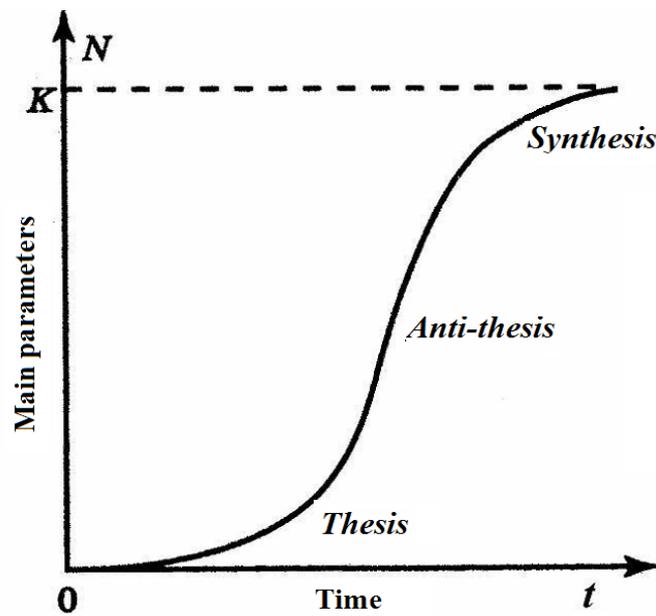


Fig. 2. S-shaped law of development

In the domain of ethics as a form of social consciousness we observe the dialectical motion from synthetic mythological moral of the ancient (resulting from the state of certain fusion of man and nature) to asymmetric moral (realizing social-class differentiation), which, we believe, is to be changed by noospheric (planetary, catholic, cosmic) moral [Ravn, 1988; Fromm, 1962].

Given scheme of moral evolution in general corresponds with the scheme of development of moral views according to L. Kohlberg who points out eight stages of moral development of an individual. These stages are deduced to three main phases:

- 1) pre-moral level, on which the morality of actions is determined by external events;
- 2) the level of conformist, conventional moral on which the maintenance of good social relations and favourable image "I-for-other" is the aim;
- 3) the level of autonomous moral principles [Kohlberg, 1980].

We fix the rotation of moral forms in process of analysis of evolution of religious consciousness: originally the human being and surrounding world formed a unity, and cult rituals were not distinguished

from real actions of a person, the Universe was sacralized, natural and supernatural were not differentiated. Later we observe the process of desacralizing the world, which A. Camus defines as a falling off from "the sacred" and submersion into "desacralized" history. Eventually, on the top of development of religious consciousness, the whole cosmos is perceived by the Christian ascetic as a temple of God, in which a spiritual personality prays "at the altar of his heart".

References

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