

# Nature of Moral Philosophy in the Human Universe: Retrospective Analysis and Modern Paradigms

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*The present research reveals the nature of moral philosophy in the human universe based on retrospective analysis and synthesis of the positions of modern sciences related to the problem of scientific searching practices and offers the author's concept. In the process of achieving the pursued goal, the raised problem is actualized through the prism of a view on the activities of the relevant scientific communities, in particular, AME, APNME, ESMP — associations of moral education and moral philosophy, which study various aspects of moral development and highlight the results in the journals founded by them: Journal of Moral Education, Journal of Moral Philosophy, Philosophical News, Moral Capital. Based on the retrospective study of moral philosophy in the human universe, it is proven that for many centuries, philosophers-moralists have been trying to clarify the specifics of the world of human freedom, their confession of moral norms, and rules accepted in society. Based on the analysis of modern paradigms of moral philosophy and moral psychology, which are related*

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*to each other, it is established that the universe contributes to the identification of moral values and their acceptance in the internal plan of human actions. The scientific research results made it possible to outline the author's concept of the studied phenomenon and determine its main components. It is established that the basis of the universe in its significance for man provides an interaction process that is directly reflected in the formation of moral consciousness, the basis of which is moral philosophy with a system of moral values. In turn, this affects the formation of man's moral self-consciousness, which contains such constructs as moral intuition, moral judgments, and moral behavior. In conclusion, it is postulated that man as a part of the single whole world acts as a builder of their own moral being, creating their moral "I" and producing their universe.*

*Keywords: moral philosophy, human universe, moral values, moral consciousness, moral self-consciousness, moral intuition, moral judgments, moral behavior*

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## Introduction

Modern changes taking place on a global scale are increasingly focused on the issues of specificity in the human universe, determining the impact on it of a set of established norms, regulations, rules and requirements, among which the moral ones have been prioritized. They contribute to the individual's full functioning, among others, determine their comfortable existence in the environment and ensure their proper behavior in various spheres of social life. Today, this issue is becoming increasingly acute due to the growing influence of moral relativism and the leveling of moral values in all spheres of human life (Kidder, 2009; Narvaez, 2020).

In view of the above, it is important to establish *the relevance of the problem under study* in terms of its studying by specialists in many sciences. In particular, the formation of the moral personality in the modern world is considered in terms of the following scientific areas: moral philosophy, ethics, moral psychology, education, etc. The first one is given the primary attention, because "moral philosophy is concerned ... with how we ought to be and what we ought to do <...> with our moral natures" (Alfano et al., 2014). In this context, the subject of research is distinguished — morality as a mandatory component of everyone's life (moral life). The essence of this postulate is clearly outlined in the scientific work of Anne-Marie Søndergaard Christensen, who noted that "in moral philosophy, we have to recognise that moral life contains many different aspects and not attempt to eliminate its complexity" (Christensen, 2020).

Given that the study of the "inner world of man has always remained a problem" (Kashuba, 2006: 14), to solve which both philosophy and other sciences have been approaching throughout their history, the focus of the given research is exclusively on moral issues. It is the multidimensionality of human being-in-the-world, as the being based on the interaction with others in a moral context, that determines a person's experience of their own life worldview and personal balance (Yachin, 2014). Since "the individual is the subject in relation to society, and society is its product — the object," it is important for them to realize the need for the priority of moral and "finding mechanisms for its implementation" (Sabadukha, 2017: 101, 107).

*Recognizing that the problem of moral formation of a human being in modern society has become the dominant theory for comprehension and its implementation in practice and requires clarification of its essence, the purpose of the scientific research is to: a) substantiate*

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*the importance of the research issue by considering the activities of scientific communities; b) analyze a retrospective study of the place and role of moral philosophy in the human universe; c) synthesize the positions of modern achievements in the field of moral philosophy and moral psychology, which are relevant to the subject of the study; d) present the author's provisions on the interaction of man and the universe in the formation of their moral consciousness and moral self-consciousness. The main methods used are the following: analysis, synthesis, comparison, a generalization of materials from the scientific sources and modeling of the author's concept based on the systematization of various scientific views on the role and importance of moral philosophy in the human universe.*

### **Substantiation of moral philosophy significance in the human universe in the activities of scientific communities**

The chronological order taken as the main criterion, we should focus on the activities of the Association for Moral Education (AME), which was founded in 1976 in the United States. It aims to conduct international research on the interdisciplinary study of the moral and ethical dimensions of human moral development in the process of their education and upbringing (Association for Moral Education, 1971 — till present). The Journal of Moral Education, the current editor-in-chief of which is Kristján Kristjánsson (Journal of Moral Education, 1971 — till present), has become a scientific platform for discussing these issues. The journal has become the platform for discussing the problems of moral formation and moral functioning of man in the context of considering different approaches and scientific views.

Since 2003, another thematic journal, the Journal of Moral Philosophy, edited by S. Matthew Liao (New York University, USA) (Journal of Moral Philosophy, 2004 — present), has been published. The Journal of Moral Philosophy publishes articles on the theory of morality in terms of ethics.

The activities of another public institution — Asia-Pacific Network for Moral Education (APNME), launched in China in 2006 — are similar in content to the AME. Its main task is to join the forces aimed at solving the problem of cultivating morality in human values in the process of moral education and moral development (APNME, 2006 — till present). What both organizations (AME and APNME) have in common is holding annual scientific conferences on topical issues of moral education worldwide.

Another fact points to the importance of the research subject — the foundation of the European Society for Moral Philosophy (ESMP) in 2016. ESMP brings together scholars from around the world to promote collaboration and exchange of scientific information in the field of moral philosophy (European Society for Moral Philosophy, 2016 — till present). The official publication of ESMP is the international journal Philosophical News, which was launched the same year. The journal aims to promote research in the domain of moral philosophy, active discussion of various concepts, approaches, and patterns of moral issues by the members of the scientific community in Europe and other countries (Philosophical News, 2016 — till present).

Evidence that tends to prove the relevance of the problem of moral education for the moral development of the individual in the world scientific space is provided by the Moral Capital website created by the company JME Trust Journal of Moral Education (UK) (Moral Capital, 2016 — till present). It should be considered as an additional resource that highlights the main trends, the experience of practices on this issue for all stakeholders. The purpose of its foundation was the idea of promoting “moral issues” in the range of their

diversity: moral philosophy, moral psychology, moral education, moral development; search for optimal means; development of new technologies, etc. for the effectiveness of ensuring moral development of the individual from the local, national to the global world level — “transcultural continuity” and the universe as a whole.

As of now, effective measures are being taken in Ukrainian society to form a morally oriented person with developed “social and public skills”, as stated in the current document — Recommendations of the European Parliament and the Council of the EU “Key competences for lifelong learning” of December 18, 2006 (Recommendation (2006/962 / EU). During the years of independence of Ukraine, the Law “On Protection of Public Morality” (2004) was introduced, with the latest amendments and additions made on January 14, 2020 No 440-IX (Law of Ukraine, 2004).

Hence, it allows providing evidence of the social demand on considering the discussed issue, its maturity and actualization, distinguished by the characteristic dynamics of economic, socio-cultural problems of the moral sphere of today’s society and the need to raise the moral culture of its citizens. Thus, the improvement of the realities of modern Ukrainian society will depend on the process of its recovery by improving the state of public morality, moral culture, and the level of moral development of each individual (Lohvytska, 2016).

The next step is to study the key concepts and the specifics of the development of ideas on the interaction of human morality and the universe based on the analysis of a retrospective study of the place and role of moral philosophy in the human universe.

### **A retrospective study of moral philosophy in the human universe**

The main categorical units — “morale/morals” and “morality,” which according to the resource of Stanford Encyclopedia of Philosophy (online encyclopedia — SEP), are interpreted in the sense of norm, law, a form of social consciousness (the first), and patterns of behavior of people, groups, societies associated with moral responsibility (the second) (Gert & Gert, 2020). In determining the philosophical and ethical foundations of morality, we rely on the results of the scientific work of Ukrainian scientist Tatiana Abolina. According to Abolina, each cultural and historical stage of philosophy necessarily includes and retains in its issues a multifaceted analysis of “natural morality, manners, morale as value-normative systems of certain societies,” which are directly reflected in the process of substantiating the ideal of proper and ethical for a particular personality, their inner freedom, self-sufficiency, as well as “moral choice and responsibility” (Abolina, 1999: 3).

In Antiquity, philosophers (Socrates, Plato, Aristotle) considered the issue of morale in relation to human activity from the standpoint of understanding the universe as a single proportional holistic system with a spiritual origin and worldly mind (soul and mind) (Plato, 1999; Aristotle, 2002). Accordingly, man’s nature and morality were interrelated, which was characterized by openness to the world. In ancient philosophy, the man was seen as unique, universal, having their own microcosm and being capable of any activity, and integrating the physical, mental and spiritual origins. The understanding of outer space was at the center of understanding the world. Dual polar nature was interpreted as an eternal struggle of opposites, and at the same time, recognized as “personhood in both individual and interpersonal contexts” (existential and a relational construct) (White, 2013: 74).

Considering man as a subject of philosophical knowledge in the historical retrospective of life, scientists agree on the following thesis: integration into a complex system of social relations and social processes, which are quite stable connections and interactions,

contributed to the evolution of moral development reflected in human activities (Dubrovsky, 1998). Strengthening such interaction takes an individual path of formation for a particular person, which depends on their condition, socio-moral potential, qualitative formation of attitudes to the surrounding reality, and “transformation and inclusion” in meaningful socio-moral functioning (Malivskiy, 2020).

The turning point for moral philosophy was teaching the German philosophers Immanuel Kant and Georg Wilhelm Friedrich Hegel. They defended the system of objective idealism and the universal moral law for society. In particular, the law of moral imperative created by Immanuel Kant can be emphasized as fundamental to human activity and the formation of human behavior, as it ensures the observance of moral duty to oneself and others (Kant, 2004). In this way, the scientist proved the existence of a priori moral laws for man. He distinguished morality from other mechanisms and ways of regulating human behavior that was a significant impetus to ethical theory development. According to Robert Johnson and Adam Cureton, which we fully share, “at the heart of Kant’s moral philosophy is a conception of reason” (Johnson & Cureton, 2016). In Kant’s scientific theory, the categorical imperative is focused on unconditional moral duty, the obligation of proper behavior of a person who has free will.

In its turn, the merit of Georg Wilhelm Friedrich Hegel is the introduction of the term “morality” into the system of ethics and the substantiation of its substantiality (Hegel, 2000). The scientist explained the dialectical connection between people’s behavior and their moral beliefs, focusing on the moral essence of life — the search for truth and the pursuit of good. Thus, in the New Age, moral philosophy has deepened the explication of morality in human activity and understanding of the world in general. It was associated with the sense of human life, their own moral (internal and external) activity, which is manifested in one’s activity, freedom, and the ability to regulate volitional efforts. This was, at the same time, the determinants of moral self-realization and self-improvement of the individual.

Without going into details of moral philosophy developed in the 19<sup>th</sup> and 20<sup>th</sup> centuries, it is worth noting that it was significantly influenced by the theories of existentialism, psychoanalysis, and philosophical anthropology. As noted by Mariya Kashuba, this led to the need to clarify the essential contradictions of the inner world of man on the basis of “their fundamental problems” (Kashuba, 2006: 13).

Thus, the retrospective analysis gives grounds to assert that there were various polarizations of views on man in the process of development of moral philosophy. Still, they undoubtedly recognized their dominant importance in the system of relations with the outside world and the universe in general. Clarifying the historical background helped to understand the specific ways of combining individual-personal and general-social in human morality development. This is important for further study of the modern interpretation of various aspects of moral philosophy in the human universe.

### **Modern paradigms of moral philosophy in the human universe**

Active scientific research is conducted by modern foreign philosophers-moralists (Hämäläinen, 2016; Kidder, 2003; 2009; MacIntyre, 2007; Smith, 1994, 2004; Williams, 2006; Yachin, 2014), who study various aspects of the problem:

- a) defining the demands of moral philosophy in the sense of reflexive community and moral arguments that act as rational and convincing and thus explain “how to live” (Williams, 2006: 28);

- b) clarifying “the genesis and the prediction of moral modernity,” due to the need to substantiate the issue of human virtue, or vice versa its interpretation in terms of metaphysical and biological approaches, but without denying the classical form of Aristotle (MacIntyre, 2007);
- c) significance of objectivity and practicality of moral judgments that structurally relate to moral activity in the process of building one’s own morality (Michael Andrew Smith explained the idea of moral objectivity as a specific feature of personal involvement in moral practice, provided that all its participants are interested in reliable answers to “moral questions”) (Smith, 1994: 5);
- d) studying the multidimensionality of human being-in-the-world, a component of which is a moral being, which is reflexively correlated with other people; elucidation of the specifics of “living through” and “experiencing” life conflicts in complicity with others, which is interpreted as ethical (Yachin, 2014);
- e) establishing a correlation between moral choice and personal well-being in the process of resolving moral dilemmas, finding ways to form an ideal human character and the role of moral duty by all members of society (Kidder, 2003; 2009).

Consonant ideas were expressed by Nora Hämäläinen. Hämäläinen noted that there was a need for new research ideas in moral philosophy, which should relate to the stimulation of man to developing the moral ideal and morality as a viable moral quality (Hämäläinen, 2016). Defending this view, the scholar stresses that to understand the specifics and relativity of morality of our time, one should turn to its “historicism,” which does not contradict the modern idea of universality, but would rather become an indisputable condition for understanding one’s place in the studied concepts of morality (*ibid*).

The scientific views of the modern researcher of moral philosophy Anne-Marie Søndergaard Christensen seem progressive. Based on the proposed concept of “the moral life,” she notes that the changes towards “morally right” do not depend on any moral theories but have to be interpreted as models that explore different moral structures (moral beliefs, moral values, virtues, etc.) (Christensen, 2020). It can be generalized that the innovativeness of the scientific views presented by the scientist is seen in the transition from the nomination of moral guidelines to specific actions (activity approach) in the moral formation of the individual, because “ethics is about our world, our life,” that is implemented “through moral education” (*noted by the authors*) (*ibid*). It is through moral education/upbringing that a person enters the moral community, which contributes to the development of human moral judgment, moral attitudes, ability to make moral assessment and self-assessment, etc. According to Anne-Marie Søndergaard Christensen, moral philosophy plays a leading role in the practice of “our moral life” (*ibid*). This thesis differs from others in its innovative content and explains the modern view of the essential importance of moral philosophy in the human universe.

Great interest is maintained in the scientific works of philosophers-moralists, who pointed to the importance of basing moral philosophy on the fundamental tenets of moral psychology, arguing that “emotional morality” is the basis for the formation of moral values based on emotional reactions and experiences (Prinz, 2005, 2007; Smith, 2004). Close to this issue, there is a relatively young branch — experimental moral philosophy, which “opened” new opportunities for research into the nature of morale and human morality, allowed resolving contradictions between different moral theories, and borders on moral psychology (Alfano et



al., 2014). It is worth noting that the structure of moral self-consciousness suggested by the scientists, which contains such components as moral intuition, moral judgments and moral behavior, was taken to create the author's concept.

A number of studies in the context of moral philosophy are devoted to researching the structural components of morale and morality (Bengson et al., 2020; Kashuba, 2006; Matas, 2018; Sabadukha, 2017; White, 2013; Yaruniv, 2018). The moral values that can be notably outlined serve as a fundamental basis in the formation of moral judgments, moral beliefs and activities in general, because "personhood is a conditional state of value defined by society" (White, 2013). Human freedom will contribute to the formation of one's own worldview axiological system, which is important for the rational-irrational component of development and elevates man as the creator of evolution, as the creator of the universe (Yaruniv, 2018).

The development of the ability to realize and be responsible for the moral choice of one's actions is based on the unequivocal confession of the moral values recognized in society, and which are accepted by the personality in the internal plan of acting as the main driving forces of behavior in the environment. Adherence to moral values as "personal values according to the criteria of existence" makes a person moral (Sabadukha, 2017: 106). This phenomenon is possible because a person is aware of "the possibility of personal choice through natural will and desire for change" (Yaruniv, 2018) and seeks to isolate their "I" (self-awareness) based on the understanding of generally accepted moral values that become their own (Matas, 2018). The inherent moral principle characterizes a person as the one who is able to be responsible for their own moral actions and deeds, takes into account the moral needs of others, is able to manage their volitional efforts, which have a direct impact on the manifestations of various forms of moral behavior, also making them "masters" of life and allows "justifiably apply moral concepts to novel situations" (Bengson et al., 2020). Thus, as Mykhaylo Yaruniv rightly pointed out, it is "human free will and norms that form the logical minimum of deontological reality" (Yaruniv, 2018: 6). This leads to generalizing the following: moral values, which are accepted as personal moral guidelines, contribute to the fact that a person becomes able to be responsible for their actions, and can subordinate their own volitional impulses to comply with moral and deontological norms, which Immanuel Kant called a moral imperative. However, their understanding depends on the development of a person's moral self-consciousness, their inner world, which is significantly affected by a number of "social, even global socio-practical problems" (Kashuba, 2006: 12). The latter affects both individual aspects of the individual's moral growth, self-realization, and self-organization, when external pressure, the imposition of moral behavior rules, excessive moralizing, and the essence of a human being in the universe as a whole are unacceptable.

It is necessary to clarify the issue of cultivating moral values in a person that occurs due to the influence of moral education/upbringing on their moral development. This aspect determined the further logic of the presentation of the material. The next segment of the article content will consider the phenomenon understudy in the context of moral psychology, which is related to moral philosophy. Postulating Patrick Welch, we agree with his thesis about the need to consider general trends in the psychology of morality, based on moral and philosophical theories that strengthen and clarify the boundaries between psychology and philosophy (Welch, 2011: 525). In particular, the scientist argues that moral psychology needs a greater ethical basis. Its research should be based on the provisions of moral philosophy (ibid). This determines the essence of moral philosophy, which serves as a fundamental basis for moral psychology that studies the individual in the "practical plane" and makes morality effective, leading to the functionality of moral education/upbringing. The studies conducted

by a number of scientists (Stefaan Cuypers, John Doris, Daniel Kelly and Stephen Stich, etc.) at the junction of moral philosophy and moral psychology convincingly prove that through the integration of scientific efforts, it is possible to establish the truth about human moral existence in the universe (Cuypers, 2020; Doris, 2012; Kelly & Stich, 2012).

Modern moral psychology considers morale and morality as specific phenomena, and if the first is permanent and is considered as a means and one of the dominants of life, the second ascends from the first, is variable and depends on the development of a particular individual and determines their moral development (Haidt, 2013; Kagan, 2018; Krebs, 2011; Narvaez, 2020). Thus, Jonathan Haidt, exploring the evolutionary foundations of morality, formulated a synergistic interpretation of morale as a set of moral values governed by moral norms based on their practical application and the action of psychological mechanisms (Haidt, 2013). The scientist outlines in detail the domains of morale and the theory of moral foundations, among which moral intuition is recognized as the leading domain of morale, and then behind it — moral judgments and moral actions. This was considered in the construction of the author's concept (ibid). In the process of formation of morality and moral formation of personality, as Darcia Narvaez argues, it is necessary "to ensure the development of human beings who live cooperatively with one another," and in order to do this, "moral education should look like in light of children's basic needs" (Narvaez, 2020).

According to Tobias Krettenauer and Randall Currens, the implementation of the above-mentioned ideas will ensure the use of Self-Determination Theory (SDT), which promotes the development of moral motivation based on the formed self-consciousness of the individual (Krettenauer & Currens, 2020). A significant role in this process belongs to moral psychologists and educators who are called to help create a "relationship between leading a moral life and happiness" (ibid: 275). In this case, the mission of educators/teachers should not be reduced to moral planting, but to mutual harmony, which "provides a joint ascent to the image of a higher idea or to universal consciousness" (Bilyk & Sheremet, 2019: 92; Kovrovsky, 2012). In its turn, such harmony is achieved through the "concept of relationality," when a person achieves harmony with oneself, harmony with others (moral aspect), and harmony with the world around them, thus defending their position in the universe as a whole (Di Fabio & Tsuda, 2018). It is the "psychology of harmony as harmonization" that makes a person happy (ibid).

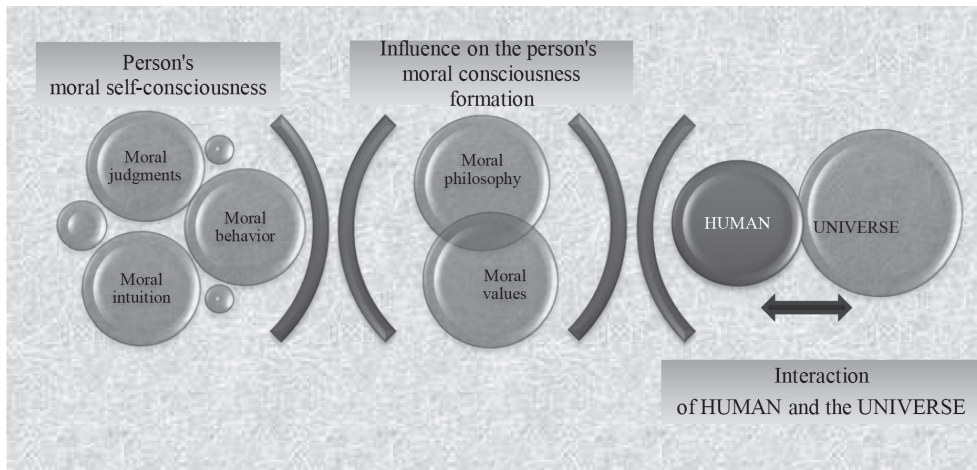
Thus, both fields of science (moral philosophy and moral psychology) are closely interconnected and interdependent in the study of human behavior and motivations, but explore them from different perspectives. Thus, in modern paradigms of moral philosophy, morality is studied as a special world of man, the sense of their life and purpose, there are various theoretical provisions. Moral psychology, which is extremely relevant, substantiates, above all, the structure of the morality of an individual, the psychological mechanisms of moral formation and moral functioning. The analyzed research results form the foundation in the development of the author's concept of the role and importance of moral philosophy in the human universe.

### **Conceptual provisions of moral philosophy in the human universe**

Considering the retrospective study and views of modern foreign and domestic scholars in the context of the research subject, the construction of the author's concept based on the analysis, synthesis and generalization of the above scientific provisions of moral philosophy and moral psychology, assumes the following main role: morale as such plays the role of



prescriptions, norms and rules. Based on their observance, moral judgments, moral emotions and feelings and moral behavior are formed, the formation of which characterizes a person who has developed morality as a personal quality (Hämäläinen, 2016). At the same time, morality testifies to the development of a person's moral self-consciousness, which has its own structure, and testifies to the level of their moral becoming and moral functioning (Narvaez, 2020). This allows the individual to build a strategy of interaction with the outside world, including that in moral aspects. This allowed us to distinguish three blocks in perceiving the conceptual positions of the role and significance of moral philosophy in the human universe: moral self-consciousness of man, the impact on the formation of human moral consciousness, the interaction of man and the universe (see Figure 1).



**Fig. 1. Role and significance of moral philosophy in the human universe**

As it is shown in the schematic representation in Fig. 1, the structure of human *moral self-consciousness* (the first block) includes the following components: moral judgments, moral intuition, moral behavior (Alfano et al., 2014). Moral judgments of the individual are based on the awareness of moral norms of behavior in the social environment. On the basis of observing the universal and unbiased moral standards, each person demonstrates the ability of moral argumentation. These are moral judgments that testify to the formation of moral beliefs of the individual and act as the basis of moral behavior. Moral intuition has a direct unity with moral judgments and is seen as the ability to “feel,” the insight into others’ problems (Haidt, 2013). Due to the development of moral intuition, which serves as a kind of vector, a person can fulfill their own moral precepts, show compassion and empathy in situations of moral content, which is directly reflected in their moral behavior. As a result of this, it is quite logical to outline that the quintessence of moral self-consciousness is moral self-esteem, which is based on the confession of virtues and is provided by regulatory control over one’s own moral behavior. Thus, in the multidimensional inner world of man, the leading role belongs to moral self-consciousness as the main substance and “cognitive-psychological phenomenon” (Kashuba, 2006: 9), which performs a cognitive, emotional-regulatory, and activity-controlling function in the observance of moral norms and laws.

The second block — *the impact on the formation of human moral consciousness* — presents a kind of “alloy” of moral philosophy and moral values. It consists in the fact that the first (moral philosophy) deals primarily with the fact that, in determining the essence of morality, it explains the second (moral values), pointing out their sources, causes, social functions, etc. (White, 2013). Moral values generally perform the function of normative regulation of people’s behavior, which they produce in relation to others and themselves, as well as in relation to the universe in general. At the same time, moral psychology has a significant influence, which examines the very process of emergence and application of moral values in a person’s life, considering their principles and structure. The direction of human consciousness is always determined by certain moral needs, which are associated with the satisfaction of one’s own moral activity and is closely connected with the development of one’s moral self-consciousness. It can be generalized as follows: the morality of the individual, the formation of their moral self-consciousness is a manifestation of the highest degree of existence, as it testifies to their compliance with a number of specific moral requirements.

The third block — *the interaction of humans and the universe* — the purpose of finding harmony and happiness in the moral life. Man appears as the center of the universe, with their inherent set of moral properties and system of moral values that make up personal (private) moral philosophy. It is about realizing one’s own need to be moral both for personal value and others. Each individual, integrating into living in society, learns the relevant moral precepts, which become internal regulators and are manifested in the stability of views, behavior and attitude to the world.

To be a moral person means to possess the basics of moral culture, think morally, and act according to moral principles, producing manifestations of good behavior in the immediate environment. In general, moral culture is characterized as the individual’s moral education to master and adhere to the moral norms and principles of life, which is achieved in the process of moral education (Lokhvytska, 2014). Moral education is defined as “a purposeful process of mastering moral categories, values, principles, ideals developed by mankind and accepted by society at the level of one’s own beliefs, their observance as a habitual norm of behavior” (Encyclopedia of Education, 2008: 523). Thus, moral education as a component of universal culture is a systematic organized influence on the individual’s moral sphere and ensures one’s moral development. The main function of the moral culture of the individual is to regulate the moral component of any activity.

## Conclusions

The philosophical interpretation of global world problems gives grounds to generalize that the main subject in their solution is a person, their values, beliefs and specific activities. The issues of the morale and morality of man are attracting more and more attention of various scientific communities, although they have been debated for many centuries.

1. The following international associations are distinguished by their activities: Association for Moral Education (AME), Asia-Pacific Network for Moral Education (APNME), European Society for Moral Philosophy (ESMP), which promote the study of moral issues and thematically related scientific issues in various aspects. In order to do this, there has been a search for its practical implementation by conducting a series of scientific events and discussions in the following journals: Journal of Moral Education, Journal of Moral Philosophy, Philosophical News, Moral Capital.
2. The retrospective analysis gave grounds to assert that since ancient ethics, in moral

philosophy man and morale have been considered in their integral unity. Thinkers recognized that the inner world of man and their morality (soul and mind) contained the desire for a natural manifestation of moral activity, which is expressed in the ability to sympathize and empathize and has a direct impact on the formation of self-awareness, self-esteem and “stable semantic core” (Kashuba, 2006). A significant impetus to the development was achieved thanks to the ideas of the German school of philosophy (Hegel, Kant), in which man was seen as a part of society (the world) that was aware of their own responsibility (moral imperative, according to Kant). People are able to take responsibility for their moral (proper) or immoral actions in the context of their own freedom and submission to the will, which is closely related to the meaningfulness of what has been done. The only man is capable of realizing moral responsibility and strives for the truth that is based on the beginning of good (according to Hegel). Human beings’ ability to grant moral senses to their actions is based on morality as a personal quality that is part of their inner world and is the meaning of their life.

3. Without delving into the controversy over the role and status of moral philosophy in the analysis of various theories of morality, as this was not the purpose of the presented scientific research, it was found that the modern paradigms of moral philosophy illuminate the theoretical definition of moral views and their true values — meta-ethics (MacIntyre, 2007 ); morality as an ideal model in the sense of involving the individual in practical activities — normative ethics (Smith, 1994, 2004; Williams, 2006; Yachin, 2014); features of moral choice and human behavior in specific situations of moral content — practical ethics (Hämäläinen, 2016; Kidder, 2003; 2009); the essential importance of moral behavior based on understanding of a specific moral situation and compliance with moral obligations — “descriptive moral philosophy” (Christensen, 2020); the need to apply empirical observations in moral theory — experimental moral philosophy (Alfano et al., 2014). Particular scientific interest was attached to the views of philosophers- moralists, who noted that without moral psychology and, above all, clarifying the place and role of moral intuition, moral feelings, moral judgments, moral behavior and moral values, there can be no perfect study of moral philosophy (Alfano et al., 2014; Prinz, 2005, 2007; Smith, 2004). The need for the connection between moral philosophy, which is the fundamental basis, and moral psychology, as the area of applied research of moral issues of human existence, has been emphasized by a number of modern foreign psychologists (Cuypers, 2020; Doris, 2012; Kelly & Stich, 2012; Welch, 2011). It is the knowledge of moral philosophy that determines the direction of psychological research and helps to clarify the nature of morale and morality. Psychologists-moralists (Haidt, 2013; Kagan, 2018; Krebs, 2011; Krettenauer & Currens, 2020; Narvaez, 2020) outlined the evolution of the process of moral development as a personal quality, revealed the specifics of human moral development, highlighting the most important substance — moral self-consciousness, its structural components and psychological mechanisms.
4. Synthesis of positions of modern achievements in the field of moral philosophy and moral psychology contributed to the modeling of the author’s concept and presentation of provisions on the role and significance of moral philosophy, in particular, human interaction and the universe in shaping moral consciousness and moral self-consciousness. On the basis of a kind of unification of scientific and

methodological platforms of moral philosophy and moral psychology, the way of interaction and mutual influence of moral formation and moral functioning of the individual in the universe is revealed. Thus, the foundation of the analysis of the philosophical and psychological array of the source base for the study of moral issues provided a three-dimensional composition of the concept of the essential importance of moral philosophy in the human universe: 1) moral self-consciousness of man; 2) influence on the formation of the human moral consciousness of the foundations of moral philosophy and moral values as norms; 3) interaction of man and the universe, which forms the moral culture of the individual. The latter is achieved through the process of moral education.

This outlined the prospects for further scientific research, which will be to clarify the organic unity of moral philosophy and moral education of people to harmonize their life.

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