

The formation of a unified social morality under conditions of ethical relativism

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Abstract

The article discusses the problems of moral differentiation of society in the conditions of the coexistence of value paradigms based on moral imperativism, tolerance, and pluralism. The relationship between morality, ethics, and moral values is characterized, and the types of moral values and ways of moral regulation in society are identified. Attention is focused on the causes of spiritual degradation of part of society and possible ways to build a humane society. The aim of the research is to study the causes of moral degradation and ethical relativism. Research methods include historical-philosophical, ethical-categorical, philosophical-conceptual, contrastive analyses, and sociological surveys. The results of the research describe the ways of moral regulation in society, the possibility of studying ethical knowledge based on methods of cognitive ethics, and the paths of humanizing individuals and society. The scientific novelty of the research lies in the application of complex research methods, the examination of the problems of ethical relativism in the information society, and the emphasis on the ethical teachings of philosophers of past and present. The conclusions drawn from the research are that: 1. the moral factionalism of society is inevitable in the conditions of coexistence of value paradigms of different orientations and groups based on professional and corporate relationships. 2. the study of a unified public morality in society is possible through the education of a humane individual and a stable society.

Key words: ethical relativism, moral differentiation, values, value principles, cultural differences, cultural meaning, pluralism

Introduction

The relevance of the problem is due to the necessity of studying the moral and ethical issues of modern society, such as 1) the creation of a good person and 2) the creation of a good society (Maslow, 1999: 4). In order to create a good society, its moral and ethical problems must be solved.

One of such a problem of society is the emergence of various normative systems based on hedonistic, utilitarian principles. The ideas of pragmatism and utilitarianism, which form the basis of moral standards of some groups of society, oriented towards material success, not spiritual values. Therefore, E.A. Ovchinnikova and T.Yu. Bartashevich writes that as a result of the transition from a traditional society, characterized by the existence of a single moral model of individual behavior as a socially-collective subject of morality, to an information society where we increasingly encounter an isolated moral subject involved in various social, economic, professional, etc. relationships, there is a gradual moral fractionalization and differentiation.

"In situations where incompatible moral stereotypes and attitudes collide in one social and professional space, there arise zones of cultural borderlands" (Ovchinnikova, Bartashevich, 2017: 123). The moral factionalism of society is related to the fact that in the conditions of the development of a market society, a part of its members ("new people"), possessing material wealth, form a marketing consciousness oriented towards market relations and consumption, based on the principles of buying and selling, acquisition. The orientation of the new people is manifested not only in earning income but also in striving to sell their services, to sell themselves as a

passable commodity. Success in entrepreneurial activity depends on how well a person can sell themselves in the commodity market, how attractive their "packaging" is, and how lively, strong, energetic, and reliable they are. A person does not care about their life and happiness but about becoming a popular commodity. Like an elite product, a person must be fashionable on the personal market" (Philosophy, 2010: 287). Spiritual values are not necessary for "new people" to achieve success and acquire a commodity appearance. They considered that it was a false idea. Their model is subordinate, as a rule, to subjective biases or social expediency (extreme variants of hedonism and utilitarianism bordering on amoralism" (Shipunov, 2011: 145).

The moral factionalism of modern society is caused by the existence of anti-moral systems oriented towards pragmatic and utilitarian attitudes, norms of mass culture, and various subcultures, countercultures, and corporate codes, necessitates the need to address the issue of the moral integrity of the information society and overcome its spiritual crisis, as well as to solve the problems of ethical relativity of individual groups in society. In this regard, the aim of the research is to study the causes of differentiation of different societies (America, France) and societies (Russia, Kazakhstan) under the conditions of ethical relativism.

It is necessary to do the following tasks in order to achieve the goal: 1) to analyze the ways to overcome the spiritual crisis of society; 2) to study the problem of ethical relativism of moral norms of social groups that differ from others in their moral attitudes; 3) to characterize the system-forming spiritual concepts of the moral and ethical system of society; 4) to conduct a questionnaire survey in different groups of society in order to identify their moral attitudes in order to achieve the goal and solve the tasks.

Methods

During the research the following methods were used:

- 1) Historical and philosophical analysis, which contributed to the study of the theory of spirituality, morality, and ethics, presented in the concepts of foreign, Russian, and Kazakh thinkers in a broad historical and philosophical context (K. Korsgaard, W. James, A.A. Guseynov, R.G. Apresyan, A.N. Nysanbayev, Abai Kunanbayev).
- 2) Ethical-behavioral modeling helps to identify and describe models of moral behavior that meet the criteria of moral and socially acceptable behavior and unethical behavior. Behavior can also be shown with the use of a frame model. A questionnaire is to identify the value orientations of groups for whom different values are significant.
- 3) Ethic-conceptual analysis helps in the process of analysis and conceptualization of moral and ethical concepts, by contributing to the identification of moral knowledge contained in ethical concepts, in particular in the ethical concept of 'shame'. The empirical method (questionnaire survey) was also applied.

Discussion

In today's information society, two main problems are debatable: 1) distinguishing the concepts of 'morality', 'ethics'; 2) the problem of ethical relativism and identifying the reasons for its emergence.

Researchers on the first problem express different opinions:

- 1) The common point of view is on morality and ethics as a way of adapting individuals to life in society. E.P. Polikanova identifying morality with moral norms, talks about moral norms, defines it as a special form of normative-evaluative orientation of people in society and as the most important form of public will".(Polikanova, 2014:13).

2) "Morality" and "values" are distinguished, as morality is a tool for regulating human behavior. Ethics is an applied science of practical behavior, while values are considered "a principle that has no material, social, or biological basis and, therefore, is not morality and is not related to the laws governing living and inanimate nature. It is this principle that should be defined through the concept of "values" (Guseynov, 2019:5).

3) Morality and values are identified, with an emphasis on the difference between moral philosophy and ethics.

A.A. Guseynov considers that moral philosophy and ethics coincide in the subject of the research but differ from each other, since the term "moral philosophy" emphasizes the generic attribute, while ethics focuses on the specific differences. 2) Moral philosophy grasps an action from within in its original moral genesis, while the latter examines morality in its external objectified forms (Guseynov, 2019:5). 3) Morality differs in imperativeness; it makes demands on personal behavior, while values are understood as a set of valuable representations that form the moral consciousness of an individual.

According to K.Korsgaard, morality makes demands (Korsgaard, 1996:10). According to R.Apresyan, "moral rules are oriented towards society and require submission as a higher principle" (Apresyan, 2016:15).

We consider that the concepts "morality," "ethics," and "morals" are interconnected because ethics studies morality and morals. Ethics as a science has two directions: 1) theoretical, which studies the general patterns of morality and ethics, and 2) applied, which studies moral norms of behavior. Moral norms are oriented towards the opinions of authorities and society, which judge or praise people's actions. They are not as categorical as social norms, which are backed by sanctions. Public opinion can condemn but cannot punish.

There are two points of view on the issue of ethical relativism. Manuel Velasquez, Claire Andre, Thomas Shanks and Michael J. Meyer believe that most experts reject the theory of ethical relativism, some argue that while the moral practices of societies may differ, the fundamental principles underlying those practices do not, for example, in some societies killing parents after they reached a certain age was a common practice stemming from the belief that people would be better off in the afterlife if they entered it while remaining physically active. Ethical relativism is also criticized because of its implications for individual moral beliefs. These philosophers argue that if the rightness or wrongness of an action depends on the norms of a society, then it follows that an individual must obey the norms of their society and to deviate from these norms is to act immorally (Velasquez, Andre, Shanks, Meyer, 1992: 46). According to the second point of view, ethical relativism arises due to the commitment of members of a certain social group to their cultural and moral attitudes, principles.

In the information society, the problem of moral factionalism arises in the case when a part of society denies traditional moral values and adheres to the principles of relativistic morality. Among which the principles of permissiveness and absolute individualism prevail, contributing to "the loss of the specificity of morality as a movement from what is to what should be" (Kasavin, 2004:67), subordination of morality, as a rule, by subjective bias or social expediency (extreme versions of hedonism and utilitarianism, bordering on amorality" " (Kasavin, 2004:68). Relativistic morality is based on the ideas of instrumentalism, pragmatism, utilitarianism (Timofeev, 2018: 232).

According to the foundations of utilitarianism, human actions are aimed at the desire to achieve profit; each individual pursues his own goal, and therefore relies on his own understanding of moral standards.

Thus, the “new people” of society, adhering to the principles of utilitarianism and pragmatism are aimed at obtaining benefits; prefer material values, denying spiritual ones.

By analyzing the values of the ‘new people’ group it is possible to establish that it is not spiritual values that are significant for them, but material values due to their ability to provide living conditions and everyday life, they are significant due to their ability to serve as signs of prestige and respectability. Material values and existential value ‘business as labor for profit’ are evaluated as ‘good’, and spiritual values (art, science, moral values) are considered as bad, insignificant (Abisheva 2016: 35). Therefore, H. Triandis argues that these societies attribute a symbolic value to their moral decisions, so that it is without a doubt more important to make a socially acceptable decision than an intrinsically correct decision. To this end, the links between the individuals are strong and as such, a person should prioritize the interests of their group, in the opinions and beliefs they hold» (Triandis, 2011: 12).

According to Triandis, differentiation of views of a particular group of society can be connected with the views, ideas of the group to which he belongs. Members of some social group, adhering to the attitudes and principles adopted by the group, do not control their behavior according to the norms of society, but obey the norms accepted in the group. Joseph M. Paxton, Joshua D. Greene note that ‘as we saw, the social intuitionist model offered by Haidt gives a limited place to controlled processes in moral reasoning’ (Paxton and Greene, 2010: 517). Graham, R. Meindl and E. Beall believe that individuals, throughout their experiences and developments, rely more on one or another of these foundations and moral principles. Dependent on history, religious beliefs, social ecology, and institutional rules (like the structure of kinship or the economic markets), each society develops a moral system. This defines several moral guidelines among which one can find reciprocity of the group, protection, support given to others, and defense of the unity of the group but also self-preservation» (Graham, Meindl, Beal, Johnson, Zhang, 2016:128). Vauclair M. and R. Fisher state that ‘This foundation restricts the liberty of individuals in favor of promoting the interests of the group (Vauclair and Fischer, 2011: 474).

H.Wang, Lei L., Liu D. and Hu H. consider that «The moral norms (specifically culturally) of an individual are anticipated and expressed over the course of judgment and reasoning. It would be premature to assume that all psychological processes, even basic ones, are immune to experience and culture» (Wang, Lei, Liu, Hu, 2016: 244).

According to Fromm, the principles of a group are their life orientations, reoriented from the maxim “To be” (to exist) to the maxim. “To have” (to possess) (Fromm, 2007: 216), vice, egoism are elevated to the status of ideals of thinking and activity (Váltsev, 2010), money overshadows moral principles, so the moral guidelines of some young people who are influenced by mass culture, market relations, counterculture and subcultures of asocial youth groups change. Some youth groups are pluralistic in moral terms that is manifested in their preference for material values, denial of spiritual ones, in the “desire to get money, in the inability to distinguish between “good” and “evil” and thinking at the level of “benefit and disadvantage”. Some young people deny the task of searching for an ideal” (Ivashchenko, 2014:109). The spiritual degradation of individuals and members of particular groups occurs when money becomes an end in itself. Spirituality is disappearing everywhere, giving way to materialism with an unprecedented desire to satisfy sensual needs and pleasures. Hedonism has become an ideology, ousting from the consciousness of modern man the ideals of freedom, equality, fraternity. There is no interest in the inner world of man. Notions of morality, honor, conscience, human dignity are being washed away. Immorality and soullessness are becoming the norm today. The sphere of human interests has narrowed down to television and the Internet. Individualism

and egoism become the most demanded qualities of personality (Smirnova, Sabirova, 2012: 84).

Apart from extreme manifestations of differences in moral attitudes (groups with traditional values, as well as groups for which the values of individualism, hedonism, and material values are preferred), polyvalent groups are distinguished, for which heterogeneous values are significant. They are characterized by indistinguishing between good and evil, hedonism and altruism, mercy and cruelty. Y.V. Artyukhovich refers members of such groups to polyvalent personalities. Their axiosphere includes heterogeneous moral principles and attitudes, situationally manifested in poorly motivated contradictory actions (Artyukhovich 2016: 135)

The reason for ethical relativism may be the difference of cultures in different societies. For example, American society favors the principle of hedonism and individualism. Therefore, Ronald Steele writes: 'We create a culture based on pleasing and pleasing the masses, preaching hedonism and accumulation, even though it speaks of individualism and autonomy' (Steele 1996). Among the core values of Americans L.R. Kohls names such as:

1. Equality, egalitarianism;
2. Individualism and privacy;
3. Competitiveness and free enterprise;
4. Job orientation;
5. Informality;
6. Practicality and efficiency;
7. Materialism (Kohls, 1988)

American sociologist Robert K. Merton and Talcott Parsons Believe that the most powerful values of American society include wealth, success, power, prestige, material success and technology. But the American value system has a contradictory nature. As Robert Lind noted, each of the elements of this system having its opposite, for example, adhering to the philosophy of material success, Americans at the same time put personal qualities in the first place, preaching the principles of individualism in practice often acts collectively (Lind, 1939)

According to the citizens of American society, material wealth and material success presupposes being chosen by God, so achieving it is not only moral but even obligatory (Inglehart 1994: 453). In French society there is also a stable orientation towards values of a pragmatic nature - towards material well-being, I love Thai people and the disintegration of family ties. G. Singly notes that nowadays the family has become a union of two individualists and is increasingly seen as a condition for personal development, career growth, etc. With the growth of the general level of education, the requirements of spouses to each other, to cultural-intellectual, sexual compatibility increased, and with the increase in the number of women succeeding in career, their requirements to the success of men (Singly, 2017). O. Galland argues that young people do not tend to couple early (Galland, 2000: 4). In Russia and Kazakhstan, along with the existence of groups adhering to values based on the principles of individualism, hedonism, utilitarianism and pragmatism, and giving preference to material values, there are positively oriented groups adhering to traditional values of society: entertainment of good and evil, principles of tolerance, solidarity, justice. They are characterized by the desire for self-realization. The key values are health, family, labor, friends.

According to different scholars 'opinions, overcoming the spiritual crisis that has affected a large part of the information society may be possible through the use of various means. One of these means is the development of a cultural paradigm of humanization, whose basic concepts are tradition, culture, socialization, and enculturation (Ivanovskaya, 2010: 3). In the process of cultural heritage from the past, society transmits to modern and future generations social programs of proper behavior and moral values, that is, its cultural experience. This experience is assimilated

through socialization and enculturation. O.V. Ivanovskaya asserts that "the humanization of society is manifested, first of all, in increased attention to the subjective-personal aspects of human existence, which is associated, in turn, with the problem of choice, self-actualization, and self-affirmation. Therefore, direction is the most important component of the motivational system, embodying the integrity of the spiritual image of the individual (Ivanovskaya, 2010:3).

The ethical teaching of the Kazakh thinker Abai Kunanbayev focuses on the problems of human spirituality. Developing the foundations of national philosophical ethics, Abai made a significant contribution to the development of the theory of spirituality, its categories and values. Abai's moral ideal is embodied in the concept of "humanity". Therefore, the value – idea of Abai is the idea of improving a person by acquiring spirituality. According to Abai, a person realizes his moral quest only when he tries to understand the meaning of life. In "Word Nineteen", Abai argues that a person who has no vices can become perfect "it is not enough to have reason – only by listening and remembering the instructions of those who know avoiding vices can you become a full-fledged person" (Abai, 2020:109). For the first time in Kazakh society, Abai drew attention to regulate human behavior in society following the humanistic principle "Be a man". In this concept of raising a full-pledged, perfect person. Abai considered the character traits of a moral person as well as the character traits of an inferior person with moral flaws.

Using interpersonal forms of motivating a person to commit good and bad deeds, it is possible to raise a full pledged, spiritually developed person who has learned to "acquire good" and "avoid evil" (Abai, 2020: 140). A community of full-fledged people following moral principles contributes to the creation of a moral society. A.D.Ursul and G.B.Makushevsky talk about the formation of a sustainable society, because human behavior depends on not only internal factors, but also on the organization of society that can induce a person to either "good" or "bad" behavior. Whether a person will act well or badly depends to some extent on the conditions in which he finds himself" (Ursul, Makushevsky, 2013:63). The components of the global type of formation of a sustainable society are in particular moral and ethical factors (Ursul, Makushevsky, 2013:68).

T.Yu.Bartashevich and E.A. Ovchinnikova state that a society in which moral regulations are enshrined in the form of stable institutions can be stable (Bartashevich, Ovchinnikova, 2012:49). Traditionally, moral standards were regulated on the basis of public opinion that condemns bad actions of a person and approves good ones. Morality has been viewed as a non-institutional form of regulating the behavior of people in society. In modern society the researchers assert that "the features of institutional forms of regulation are quite applicable to morality and it is facilitated by the following circumstances: 1) in modern society there is a "transition from a collective non-individualized moral subject to a separate (autonomous) self-legal, individualized moral subject"; 2) changes in the nature of the moral subject and forms/mechanisms of social regulation, liberalization and pluralization of values, professionalization and corporate nature of modern relations; 3) the development of new methods of regulating behavior, the emergence of ethical committees, commissions, codes; 4) the institutionalization of public morality is associated with the emergence of a system of institutions, communities, within which various forms and communications exist, norms and rules are approved (Bartashevich, E.A.Ovchinnikova, 2012: 53).

As we note the regulation of moral norms in modern society occurs in three ways: 1) through the conscious assimilation of moral values that are significant to it by an individual demonstrating moral behavior. In this case, the individual socializing in society and following the patterns of behavior given in the traditions of society internalizes the Highest Values of Society in internal activity, experiencing them and

identifying the personal meaning of values, regulates the behavior consciously. 2) The second way of regulating the behavior of members of society is institutional when the behavior of moral subjects of society is regulated on the basis of public opinion as well as various public organizations (ethical committees, commissions), codes-mechanisms of public coercion to fulfill moral norms. 3) The third way is to encourage authoritative sources (teachers, individuals) to assign values and engage in value relations.

According to A.V.Bezdukhov, "the teacher's value orientations and the professed values can become a prospect for the student's moral development" (Bezdukhov, 2014:294). The improvement of moral activity can also be encouraged by ethical thoughts expressed in the works of thinkers, their moral judgments about the proper or improper behavior of a person. The ethical thoughts of authority figures contribute to "the organization of behavior with the help of a law, opinion or reputation" (Apresyan, 2011:8). In these cases, the moral obligations of the individual may arise as a response to a specific other one (Apresyan, 2016:12).

Results

The results of the research were obtained with the use of contrastive historical and philosophical analysis aimed at comparing the concept of "shame" as a moral experience in ethical teachings of Abai, who was the Kazakh philosopher of the end of the 19th and at the beginning of the 20th centuries and the concept of "shame" of the modern scientist and philosopher A.V. Prokofiev.

In his ethical doctrines, Abai gives an idea of shame and its types, expressing his negative attitude to shamelessness, criticizing judgments such as, "if you live in need, forget about shame." This proverb expresses the thoughts of the poor, who have no time for observing moral principles. However, Abai condemns them, exclaiming, "Cursed be the life that does not know shame" (Abai, 2020:155). According to the philosopher, one should earn one's bread honestly; it is "the destiny of a conscientious man" (Abai, 2020:155). Using methods of cognitive interpretation (abstract and linguistic), Abai distinguishes three types of shame: 1) false shame. It is a shame that there is "nothing divine or human" (Abai, 2020:155). Such shame may be characteristic of a person who survives on alms or vegetates in idleness. A person who knows no shame can step over moral principles just to feel good. Another kind of false shame is "shame born of ignorance." It is similar to the shyness of a child who is ashamed to say a word or approach a stranger, although he has no guilt before anyone. Having no guilt before the Sharia, before one's own conscience, to be ashamed of something that one should not be ashamed of is a sure sign of stupidity or baseness (Abai, 2020:155); 2) true shame. Such shame has two types: "One of them is when you are ashamed not of yourself but of the fault of another. You are ashamed because you feel compassion for the person and think, 'Yapyray (Oh, my God), what happened to this person? Why did he suddenly act unworthily?' -you blush for him. Another shame is caused by your own conscience and humanity, by a mistake or an accidental instinct. Maybe no one except you knows about your fault, but your mind and nature are tormented punishing yourself (Abai, 2020:164). Abai, giving a fair assessment of false shame, regards them as a naïve idea of shame.

He conceptualizes the concept of shame, considering it as a type of moral norm. In the process of conceptualizing this concept, Abai identifies the signs of false and true shame. The signs of false shame include: 1) unprincipledness, readiness to overstep one's dignity, to sacrifice it for the sake of obtaining a benefit; 2) ignorance of people who have no ideas about spirituality or moral standards. For them material values as more important than spiritual ones; 3) they have no idea of true shame: "The people I see now are not ashamed of anything and do not know how to blush," "I admitted my guilt, what else? - they say. Or they say, 'So and so did such and such but they walk on the earth as if nothing had happened. I, in comparison with them, can be said to have

done nothing bad" (Abai, 2020:164); 4) selfishness. Arguments of unscrupulous people: "At the sight of gold, even an angel leaves the righteous path."

Among the signs of true shame are: 1) conscientiousness, humanity: "You do not find yourself, you cannot look people in the eyes, you suffer" (Abai, 2020:164); 2) having a sense of self-worth: "Shame is a human dignity, which makes you admit your guilt from within and take punishment for yourself (Abai, 2020:164); 3) the ability to experience.

A.V. Prokofiev considers shame as "a central phenomenon of moral experience" (Prokofiev, 2016:106), focuses on the experience of shame, he describes it as a mechanism of self-esteem. The experience of shame "indicates that some actions or qualities of a person do not correspond, in his opinion, to a certain ideal standard." He defines shame as "a painful experience of a person's nonconformity with an ideal" (Prokofiev, 2016: 106). He also points out to its signs, such as a person's inducement to experience: "the ability to experience shame is considered the most important property of a moral personality" (Prokofiev, 2016:107); 2) shame refers to internal moral sanctions; 3) has an informal, non-institutional character (Prokofiev, 2016:114).

The results of a historical and philosophical contrastive analysis of the concepts of shame of philosophers living in different historical times can be presented in Table 1:

Table 1: The results of a historical-philosophical and contrastive-comparative analysis of Abai Kunanbayev and Prokofiev's conceptions of shame

No.	Concepts of shame	Signs of shame	Similarities	Differences
1	Shame is an inseparable part of iman, i.e. the virtue	False shame: 1) unscrupulousness; 2) ignorance; 3) lack of concept of shame as a moral norm; True shame: 1) conscientiousness, humanity; 2) possession of a sense of self-esteem; 3) the ability to feel shame	1) Empathy 2) conscientiousness	1) The attribution of shame to internal moral sanctions; 2) a moral norm of an informal nature, i.e. regulated through public opinion (A.V. Prokofiev)
2	Shame can be described as the painful experience of not conforming to an ideal	1) the ability of the individual to experience it; 2) the attribution of shame to internal moral sanctions; 3) a moral norm that has an informal, non-institutional character		

Analyzing ethical knowledge contained in the moral categories of "adamshylyk" (humanity) and amoral principles of permissiveness, pragmatism and hedonism on

which worldview attitudes of spiritually degraded people are based, the contrastive philosophical-conceptual analysis is to be conducted and ethical and non-ethical knowledge contained in the concepts "Humanity" and "Hedonism" is to be revealed. Such concepts (ethical and unethical) reflect the value and anti-value characteristics of concepts and make it possible to identify antonymous ethical knowledge, cf. Table 2:

Table 2. Contrastive-comparative analysis of ethical cognition in the concepts "Humanity" and "Hedonism":

Humanity	Hedonism
Conceptual component of the concepts	
<p>The conceptualization of the notion of humanity allows us to construct mentally a concept of the spiritual qualities of a person and to describe the attributes of the subject who is the bearer of humanity. The concept of humanity is defined in the Dictionary of Ethics as follows: humanism is a humanity, a humanity in social activity, in relation to people (Guseinov, Kon 1989: 139). The basic attributes of humanity include: <i>generosity, self-sacrifice, respect for people, trust, sympathy, conscientiousness, mercy, kindness, virtue</i></p>	<p>Hedonism is interpreted in the Dictionary of the Russian Language as "an ethical doctrine stating that enjoyment of pleasure is the highest benefit, with the purpose of life" (Dictionary of the Russian Language, 1981: 303). The conceptualization of "hedonism" suggests constructing a concept of hedonism based on the following features: 1) striving for pleasure 2) seeing the meaning of life in pleasure 3) systematization of pleasures; 4) orientation towards anti-values. Based on such attributes, hedonism is defined as follows: hedonism is a philosophical and ethical doctrine that generally sees the meaning of human life and all its aspirations in pleasures and enjoyment (Vasilenko, 2019)</p>
<p>The significant component focuses on the place of the concepts "humanity" and "hedonism" in the thematic, synonymic and antonymic rows of the lexico-semantic system of language:</p>	
<p><i>Humanity</i> Synonyms: generosity, conscientiousness, virtue, sympathy, mercy, kindness; Antonyms: cruelty, unconscionability, irresponsibility, malice, ignorance</p>	<p><i>Hedonism</i> Synonyms: egocentrism, pragmatism, utilitarianism, egoism, pleasure, comfort, consumerism Antonyms: charity, kindness, vulgar hedonism - sublime hedonism</p>
<p>The figurative component - is the third component of these concepts. It contributes to the figurative representation of notions of humanity and hedonism:</p>	
<p><i>Good soul, black soul, A good Jack makes a good jill, a good friend is my near extraction, virtue is a level of great price, virtue is the only true ability, virtue and happiness are mother and daughter. Boss Wicht, Bosheit, Hatheit, brutal mensh.</i></p>	<p>Hedonism focuses on consumerism. K.Abisheva, describing the main attributes of the behavioral stereotype of a consumerist, points to such attribute of a hedonist as "sensuality, desire for pleasure" (Abisheva, 2022:17). cf: their troubles and worries are a consumer basket. It is not the spiritual treasure trove, not the problem of worldview that interests them, but mere domestic well-</p>

	being. <i>New shoes, a blouse, a jacket, a coat, a briefcase - all their joy is in this</i> (A. Potemkin, p.124).
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The fourth component of the concepts is cultural and mental. It provides information about the attitudes of different cultures towards these ethical concepts:	
All cultures recognize the principle of humanity as an ethical principle. The notion of "adamshylyk" is regarded by Abai as the attribute of a person focused on the good, on performing merciful deeds. The virtues of a well-minded person are 1) spirituality "one can rise spiritually, preserving human dignity even in times of great trials" (Abai, 2020:174). Humanity manifests itself in justice "justice is the mother of all good deeds". The concepts of conscience and honor come from justice. 3) A humane person is fair, kind. Abai says: "Do not lose the sense of justice, do not be tired of doing good" (Abai, 2020:175). Ignorance, laziness, malice are anti-human qualities that can humiliate the whole humankind, should be avoided. 5) The basic human qualities include love and justice: "the beginning of humanity is love, justice" (Abai, 2020:197). A person should be distinguished from others by intelligence, knowledge, will, conscience, good morals" (Abai, 2020:139).	Hedonism as an ethical teaching is widespread in many countries of the world. - This doctrine has contributed to the introduction into our modern society of a new type of person with exaggerated demands and sensitivity to himself and his body, who can care about his own comfort and well-being in life. The personality and society composed of such people are deformed (Maltseva, 2018). In English society, hedonists are characterized as follows: - neohedonists - hedonists <i>Yes, sir, their aim is to get as much pleasure as possible at any cost</i> (D. Galsworthy. The Forsyte Saga.).

The fifth component of the concept is a nominative one. It is represented by proverbs and sayings expressing moral concepts:	
<i>You won't be able to have your cake and eat it too; with time and patience the leaf of the mulberry becomes satin; two blacks do not make a white; от добра добро не ищут; человек долга, человек слова, человек вышел, человек-человеку – волк, человек - это звучит гордо</i>	<i>Nominative component: uncontrollably, to go all out, to go to extremes, to have an easy life, to have everything handed to you on a silver platter, to live a carefree life, to live like a king, to live a lavish lifestyle, red high heels (often used figuratively to represent something flashy or attention-grabbing), to live like a lord, to flutter like a butterfly, to move lightly and gracefully.</i>

The analysis revealed the knowledge embodied in the ethical concept of "humanity" and the pseudo-knowledge expressed in the concept of "hedonism." In this analysis, different categories from different disciplines were used, but their integrated application provided information about the moral and immoral categories that manifest themselves in actions. This knowledge is objectified through linguistic units.

Morality is to be understood as the principles of certain behavior of a person, who may commit moral or immoral acts, according to their orientation to moral principles (humanity) or immoral ones, "replacing absolute morality with absolute immorality and insatiable greed." Ethical relativism manifests itself in the coexistence of different ideological orientations of members of society.

In order to identify the moral factionalism of modern society due to the growing tendency to increasing ethical relativism in society, we conducted a questionnaire (absentee) among young people or elderly people. The questionnaire consisted of three parts: Part I. Address. Part II. Demographic. Part III. Exploratory. The first part included an address to the correspondents: Dear Sir (Madam)! We ask you to take part in the questionnaire survey and answer these questions. We thank you in advance for your participation. The demographic block included the following information: 1) age; 2) gender (male/female), age, occupation, social status. In the research block, dichotomous closed-ended questions were asked, assuming affirmative or negative answers (yes/no), as well as assuming the choice of one answer (A, B, C).

Table 3 - Sample questionnaire (several questions).

No	Research block questions	Respondent answers				
		Yes	No	A	B	C
1	A. How do you understand the term 'moral standards'?					
	A. A way of regulating the behavior of people in society, not imperative, it promotes the condemnation of human behavior					
	B. Strict rules regulating the order of society. Non-compliance does not entail sanctions					
2	What is the basis of moral standards?					
	A. Values that are meaningful to the individual					
	B. Rules					
3	Do you belong to any group in terms of cultural attitudes, interests, values that are significant for you?					
	A. Youth					
	B. Professional					
	C. Senior group					
4	What values are significant to the members of your group?					
	A. Traditional					
	B. Utilitarian, pragmatic					
	C. Family, friends.					
5	What values do you prioritize?					
	A. Spiritual					
	B. Tangible					
6	Do you want to follow the principle of hedonism?					
	A. Living for your own pleasure, without working or caring for					

	your family					
	B. Dressing in branded clothes, having a good time					
	C. No, you have to work and get an education					
7	Do you follow altruistic values or not? A. Helping others to live for them					
	B. Taking care of yourself and your family					
8	What is your attitude towards family? A. Caring towards parents, wife. Are you married?					
	B. Civil marriage					
	C. The attitude is individualistic, pragmatic					
9	Do you think that society should have: A. a single moral standard					
	B. Ethical relativism, when a group has its own moral attitudes and does not conform to the accepted moral norms of society					
10	What actions do you take towards other people? A. Kind, merciful					
	B. Unkind, pragmatic, aimed at enriching oneself and one's family					
11	Do you think that in different societies meaningful are: A. The same values					
	B. Different values and cultural attitudes					

The survey was conducted in Astana city (Kazakhstan). 4000 respondents aged from 18 to 60 took part in the survey. 4000 questionnaires were sent with 20 questions. The results of the survey were calculated with the use of a statistical method.

Survey results

Various statistical analysis methods can be used to identify the relationship between moral factionalism in society and ethical relativism. For example, the following method could be:

Correlation Analysis: This method allows determining whether there is a statistically significant relationship between two variables. In our case, we can analyze the correlation between the level of moral factionalism in society and the level of ethical relativism. If the correlation is significant, it may indicate a relationship between these variables.

Regression Analysis: This method allows determining how one variable affects another. We can run a regression analysis to see how the level of moral factionalism affects ethical relativism and vice versa.

Factor Analysis: This method will help to identify the underlying factors that may influence moral factionalism and ethical relativism. We can isolate factors such as cultural, social or economic and analyze their impact on both variables.

Multiple Analysis: This method allows multiple independent variables and their impact on the dependent variable to be considered simultaneously. In our case, this may be helpful in considering the various factors that may influence moral factionalism and ethical relativism.

When choosing a method, it is important to consider the specifics of the survey data obtained, the research questions and the available resources. It is also important to carry out adequate data processing and take into account possible factors that may distort the results of the study. Therefore, regression analysis was chosen from four methods of statistical analysis. Collection and processing of survey data from four groups (...) made it possible to obtain a linear regression equation, the general form of which is as follows (1).

$$Y = \beta_0 + \beta_1 X + \varepsilon \quad (1)$$

Where

Y is the level of moral factionalism.

X- level of ethical relativism.

B₀ – shift coefficient (intercept).

β_1 is the slope coefficient (regression coefficient), which shows how much the level of moral factionalism will change as the level of ethical relativism changes.

ε – regression error.

The empirical regression equation for 40,000 statistical data has the form (2):

$$Y = 0.5 + 30.2X + \varepsilon \quad (2)$$

This equation means that for every 1% increase in the level of ethical relativism, the level of moral factionalism increases by an average of 30%, assuming all other factors remain constant. The shift coefficient (constant) indicates the base level of moral factionalism when the level of ethical relativism is zero.

Thus, the moral factionalism of modern society is closely related to ethical relativism in society, since the coefficient of determination $R^2 = 0.87$ and tends to increase, since the coefficients β_0 and β_1 are different from zero.

The ethical-behavioral modelling is used to demonstrate stereotypes of normative or unethical behavior. In this case, we used a frame model consisting of a terminal and slots. The terminal provides basic information and the slots provide additional information, cf.

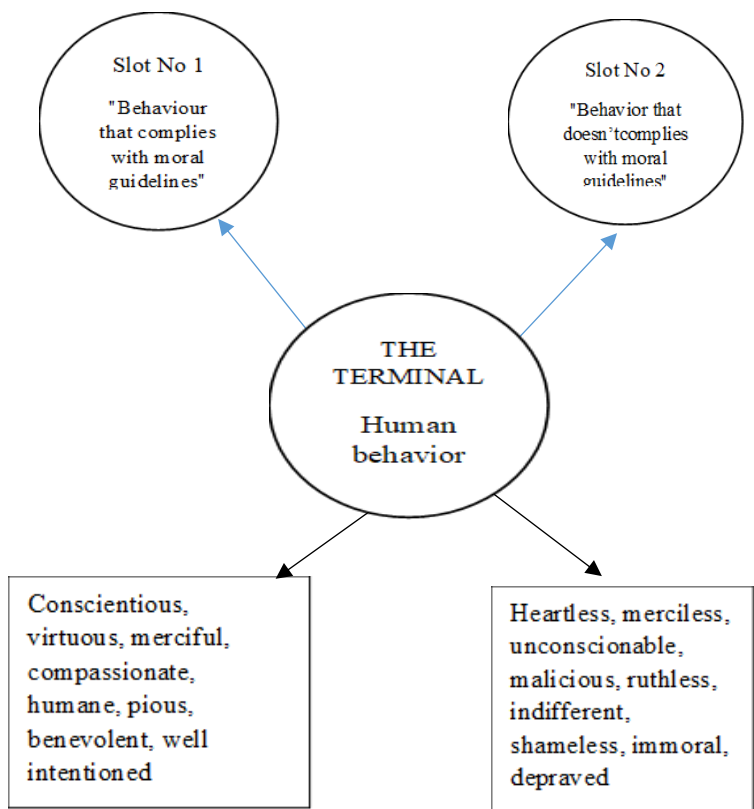


Figure 1 - A frame model of "moral-immoral behavior"

Conclusion

As a result of the research, the following conclusions were made: moral factionalism is observed in the information society, which is explained by the spread in society of tendencies to form groups that prefer contradictory values: 1) traditional, based on moral principles approved by society; 2) principles based on the maxim 'to have' (egoistic, pragmatic, hedonistic, materialistic).

This leads to ethical relativism when along with a society that observes moral norms and principles coexist groups focused on the principles of hedonism, pragmatism and utilitarianism. Their morality is subject to their objective preferences, the principle of permissiveness and absolute individualism. The cult of money and pleasure is widespread among these groups.

There is also the formation of groups for which values based on pluralism, i.e. on the mixture of heterogeneous values (spiritual and material, altruism and egoism, pragmatism, mercy and utilitarianism, etc.) are significant. Such groups are characterized by axiological polyvalence based on plural thinking.

The reasons for ethical relativism may be not only moral differentiation in terms of preferred values and value principles, but also cultures and cultural attitudes. Values

that are considered immoral in some societies (material values, hedonism, individualism) may be prioritized in others.

Despite the development of a tendency towards moral degradation of society due to a variety of reasons (market relations, consumerism, the influence of the West. The influence of attitudes on the freedom of choice to regulate organizational behavior in modern society, there is still a desire for people to follow moral principles, to obey its norms and to regulate their behavior. There are three ways in which members of society use moral regulation: 1) the internal regulation of the behavior of individuals, induced to comply with moral norms, by learned moral values; 2) the regulation of the behavior of members of society by the law of following public opinion, which may approve or disapprove of public behavior;

The spiritual crisis of society can be overcome by improving the moral knowledge of individuals, by humanizing their attitudes, by assimilating the higher values of society, as well as tradition, customs (as social programs containing patterns of moral behavior) of enculturation.

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