

## Social Sciences (Miscellaneous): Categories of Morality and Ethics in Modern Dominant Socio-Philosophical Concepts

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### Abstract

*Annotation. This article is devoted to the analysis of the categories of morality and ethics in the modern socio-philosophical concepts dominating in the world. The work provides a comprehensive analysis of the concepts of "morality" and "ethics" as socio-philosophical categories and as phenomena of social reality. In particular, morality in the work is understood as a set of ideas accepted in a particular society (which can be formalized in the form of regulations, legal customs and judicial precedents, or reflected in traditions, folklore, linguistic culture and other stable forms of social communication) about possible and acceptable boundaries of human behavior and his relationship to the surrounding reality (primarily society, man and nature), through the prism of which a person manifests himself as a thinking being with freedom of internal choice. In turn, ethics in work is understood as the internal side of morality, which is formed in a person in the process of interiorization of his psyche, which is a set of ideas conscious and accepted by a given person about the possible and acceptable boundaries of his behavior, as well as about his relationship to the surrounding reality (material and the immaterial world). The article substantiates the concept of a dominant socio-philosophical concept and provides a system of features identifying it. The authors analyze current trends in the positioning of the concepts of "morality" and "ethics" in the main socio-philosophical concepts dominant in the modern world: neoliberalism; neoconservatism; liberalism; conservatism; neo-anarchism; neo-marxism; marxism (proletarian internationalism); anti-globalism; alter-globalism; global constitutionalism; Islamic radical fundamentalism; Shiism; Sunnism, traditional and Orthodox Judaism, Chabadism. The work substantiates the position that the processes of globalization, which currently cover all of humanity, lead to an extremely negative tendency to smooth out contradictions regarding the ideas of the dominant socio-philosophical concepts on the model of man within their framework, one of the typifying features of which is the formation in human society of a new morality (an anti-moral person), whose behavior and attitude to the surrounding reality is increasingly determined by the system of his desires and needs, which, in turn, are increasingly formed in a manipulative manner by the global managing elites represented by the global managing class, without having any relation to the real needs of both individual citizens and society as a whole, ensuring their preservation and full development as rational, self-aware and free individuals.*

**Keywords:** Morality, Ethics, Modern, Dominant, Socio-Philosophical Concept, Neoliberalism, Neoconservatism, Anti-Globalism, Alter-Globalism, Global Constitutionalism

## INTRODUCTION

The issues of morality and ethics as socio-philosophical categories and as phenomena of social reality are the object of close study in the scientific works of S. Akhmedova, [2, pp. 32-34] V. Byalt, [5, pp. 2694-2697] N. Egorova, [7, pp. 94-98] E. Kargapolov, [17, pp. 9-16] D. Kazantseva, [18, pp. 14-17] D. Masterov, [23, pp. 32-34] K. Migushov, [25, pp. 160-166] O. Okolelova, [29, pp. 38-41] V. Osin, [30, pp. 38-44] L. Rodnov, [35, pp. 125-129] V. Shirshov, [39, pp. 951-955] A. Sochilin, [41, pp. 160-173] I. Vinogradova, [44, pp. 149-153] as well

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as a number of other authors. At the same time, the share of research devoted to the genesis of morality and morality in the modern world, gripped by the rapid processes of globalization, their impact on the development of various public and state institutions remains low, although the work of such scientists as R. Apresyan, [4, pp. 5-23] I. Devyatko, [6, pp. 28-43] A. Enikeev, [8, pp. 109-114] A. Pukhov, [9, p. 1; 10, pp. 93-106; 11, pp. 78-90] S. Balashenko, [12, p. 1; 13, p. 1] D. Ligotsky, [22, p. 111] N. Melnikova, [24, pp. 31-35] E. Moros, [27, pp. 114-128] A. Sakhbieva, [36, p. 1] J. Zalesny, [45, p. 1; 45, p. 1; 47, pp. 51-61] A. Zheleznov, [48, pp. 181-207] and some others. In this regard, the main goal of the research is to analyze the features of the reflection of the categories of morality and ethics in modern dominant socio-philosophical concepts, which, in turn, influence the dynamics of changes in morality and ethics of modern person.

## **METHODS AND METHODOLOGICAL BASIS OF THE RESEARCH.**

The main methods of scientific research can be identified: formal-logical; analysis; synthesis; comparisons; methods of materialist dialectics. The empirical basis of the study consisted of the works of representatives of modern socio-philosophical concepts that dominate in the world.

### **Main Text**

The existence of any society (both in the pre-state era and with the emergence of state and legal institutions) is distinguished by the presence of certain rules of conduct, the purpose of which is the regulation of social relations, carried out both in the interests of its individual representatives (political classes, groups), and of the whole society as a whole. These rules can be formalized (with the advent of the state) in the form of law, that is, a set of ordered rules of behavior governing the most significant social relations, introduced for mandatory application on behalf of the state, guaranteed for execution by its authority and the possibility of using force on behalf of the state by its various authorities. Other rules of behavior in society (both in pre-state and after its behavior) are formed as a result of repeated application and society's awareness of their usefulness (that is, we are talking about society's acceptance of these rules as a guide to behavior in certain life situations and social relations), although they are not formalized in the form of legal norms enshrined in various sources of law (regulatory legal acts, legal customs and judicial precedents). At the same time, the very fact of the existence of rules of behavior in society presupposes that society as a whole, as well as each person individually, have certain ideas regarding the surrounding reality (material and intangible world), their place in it, as well as the boundaries of the possible, permissible, acceptable behavior.

In this regard, the analysis of such important socio-philosophical categories and phenomena of social reality as "morality" and "ethics" acquires particular relevance. At the same time, it should be noted that in general in the world there is no single approach to defining the concepts of "morality" and "ethics" both in scientific and educational literature, and in everyday language and communication of people.

This is partly due to the fact that, unlike the concept of "morality", which is available in any major developed language of our time (for example, English, German, Russian, Chinese, etc.), the concept of "ethics" has not been formed and entered into linguistic circulation in all languages. In particular, the English language in both cases operates with the concept of "morality". Encyclopedic dictionaries and explanatory dictionaries of the Russian language, in turn, clearly distinguish between the concepts of "ethics" and "morality", although making the reservation that in ordinary life, in the everyday language practice of the population, there is a semantic merging of these concepts to the point of confusion. Thus, the Russian Explanatory Dictionary understands "morality" as "moral standards of behavior, relationships with people, as well as ethics itself". In turn, this Explanatory Dictionary defines "ethics" as "the internal, spiritual qualities that guide a person, ethical standards; rules of behavior determined by these qualities". [31] However, in scientific philosophical literature in a number of directions and countries, the categories of morality and ethics differ significantly. In addition, one should distinguish between morality and ethics as socio-philosophical categories and phenomena of the surrounding reality.

In our opinion, morality as a phenomenon of social reality should be understood as the totality of ideas accepted in a particular society (which can be formalized in the form of regulations, legal customs and judicial precedents, or reflected in traditions, folklore, linguistic culture and other stable forms of social communication) about the

possible and acceptable boundaries of human behavior and his relationship to the surrounding reality (primarily society, man and nature), through the prism of which a person manifests himself as a thinking being with freedom of internal choice. In turn, ethics as a phenomenon of social reality is understood as the internal side of morality, which is formed in a person in the process of internalization of his psyche, which is a set of ideas conscious and accepted by a given person about the possible and acceptable boundaries of his behavior, as well as about his relationship to the surrounding reality (material and immaterial world).

In turn, the concepts of "morality" and "ethics" as socio-philosophical categories differ depending on the philosophical systems (socio-philosophical concepts) that operate with these concepts.

The concepts of "morality" and "ethics" formulated in certain socio-philosophical concepts, on the one hand, are a reflection of the fact of the existence of morality and morality in social relations in a particular society, on the other hand, they are passed through the internal worldview of the authors ( supporters, followers) of this socio-philosophical concept, I reflect their vision of the content (essence) and features of the formation and functioning of these phenomena of social reality. . And being reflected in a specific socio-philosophical concept, these concepts are transformed under the influence of the entire set of ontological and epistemological principles of this socio-philosophical concept, built into their system and conceptual apparatus. However, due to the fact that each socio-philosophical concept, in turn, influences the surrounding social reality, partially transforming it within the framework of the system of the above-mentioned principles, then morality and ethics as socio-philosophical categories in the dominant social philosophical concepts influence the processes of transformation of morality and ethics as phenomena of social reality.

In this regard, it is of interest to analyze the relationship of various dominant socio-philosophical concepts to morality and ethics as socio-philosophical categories and phenomena of social reality.

To begin with, let us understand the content of the concept of "the dominant social and philosophical concept in the world" in relation to the topic of this scientific research.

In our opinion, under this concept we should consider such socio-philosophical concepts that have several characteristics.

Firstly, this socio-philosophical concept must be the only, basic or dominant one for any large stable social group of the population within the framework of at least some sovereign independent state or group of states (commonwealth, confederation, etc.). The specified group may be society as a whole, any political class in the specified society and state, or a community of people united by a certain religious, ethnic, or socio-cultural identity.

Secondly, the specified socio-philosophical concept must be accepted (its principles shared) by the majority of representatives of the above-mentioned stable social group of the population (simple or absolute).

Thirdly, this socio-philosophical concept must have a set of characteristics identifying it that allow it to be distinguished from any other socio-philosophical concepts.

Fourthly, representatives of this socio-philosophical concept must carry out actions aimed at its propaganda and promotion (implementation, embodiment) of the system of its ontological and epistemological principles into the surrounding reality, that is, take actions to transform the surrounding reality within the framework of the socially formed -philosophical concept of the image of the future of a given surrounding reality, both in the world as a whole and in a specific country, group of countries, society, etc.

In our opinion, the main socio-philosophical concepts dominating in the world are: neoliberalism; neoconservatism; liberalism; conservatism; neo-anarchism; neo-Marxism; Marxism (proletarian internationalism); anti-globalism; alterglobalism; global constitutionalism; Islamic radical fundamentalism; Shiism; Sunnism traditional and orthodox Judaism, Chabad (within the framework of the religious trend "Chabad Lubavitchy").

Some of these socio-philosophical concepts act as state ideology. For example, in the DPRK, the People's Republic of China, the Socialist Republic of Vietnam, the Lao People's Democratic Republic and the Republic of Cuba, Marxism (proletarian internationalism) continues to act as the dominant socio-philosophical concept.

In a number of countries, a certain system of religious views acts as the dominant socio-philosophical concept, that is, a certain religion is elevated to the rank of state ideology, the main or dominant one in a given country. As an example of such states, we can note the Islamic Republic of Iran (where the Shiite religious movement in Islam has been given the status of a state ideology). In turn, a number of monarchies in the Persian Gulf have elevated the Sunni religious trend in Islam to a similar status as a state ideology.

Thus, numerous works by modern authors are devoted to the analysis of the neoliberal social and philosophical concept and the reflection of the categories of morality and morality in it. [15, pp. 26-36; 26, pp. 56-64] The neoliberal concept is characterized, on the one hand, by a peculiar updating of the problems of human rights and freedoms (within which each individual is considered as a free entrepreneur who organizes his own life as an enterprise, and considers interaction with other individuals, society and the state as a system of contractual relations), and on the other hand, the transformation of the ethical concept to a purely mercantile perception of the world around a person (when the line of his behavior, possible and proper behavior is determined more and more through the prism of his desires and needs, regardless of the desires and needs of other persons).

In turn, the works of scientists devoted to the analysis of the neoconservative socio-philosophical concept and the reflection of the categories of morality and ethics in it deserve interest. [33, pp. 161-174; 47, p. 7] The neoconservative concept is characterized by a certain unprincipledness in the formulation of moral principles, when everything that is useful for society and the state (based on the armed power of the country) is declared as possible and proper behavior of society (the country as a whole), with disregard for the rights and freedoms of other countries, skepticism about international law. However, in contrast to the neoliberal concept, neoconservatives assign a greater role to the state in regulating social relations and setting the boundaries of possible and proper behavior, acting on the principle: "everything that is useful and supports the capitalist state is moral and permissible".

In turn, numerous works by modern authors are devoted to the analysis of the conservative socio-philosophical concept and the reflection of the categories of morality and ethics in it. [37, pp. 26-35] At the same time, the conservative concept after the collapse of the USSR and the gradual degradation of Marxist postulates in China is being formatted at a rapid pace, migrating from conservative socialism to fundamentalist liberalism, capitalism with support from the broad masses of the population. The system of moral principles within the framework of conservatism is characterized by reliance on progress, person, as a product of a specific culture.

The works of scientists devoted to the analysis of the liberal socio-philosophical concept and the reflection of the categories of morality and ethics in it are also worthy of interest. [37, pp. 26-35] Unlike neoliberals, modern liberals of the third and fourth generations, although they also emphasize the need to transform moral principles taking into account the growing "human rights of the third generation" (based on environmentalism, protection of the rights of all kinds of minorities, etc.), but declare that the state must remain a participant in the balance between the responsibilities of government and individuals. At the same time, the function of the state must be clearly limited to those functions that cannot yet be performed by the private sector. Unlike neoliberals, liberals insist on legislative protection of personal autonomy and human dignity.

Numerous works by modern authors are devoted to the analysis of neo-anarchism as a socio-philosophical concept and the reflection of the categories of morality and ethics in it. [14, pp. 6-71] At the same time, neo-anarchism, unlike most socio-philosophical concepts, is characterized by the presence of many currents, sometimes diametrically opposed to morality and ethics as social phenomena. At the same time, the amplitude of perception of possible and proper human behavior is enormous - from the incorporation of religious postulates into this system of behavioral narratives (among modern Christian anarchists) to shocking with absolute freedom and the need to subordinate human behavior only to the system of his internal desires and needs, sometimes of a momentary, passing nature.

The works of scientists devoted to the analysis of the neo-Marxist socio-philosophical concept and the reflection of the categories of morality and ethics in it are also worthy of interest. [19, pp. 158-166; 39, pp. 207-211] Neo-Marxists are moving further and further away from the concept of dividing society into classes, ignoring the presence of special proletarian morality and ethics, making all sorts of nods to the recognition of human rights and freedoms, including those of new generations (the rights of sexual minorities, the rights to euthanasia, etc.), which says about the serious influence and acceptance of certain elements of transhumanism within the framework of modern neo-Marxist socio-philosophical concepts.

Numerous works by modern authors are devoted to the analysis of Marxism as a socio-philosophical concept and its reflection of the categories of morality and ethics. [19, pp. 158-166] At the same time, the understanding of ethics was incorporated back in the 19th century into this socio-philosophical concept by G. Plekhanov, who noted: "If a person draws all his sensations, knowledge, etc. from the external world and from the experience acquired from this world, then it is necessary, therefore, to arrange the world around him in such a way that a person receives from this world impressions worthy of him, so that he gets used to truly human relationships, so that he feels like a human being. If self-interest, correctly understood, is the basis of all ethics, then it is necessary, therefore, to ensure that the interests of the individual coincide with the interests of humanity". [31, p. 405] Thus, morality in the understanding of modern Marxists is a set of ideas accepted in society, regarding good and bad, good and evil, through the prism of class interests and contradictions, when the norms of human behavior in a socialist state directly follow from these ideas, when the private is subordinated to the public and state interests.

The works of scientists devoted to the analysis of the reflection of the categories of morality and ethics in modern Islamic fundamentalism also deserve interest. [28, pp. 84-105; 41, pp. 48-59] The concept of morality and ethics within the framework of radical Islamic fundamentalism is distinguished, on the one hand, by the complete subordination of ideas about possible and proper behavior to religious guidelines formulated by adherents of a given religious movement in Islam, and on the other hand, by significant mobility of the boundaries of this behavior, up to the approval of any forms unethical behavior from the point of view of classical Islam (whether Shiite, Sunni, or other directions).

The works of Shiite philosophers are of great interest in terms of their views on the categories of morality and ethics. [36] In general, the traditional system of conservative relations between Shiites and Sunnis is rapidly formatting, changing, and they are rapidly diverging. Based on these differences, in fact, radical Islamic movements are multiplying. Thus, in Shiism, respect for humanity means respect for human free will. At the same time, the addressee of the Koran, which is the most important set of Muslim ideas about the surrounding reality and his behavior in it (including attitude towards society, other people, nature, etc.), is all of humanity.

The works of Sunni philosophers and religious figures are of particular interest in terms of their views on the categories of morality and ethics. [1; 41, pp. 48-59] Modern Sunnism is characterized by a rapid shift towards religious radicalism and Wahhabism (especially in matters of morality and ethics).

The works of the authors exploring the socio-philosophical concept of anti-globalism and its view on the categories of morality and ethics are of significant interest. [3, pp. 20-29; 16, pp. 2999-3006] Supporters of this concept condemn the processes of globalization, which are rapidly eliminating from the code of moral rules of human behavior those that are based on traditional ideas about good and evil, justice and injustice, and the need to combine collective and individual interests for the benefit of the development of man, society, and the state.

Of particular interest are the works of authors exploring the socio-philosophical concept of alter-globalism and its view on the categories of morality and ethics. [21, pp. 106-110; 32, pp. 50-54] Proponents of this concept believe that globalization and universalization of the world order is a natural process. But, in their opinion, these processes should be aimed at satisfying the interests and needs of all humanity, and not the countries at the core of the world capitalist system. Consequently, the set of moral rules must also include a serious segment concerning the provision of public interests, the common good, and not be aimed only at the exaltation of mercantilism.

Of interest are the works of authors who explore the views of modern traditional and Orthodox Judaism, as well as Chabadism (within the framework of the religious movement "Chabad of Lubavitchy", which currently dominates the Jewish community of Russia, Ukraine, and a number of other European countries) on the categories of morality and ethics. [14; 43, pp. 253-257] At the same time, there is a divergence in the views of individual representatives of these religious movements, some of whom have taken the path of neoliberalism or neoconservatism, while others promote rather conservative ideas about a set of moral rules of human behavior.

In addition, in our opinion, in the modern world there are trends according to which there is a rapid emasculation of ontological identity in the dominant socio-philosophical concepts, their convergence, as well as the formation on the basis of these processes of a new dominant socio-philosophical concept of global constitutionalism, which we wrote about in previous researches. At the same time, by global constitutionalism we understand "socio-philosophical and political-legal doctrines, the main idea of which is the need for the organization and functioning of interstate, state and public life on a planetary scale in accordance with the democratic values of the current stage of development of capitalism in the world, which justify the minimization negative consequences in the operation of the capitalist system through the export of costs from the center (core) to its periphery, based on a unified system of division of labor within the world market, are aimed at ensuring the development of the world capitalist financial and economic base and its socio-political superstructure, carried out through military political, financial-economic, cultural-creative and information expansion of the West on a planetary scale through the imposition of Western state-legal, socio-political institutions, principles, connections, relationships, ideas with the help of formed unified control centers of regulation and control on national states in order to protect and promote financially -economic interests and needs". [14, pp. 71-72].

## **CONCLUSION**

We believe that the processes of globalization, which currently embrace all of humanity, lead to an extremely negative tendency to smooth out contradictions regarding the ideas of the dominant socio-philosophical concepts on the model of man within their framework, one of the typifying features of which is the formation in society of a person of a new morality (an anti-moral person), whose behavior and attitude to the surrounding reality is increasingly determined by the system of his desires and needs, which, in turn, are increasingly formed in a manipulative manner by the global management elites represented by the global management class, having nothing to do with the real needs as individual citizens and society as a whole, ensuring their preservation and full development as rational, self-conscious and free individuals

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