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Cognitive-Linguistic Status of Ethical Knowledge and Ways of Its Representation

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ABSTRACT

The article is devoted to the study of the cognitive nature of ethical knowledge, its essence and substantive contours. There is no classification of ethical knowledge in science, so the formats of its representation and its types have not been determined. The aim of the article is to identify the cognitive foundations of morality, its rational or sensual nature; to determine the ethical knowledge based on its characteristics and classification according to types of representation in knowledge formats. To prove the representability of ethical knowledge a conceptual analysis of the concept “responsibility” is carried out; a value-labeled algorithm of a person’s moral behavior is presented in the ethical script. A cognitive ethical

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scenario of the category “compassion” is considered; an evaluative categorization of the concept’s “pity” and “ruthlessness” are given; a frame model of the concept “virtue” and the representability of ethical knowledge in knowledge formats (concept, scenario, evaluative categorization, frame, cognition) are constructed. The study also identifies features of ethical knowledge with their definitions, their classification that is carried out based on the criteria of what it is, and what it should be. The authors recognize the cognitive nature of ethical knowledge and consider it can be an information product of cognitive activity, that is tested for truth, expressed as new knowledge, while which person is evaluating behavior, represented in knowledge formats. In the article scientists’ points of view according to which ethical knowledge relates to the theoretical level of knowledge, metaethics or to the practical level of knowledge, practical ethics or philosophy are analyzed. The authors adhere to the statement that ethical knowledge has a dual nature (practical knowledge that regulates human behavior, theoretical knowledge, norms, principles, ethical knowledge). In the course of the research, the following scientific results were obtained: the cognitive essence of ethical knowledge was revealed confirmed by the features of its cognition (informativeness, truth, verifiability, knowability, representability). The authors’ positions which recognize the cognitive nature of ethical knowledge of cognitivists are reflected. The features of ethical knowledge with their definitions are identified; the classification of ethical knowledge is carried out based on the criteria of what it is and what it should be. The level of scientificity and practicality of ethical knowledge is determined. The conclusion is made about the existence of scientific (metaethics) and practical ethics; the cognitive measurability and representability of knowledge through knowledge formats has been proven. Conclusion about that the ethical knowledge has a cognitive status is drawn. The knowledge obtained as a result of cognitive-linguistic activity, provides new information about kinds of behaviour, ways of regulating value relations between people, knowledge about moral values, categories, norms verbalized with the help of language units.

Keywords: Ethical Knowledge; Cognitivism; Non-Cognitivism; Format; Knowledge; Concept; Script; Scenario; Evaluation Categorization

1. Introduction

The problem significance of the cognitive status of ethical knowledge is determined by the necessity to overcome the spiritual and environmental characteristics of modern society caused both by man’s distance from nature without hearing the voice of nature and seeing its beauty and by the intensive development of the material side in culture to the spiritual harm. In modern information society “priorities have changed: tolerance towards other worldviews and cultures is becoming the norm”^[1]. Ethical issues are increasing with the growth of nation’s knowledge and technological opportunities: the dominance of immorality, cruelty, slander in the actions of people in the media and on the Internet, getting used to the fact that “high ideals and spiritual values are being ridiculed”^[2]. Therefore, the issue of studying of ethical knowledge is significant and it is considered to be an universal concept regulating human relations, and plays a special role in the formation of spiritual existence of modernity. Moral knowledge, as a set of a person’s spiritual qualities,

appears in the information society in various guises: as a form of social consciousness (norms), a way of regulation of nation’s behavior, social life (customs, traditions, attitudes and mentality), a spiritual factor of communication between people.

Therefore, in various spheres of public activity, people are increasingly appealing to ethical knowledge, the public requires ethical control over business and advertisement, and ecologists support the idea of the application of ethical standards to regulate relationships with the environment and nature. The same criterion in compliance with moral standard which is put forward in evaluation of the success of investment banking and insurance business. The essence of ethical knowledge, its specificity, criteria, and features have not been identified yet to allow defining the kind of knowledge. The nature of such knowledge and its correlation with the scientific or practical field of knowledge have not been determined by their systematization and classification, have not been carried out by types of ethical knowledge. Formats of ethical knowledge (concepts, categories, frames) are not

considered, and an integrated approach is not implemented in the process of the research of ethical knowledge. The article focuses on identification of the signs of ethical knowledge, determination of its cognitive or non-cognitive nature, clarification of the area of functioning of this kind of knowledge and identification of the ethical knowledge specifics. The aim of the article is to identify the cognitive-linguistic essence of ethical knowledge, describe its characteristics, examine its possibility of having a cognitively representative measurability and mentally representing themselves in formats of knowledge and objectify themselves with the help of language units.

To achieve the goals, the following tasks are solved: 1) identifying the essence of ethical knowledge and its characteristics; 2) considering the methods of their mental representation in knowledge formats; 3) determining the methods of linguistic objectification of ethical knowledge using linguistic units; 4) using empirical and theoretical methods.

2. Main Body

2.1. Literature Review

The question of the essence of ethical knowledge is controversial. Thus, two directions interpret the term “knowledge” differently. Within the framework of ethical cognitivism, there is a point of view according to which “moral (evaluative and imperative) statements are ordinary cognitive judgments that can be verified and have true meaning <...>. Moral assessments and imperatives themselves do not describe any “moral facts” <...> but they can be interpreted and reformulated accordingly, replacing them with idealistic cognitive judgments”^[3].

According to L.V.Maksimov, the cognitivist approach is one of the most important methodological principles “on the spirit”. According to this principle, all realities of the human psyche, all forms and all contents of human spirituality should be interpreted as types or stages of development of knowledge” and any appearance of spiritual activity as cognitive activity^[4]. Cognitivism shows itself in a mixture of value and cognitive contexts.

The second direction is focused on the non-cognitive essence of ethical knowledge. There are own points of view according to which “moral evaluative” predicates (“to be good”, “to be bad”, “to be fair”) without expressing any real

properties. According to L. D. Lamberov, the points of view of ethical cognitivism and non-cognitivism do not coincide on the issue of the cognitive value of moral statements: “ethical cognitivism ... is the point of view according to which moral statements have cognitive value” (they inform new knowledge) and can be true or false. Non-cognitivist theories come down to the fact that “moral statements cannot be true or false”^[5].

Cognitivism and non-cognitivism also differ on the issues of the emotivity of morality. According to A. Iyer, value statements are an expression of the speaker’s emotions and are intended to express corresponding emotions in other people^[6]. Cognitivists assert that it is impossible to exclude rational conceptual components and logical relations from value (moral) statements and reasoning. The next divergence between cognitivist and non-cognitivist theories is connected with prescriptivism. According to prescriptivism, “moral” statements are requirements to do or not to do certain actions. Thus, the moral statement “lying is bad” within the framework of prescriptivism will be understood as an instruction “do not lie”. In addition, since imperatives like “do not lie” are not statements, they cannot be evaluated for truth/falsity and do not bring new knowledge^[7]. However, R. Hare admits contradictions in his reasoning since he interprets moral prescriptions in line with the cognitivist idea of objective (a priori necessary) truth and the non-cognitivist idea of the incentive of moral judgments. Representatives of foreign analytical ethics consider that moral categories are not knowledge, since they cannot be tested for truth or falsity, so they do not correspond to some object denotation. Therefore, they claim that there are no cognitive mechanisms in morality^[8].

I.B. Mikirtumov, K.G.Frolov supporting the cognitivist point of view state that non-cognitivists do not recognize the truth of moral judgments. According to the concept of non-cognitivists, “moral judgments (statements) express the mental states of the subject regarding objects or states of matters that do not depend on the existence of objects and the truth of the state of matters”^[9]. The main fallacy of non-cognitivists is the fallacy of their statement that moral statements are incapable of being true or false, and therefore they cannot be knowledge.

The authors of the article believe to find out the essence of ethical knowledge. It is necessary to consider the charac-

teristics and give their definitions. Its main feature, identified in the process of discussions between cognitivists and non-cognitivists, is truth. G.M.Pozdnyakova, G.F.Sablina point out such features of knowledge as “intelligibility, truth, verifiability”^[10]. The next sign of knowledge is its consideration as an informational result of the cognitive process. Knowledge has a metaphysical status. “Humans are characterized as cognitive beings. They are characterized as organisms in which a representational system is formed that facilitates the representation of knowledge”^[11].

L.V. Maksimov asserts that a feature of knowledge is its cognitive representational measurability, it means that knowledge is characterized as “the results of the cognitive process presented in certain formats of knowledge”^[12]. However, not all ethical knowledge has a cognitive status, therefore L.V.Maksimov considers that ethics in its historically established integrity does not belong to the sphere of knowledge (in the indicated cognitive representational sense), it cannot be considered a branch of knowledge much less a science. The expression “ethical knowledge” is applicable to its constituent elements only selectively. So, what in ethics has a cognitive status? The expression “ethical knowledge” is applicable to its constituent elements only selectively.

The category of elements of ethics has a cognitive status and includes a huge block of knowledge about morality as a special spiritual phenomenon. There is also a description and explanation of morality, namely, various concepts interpreting the essence, origin, historical development and social functions of morality, the formal and substantive specificity of moral values, the logical and psychological mechanisms of moral consciousness and many others in it.

As we see in ethics not all elements have the status of knowledge.

“The interaction of a human with outside the world, its knowledge takes place at different levels, including everyday life. The results of this knowledge are laid down in his/her everyday consciousness”^[13].

Ethical knowledge also has an axiological nature, so it acts as a product of subject-object or subject-subject relations, “when the subject treats as object or another subject as a value (real or potential, positive or negative)”^[14]. Subject-object or subject-subject relations are considered as valuable contributing to identify the significance of an object or another subject. With the emotional intellectual identification

of this meaning by the subject, it is possible to evaluate it during the experience of the good, the verdict of conscience and so on.

Ethical knowledge is subjective and has a dual nature (cognitive and emotional), mental objective character. It exists outside of moral consciousness as a result of objectification through linguistic units, but at the same time, it has a mental nature, being components of moral consciousness. The rational theoretical level includes a system of ethical knowledge, emotional consciousness influences a person’s relations with other people (in the form of sympathy or antipathy); to oneself (modesty, honor, dignity); to the surrounding society.

Ethical knowledge can be defined as knowledge that has cognitive representational and spiritual dimensions. Its cognitive nature lies in the fact that it is the informational result of human cognitive activity which is aimed at cognition and theoretical justification of concepts, principles, norms of behavior, value relations of people, their patterns, properties, receiving information about them, checking for truth/falsity, representation (encoding information) in knowledge formats (concepts, categories, frames) that verify the truth of knowledge. Its linguistic essence lies in the fact that it is verbalized, with the help of linguistic signs it appears in the bright field of consciousness. Thus, a concept is an operational unit of knowledge, but it is stored in a mental form in our consciousness. It is accessible to our understanding only in an objectified, verbal form. Therefore, the linguistic nature of ethical knowledge, like any other, is undeniable. Ethical knowledge also has an axiological nature, which is manifested in ethical value categories, value relations between subject and object, between subjects.

The classification of ethical knowledge based on taking into account what is due and what is in morality, constituting its unity, allows us to distinguish different kinds of knowledge. Existence is an aspect of moral practice: moral behavior, the results of the implementation of the mental consciousness located at the emotional sensual level (value relations, emotions, feelings, experiences, beliefs, volitional acts). The due is something that is found at the rational theoretical level of moral consciousness, aimed at the individual: norms, principles, commandments, attitudes, concepts, judgments, moral codes, knowledge about moral theory, values. In the encyclopedic dictionary, due and existence are given

as “categories that reflect the essential contrast for morality between the actual state of matters (action, psychological state, social phenomenon) and the morally valuable, positive, “normal” state of matters. The category of what it should be, the opposite of what it is, is presented in the idea of the moral ideal. Without the opposition of what it should be and what it is, there is no morality, but without their essential unity there is no consciousness and life in general. According to what is due, the followings are distinguished norms, moral stereotypes of behavior (customs, rituals, ceremonies and prohibitions), values, knowledge. In the category of existence, we observe people’s behavior, value attitudes, feelings, experiences and so on.

The representation of ethical knowledge is implemented using the format of knowledge under which “as a certain form of presentation of knowledge at the mental/conceptual or linguistic levels” is understood^[15].

In the process of representation, two main formats of knowledge are distinguished:

- 1) conceptually simple: it includes concepts (a variety – **script**) that have an elementary structure: a sensory image, a diagram, a representation, a concept, a prototype,
- 2) conceptually complex: it includes the structures of a) stereotypical knowledge, including mandatory and optional components and their main characteristics, b) categorical format, c) multimentional knowledge. Such knowledge formats include basic and additional components, scenarios and frames.

Conceptually complex formats of knowledge include:

- 1) structures of stereotypical knowledge, including mandatory and optional components and their main characteristics;
- 2) knowledge structures of categorical format;
- 3) structures of multidimensional knowledge.

Knowledge formats that include basic and additional components include **scenarios and frames**. Such knowledge formats are distinguished by the following characteristics:

- 1) they combine several interconnected concepts associated with a specific linguistic unit;
- 2) stereotyped;
- 3) can be described using a set of characteristics: agent, patient, etc.

3. Methodology

In the article an integrative methodological paradigm is used. It is based on the integration of different knowledge from different scientific fields. Currently, a paradigm shift is taking place due to the discrepancy between the state of science and the needs of society. Thus, O. V. Lukin speaks about the main features of the modern scientific paradigm: expansionism, anthropocentrism, functionalism. Linguistic expansionism consists of the invasion of linguistics into new, previously unfamiliar areas, actively using information from other sciences. Anthropocentrism means that the focus of linguistic theories has shifted from language phenomena abstracted from many factors to the phenomena of language as human activity. The anthropocentric principle is applied as a result of studying the role of ethical values in human life: his relationships with other people, the manifestation of their value attitude to each other, the manifestation of feelings of responsibility, compassion, and pity. Functionalism implies an explanation of the linguistic form by its functions^[16]. The principle of functionalism helps to identify the functions of ethical values, their significance for a person. In this work the expansionist principle, which manifests itself in the connection of ethics with cognitive linguistics, is used. We classify ethical knowledge as cognitive. It can be characterized as the results of the cognitive process and has cognitive-representative measurability. Representation of ethical knowledge is carried out in such knowledge formats as concepts, categories.

In the study various methods are used: empirical (sociolinguistic experiment, associative experiment), theoretical (conceptual analysis, description of the linguacultural script, modeling of the cognitive scenario, evaluative categorization).

A sociolinguistic experiment was used to identify the significance of the value “responsibility” in different social groups. The object of the experiment was the ethical value “knowledge”, the subject was the significant aspect of the value in different strata of the population. The experiment was conducted during three stages: selection of respondents, questionnaires, summing up the results of the questionnaires.

An associative experiment was used to study verbal associations among representatives of various social groups to the stimulus words that were mentioned during the survey. We

conducted a directed associative experiment. The participant of the experiment is asked to name only words of a certain semantic field. The purpose of such experiment is to identify images that are in the consciousness of a native speaker.

Conceptual analysis is aimed at a layer-by-layer analysis of a concept, which has such layers as conceptual, significant, figurative, cultural-mental, nominative.

The description of the linguistic script is necessary for the analysis of value-based communicative actions following one another within a certain event. In the process of writing the script, the conceptual, figurative value characteristics of the event are considered, speech actions are analyzed.

Modeling a cognitive scenario as a dynamic conceptual structure consists of multiple episodes following one another. The episodes focus on participants playing social roles.

The method of evaluative categorization facilitates the consideration of modal categories in the process of their interpretation by a person and the distribution of his ethical assessment by categories in accordance with the nature of

the assessment “moral-immoral”.

Frame analysis is aimed at analyzing the knowledge package contained in human consciousness. A frame is a two-level structure of nodes and relations. At the first level, vertex nodes are distinguished - terminals expressing basic knowledge. At the second level, terminal nodes - slots representing additional knowledge. The material of the study is linguistic units that objectify the mental part of knowledge formats.

4. Results and Discussion

To identify the attitude of different social groups of people to the ethical category of “responsibility” a sociolinguistic experiment was conducted. 400 people took part in it. Participants were sent questionnaires containing 30 questions. The questionnaire includes three parts: an appeal, a demographic block, and a research section. A sample questionnaire (research section) is represented in **Table 1**.

Table 1. A sample questionnaire (research section).

Questions	Social Groups				Groups with a Value Pluralistic Bias	Participants' Answers	
	Representatives of Colloquial Speech	Psychologists	Philosophers	Teachers		Yes	No
Number of the participants	40	40	40	40	40		
What do you understand under the concept of the term «responsibility»:							
a) guilt, responsibility for something that has already happened;	+						
b) responsibility for someone;		+					
c) the concept of responsibility implies the existence of someone to whom the person is responsible;					+		
d) deformed responsibility means no liability to anyone;				+			
f) social responsibility for their actions			+				
2. What causes moral irresponsibility in the information society?							
a) a wide realization of freedom			+				

Table 1. Cont.

Questions	Social Groups				Groups with a Value Pluralistic Bias	Participants' Answers	
	Representatives of Colloquial Speech	Psychologists	Philosophers	Teachers		Yes	No
b) spread of moral pluralism			+				
c) negative influence of the network on morality				+			
d) absence of behavior control					+		
e) instrumentalism in thinking					+		
3. What does the presence of responsibility imply?							
a) subject presence					+		
b) the presence of an entity and the reference to an object		+					
c) presence of the object and subject				+			
d) the existence of the subject and object for which the subject is responsible			+				
e) subject's responsibility for something	+						
4. What is the basis of teaching human responsibility?							
a) formation of ethical position				+			
b) knowing the principles of morality		+					
c) formation of ethical knowledge			+				
d) formation of ethical behavior	+						
e) absence of moral principles					+		
5. Is social responsibility the main principle of forming modern society?							
a) yes, it is					+		
b) no, it isn't					+		
c) a person is responsible for himself and for the other person			+				
d) a person is responsible for other person		+					
e) a person is responsible for himself and for the object			+				

Analysis of survey results is represented in **Table 2**.

Table 2. Results of the survey.

Number of the Participants	Number of Answers	Positive Answers	Negative Answers	Understanding the Concepts				
				Representatives of Colloquial Speech	Psychologists	Philosophers	Teachers	Groups with a Value Pluralistic Bias
200	4000	80	20	Responsibility for someone	the existence of someone to whom the person is responsible	social responsibility for their actions	responsibility causes	absence of the responsibility for oneself or anyone

Let’s consider how concept, the ethical knowledge verbalized with the help of language units, is used.

A concept as a format of knowledge is defined on the concepts depending on the science that are considered by the authors; in cognitive linguistics a concept is understood as an operational unit of memory, mental lexicon, conceptual system and language of the brain, the entire picture of the world, quantum of knowledge^[17]. It is known that “in conceptology a number of approaches to the interpretation of the structure of the concept have developed. They are based on the axiom about the complexity and multidimensionality of the architectonics of the concept as a unit of the conceptual system. Layers, levels, components of the concept are qualitatively different from each other and accordingly, are represented by semantic structures of various levels of complexity and generality. Concepts have their own methods of objectification in the lexical system of the language”^[18].

In linguoculturology, a concept is characterized as a conventional unit, “distinguished by the accentuation of its value meaning”. In ethics as a form of knowledge, ethical concepts are highlighted. The ethical concept is characterized as a quantum of moral knowledge, giving an idea of the categories, principles, behavioral stereotypes, norms, value relations that organize and regulate the spiritual existence of a person. Its structure includes six components: conceptual, meaningful, cultural and mental, evaluative, and nominative.

It is the conceptual component of the the term “concept” that gives us an idea of the relationship between ethical knowledge, concept (mental representation) and names (as a linguistic term meaning the notion of name). On the basis of ethical knowledge a concept is made, it is denoted, i.e., it is given a name. And this is already a linguistic process, the word can be defined.

The conceptual component gives an idea of the concept in question, for example, responsibility. In order to formulate a concept its characteristics are distinguished: 1)

obligation; 2) endowed with rights and therefore bearing a certain responsibility; 3) characterized by a highly developed sense of duty; 4) important, significant; 5) a person’s awareness of his rights and responsibilities; 6) awareness of guilt. It also can be added a sense of duty or obligation, responsibility for one’s decisions and the consequences of decisions made. Based on taking into account such characteristics, we can define this concept. Responsibility is a person’s ability to regulate his behavior in cases of decision-making in situations of awareness of duty, responsibilities to others, obligation, awareness of guilt, and the need to answer for decisions made. It seems acceptable to us to define “responsibility” as awareness of one’s ability to act as a cause of change in oneself and in the world and conscious management of this ability^[19].

The significant component of the ethical concept helps to determine significance of this concept in the modern information society, in which a crisis of responsibility due to the fact that morality is not recognized as a means of regulation of relations between people and the behavior of individuals. In conditions of asymmetrical development of society, characterized by developed technologies and globalization of the economy, there may be a degradation of ethics and morality and an increase in irresponsible behavior of people. Meanwhile, it is known that an irresponsible act has negative consequences, so the problem of the development of personal responsibility quality (personal responsibility) is one of the most important.

The meaning of the word «responsibility» means «value of the object to the subject».

The cultural spiritual (cultural mental) component of the concept contributes to the analysis of the concept “responsibility” in an interdisciplinary aspect in the context of culture, ethics and philosophy. In the process of development an information and consumer society, the devaluation of national spiritual values and the oblivion of traditional values,

increasing preference is given to mass culture that is a camouflaged means of manipulating public consciousness^[20]. The values of such a culture are wealth, power, entertainment, consumerism and lack of spirituality. The destruction of existing value orientations leads to the formation of a new system of values aimed at hedonism, utilitarianism, pragmatism and ethical relativism. All these factors contribute to changes in behavior and personality psychology leading to its deformation. It is no coincidence that Z. Bauman affirmed that in a society with mass culture “only by taking responsibility, the subject turns into a moral subject”^[21]. G. Jonas also notes that in modern society there is an increasing need for the formation of such a quality as responsibility among members of society^[22].

The concepts of freedom, value and responsibility take part in the value semantic regulation of individual behavior. Freedom is seen as a kind of responsibility. Responsibility develops in the subject in the process of the development of self-regulation forms and control over one’s behavior. Freedom is strategy of possession. Responsibility is a strategy of being^[23]. It regulates the behavior of an individual with existential values. These include “truth”, “goodness”, “beauty”, “justice”^[24]. Freedom and responsibility are different concepts, although they are uniquely refracted in the structure of a holistic personality, on one hand, the personality is motivated by norms and values as ethical knowledge that contributes regulation behavior, on the other hand, it is guided by the freedom to choose a lifestyle, behavior style and ideological attitudes.

Therefore, E. Fromm stated that a self-actualizing person feels the need for self-realization of his “I”, seeks to feel like a full-fledged member of society, identifying him by behavior and level of knowledge. However, the individual feels discomfort because he feels that he is different from others and strives to be free in choosing the values and attitudes that he follows.

As the researcher writes, an individual in society faces a dilemma of freedom and meaning, which is characterized by loss of meaning and value nihilism. Individual abuse of freedom of choice leads to moral dilemmas. Thus, the following moral dilemmas arise in the information space: 1) the dilemma of freedom and meaning characterized by loss of meaning and axiological nihilism; 2) the dilemma of good information and evil information that reveals the

moral contradictions of the information space. There is a tendency towards a negative impact on morality in the Internet space that is associated with a broad understanding of human freedom of choice, when an individual can interpret moral concepts differently.

The violation of moral standards of behavior and principles of interaction with others are possible in the following cases:

- 1) widespread realization of freedom in the network that leads to the formation of moral irresponsibility;
- 2) the anonymity of communication on the Internet that contributes to the opportunity to express one’s opinion that gives rise to a «feeling of permissiveness and impunity that leads to irresponsibility, activating in a person some “psychological atavisms” that provokes people to rudeness, aggression”^[25].

The nominative field of a concept shows which language units verbalize this ethical knowledge.

The nominative component of the concept ‘responsibility’ shows with the help of which linguistic means this concept is objectified. In the nominative field, the concept can be objectified with the help of **synonyms**: responsibility, spirituality, worry, duty; **antonyms**: responsibility-irresponsibility; ethical responsibility is deformed responsibility; individual responsibility-collective responsibility; **phrases**: legal responsibility, social responsibility, mutual responsibility; **proverbs and sayings**: whoever is entrusted with the task is responsible; whoever is in action is responsible; the one who started the mess is the one who clears up the ignorance of responsibility; it does not absolve you; what you overlook, you will answer for. The ethical script is the type of concept that we understand as a value-labeled algorithm for the moral behavior of an individual. We characterize it as an event that has signs of stereotyping, scripting and prescriptivist. This is an algorithmized behavioral moral norm. It forms a usage for an ethical situation in which communicants make a moral choice, selecting certain moral prescriptions, following a given stereotype of behavior and an algorithm for the deployment of behavioral actions and prescriptivity.

The normative and non-normative behavior of a member of society with the use of the ethical script is presented below in **Table 3**:

Table 3. Normative/non-normative behavior.

Ethical Script of Personal Behavior According to Moral Prescription	Ethical Script of Behavior in Case of Deviation from Moral Prescriptions
<p>Ethical situation: setting, where? (in the bus). Who? (passengers - an elderly man - a young girl). When? (in the evening, during rush hour, when everyone is leaving work)</p> <p>Moral injunction: give way to your elder</p> <p>Behavior scenario: participants in an ethnic situation adhere to the norms accepted in society in their behavior.</p> <p>Stereotypic behavior: giving way to older people according to the moral prescription accepted in society</p> <p>Prescriptiveness: a young person’s choice of behavioral moves in accordance with moral standards.</p> <p>Algorithmization of behavior: a young girl sits after a working day. An old lady is standing nearby.</p> <p>Expectation: will the young girl give up her seat or not? People’s ideas about how actions should proceed in a given situation.</p> <p>Result: following a moral injunction: the place is given up. The old man is sitting, the young woman is standing.</p>	<p>Ethical situation: setting, where? (in the bus). Who? (passengers - an elderly man - a young girl). When? (in the evening, during rush hour, when everyone is leaving work)</p> <p>Moral injunction: give way to your elder</p> <p>Behavior scenario: violated. The young girl stared out the window, as if not noticing the old woman.</p> <p>Stereotypic behavior: not observed: place is not given to the elder</p> <p>Prescriptiveness: the choice of behavioral moves does not correspond to moral prescriptions.</p> <p>Algorithmization of unethical behavior</p> <p>Expectation: will the moral injunction be fulfilled in this situation? The expectation does not come true. A person commits an immoral act.</p> <p>Result: violation of moral norms, commission of an offense</p>

The next format of knowledge is scenario. The analysis of the scenario allows us to show how ethical knowledge, cognitive structure and language units interact within the given mental structures.

A scenario is a multi-component, dynamic conceptual structure. Its multicomponent nature is explained by the presence in it of many events, situations, episodes, following each other in a certain sequence. One can note the dynamism of this conceptual structure and the inclusion of different episodes in it.

Mental structure appears as a dynamic process that includes a series of episodes in which participants play their roles. The invariant features of a scenario include:

1) events (events in sequence), 2) situation (set of situations), 3) models of situations (frames, diagrams). The properties of the script are emotionality, axiological and evaluative.

Ethical knowledge: knowledge about their worries, feelings of compassion, pity for old man Bruno. Worries mean the development of the person, his inner world based on such process as the experience of their worries. Worries, compassion, pity are ethical value categories.

The cognitive in the scenario is a format of knowledge that represents mental content, scenario.

The linguistic in the scenario is a verbalized ethical knowledge, objecting mental content of the scenario, there are such words as: *cognitive ethical scenario, episode, dynamics, compassion, worries*.

The worry is a result of cultural development. It is formed in the process of internalization of values, becoming

ways of individual adaptation of behavior and thinking. Compassion means to feel for one’s neighbor, to worry about him.

The cognitive ethical scenario of the moral category “compassion” includes several events and situations following each other. Thus, in Iris Murdoch’s book “Bruno’s Dream” events and situations of compassion sequentially follow each other: Bruno is an old man, frail, looks monstrous, Bruno guessed what he really was like by the way Adelaide and Denby looked away, those subtle signs of disgust that he cannot hide. The smell, of course, and his entire appearance repelled them. Bruno knew that he had become a monster with the head of an animal, or rather, with the head of a bull - a minotaur. He looks like one of his bloated, toad-like spiders, xosticus or oxyptila. The huge head seemed to have grown to the narrow, elongated body, now he is only a flimsy semblance of a person, something powerless, puny, elongated, foul-smelling. Now he lives in this cocoon, like atynus, he has become a cocoon of Soma semu. His body is like a crypt, an absurd, unadorned crypt^[26].

Event #1:

Showing compassion on the part of Denby, son-in-law: Denby is a good son-in-law. He is not one of those who send old people to the poorhouse. Bruno knows this. Several years ago, Denby strongly insisted that Bruno, who needed supervision, move in with him.

Event #2: Show of compassion on the part of Lisa, the sister of Miles’ son’s wife.

She drank without taking her eyes off Denby, returned

the glass to him and leaned over Bruno again, stroking his stick-thin, spotted hands with knobby fingers.

- Oh, you have such beautiful hands... and these holes are just a miracle.

He was still talking when Lisa woke up and quickly kissed Bruno on the cheek.

Event #3: Show of compassion from the wife of Bruno's son, Miles –Diana.

But by that time, she had already fallen in love with Bruno with a pure, quiet, hopeless love. He could give her nothing but pain. As the days passed, Bruno grew weaker and less aware of his surroundings...

Then Diana began to notice that everything had changed. The acute bitterness has passed. What remained **was a strong, soul-elevating compassion that she had never experienced before.** All day long, sitting with Bruno, holding his emaciated, **stained hand, she thought about compassion - what it could be and where it came from, was it her own compassion or Bruno's compassion?**

Event #4: Miles' lack of compassion for his father, a decrepit old man.

Lack of compassion for his father, a decrepit old man, on the part of Miles, who is being looked after by strangers due to resentment that his father did not accept Parvati, his Indian wife, due to ethnic prejudices: and he lacked the mental strength to communicate with this monster, who was still his father and who, apparently, expected his participation and compassion.

Event # 5: Awakening of feelings for his father and compassion for him on the part of his son Miles.

Miles was just churning inside with pity for his father. He didn't want to listen to Bruno's apology. Now he understood that nothing had sunk into oblivion for Bruno. Miles has not forgiven his father for a long time.

Emotionality on the part of the heroes is manifested in situations where the heroes feel pity and compassion for Bruno. The value of the object (Bruno) for the subjects lies in the fact that the frail old man becomes significant for the participants in the compassion scenario. They see in him an object that awakens the love of neighbors and strangers. Bruno becomes an object that awakens hidden human feelings in them: pity, love. They evaluate their relationship "to the other" (Miles, Diana), they realize that such an attitude

was immoral. Gradually, a value attitude towards the object awakens in them, for which they experience love and compassion. And in this case, their action can be assessed as normative, assessed on a "moral" scale.

The peculiarity of the categorical format of knowledge is that the signs and characteristics that are formed in the human mind in the form of certain concepts are not limited to one specific object but extend to certain classes of objects.

Modus categories also acquire the character of special formats of knowledge, providing the possibility of different interpretations by the speaker of one or another conceptual content. According to T.V. Romanova, "in the center of the field of the category of modality is the subject of speech, thought, perception, feeling"^[27]. Within this category there are modes: normative (norm mode), evaluative (evaluation mode). The category of modality reflects both the individual value system of society and the individual system of the subject himself, "enters the modal frame of assessment"^[28]. Evaluative (norm mode), evaluative (evaluation mode). The category of modality reflects both the individual value system of society and the individual system of the subject himself, enters the modal frame of assessment. Evaluative modus categories unite certain linguistic means based on the commonality of their conceptual (interpretive) function^[29].

The emotional experience of the situation, its practical orientation reinforce the process of cognition and contribute to the formation of moral-ethical principles of students^[30]. Students are better at learning the material if they are emotionally engaged in the subject, find meaning in practical assignments, are active participants in the educational process.

To involve students in the living situation, the discussion of V.Shukshin's story «I want to live» can be held^[31]. The story clearly shows an absence of compassion for one's neighbor.

Problem situation: firstly the teacher introduces story to the students, shows the fragments of the story with the help of the video prepared from a text description.

The following plot is used: an old man living in a forest hut has taken in a boy who escaped from prison. At night the policemen came to the old man's hut, having decided to spend the night. The old man did not tell the guests anything about the guy. When everyone fell asleep, the boy ran away from home, taking the old man's gun with him. In the morn-

ing, Nikitich discovered the missing and decided to find the boy and take his gun away. But the guy convinced him to leave the gun with him. When they left, the guy shot the old man.

Discussion:

How can we explain the guy's action which was violent towards an old man, who took him in and did not hand him over to the police?

Why did the author call the story «I want to live»?

Did the old man and the guy want to live?

Compare:

- *I want to live, father!*

- *Everyone wants to live! Do you think that I don't want it?*

- *I want to live!*

Did the one who was more desperate survive? Can you justify what the guy did?

Do you feel sympathy for any of the heroes? What would you say to the guy looking in his eyes?

Do you justify the action of a guy who decided that life and will for him are more precious than anything. Life, dear, my love. My own home.

The beast would kill by its instinct, and what about the human?

Why the author refers to a young man as «guy» and the old man calls «Nikitich»?

Whose action is more humane: the old man's who did a good deed (left the guy to sleep, did not hand him over to the police, left him a gun because it is impossible to live in taiga without it) or the guy who decided to shorten the old man's life, saying why should he live alone in taiga?

After the discussion students perform reflexive activities, evaluating the actions of the heroes and filling in **Table 4**.

Evaluative categories are formed in the process of evaluative categorization, which is carried out at the level of "interpretation of acquired knowledge. It is carried out at the level of secondary conceptualization and secondary categorization within the framework of another system of coordinates: a system of opinions, assessments, values, stereotypes - which is carried out by a person as an individual (personal assessment) or as a member of a specific community (generally accepted, collective assessment), operating with already existing ones, verbalize knowledge"^[32].

Ethical evaluative categories are modal, since they make it possible to interpret the meaning of any ethical con-

cept differently depending on the value systems of the individual and the nature of his moral activity (normative or immoral).

Ethical evaluative categorization is carried out at two stages:

- 1) Firstly, showing how the axiological value meaning of a word that is part of moral categories is formed. Thus, the word "pity" at the level of primary conceptualization realizes a person's ability to perceive another, taking participation and expressing the compassion. Further, this feeling is studied by the subject in the process of cognitive activity, and its signs are identified by the subject. Based on such signs, the concept of compassion is generalized. It is generalized and given a name, that is, it is designated by the word "pity"/"compassion".
- 2) At the level of secondary conceptualization, the words "pity" and "compassion" are interpreted by the subject and assessed from the point of view of compliance with moral standards "moral-immoral". At this level of interpretive-evaluative conceptualization, the formation of axiological meaning occurs. The axiological meaning of the concept is formed as a result of cognitive-linguistic processing of information about the world and the correlation of these words with evaluative predicates. The moral concept formed in the process of secondary conceptualization is subjected to ethical categorization in order to identify evaluative categories that correlate with these concepts according to the moral assessment "moral"/"immoral".

During the research the procedure for ethical evaluation categorization was developed and presented in the following way:

- 1) choice of object: the concepts of "pity" and "ruthlessness" as actions or misdeed of a person;
- 2) finding a classification categorical feature that unites into one class or group the names of the results of moral or immoral activity: an act "normative", an act "non-normative";
- 3) finding differential features of the moral categories "pity" - "ruthless";
- 4) choice of the evaluative predicate "moral"/"immoral";
- 5) construction of evaluative ethical categories. The analysis is presented in **Table 5**.

Table 4. Emotional experience, the experiences of heroes and their evaluation.

Questions	Associations from the Text	Actions of Heroes (Underline)	Evaluation
1 Who is depicted in the story:	Which of the heroes do you associate yourself with?	Humane, inhuman	Approval, disapproval
The old man			
The guy			

Table 5. Evaluation categories “pity”/“ruthless”.

Prototype “pity”	Prototype “ruthlessness”
Compassion, humanism, good deeds, sympathy, kindness, pity, compassion, compassion, humanity, empathy, condolences, mercy, mercy, charity, regret, altruism, sympathy, mercy, forgiveness, alms, philanthropy, worldly love for one’s neighbor, humanism	Ruthlessness, cruelty, evil, unmerciful, unkind, merciless, unvirtuous, unkind, indifferent, unrepentant, insensitive, inhumane

These concepts are significant in the spiritual life of a person. “Pity” is a formula of mercy; it encourages a person to show compassion for the “other”. In interpersonal value relations, one subject is compassionate, the other is experiencing suffering. The first interlocutor experiences mental pain in relation to the other, while the second experiences “everything sad, painful.” The first personality feels the need and predisposition to show compassion, pity, and does not pursue a selfish goal. The other accepts “complicity”, “pity” on the part of the other as a sign of sympathy, and not an intention to humiliate. Showing ruthlessness towards another is evil; it is aimed at realizing the intention to “humiliate a person”, “to cause him harm.”

The next knowledge format is a frame.

The Frame model of the concept «virtue» can have one terminal and many slots **Figure 1:**

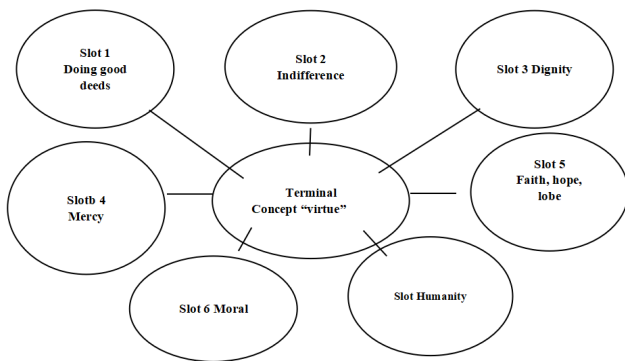


Figure 1. Frame’s concept “virtue”.

5. Conclusion

Analysis of the essence of ethical knowledge shows its cognitive nature. Their cognitive dimension is manifested

as follows: 1) they are the informational result of cognitive activity and express new knowledge, although they do not describe moral facts, but can interpret them, expressing moral judgments; 2) satisfy the criterion of truth; 3) can be represented in knowledge formats.

Cognitive status in ethics has various concepts that interpret moral categories, moral ideals, values, value relationships, as well as principles, moral laws of the model, norms of behavior, ethical stereotypes as examples of moral being, various interpretive strategies of “correct life”, methods of representation ethical knowledge in various knowledge formats.

Ethical knowledge belongs to different levels of scientific knowledge: on one hand, ethical knowledge is considered as theoretical and relates to metaethics, on the other hand, it is studied within the framework of practical philosophy, as it is used in the process of implementing human communication with “others” and contributes to the assessment of moral or immoral behavior of a person, they prescribe the rules of correct living, in a word, they assist in organizing a person’s existence on a moral basis.

Ethical knowledge has a cognitive-representative and evaluative dimension, which is manifested in its cognitive nature (it expresses new knowledge), is objectified with the help of knowledge formats (having a linguistic nature) and has the ability to evaluate actions and personality traits. Their features are informational content, truthfulness, representability of moral information, evaluativeness, the ability to express moral judgments, and values that have moral significance. Based on these characteristics, the following definition of ethical knowledge can be given. Ethical knowledge is knowl-

edge that gives an idea of moral categories, norms, principles, values, moral concepts that contribute to the organization of a person's moral existence, communication with "others", guiding the actions of an individual on the basis of what it is and what it should be.

We classify ethical knowledge based on taking into account the criterion of what it is and what it should be. Within the framework of existence as an aspect of moral practice, the following are distinguished: behavior, value relations, emotions, feelings, experiences, volitional acts. Within the framework of the proper as knowledge, located at the rational-theoretical level of moral consciousness, the following are distinguished: norms, principles, commandments, moral codes, moral concepts, judgments, knowledge about moral theory.

Ethical knowledge is represented using formats, under which we understand forms of knowledge representation at the mental or linguistic levels. Such knowledge can be represented using simple or complex knowledge formats.

Simple formats include such quanta of ethical knowledge as concepts and a type of concept - an ethical script. The study carried out is a conceptual analysis of the ethical concept of "responsibility", highlighting its four components (conceptual, meaningful, cultural-spiritual, nominative). The ethical script is presented as a value-labeled algorithm of individual behavior. We characterize it as an event that has signs of stereotyping, scripting, and prescriptivity. It presents an ethical situation in which a person makes his moral choice.

Complex knowledge formats include scenario, modal categories, and frames. A scenario is a multi-component conceptual structure. We have presented a cognitive-ethical scenario for the moral category "compassion". Modal categories are realized within the framework of the modality category, which has such modes as normative (norm mode) and evaluative (evaluation mode). Evaluative categories are formed in the process of evaluative categorization, carried out at the level of a system of opinions, evaluation. The study shows the procedure of evaluative categorization of the moral concepts "pity" and "ruthlessness", their moral categories are presented. The work also presents a frame of the concept "virtue", consisted of a terminal, which provides basic information, and slots and additional information.

Author Contributions

K.A.: Methodology and Content Analysis. N.K.: Conceptualization and Review. M.A.: Review of Literature, Content Analysis, Conceptualisation and Discussion. B.A.: Review of Literature, data Supervision. B.A.: Review of Literature, Content Analysis. A.N.: Writing initial drafts and editing.

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