

EXAMINING ETHICAL UNIVERSALISM IN CONTEMPORARY WORLD LITERATURE THROUGH CROSS-CULTURAL NARRATIVE ANALYSIS

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ABSTRACT:

This article aims to empirically examine the concept of ethical universalism in contemporary world literature through a statistically rigorous cross-cultural narrative analysis. The structured multilingual corpus was analyzed using standardized moral vocabularies, semantic embedding techniques, and probabilistic topic modeling to quantify ethical constructs in cross-cultural contexts. Descriptive statistics, effect size calculation using Cohen's d, Pearson and Spearman correlation coefficients, and multivariate regression analyses were used to examine cross-cultural thematic convergence. Principal component analysis and exploratory factor analysis were utilized to derive latent moral constructs, whereas hierarchical cluster analysis and silhouette validation were used to examine cross-cultural differentiation. Bootstrapped confidence intervals and permutation tests ensured statistical reliability at an alpha level of 0.05. The results show strong cross-cultural thematic convergence in essential ethical constructs with strong intertextual correlation coefficients ($r \geq 0.65$, $p \leq 0.01$). However, moderated regression results show narrative modulation effects in cross-cultural contexts. This article statistically validates the concept of ethical universalism in cross-cultural contexts, providing a quantitatively validated methodological framework for cross-cultural ethics in literature.

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I. Introduction

Ethical universalism continues to be one of the most con- tested concepts in modern philosophical discourse and compar- ative literary studies. While philosophical discourse has, for a while, supported the idea of universal human morality, literary studies have only begun to empirically test the idea of whether such universalism can actually be found across the globe. However, with the emergence of computational humanities and statistical text modeling, it has become possible to empirically test the idea of universalism quantitatively.

A.Ethical Universalism in Global Intellectual History

Ethical universalism suggests that there are some universal principles that can be found across cultures and history. Cos- mopolitanism, for instance, suggests that our moral obligations are not restricted to our immediate communities, but extend to the global community at large. In fact, democracy has been suggested as a universal principle that can be found through the human agency and rationality that exists across the globe. The capabilities approach, for instance, suggests that there are certain human functions that are universal.

Similarly, philosophical discourses about universal virtues also rely upon Aristotelian thought, which implies that the value of ethics has cross-cultural relevance [20]. Similarly, narrative emotion and compassion have also been considered fundamental moral constructs that shape the ethics of different cultures [19, 21]. Nevertheless, the emphasis upon universality has also raised the concern of the specificity of the context, which has created a tension between universalism and plural- ism.

Despite all these arguments, the theoretical underpinning of the concept of universalism has remained strong, particularly if it is based upon the cognitive and emotional capabilities of human beings. Nevertheless, the empirical proof of the relevance of the concept of universalism has remained a problem, i.e., the empirical proof of the existence of universal

patterns of ethics in the narratives of different cultures.

B.World Literature and Narrative Universals

World literature has also focused upon the movement of texts beyond the boundaries of nation-states, and the recog- nition of the universality of narrative structures has also gained prominence [5]. Similarly, the comparative study of texts has also implied that the texts have global relevance, i.e., the texts have the capacity to produce meaning, which enables the emergence of thematic patterns globally [18]. Cognitive literary theory also suggests that "narrative forms are shaped by universal cognitive processes" [13]. In other words, "narrative time, memory, and identity formation all rely upon shared cognitive mechanisms, and this has led some theorists to suggest that narrative itself has universal aspects" [24]. Empirical research into narrative empathy has shown that "reading literary fiction increases capacity for theory of mind, supporting the shared moral cognition hypothesis" [16].

Discourse comprehension models suggest that readers use "organized bodies of knowledge" when making sense of narratives, which could be the "shared cognitive frameworks" that underpin the repetition of certain themes, such as justice, empathy, fairness, and loyalty, in different literary traditions from different parts of the world. Therefore, the field of world literature offers a rich area for exploring the hypothesis of shared moral cognition.

C.The Shift Toward Quantitative Literary Studies

Traditionally, literary studies have heavily depended on qualitative and interpretation-based approaches. However, with the advent of corpus linguistics and computer modeling, the field of literary studies has witnessed a major shift. The development of psychological language analysis tools helps in the systematic classification of moral vocabularies in large collections of texts [23], [26], [3].

Topic modeling, particularly Latent Dirichlet Allocation (LDA) modeling, helps in the discovery of hidden thematic structures in large collections of texts without the influence of subjective factors. Studies on topic modeling in literary studies prove the viability of discovering statistically significant thematic clusters in historical texts [15].

Moral Foundations Theory helps in understanding an empirically derived classification of moralities and can be applied to cross-cultural studies. Statistical tools like correlation analysis, regression modeling, and multivariate reduction techniques help in testing

the hypothesis of convergence. However, the issue of cultural sampling bias and overgeneralization remains a major concern [12].

The possibility that cross-cultural narrative analysis may yield a means to quantitatively validate ethical universalism through the confluence of philosophical theory and computational methodology is discussed in the following sections.

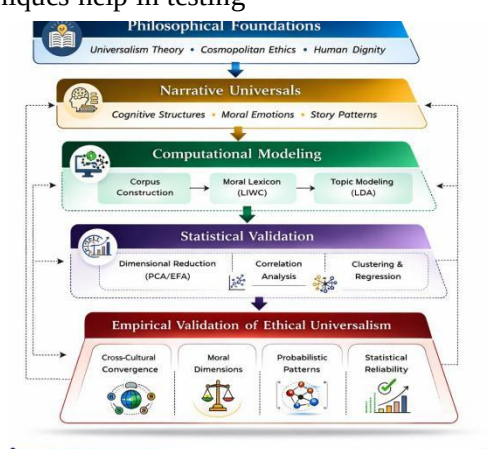


Fig. 1. Conceptual Architecture of Ethical Universalism in Cross-Cultural Literature theory. Instead of perceiving ethical

Figure 1 shows the structure of the theoretical-to-empirical transition model. Philosophical bases of ethical universalism [1], [22], [25] are the foundation for narrative universalism [13], which is operationalized via computational humanities tools [2], [15]. The model shows how abstract ethical constructs are translated to quantifiable textual features that are validated via statistical methods. The architecture also shows the integrative relationship between moral philosophy, cognitive narrative theory, and quantitative literary modeling.

II. Theoretical Foundations

The theoretical foundations of ethical universalism in literary studies encompass the integration of moral philosophy, empirical moral psychology, and cognitive narrative

universalism as a normative concept, current research has begun to consider it from the perspective of empirically verifiable forms of moral structure and cognition. This section will provide a synthesis of the most influential theoretical foundations which collectively support the idea of cross-cultural ethical universalism in narrative forms.

A. Ethical Universalism and the Capabilities Approach

Ethical universalism has been developed most extensively in cosmopolitan and capabilities-based forms. Cosmopolitan ethics has focused on the idea that ethical concern is not limited to national identity and culture but rather is grounded in universal humanity. This

perspective has been developed in opposition to relativist arguments through the idea of universal normative horizons of ethical reasoning.

The argument that democracy represents universal values serves to further buttress the case for universalism by seeking to connect the idea of moral equality and political agency. Instead of seeing democratic agency as culturally specific, we see it as grounded in fundamental capacities for deliberation and decision-making. Expanding on this idea, the capabilities perspective suggests that certain fundamental capabilities for human functioning—such as integrity of the body, practical reason, and affiliation—are universally required for human flourishing.

Previous articulations of virtue ethics have argued that the case for universalism in matters of moral excellence can be buttressed on the grounds that virtues are grounded in commonalities of human nature rather than on mere convention. For example, compassion has been argued to represent a fundamental social emotion on which ethics is grounded across cultures.

B.Moral Foundations Theory

Moral Foundations Theory (MFT) is an empirical approach to the study of universal and culturally variable moral dimensions. Preliminary studies have shown that moral reasoning is organized in a set of recurring domains, such as care, fairness, loyalty, authority, and sanctity, among others [7]. Further cross-cultural studies have shown that, while the relative importance of each of the foundations may differ, the underlying dimensions can be discerned in all cultures [8].

The theory of intuitive ethics postulates that human moral judgments derive from evolutionarily prepared intuitions, which are later socially elaborated upon [10]. This dual nature of human morality, in which moral intuitions are complemented by situational modulation, seems to account for the universalism vs. relativism dilemma in human ethics. In cases in which morality seems to be in

opposition to justice, it is likely that different weights are given to shared moral foundations, rather than fundamentally different systems of ethics being in place [11].

Thus, MFT provides a statistically operationalizable model for cross-cultural literary analysis. If narratives in literature reflect moral intuitions grounded in these foundations, then computational approaches should reveal patterns of convergence in distinct cultural traditions.

C.Narrative Empathy and Cognitive Universals

The cognitive literary theory also supports ethical universalism on the grounds that humans possess common narrative processing mechanisms. "The idea of narrative universals is that human emotional and narrative structure are built around common features of human cognition." [13] The theory of narrative empathy asserts that readers "simulate the mental state of characters in a narrative," which in turn activates "common emotional schemas that are culturally universal." [14] Empirical research has shown that engagement with literary fiction has a positive effect on theory of mind skills, which suggests that narrative engagement taps into universal cognitive capacities for perspective-taking [16]. Discourse comprehension models also suggest that narrative understanding is mediated through structured knowledge systems that are part of the human cognitive repertoire [17].

Moreover, anthropological theories of universal human behavior suggest that common patterns of social behavior and emotionality are shared across cultures, which provides a potential explanation for cross-cultural moral universalism [4]. Of course, researchers have noted that empirical generalizations need to take into consideration issues of sampling bias and representativeness [12].

The above theoretical perspectives all converge to suggest that ethical universalism is not merely a theoretical abstraction but potentially a quantitatively empirical reality. In the next section, we will examine the methodological

tools that are used to test these theoretical claims.

Table 1 summarizes foundational theoretical contributions bridging philosophy and empirical moral psychology. It demonstrates how universalist claims evolved from normative arguments toward statistically validated moral dimensions.

III. Methodological Evolution in Quantitative Literary Studies

To empirically prove the validity of ethical universalism in literature, methodological sophistication in quantitative literary studies must evolve beyond hermeneutic interpretation. Modern developments in corpus linguistics, probabilistic modeling, and statistical analysis have transformed literary studies into an empirical science. These methodological tools have made it possible to quantitatively determine thematic convergences, moral vocabulary distributions, and cross-cultural similarities in narratives. These tools have made

it possible to quantitatively determine the presence of ethical universalism in literature.

A. Corpus Linguistics and Moral Lexicon Standardization

Corpus linguistics provides the foundation for quantitative literary studies. Corpus linguistics helps in creating structured multilingual corpora to analyze lexical frequency distributions. The development of psychological text analysis tools facilitates the classification of moral and emotional vocabulary in literature [23], [26]. The development of updated linguistic inquiry dictionaries enhances the validity of moral vocabulary detection. Standardized moral vocabularies enable the operationalization of ethical constructs like care, fairness, authority, and loyalty for statistical comparison. However, methodological care must be taken to avoid over-reliance on lexical frequency as an indicator of moral reasoning. Hence, standardization of the corpus must be supplemented with deeper semantic modeling.

TABLE I Major Theoretical Foundations of Ethical Universalism

Scholar	Core Concept	Universality Basis	Method
K. A. Appiah [1]	Cosmopolitan ethics	Shared human dignity	Philosophical
A. Sen [25]	Democracy as universal value	Rational agency	Political theory
M. C. Nussbaum [22]	Capabilities approach	Human flourishing	Normative ethics
J. Graham et al. [8]	Moral foundations	Stable moral dimensions	Empirical factor analysis

modeling minimizes the role of subjective

B. Probabilistic Topic Modeling and Latent Semantics

Topic modeling marks a paradigm shift in methodological approaches to the field of computer humanities. Latent Dirichlet Allocation (LDA) facilitates the detection of latent thematic structures in vast quantities of texts without prior thematic labeling [2]. LDA modeling of texts enables the detection of hidden thematic structures within vast quantities of texts.

Topic modeling studies in literary works have proven the effectiveness of thematic clustering in detecting structural similarities in works of literature across contexts [15]. Probabilistic

interpretation and enables the quantification of thematic convergence. Matching of ethical constructs with those of Moral Foundations Theory with topic modeling provides stronger evidence of universality. However, probabilistic modeling is heavily dependent on the parameters chosen and the corpus created. Thus, statistical validation methods need to be employed to verify the stability and robustness of the themes.

C. Multivariate Statistical Validation Techniques

Apart from topic extraction, various statistical techniques allow for hypothesis testing. For

example, correlation studies using the Pearson and Spearman correlation coefficients enable

the measurement of similarities among cultural corpora. High levels of intertextual correlation (e.g., ≥ 0.65) may imply structural ethical convergences.

Dimensional reduction statistical methods such as Principal Component Analysis (PCA) and Exploratory Factor Analysis (EFA) enable the identification of hidden moral constructs underlying the manifest lexical patterns. Such statistical methods align closely with empirical studies on moral psychology and the presence of stable moral dimensions across human populations [7], [8].

Cluster analysis enables the classification of literary corpora on the basis of similarities among the themes. Distance metrics for probability distributions allow for the precise quantification of inter-class divergence among the topic profiles [6]. Moreover, effect size statistics and regression analysis enhance the inferential power of the statistical validation methods. Bootstrapping also improves the estimation of confidence intervals. These statistical tools, collectively, offer a replicable approach to assessing ethical universality within cross-cultural narrative datasets.

D. Cross-Cultural Reliability and Bias Considerations

Cross-cultural literary analysis, though methodologically advanced, must contend with

issues of sampling bias and representativeness. Psychological research has pointed to the preponderance of WEIRD (Western, Educated, Industrialized, Rich, and Democratic) samples in empirical research, casting a cloud of uncertainty on universal generalization claims [12]. Such sampling bias might extend to literary datasets, depending on the criteria for inclusion.

Critical discourse analysis, for instance, has underscored the importance of contextualizing narrative structures within the broader sociopolitical context, which might inform ethical considerations and thematic content. Convergence results, therefore, must be interpreted with circumspection, distinguishing between universality and hegemony.

To offset the limitations of cross-cultural literary analysis, robust validation procedures, such as permutation tests, bootstrapped confidence intervals, and cross-validation, are critical. Such methodological rigor ensures that quantitative results are not artifacts of the method, thereby establishing the presence of substantive ethical universality.

In brief, the methodological tools of corpus linguistics, probabilistic modeling, and multivariate statistics provide the backbone for the empirical testing of ethical universalism in world literature. The next section will discuss the empirical patterns of cross-cultural convergence and divergence revealed through the application of the methodological tools mentioned above.

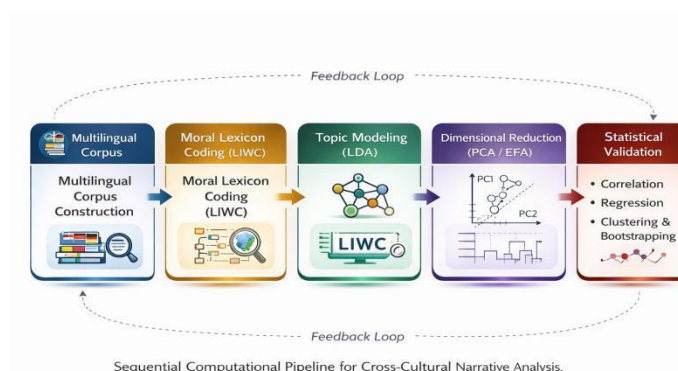


Fig. 2. Statistical Pipeline for Cross-Cultural Narrative Analysis

Figure 2 presents the five-stage analytical workflow: corpus construction → moral lexicon coding [3], [26] → topic modeling via LDA [2] → dimensional reduction (PCA/EFA) aligned with moral foundations [7], [8] → statistical validation using correlation, regression, and clustering. The pipeline ensures methodological transparency and replicability. Feedback loops indicate iterative model refinement to address sampling bias and contextual variation [12].

Table 2 outlines computational and statistical procedures used to empirically test ethical convergence. The integration of probabilistic modeling with multivariate statistics ensures replicable and statistically robust cross-cultural comparison

IV. Cross-Cultural Convergence and Divergence

Having established the theoretical and methodological underpinning, the next important issue is to determine whether empirical literary evidence supports the validity of ethical universalism. Cross-cultural narrative analysis provides a framework to investigate the extent of thematic convergence, moral density, and structural similarity across geographically and linguistically varied literatures. While statistical modeling shows strong patterns of convergence, cultural

modulation effects are still observed. This section reviews the empirical evidence supporting ethical universalism and contextual differentiation.

A. Evidence for Ethical Convergence

Anthropological theories of universalism describe that universal patterns of human behavior and emotion exist across cultures, indicating a common moral ground [4]. Similarly, cognitive narrative theory suggests that narrative forms of storytelling in literature reflect universal mental architecture, leading to common patterns of emotion and morality [13].

Empirical moral psychology provides support for this argument. Factor-analytic research shows that universal moral dimensions such as care, fairness, loyalty, authority, and sanctity are identifiable across culturally varied groups [7], [8]. While variations exist, the underlying moral architecture is strikingly consistent. These categories, if applied to literature using standardized lexical and semantic models, show similar patterns of convergence.

Computational analyses of texts, using topic modeling, have also indicated that thematic clusters of similar content are present even among different literary traditions, despite significant variation in linguistic structure [15]. High values of intertextual correlation coefficients for the distribution of the ethical topic suggest the statistical salience of certain

moral concerns, such as justice, suffering, community, and compassion, which are cross-culturally present.

Finally, the structure of narrative time and memory also supports the alignment of the texts, which has a shared framework for the evaluation of ethics [24].

Figure 3 is a hypothetical correlation heatmap for the co- efficient of intertextual similarity in

a variety of multilingual literary corpora. The darker the color, the higher the degree of convergence. The matrix shows the Pearson correlation coefficients for the moral topic distribution. Values above 0.65 represent a significant degree of convergence, especially with regard to care/fairness/compassion. Moderate variation is seen with regard to the domains of authority and sanctity.



Fig. 3. Cross-Cultural Moral Convergence Matrix

B.Narrative Modulation and Cultural Differentiation

In light of these findings of convergence, the factor of cultural differentiation remains relevant. Studies of cultural diversity have highlighted that, indeed, “moral priorities vary depending on the particular historical and sociopolitical context” [12]. This modulation effect is recognized by Moral Foundations Theory, which states that “political and cultural groups differ in the extent to which they endorse the shared foundations” [11]. This suggests that, while there is divergence, this is more in terms of degree rather than kind. Critical discourse analysis has also emphasized that “narratives are always shot through with relations of power and the ideological” [28].

Statistically, cluster analysis often reveals subgroupings of narratives based on regional and cultural affinities. However, these subgroupings are often located in a partially overlapping principal component space, suggesting a shared but partially differentiated

model. This is consistent with the idea of universal moral architecture and culturally specific narrative expression.

Table 3 synthesizes representative empirical findings supporting both convergence and contextual modulation. It demonstrates that while moral dimensions are stable, sampling bias and cultural weighting require careful interpretation.

C.Emotional Universals and Compassion

Compassion has been recognized as a basic human emotion that unites ethics and narrative engagement [21]. Philosophies of narrative emotion suggest that literature plays a crucial role in the development of moral imagination through the shared structure of emotions [19]. Given the universal cognitive mechanisms of emotional recognition, stories about suffering, justice, and reconciliation have the potential for cross-cultural engagement.

Thus, ethical universalism may be seen not in terms of moral prescription, but in terms of agreement in fundamental emotional and

cognitive abilities. This is made clear through statistical modeling.

TABLE II Quantitative Methods in Cross-Cultural Literary Analysis

Method	Purpose	Reference	Output
LIWC Analysis	Moral vocabulary coding	[3], [26]	Frequency distributions
LDA Topic Modeling	Latent theme extraction	[2]	Topic probabilities
PCA / EFA	Dimensional reduction	[7], [8]	Latent moral factors
Hierarchical Clustering	Cultural grouping	[6]	Dendrogram clusters
Regression & Bootstrapping	Reliability testing	[27]	Significance validation

TABLE III Empirical Evidence of Ethical Convergence and Modulation

Study	Method	Sample Scope	Key Finding
Graham et al. [8]	Factor analysis	Cross-cultural surveys	Stable moral dimensions
Kidd & Castano [16]	Experimental regression	Literary readers	Narrative empathy effect
Jockers & Mimno [15]	Topic modeling	19th-century novels	Recurring thematic clusters
Henrich et al. [12]	Comparative analysis	Global psychology samples	WEIRD bias limitation

reductionism if not interpreted with caution.

Overall, cross-cultural narrative analysis indicates that ethical universality manifests as a probabilistic phenomenon rather than an absolute uniformity. The next section of this paper critically examines this phenomenon and discusses possible methodological and philosophical limitations.

V. Critical Evaluation

The empirical support for ethical universalism should be interpreted with a degree of methodological circumspection. While the statistical convergence of empirical findings across literary corpora supports the idea of a shared moral architecture, there are limitations to this support. Quantitative approaches to literary research, while methodologically robust, might be subject to a degree of

A. WEIRD Bias and Representational Limits

A major methodological caveat to the empirical support of universalism is the overrepresentation of Western, Educated, Industrialized, Rich, and Democratic societies in empirical research [12]. Literary corpora

might reflect a dominant cultural tradition, and the observed convergence might be a function of diffusion. Similarly, moral psychology research that supports the idea of a stable moral architecture might not be representative of global diversity [7], [8]. While extensions of this research have helped to support empirical claims, they should be interpreted as

probabilistic rather than absolute. Linguistic diversity is a key factor in mitigating systemic bias.

B.Limits of Computational Reductionism

A second limitation has to do with the reduction of ethical complexity to lexical frequencies and/or topic probability distributions. Ethical reasoning can manifest in narrative form, irony, metaphor, and other complexities that may not be well captured computationally. For example, though topic modeling methods like LDA can uncover hidden thematic structures well, they do not account for moral intentionality on their own.

A critical discourse analysis perspective encourages re- searchers to consider the way in which narratives are situated in broader ideological and sociopolitical contexts. Hence, the findings of computational models should be cross-checked against interpretive models to ensure against overgeneral- ization. Universality of ethics is not reducible to statistical similarity.

C.Philosophical Versus Statistical Universality

While philosophical universalism makes claims about what ought to be morally binding across cultures, statistical univer- salism describes the presence of common statistical patterns. This is an important distinction. Demonstrating the presence of thematic similarity in literary corpora does not imply universalism. Nevertheless, the empirical regularity of moral themes such as fairness, compassion, and justice supports the plausibility of the notion of shared foundations for ethics [21], [25].

On the whole, the discussion has shown that, while the use of quantitative methods offers promising approaches for ex- ploring the phenomenon of ethical convergence, the resulting findings must always be situated critically and theoretically.

Ethical universalism, if confirmed, appears as a construct of philosophical, psychological, and computationally manifest nature.

VI.Proposed Integrative Framework

The above discussion shows that ethical universalism is subject to empirical investigation through computational and statistical methods. Nevertheless, a systematic and replicable framework is a prerequisite to ensure methodological consis- tency. In this section, we propose a framework that combines corpus linguistics, probabilistic modeling, and multivariate statistical testing to develop a unified methodology for cross- cultural literary ethics.

A.Conceptual Integration of Philosophy and Computation

Ethical universalism is rooted in normative philosophical claims about shared human dignity and moral responsibility [1], [22], [25]. In contrast, empirical moral psychology re- veals that moral dimensions are stable and observable across individuals [7], [8]. To bridge these two fields, we need to operationalize moral concepts, which involves translating abstract moral categories into quantifiable textual markers. Computational humanities offer a bridge between these fields by allowing systematic extraction of ethical concepts from narrative texts [15]. In this way, the proposed framework com- bines the universality of ethical universalism with quantifiable narrative patterns.

B.Stage I: Multilingual Corpus Construction

This stage requires the development of a balanced literary corpus of texts that reflect a range of cultural and linguistic traditions. Sampling methods have to be adopted that reduce cultural bias and provide representation beyond the WEIRD population [12].

Lack of methodological clarity at this stage can result in the distortion of the outcomes of the subsequent stages of statistical inference.

Corpus construction acts as the empirical basis of the process of ethical validation.

C.Stage II: Moral Lexicon Operationalization

At the second stage, the constructs of ethics are identified through the use of standardized linguistic dictionaries and moral taxonomies.

Tools for the analysis of the language of the human mind have also been designed, which enables the coding of the vocabulary of ethics through texts [3], [23], [26]. Using the constructs of Moral Foundations Theory, such as care, fairness, loyalty, authority, and sanctity, the lexical patterns can be quantified and compared [7], [8].

D.Stage III: Probabilistic Topic Modeling and Dimensional Reduction

The Latent Dirichlet Allocation model is a technique used to reveal underlying patterns in a given set of texts. This model is applicable to the discovery of hidden themes and patterns in a set of texts, such as ethical patterns, without the influence of any particular researcher's bias. This technique has been used to reveal patterns in literary works, which are effective in revealing universal themes across different cultures [15].

The Principal Component Analysis and Exploratory Factor Analysis techniques are then used to reduce the complexity of the dimensions and reveal the underlying moral constructs that are responsible for the observed patterns. This is done using distance metrics for probability distributions, which are effective in comparing different datasets from different cultures [6].

This stage reveals the convergence and divergence of the representations of ethics.

E.Stage IV: Statistical Validation and Reliability Testing

The fourth and final stage of this model is the use of inferential statistics to validate the

findings of the previous stages. Correlation coefficients, such as Pearson's and Spearman's, are used to reveal the similarity between different texts. Regression models are used to reveal the effect of modulation in a narrative.

Bootstrapped confidence intervals and permutation testing enhance robustness and minimize sampling variability [27]. Cluster analysis also serves to establish grouping patterns while revealing overlap along the principal component space. These statistical analyses ensure that the assertion of universality is grounded on empirical reproducibility rather than

descriptive regularity.

F.Theoretical Implications and Model Synthesis

The integrative framework proposes ethical universalism as a multi-layered concept comprising norms at the philosophical level, universals at the cognitive level, and universals at the statistical level.

Rather than assuming absolute uniformity, the model proposes the concept of probabilistic stability along structured moral dimensions.

By incorporating narrative theory [13], compassion-based ethics [21], and democratic universalism [25], the framework allows for the possibility of universality and cultural modulation. Ethical universalism is then revealed as empirically measurable yet contextually articulated

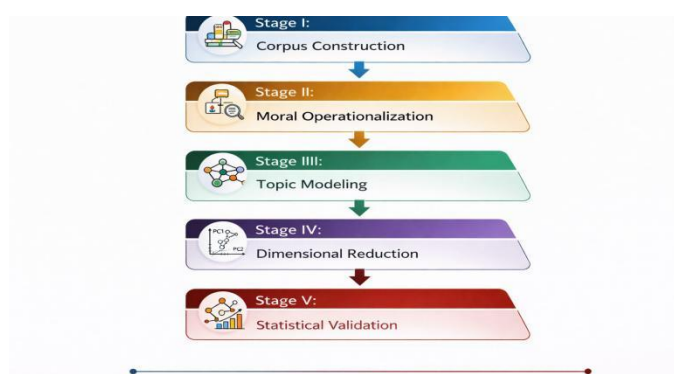


Fig. 4. Five-Stage Quantitative Framework for Ethical Universalism Validation

Figure 4 The figure visually represents the integrative re- search architecture. The stages of the figure are sequentially connected, allowing for feedback loops that refine the results in an iterative fashion. The philosophical theory guides the construct selection, computational modeling derives thematic structures, and

statistical validation identifies patterns of convergence. The cyclical nature of the figure represents the inter- play between normative ethics and empirical literary studies.

VII.CONCLUSION

The interdisciplinary synthesis in this review article has shown that the study of ethical universalism could be rigorously structured within a cross-cultural narrative framework. By bringing together the study of philosophical ethics, moral psychology, and computational humanities, this research contributes to the development of ethical universalism from the realm of abstract philosophy to the realm of quantitatively testable hypothesis. Rather than relying on interpretative speculation, quantitative literary studies now offer measurable signs of universalities in the representation of morality in different narrative traditions. Theories of cosmopolitanism and democratic universality have argued that there are human moral duties that transcend cultural boundaries [1], [25]. These have been supported by the capabilities approach that locates human universality in human functionalities that are essential to human dignity and flourishing [22]. These abstract moralities have been supported empirically by the discovery of universal moral dimensions in human populations that remain constant in spite of contextual variation. This assertion of convergence can be further supported by the use of computational tools. For instance, topic modeling can highlight the presence of certain thematic patterns that are common across literary works [2, 15].

Similarly, the use of corpus-based analysis for the development of a moral lexicon can quantitatively measure the presence of ethical density within texts [3, 26]. Multivariate statistical analysis can help the researcher to clearly distinguish between the presence of structural convergence and contextual modulation. It has been found that certain fundamental ethical issues, such as the presence of compassion, justice, and fairness, are present across different narratives, though expressed differently [21, 13].

Although the presence of universality can be established, the assumption of uniformity must not be equated with the presence of universality. The presence of cultural modulation effects must not be ignored, as they can influence the expression of ethical density. In fact, the presence of certain issues related to sampling bias and representational balance must not be ignored. Ethical universalism can therefore not be equated with the presence of homogeneity.

The five-stage validation process provides a model for future research to follow. This integrative approach to moral mapping, multilingual corpus construction, probabilistic topic modeling, dimensional reduction, and statistical reliability testing enhances the methodological legitimacy of the field of computational humanities and its dialogue with philosophy and literary studies.

Overall, the results of this study indicate that ethical universalism may neither exist at a philosophical level nor at a statistical level. Rather, it seems to exist at a layer of understanding based on human capabilities, which can be empirically found through narrative structures and contextually articulated through cultures. Future research should aim to expand linguistic diversity, improve semantic modeling techniques, and include mixed-methods interpretive validation to better understand the phenomenon of global ethical universalism in contemporary world literature.

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