ETHICS OF RESPONSIBILITY AND UNITY: THE RELATIONSHIP OF SCIENCE, CULTURE AND SPIRITUALITY IN THE CONDITIONS OF MODERN DEVELOPMENT

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Annotation

The article discusses the growing number of scientific trends in the world and their significance for humanities studies of social and cultural status, as well as moral norms. The author emphasizes the need to effectively combine practical achievements with new knowledge in science and notes the responsibility that scientists bear for the results they achieve. The article examines the ethics of responsibility and unity as a response to the problems that humanity faces in conditions of crisis development. The author calls for the formation of a new ethics based on simple and understandable principles that unite the spiritual, scientific and practical potential of human civilization. He also emphasizes the importance of understanding the interconnectedness of all elements of the Universe and the need to recognize the spiritual dimension as a fundamental principle of existence. The author believes that misunderstanding and failure to take into account the laws of spiritual unity lead to a violation of values and the self-destruction of civilization. He proposes the principle of responsibility and laws as the basis for new ethical criteria in the relationship between man, society and the Universe. The article also discusses the role of science as a productive force of society and its ability to make changes in the conditions of the surrounding world to improve the quality of life of all humanity. However, the author emphasizes the dilemma between scientism and anti-scientism and calls for overcoming polar worldviews. In conclusion, the article emphasizes the importance of understanding the laws of science and the behavior of scientists to fully understand the development of science and its impact on society.

Keywords: science, ethics, responsibility, culture, spirituality, social development, humanities studies, moral standards.

INTRODUCTION

Today, a growing number of scientific areas in the world are becoming the center of humanitarian research into social and cultural status and moral norms. Sciences require an optimal combination of practical, transcendental achievements with new knowledge, and the effectiveness of the results achieved by scientists imposes responsibility on them.

The ethic of responsibility and unity in a new form is being formed as a historical response of human civilization to a set of problems that it faces in conditions of crisis development. The new ethics should contain simple and understandable principles that synthesize all the positive spiritual, scientific and practical potential accumulated by the peoples of the planet over thousands of years and present in their cultural traditions.

Modern science, in all its fields, has reached a stage where the interconnection and interdependence of all elements of the Universe is clearly visible. The time has come to resolve both the main disagreement between science and traditional religious beliefs in favor of a worldview with the unconditional existence of a spiritual dimension. We must understand this factor as a fundamental principle of the existence of the Universe.

I.LITERATURE REVIEW

It is necessary to learn to understand the patterns of spiritual unity and interconnection on the basis of scientific methods of cognition. Their misunderstanding and failure to take into account in human activity lead to a violation of his value system and, as a consequence, to a self-destructive trajectory of development of civilization as a whole. As the basis of new ethical criteria, the principle of responsibility and laws should be recognized as priorities for building a complex of relationships between man, society and the Universe in their responsible unity.

Science, being the productive force of society, has unlimited cognitive capabilities and significant potential for changing the unsatisfactory human conditions of the surrounding world. The general increase in quality of life standards for the entire planetary community indicates that science is capable of solving all pressing problems of the civilizational development of mankind. As a result, the dilemma of scientism-anti-scientism arises as an eternal problem of cultural and social choice. However, modern philosophical thought seeks to overcome the positions of polar worldviews and puts forward the thesis about the duality of the properties of science as a principle. On the one hand, science works as a result of the activities of scientists. Therefore, without understanding the laws of this activity, it is impossible to fully comprehend the laws of the development of science. But, on the other hand, scientists themselves as specialists are formed on the basis of science, its conditions and requirements. Therefore, it can be argued that without understanding the laws of science, it is impossible to understand the behavior of scientists. Certain forms of activity and behavior of people in science are a condition for the functioning of science as a social institution and at the same time its result.

Scientific activity is not only the world of objectively ideal objects, but also the ways to achieve them, the ability of science to meet the requirements of the life world. The oblivion of the latter

abstracts the mathematization, formalization and technologization of science. But such science is incredible and powerless in the face of temporary difficulties.

As we see, the basic philosophical concepts of scientific activity clearly show the main contradiction in its current state. It is precisely the inability of scientists to self-criticism that is manifested in the absence, among the criteria for the significance of scientific research, of the requirement of collective and individual responsibility of scientists for the consequences of the implementation of scientific developments in the environment, social organization, physical and spiritual space of a person. Relying on the power of science and faith in its methods, scientists have made it possible to turn the entire world into a repeating and predictable object only according to science's own patterns. The attitude towards the world as an object has become an uncontrollable arbitrariness of endless experiments, occurring only as a result of "terrorism of laboratories" with unpredictable consequences. All this forced us to raise a fundamental question about the further development of scientific activity based on the ethics of responsibility.

II.METHODOLOGY & EMPIRICAL ANALYSIS

Justifying the need for a relationship between science and morality and explaining the essence of these relationships has a long tradition. A scientist engaged in scientific research cannot deny his universal human qualities, evaluative abilities and moral principles. As a result, ethical issues are inevitably included in scientific activity. At the same time, the solution to ethical issues that arise in the process of scientific activity depends, on the one hand, on the simple human qualities of the scientist, which do not stop their activities during the periods of his studies in science, and on the other hand, on the totality of moral norms operating within the framework of the historically established scientific communities. Norms are expressed in the form of permissions, prohibitions, regulations, privileges, etc. These imperatives, conveyed by instructions and models and supported by sanctions, form the basis of the "ethics of science" - the professional ethics of scientists.

Scientific belief, first of all, dictates the conditions for obtaining reliable knowledge in a methodically flawless way, while at the same time forcing the scientist to a certain behavior. This is not only because it is effective in scientific procedures, but also because these rules of conduct are considered and accepted as ethically binding.

In conditions when science has ceased to satisfy its claims to successfully solve the problems of civilization, the difference between the power of scientific knowledge and the ability of humanity to manage this knowledge in the interests of life reaches a critical point, determined by the constant environmental and man-made disasters of our time. The search for other ethical regulators of this scientific activity will continue. These goals are based on the principle that

purely scientific progress in itself cannot contribute to the establishment of harmony between people, without which it is impossible to achieve more or less stable well-being in social relations. Hence the conclusion is drawn about the need for science to go beyond the boundaries of our time, for the participation of scientists themselves in substantiating and establishing a new ethics of responsibility.

An ethic of responsibility becomes an urgent need in terms of achieving a better future. The nature of the scientific work of scientists forces them to take a certain moral position. Its basis is the well-being of people, their health and safety. The main task of ensuring the improvement of the entire complex of vital human relations cannot be solved, mainly, without scientists, without using the powerful power of science, which can be used to improve the quality of personal development and social organization.

III.RESULTS

The real task of science is to constantly pay attention to updating epistemological requirements for the development of such conditions of scientific activity in which it has become commonplace for a scientist to receive timely information about the occurrence of potentially dangerous situations, possible consequences and, in particular, to constantly seek measures to prevent risks arising from human stupidity.

Thanks to its moral potential, science is able to overcome its objective limitations and help other fields of activity in resolving crisis situations using its own methods.

The scientific responsibility of a scientist presupposes active participation in solving pressing problems of civilization. Problems can be solved not by taking them beyond the boundaries of universal discourse into the sphere of “scientific indifference,” but by introducing into them the basic principles of scientific activity—objectivity, argumentation, and criticality.

In science, it is necessary to take into account that the activities of a modern scientist are not limited to special research. It includes teaching, information processing and popularization of scientific achievements. Often a scientist acts as a consultant or expert on issues related to his socially significant specialty.

The expansion of the cultural functional capabilities of a scientist is a natural consequence of the increasing complexity of the process of integrating science into the system of social relations. Therefore, important shifts are taking place in the scientific community itself related to the expansion of the boundaries of the social responsibility of scientists. On the one hand, through the prism of the ethics of responsibility, not only the consequences of the practical application of scientific achievements, its upcoming or already implemented projects, but also the research processes themselves, the inner world of scientific activity are considered. On the other hand, the understanding of the status of the subject of social responsibility of science is

changing. The result is a transition from a general and therefore abstract image of science to individual scientific disciplines, problem areas, research groups and, with increasing global instability, to the individual scientist. The understanding of the unchanging truth becomes clear and clear that if the social responsibility of scientists and the role of moral principles in science do not increase exponentially, then humanity and science itself cannot develop even in arithmetic progression.

Modern philosophical thought, combining the search for truth as a radical strategy for self-transformation of scientific activity with the expansion of moral regulators of scientific search, harmonizes the idea of the intrinsic value of reality with the ideas of morality as a necessary condition for reality. Based on this, postclassical irrationality contributes to the growth of new values and ideological trends that open up new prospects for dialogue between scientific and non-scientific forms of culture.

Today, scientific activity is becoming increasingly in demand not only in technological programs, but also in such a way that its results make it possible to satisfy specific human needs and the needs of society. The growing practical effectiveness of scientific activity in areas closest to the everyday needs and interests of the average person is becoming a serious factor accelerating the development of science and technology.

In this context, the question of the relationship between science and society took on a new aspect. It is now clear that the problem of concerns about the safety of scientific research is not a lack of scientific competence among ordinary people, but that science and the new technologies based on it pose new difficulties and new problems for people.

IV.CONCLUSIONS

Among other things, it can be said that one of the most important distinguishing features of modern scientific activity is the change of place associated with ethical issues. For a long time, science has defended the ideas of impartiality and freedom from moral values as a guarantee of reliable knowledge. Today the situation has become much more complicated, and, without speaking at all about the abandonment of these ideals, the moral dimension is perceived as an important feature of both scientific knowledge and the reality studied by science.

The readiness of a modern scientist to satisfy the ethical requirements of an ethic of responsibility in his work should become personal confidence already at the stage of professional education. This requires not only asking traditional scientific questions about methods of obtaining objective knowledge about the methods of technical mastery of the world and the world around us, but also asking ourselves whether we want, force and ultimately make any sense. This is already becoming possible for the whole society as an urgent task in the development of a new concept of knowledge, which forms such qualities as the cognitive

specificity of the individual, self-awareness, self-organization, the ability to work in conditions of uncertainty, and awareness of the ultimate meaning of one's activities.

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