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# ETHICAL PROBLEMS OF MODERN SCIENCE

***Resume:*** *The article discusses the ethical problems of modern science.*

***Key words:*** *ethics, philosophy, science, technology, civilization*

# ЭТИЧЕСКИЕ ПРОБЛЕМЫ СОВРЕМЕННОЙ НАУКИ

***Аннотация***: *В статье обсуждаются этические проблемы современной науки.*

***Ключевые слова****: этика, философия, наука, техника, цивилизация*

A new type of activity, a new type of experiments, a new type of organization of scientific research, in which a scientist is obliged to substantiate the social significance, consistency of applications of science to human life values, and certain guarantees against the inhumanity of the fruits of the search are gradually emerging. The effectiveness of such control, which includes ethical and humanistic criteria, to a large extent depends on how competent he is, how actively leading scientists and the public will participate in it, how strong the union of science and democracy will be.

Science and technology have become both the greatest hope for human progress and one of the most serious threats facing modern man. This situation has arisen due to the colossal power of scientific technology. Is it aimed at eliminating human diseases or at producing weapons that can destroy the human race? In some cases, the results of improved technology lead to conflicting consequences. One of the results of this, characteristic of developed countries and especially for young people, is a growing distrust of science and its applications. And this is at a time when the planet must provide for the existence of more than 6 billion people, which is possible only on the basis of continuous and rational use of technology. At the same time, the reckless use of technology,

associated primarily with exploitation, carries an equally serious threat. Catastrophe can only be avoided if science and technology can be brought under strict and humane control. The situation is even more serious in developing countries, where the promised scientific and technological progress has not been fulfilled; poverty, hunger and disease are still the lot of most of humanity. Rejection of science and technology can only worsen this situation.

Science is a cognitive socially organized activity, and thus a whole spectrum of ethical characteristics of this activity is revealed. It should be noted that until now scientific activity is studied mainly as research, that is, aimed at obtaining new knowledge. This is, of course, a fundamental characteristic of scientific activity. However, as you know, the activity of a scientist, especially a modern one, is not limited to research; it includes both teaching and informational work - both the search for information necessary to formulate a research problem and discuss methods for its solution, and informing colleagues, - and the popularization of scientific achievements, and the solution of management issues, including research and development, and editing, and peer review. Finally, a scientist often acts as a consultant or expert in solving certain problems. Such a range of responsibilities of a scientist is a natural consequence of both the diversity and interconnection of the social functions of science and its development, the complication of relationships within the scientific community.

There are two main directions in the ethics of science: these are, firstly, the study of ethical problems generated by the interaction of society and science, or the external ethics of science. Second, a special section of the ethics of science is represented by problems related to interactions within the scientific community - what can be called the internal ethics of science.

Modern technogenic civilization poses new ethical problems for science. For a long time, the dominant idea was that the knowledge that science gives is something absolutely good and useful, as well as the cognitive activity itself and

those practical applications that receive its results. To this it should be added that scientific research - when compared with modern times - was not very burdensome for society in terms of the material resources required for it.

In this connection, it makes sense to recall the so-called "technological imperative", which, as it sometimes seems, has almost acquired the strength of an axiom. According to this imperative, everything that becomes technically possible for mankind is certainly realized in practice. At the same time, it is explicitly or implicitly assumed that the lot of people remains only to adapt, as far as it is at all achievable, to what is generated by more and more genies released by scientists from test tubes.

Ethical assessments are now applied not only to the results of scientific activity, but also to the very process of scientific research. But this is perhaps the most controversial point. On the one hand, freedom of research is a value that humanity has suffered over the centuries, so it would be simply immoral if humanity abandoned it. But on the other hand, it is imperative - in the interests of man - to restrict this freedom of research. It seems that the search for a balance between these two imperatives will become an integral part of scientific and technological development. And this testifies not only to its special significance, but also to the fact that its limitation should always be considered as an exception and specially justified.

The main task of ethical regulation of scientific research is, if possible, to protect a person from the risks associated with them. It is for this purpose that the appropriate structures and mechanisms are being created. In other words, the very concept of the planned research, its idea should be such that it is realizable not only methodologically, not only technically and technologically, but also ethically.

The most important task of the socio-humanitarian ethical examination is the environmental assessment of scientific projects. In the conditions of the

current ecological crisis, any actions of mankind must take into account the possible consequences on the state of the environment. You can often hear that science brings man not only benefits, but also the greatest misfortunes. Air pollution, accidents at nuclear power plants, an increase in the radioactive background as a result of nuclear weapons tests, an "ozone hole" over the planet, a sharp decline in plant and animal species - people tend to explain all these and other environmental problems by the very existence of science. If science is not directly accused, then its decisive role in technogenic civilization and, consequently, in the unrestrained exploitation and degradation of nature is still recognized. Against this background, a special direction has arisen in the ethics of science - environmental ethics.

In a broad sense, environmental ethics tries to show how people relate not only to each other, but also to the surrounding nature, why does this type of relationship develop, what should civilization and science be like in order to preserve the natural environment? Resolving ecological crises requires not so much practical action, the development of new technologies, but an ecological revision of our philosophy and morality. And such a revision is not without reason associated with the development of environmental ethics as a new science.

Environmental ethics is looking for new principles of activity on the way of synthesizing the values of Eastern and Western civilizations. If in the East the fundamental principle of ethics and being is naturalness, which means to gently fit into nature, and for a normal life it is necessary to feel the rhythms and breathing cycles of life, to correspond to the rhythms of nature, then the West demonstrates completely different principles. Here, the primacy of economic ethics was formed, according to which the natural environment is only an object for the extraction of resources, therefore, within the framework of this civilization, there was no need to build other additional relations with nature, except for domination and consumption.

The technogenic attitude to nature as a means of satisfying not spiritual, but purely technical needs becomes, starting from the first half of the XX century. one of the leading trends in the development of culture. Science ceases to be a tool for understanding nature, but becomes primarily a means of profit and enrichment. Technogenic civilization is based on such a relationship between man and nature, in which nature is an object of human activity, an object of exploitation, and the exploitation is unlimited. She has a type of development that can be expressed in one word: more. The goal is to accumulate more and more material wealth, wealth and on this basis to solve all human problems, including social, cultural and others. Technogenic civilization is inherent in the idea that nature is inexhaustible, precisely as an object of its exploitation by man. The ecological crisis marks the boundaries of the existing type of economic development. It is about the need for a new relationship with nature and between people. These relations should be aimed at harmonizing nature and man, for solving global problems of our time and again making such concepts as ethical norms and morality in relation to culture and nature work. Recall that the moral and environmental imperatives are as inseparable as the person and the person are inseparable. Violation of environmental and cultural norms leads to the destruction of humanity, just as failure to comply with moral standards destroys the personality. Changes made to the world by a person are ultimately reflected in him.

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