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Наскільки моральна наука ХХІ століття?
Насколько моральна наука ХХІ столетия?
How moral is the science of the 21 century?

Вплив, наукові винаходи, виробництво зброї, загроза, моральний аспект, роль біології, медицина.

Влияние, научные открытия, производство оружия, угроза, моральный аспект, роль биологии, медицина.

Influence, scientific inventions, manufacture of weapons, threat, morality, role of biology, medicine.

Ця робота присвячена проблемам впливу різних наукових винаходів на життя людей 20-го і 21-го століть. Виробництво зброї масового знищення – це реальна загроза існуванню людської раси на нашій планеті. Основна увага в роботі приділяється розкриттю морального аспекту науки, новітніх технологій і науковців, специфічній ролі біології та медицини для розвитку різних сфер життя суспільства.

Эта работа посвящена проблемам влияния разных научных открытий на жизнь людей 20-го и 21-го столетий. Производство оружия массового поражения – это реальная угроза существованию человеческой расы на нашей планете. Основное влияние в работе уделяется раскрытию морального аспекта науки, новых технологий и научных работников и специфичной роли биологии и медицины для развития разных сфер жизни общества.

This paper is devoted to the problems of the influence of various scientific inventions on the life of people of the 20th and 21th century. The manufacture of weapons of mass destruction is the real threat to the existence of human race on this planet. The main attention in the paper is devoted to the morality of science, new technologies and scientists, to the specific role of biology and medicine for the development of various areas of the society life.

Матеріали студентської науково-практичної конференції «Ключові аспекти розвитку науки, культури та суспільства у ХХІ сторіччі» 14 травня 2012 року, Донецьк ДонДУУ 2010

НУХТ, факультет ГРіТБ кафедра іноземних мов професійного спрямування

our counterpart's way of thinking, behaving and feeling. This is why specifying and understanding cultural differences is vital in order to perform successfully in inter-cultural communication (Schuster-Copeland 1996, 33). Factors influencing cross-cultural negotiations Negotiating Goal and Basic Concept, Protocol, Communications, Risk-Taking Propensity – Uncertainty Avoidance, View of Time, Decision-Making System, Form of Agreement, Power Distance, Personal Style, Coping with Culture [2].

Apart from adopting the other side's culture to adjust to the situation and environment, we can also try to persuade the other side to use elements of our own culture. Another possible solution is to adopt a third culture, which can be a strong base for personal relationships. When there is a difficulty in finding common ground, focusing on common professional cultures may be the initiation of business relations.

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HOW MORAL IS THE SCIENCE OF THE 21 CENTURY? НАСКІЛЬКИ МОРАЛЬНА НАУКА ХХІ СТОЛІТТЯ?

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Scientists of the 21 century were on the way of the greatest discoveries-the invention of railway road, telephone connection, radio, TV and some other important discoveries in the sphere of medicine, biology and

chemistry. The 20 century saw more momentous changes than any other one and was also rich in inventions but, unfortunately, in contrast to the 19 century the influence of the previous century on us can't be considered as completely positive.

For many centuries people were fighting, went hungry, died out of plague, there were many wars. Chingiz-Chan could burn and rob the towns but he couldn't dry out the Aral Sea. Hitler made an awful social disaster but not ecological one. The application of science and technology to the development and manufacture of weapons of mass destruction has created a real threat to the continued existence of the human race on this planet. Atomic bomb explosions in Hiroshima and Nagasaki showed that the power was in the hands of people whose development was not far from Homo Sapience.

The progress in the development of science, the appearance of nuclear armament gave the deep crack which was able to ruin not only the planet but even the biosphere. The progress in the development of science is irreversible-people will never return to the caves and shelter. But if the technical possibilities of a man nowadays and at the beginning of Christian era cannot be compared at all, the difference in moral and ethic categories turns out to be less contrast. Nowadays we have dramatic disharmony between the steady raising of the rate of technical potential of the society on the one hand and its inhuman, sometimes immoral features on the other hand. Without increasing the moral potential the technical progress will swallow us and lead to the ecological collapse and the destruction of the civilization.

The development of technical sciences and new technologies take rapid steps in our society to the contrast of the development of natural sciences such as medicine, biology. But the most important now must be development of biology of human beings.

Thousand illnesses can destroy human life just for few years. We still don't have vaccine for the majority of illnesses. Realizing this it is easy to understand why it is so necessary to learn biology and develop the sphere of medicine. We should also borrow from medical institutions in European countries a good practice of their experience: ethical committees to review research projects. This practice should be extended to research work in general, but in the first place, perhaps, to the area of research that has a direct impact on the health of population, namely on genetic engineering. Nevertheless the development of science is great and the destiny of mankind is lying in the hands of the scientists on our planet. So we need to

choose the right way and highly-awared morally to realize what we have from nature and what we can get on our own.

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**CORRELATION OF CULTURAL PARTICULARISM AND
PRINCIPLE OF THE UNIVERSALISM OF HUMAN RIGHTS IN
THE CONTEXT OF WOMEN'S RIGHTS
КОРЕЛЯЦІЯ КУЛЬТУРНОГО ПАРТЕКУЛЯРИЗМА ТА
ПРИНЦИПИ УНІВЕРСАЛІЗМУ ПРАВ ЛЮДИНИ У
КОНТЕКСТІ ПРАВ ЖІНОК**

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A substantial aspect of the development of democracy in the XXI century is the issue of perfection of the legal status of women and forming gender balance in the society. If in the XX century the process of stating the principle of equal rights of men and women in separate countries was observed, in the XXI century expansion of international standards in reference to forming the sole global policy regarding women is occurring.

In this context a problem of correlation of cultural particularism and principle of the universalism of the human rights appears because of our multicultural world.

The presence of numeral forms of protection of women's rights lead to the situation when collective women's rights almost fell out of the general list of human rights. The situation altered after adoption of the Vienna Declaration and the Program of Actions in June of 1993 in which it was

declared for the first time in the history of the mankind that "human rights-rights of girls and women are imprescriptible and indivisible part of general human rights" [1, 81].

The violation of human rights including women's rights is frequently the result of indirect actions of the country-participant and its inactivity on the interstate arena in the response on events and situations regarding women but have religious and cultural grounds. Differences between provisions of Constitutions of Muslim countries which forbid discrimination on the basis of gender and rules and customs that regulate inner life of the family and relations among its members contribute to the confrontation between them.

Collisions between norms of international law on issues of equality of sexes and national customs and traditions of separate states are the most notable in the sphere of family relationships, planning of family and reproductive rights. For definite regions, particularly in Africa, a problem of discrimination of women in issues of land using and inheritance of land is viewed actual. These discriminative rules continue to be applied since the state does not want to interfere in the private sphere which is regulated by customs [1, 85].

Interestingly enough, the situation with women's rights in Islamic countries is viewed differently by the observers. Such rules as women's obedience to men, paying of 'kalym' for brides, passing a bigger part of inheritance to sons, presence of the system of taboos in the marriage-family relations, customs of polygamy and wearing a yashmak are considered as Muslim and contradict to general human rights. But many Muslim authours including Muhhamad Sadik state that Islam created all conditions for appropriate respect to women, so that they could preserve their feminine charm, executing merely peculiar duties to them, provided necessary service to their society, motherland, religion [2, 229].

Ethical, national, religious norms, transformed into internalized laws define the status of Muslim women in such a way, that women are limited in all aspects of their individuality and are isolated one from another. Here culture and religion are simply used by ruling authorities for preserving the preferences of their status.

Speaking about India, it is necessary to mention that the refusal of the state from regulation of family law in favour of religious and cultural groups makes a significant stroke on freedom, equality, physical and economical safety of women. That is why women in this country struggle for the sole civil law for all citizens [3, 242].