




Demoethics and the Sustainable Development Paradigm

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Received: August 20, 2023
Accepted: September 19, 2023
Published: March 16, 2024

Keywords:

Demoethics;
Technological rationality;
Ethical rationality;
Environmental responsibility;
Anthropological catastrophe;
Stability;
Sustainable development of society;
Social sustainability;
Artificial intelligence;
Network Demoethics



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Abstract: *This article explores the challenges faced by humanity in the age of globalization, specifically in the context of anthropological catastrophes. The authors argue that the rapid pace of technological advancement has created an imbalance between technical progress and cultural transformation, leading to a crisis of identity and morality. The article examines the root causes of this imbalance. In response to these challenges, the article proposes a new approach to creating good people and good societies through the cultivation of virtue and knowledge. Drawing on insights from anthropology, sociology, and philosophy, the authors argue that demoethics is the key to achieving sustainable development and social justice. The article provides a detailed analysis of the concept of demoethics, including its historical roots. This article offers a thought-provoking analysis of the complex challenges facing humanity in the 21st century and provides a compelling argument for the importance of cultural transformation and ethical values in achieving a more just and sustainable world.*

1. INTRODUCTION

The concept of sustainable development has gained increasing importance in recent years, as the global community recognizes the need to balance economic growth with environmental protection and social justice (UNESCO, 2014). Sustainable development is often described as a paradigm shift, which requires a new way of thinking about the relationship between human society and the natural world. One of the key challenges in this paradigm is the field of ethics, which plays a crucial role in shaping the values and principles that guide sustainable development.

The essence of sustainable development is to ensure that current generations meet their needs without compromising the ability of future generations to meet their own needs. This requires

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a long-term perspective that considers the environmental, social, and economic impacts of people's actions (Bakeeva & Biriicheva, 2021; Hametner, 2022; Wang et al., 2023). Sustainable development is not just about preserving natural resources or reducing pollution; it is about creating a society that is equitable, just, and sustainable for all.

The sphere of ethics is central to sustainable development because it provides a framework for making decisions that are consistent with sustainable values and principles. Ethics is concerned with questions of right and wrong, good, and bad, and the moral principles that guide human behavior. In the context of sustainable development, ethical considerations include issues such as environmental stewardship, social justice, and economic equity (Zhanbayev & Irfan, 2022; Zhanbayev et al., 2023).

This article is devoted to studying the demoethical foundations of the sustainable development paradigm. The reason is that one of the main problems in the field of ethics and sustainable development is the tension between short-term economic interests and long-term environmental and social concerns. Many businesses and governments prioritize economic growth over environmental protection and social justice, leading to unsustainable practices such as overconsumption, pollution, and inequality. This is often exacerbated by a lack of political will and public awareness, as well as the difficulty of balancing competing interests and values.

The paradigm of sustainable development requires a new way of thinking about the relationship between human society and the natural world. Demoethics plays a crucial role in shaping the values and principles that guide sustainable development, but there are many challenges to overcome. Demoethics prioritized environmental stewardship, social justice, and economic equity.

2. METHODOLOGY

The methodology employed in this research is rooted in the theoretical principles of communicative practical philosophy (Apel, 1990; Habermas, 1987; Hösle, 1995) that highlight a fundamental distinction between technological and ethical rationality.

Technical rationality involves the mastery of objects and the need for control and is characterized by a focus on analyzing goals and identifying means to achieve them.

On the other hand, ethical rationality is concerned not with means and methods, but with the fundamental question of determining the legitimacy of the end goal itself (Hösle, 1995).

The attainment of mutual understanding among all stakeholders regarding the acceptability of the development goal is a key feature of ethical rationality.

In this study, the concept of ethical rationality is crucial as it is one of the primary components of the sustainable development paradigm that is currently being investigated. This paradigm takes into account the totality of economic relationships, including factors such as economic growth, socioeconomic inequality, and environmental responsibility.

The term “demoethics” is a relatively new concept that has been gaining traction in the field of ethics. It is a combination of two words: “demo” which means people, and “ethics” which refers to the moral principles that guide human behavior. Therefore, demoethics can be defined as the study of the ethical principles and values that govern the behavior of individuals and groups in a democratic society.

The concept of demoethics is closely related to the idea of social responsibility. In a democratic society, individuals and groups have a responsibility to promote the common good and work toward the betterment of society. This responsibility is not limited to the government or other institutions but extends to all members of society.

In connection with the research of demoethics, network demoethics is of particular importance. Network demoethics is an emerging field that addresses the ethical concerns associated with the use of networks in various domains such as healthcare, finance, and social media. As networks have become an integral part of our daily lives, it is essential to ensure that they are used responsibly and ethically.

3. RESULTS AND DISCUSSION

3.1. Anthropological Catastrophe in the Age of Globalization: The Imbalance between Technical Advancement and Cultural Transformation

Currently, during the period of globalization, an anthropological catastrophe arises, which according to some researchers is no less significant than planetary catastrophes such as thermal, ecological, and nuclear catastrophes. It should be noted that the essence of the anthropological problem itself arises now of equilibrium of the stable life of society, that is, the balancing of military technologies and cultural means of restraint.

The relationship between human industrial growth and the change in cultural mechanisms of restraint leads to a growing disproportion between the rapid growth of the technical power of human society and its slow cultural transformation, which can lead to the destruction of humanity. The anthropological crisis is related to the fact that the technical power of human society is rapidly growing, while the relationships between people are regulated based on moral traditions of past epochs.

A certain and quite predictable emphasis of researchers and representatives of social planning on achieving scientific and technical progress in constructing social models has led to the absence of a crucial component – social relations. This circumstance means that precisely due to the influence of scientific and technical progress, a new type of social relations emerges, based on the change in the way of life of modern society resulting from the implementation of scientific and technical developments in every day and production spheres, and the change in society's mentality due to the uneven adaptation of the population to them. The media play an important role in this process (Kirillova, 2021; Kirillova & Shlykova, 2022; Loginov & Rudenkin, 2020; Tomyuk et al., 2022). The transformation of the educational system also leaves a huge imprint on the implementation of social relations (Gilyazova & Zamoshchanskii, 2020; Shutaleva et al., 2020).

Moreover, in recent years, the global economy has been transitioning to the fifth technological order associated with human-machine interaction technologies based on artificial intelligence systems and machine learning. The near future will be built on a system of digital data exchange between process participants, which, in turn, will activate further development of neural networks and AI systems. According to many researchers (Lee et al., 2023; Magistretti et al., 2019; Tomiltseva & Zheleznov, 2020), the field of AI is one of the most important elements in the transformation of countries' economies, towards a new stage of human-machine interaction, which promotes accelerated development through digitization.

In 2023, the world will not only face a crisis of nuclear weapons use but also the possibility of a new pandemic and famine, which may occur in many regions due to natural conditions. There is also a serious risk of the indistinguishability of truth from lies in all aspects of individual life. The consequences of materializing this risk may have a negative impact on existing civilizations on Earth (all of which have cultural differences in the concept of truth and lies).

One of the authoritative specialists in the field of Artificial Intelligence, Kai-Fu Lee (entrepreneur, investor, PhD in Computer Science), wrote about this danger in his New Year's address (Lee et al., 2023). The new opportunities provided by AI will allow for increased influence on many people, that is, to lean toward decisions that are beneficial to virtual platform owners. Kai-Fu Lee offers a smart analysis of the coexistence of humans and AI. We must seek values and wisdom within ourselves to guide the development of artificial intelligence (Lee et al., 2023). In this case, much depends on the presence of a personal ethical code among virtual platform owners, which cannot be violated by any norms, and is uncontrollable and immune to external influence. This can lead humanity to social, and then global catastrophe. Today, online platform users are becoming victims of dishonest manipulators – sellers of various goods and services.

To meet people's expectations for the construction of a safe and sustainable society (without wars, violence, excessive economic inequality, and significant anthropogenic pressure on the environment), it is important to recognize the moral problems of the past and identify the ethical challenges that will need to be addressed in the future. The threatening realities of today actualize the demoethical searches of humanity, seeking to find answers to the eternal problems of ensuring freedom, justice, responsibility, happiness, and health.

3.2. The Big Problems: Creating Good People and Good Societies through Cultivating Virtue and Knowledge

All the diversity of moral and ethical problems can be reduced to two general problems:

- 1) the creation of a good person and
- 2) the creation of a good society.

A. Maslow refers to these two problems as the Big Problems (Maslow, 1968).

The first problem consists of the fact that for moral and ethical progress, healthy, developed, and good people are needed, capable of comprehending existing problems, creatively approaching their solutions, offering acceptable solutions, and, most importantly, having the desire to implement new approaches properly. Without a critical mass of such people, it is difficult to imagine the progressive development of any society.

The second problem is related to the fact that human behavior depends not only on internal factors but also on the organization of society, which can motivate a person to either “good” or “bad” behavior. Whether a person behaves well or poorly depends on the conditions in which he or she finds himself or herself. For example, in a law-abiding society, a person is motivated to comply with the laws of that society, and conversely, in a society where legal nihilism flourishes, a person seeks opportunities to bypass the law.

In the development of these approaches, Abu Nasr al-Farabi notes that “Adam should not only receive knowledge but also education. Knowledge without education is the enemy of humanity.”

Translated into Arabic, this means:

دلأ وه ميلعت نود ميلعتل او ، ميلعتل سيلول ميلعتل اىل عناسن إلالصحي نأ بجي ، ادب يذئداب
ةيناسن إلالءادعأ

Translated into Chinese, this means:

«人首先要接受教育, 而不是知识。没有教育的知识-人类最大的敌人».

Thus, the idea of Al-Farabi about a virtuous society (man, ruler, and city) is the basis of the new model of demoethics. We agree with Al-Farabi's opinion that offers a solution to social problems through specific methods of cultivating virtue through knowledge (Al-Farabi, 1985, 2001). He divided them into "soft" and "hard."

If the students themselves show a desire to learn sciences, work hard, and perform good deeds, then in this case, "soft methods" of education that help strengthen these aspirations are appropriate. If the wards are malicious, wayward, and lazy, then "hard methods," i.e., coercion, may be applied. However, the use of such methods should be determined by the level of morality of the educator himself.

The widespread dissemination of the key ideas of Al-Farabi is not only the basis for national revival but also contributes to the formation of new universal values that ensure the sustainable development of human civilization. In conclusion in the analysis of Al-Farabi's philosophy as a partial source of the development of demoethics, we note his statement, that a virtuous society is a community of people who have precise knowledge of true happiness and the ways to achieve it and act following this knowledge.

One of the key concepts related to the socio-moral virtues is the concept of "industriousness," as suggested by A. Kunanbayeva. We agree with A. Kunanbayeva's opinion, at the time considered this problem, believes that the gain mastery, learn, work hard, be educated, and be a person who knows the measure; we should care about the fate of the people, believed that one should work for the sake of humanity, and called for loving people as if they were relatives (Aimautov, 1918).

A characteristic feature of the thinker's views is the close connection between social issues and ethics. Abai praised the labor of the peasant-cattle breeder, the labor of the craftsman, and any honest individual labor that not only creates new values but also ennobles the human soul. He placed simple labor above origin, wealth, and high positions, but also believed that one could become rich by working hard and thriftily spending accumulated wealth, while laziness and wastefulness were the causes of poverty and destitution. It is in this area that, from our point of view, the most significant changes have taken place. It can now be confidently stated that the attitude towards labor has lost the high moral status it had in previous epochs.

One of the main instruments for developing industriousness in a person is a craft. Craft skills and the development of entrepreneurship in society are some of the instruments for developing competitiveness and strengthening the potential for life sustainability of local communities in the region in terms of ecological, and economic vulnerabilities, as well as issues related to population health.

This is confirmed by the great thinker Yusuf Balasaguni who wrote about craft as a reliable source of independence and prosperity for a person, it is higher than wealth and positions

(Malikov, 2011). According to the Turkic philosopher, wealth and positions can be lost once, but a craft, a profession, is both wealth and a pledge of a person's dignity, and respect for him by those around him, wherever fate may throw him.

Yusuf Balasaguni, revealing the content of his thoughts, reduces them to four benefactors: the first is Justice, the second is Happiness, the third is Reason, and the fourth is Unpretentiousness. It should be noted that ancient Greek philosophers also distinguished four similar virtues: wisdom, courage, prudence, and justice. As can be easily seen, among the four virtues, Yusuf Balasaguni places justice in the most important first place.

Al-Farabi wrote: "A virtuous city is one in which the inhabitants help each other to achieve the most sublime things that are associated with the true existence of man, his sustenance, and the preservation of his life" (Al-Farabi, 1973, p. 195). The description of an "ignorant" city is a veiled form of protest against the social norms of that time. In various types of "ignorant" cities, the thinker condemned the vices inherent in the society of his time: greed, unbridled passion, ambition, and the oppression of the weak.

In dividing society into "virtuous" and "ignorant", Al-Farabi based his criteria on the goals pursued by these societies. The correctness of the goal contributes to the achievement of happiness, which in the thinker's understanding means the triumph of virtue and reason. Al-Farabi compared a virtuous ruler to the First Being, as he brings the same orderliness and organization to the governance of the city as the First Being brings to the world harmony.

According to Al-Farabi, the dignity of a ruler is determined by the presence of virtues, not the power of authority. The thinker is convinced that the ruler should set an example for people to follow in the pursuit of perfection and live a life worthy of emulation. Abu Nasr Al-Farabi dealt with philosophical questions of uniting people – the "virtuous city", which we would now classify as an ethical problem of the relationship between society following established norms and rules. Thus, Al-Farabi more than 1000 years ago raised questions about the harmonious development of the individual and noted that harmony lies in the unity of intellectual and moral perfection in the interaction of man with the external world. These questions are relevant at the present stage of development in the context of sustainable societal development.

4. CONCLUSION

As a result of our research, we have determined that "Demoethics" is a branch of ethics aimed at revealing common understandings of the essence of the world and the place of humans in it based on the sustainable development of society. The theoretical foundations of demoethics have been developed in the works of Abu Nasr Al-Farabi, A. Kunanbayeva, and Yu. Balasaguni. Their works show that phenomena such as education, reason, knowledge, science, and honest work ensure the effective implementation of socially sustainable best available technologies.

In the future, our research will be conducted within the framework of "Digital (Network) Demoethics", based on the theory of Demoethics. The study of this direction is associated with the rapid development of deep learning technologies of computer systems, and the creation of Artificial Intelligence, which in some tasks surpasses humans, but this direction must develop by moral, ethical, and legal norms, characterized by the observance of individual safety in the virtual space.

The need for the development of new ethical norms is one of the main issues at present, as over the past 5 years, the development of digital technologies has been associated with the emergence of Artificial Intelligence. With unlimited possibilities, AI does not possess ethical norms that are inherent in humans, and agreeing with authors studying this aspect (Barinova & Barinov, 2022), this can lead to unpredictable results.

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