During the last decades in modern society, issues of a social nature are the object of close attention both of subjects of social policy and of the scientific community. This is evidenced by the creation of various projects and programs relating to the social sphere, interdisciplinary research, integrating the achievements of modern social and humanitarian knowledge, the emergence of innovative methods for solving social problems within the framework of applied ethics and conflictology.

The global problems caused by modern civilization, the dynamism of social life, have opened for the ethics the space of its applied, practical application: ecological, biomedical, professional ethics, business ethics, etc., demanded from the professionals not only new methodological approaches and paradigms, but also innovative models within the framework theoretical ethics for decision-making.

Social ethics arose already in Plato and Aristotle, but it became widespread with the emergence of modern society. Plato in the theory of an ideal state is considering and, in its own way, solves the most important problem of social ethics - the problem of justice. Aristotle also considers the problems of individual ethics in a broad social context. In the works of Nikomakhov's Ethics and Politics, he argues that ethics is part of politics and an important element of the spider of social management. The goals of ethics and politics coincide - it is the education of virtuous individuals as a necessary condition for the existence of a prosperous (happy) society. Therefore, the ethics of the individual in Aristotle is part of social ethics.

Its true development social ethics has received in modern society and is an important element of its self-organization.

Social ethics - the doctrine of the goals and values ​​of modern society. It considers human behavior in the context of a social system of relations containing certain rules, values ​​and norms (social order) that can not be changed by a single individual and which are forced to adapt. Social ethics consider the question of what kind of influence on the behavior of people is provided by individual organizations (social institutions) and the general social order, and also how their activities can be improved so that they generate social virtues. All types of society can be divided into three types - traditional, modern (industrial) and post-modern (post-industrial and information society). If the basis of traditional society is religious morality and the individual ethics of self-improvement, then in today's society, the central place is occupied by social ethics, which sets the scale of human activity.

To understand the role of social ethics, it is necessary to understand the specifics of modern society, its differences from the traditional one, as well as the essence of the cultural shift associated with the transition to a postindustrial (and then informational) society.

Modern society is the result of its own self-organization, it differs radically from the traditional one and is based on other forms of social interaction and labor organization arising in large social structures: factories, enterprises, corporations, organizations, states.

In traditional society, the main scale of human activity was religious morality, which operated in a limited space of personal ties that existed in a common space. In modern society, not individual morality sets the scale of human activity, and social institutions determine the nature of individual morality and, accordingly, the ways of the individual's behavior. What is the institute - these are the rules, what rules are such people.

The subject field of applied ethics are open problems of interdisciplinary nature, they appear in such areas as medicine, business, education, media, law, politics, economics, etc. All these problems are considered in the social space, since they concern society as a whole or a particular person as a social object / subject. In modern ethical discourse, a special term is defined that defines "social" in ethics - social ethics.

The belonging of social ethics to applied ethics is explained by the practical, interdisciplinary and open nature of its problems. Such social problems as orphanhood, poverty, deprivation, assistance to the needy, problems of the elderly, disabled people, etc. are present to some extent in modern society, depend on the will of this society and require institutional control. As a rule, the solution of many problems depends on the subjects of social policy: committees, state organizations or other institutions and is public and process-oriented.

In modern ethical studies a rather wide range of definitions of social ethics is presented. Social ethics is interpreted as "the doctrine of social goals and values ​​of modern society, i.e. normative substantiation of group, institutional and corporate relations. It can include political ethics, economic ethics, discursive ethics, institutional ethics, etc., research aimed at studying the moral component of social activity (motives and values ​​orientations of participants in social events, assessments and their correlation with fundamental principles, etc., as well as studying the fundamental problems of modern society (the common good, human rights, justice, war and reconciliation, etc.), the theory and practice of a person's responsible existence in his relationships with other people and nature is not in a direct form, but in the form mediated by public institutions, the ethics of social life, the doctrine of ethical relations and duties, conditioned by the very life of man in society. The Swiss theologian and economist, the organizer of the Institute of Social Ethics at the University of Zurich, A. Rich put forward the idea that "integral ethics is synonymous with social ethics, includes the ethics of public structures and integrates all the basic aspects of ethical responsibility". Reich sees social ethics as an empirical, practical discipline.

In such a variety of definitions of social ethics, there is still a single direction of thought. In ethical discourse there are two interpretations of social ethics: in the broad sense of the word and in the narrow sense of the word. The first implies an appeal to social problems, social relations, the social welfare of society as a whole, that is, it is the ethics of society. In the narrow sense of the word, social ethics refers to a system of theoretical and practical social and ethical tools and methods that promote the realization of social benefits. The subject of social ethics is a social institution that regulates social relations. Similar tools and methods for solving social problems can be various social projects (social programs, events and events, concerts, films, posters, social laws, etc.), social advertising, actions and actions of public organizations.

Analysis of the notion of "social ethics" in modern domestic ethical thought confirms the complexity and versatility of understanding this term.

In the framework of some discussions, researchers touch on the notion of "social ethics" in a number of articles on the grounds of social ethics and the disciplinary and perfectionist elements of morality. Social ethics, unlike perfectionism, realizes itself in the field of organizing individuals' lives within large and small communities. For a given dimension of morality or a limited reading of it, the criterion of morality of actions is their adequacy to the needs and goals of the system. For the work of this system, according to the authors, norms must be formed that will ensure the fulfillment of duties and guarantee the rights of individuals.

The debate about public morality over the years, unfolding in the domestic ethics, was largely initiated by attempts to define social meanings and values ​​of social ethics in foreign literature.

In foreign scientific literature, the term "social ethics" is more clearly identified and defined. According to some of the opinions, social ethics is a branch of applied ethics, which provides for the application of ethical reasoning to social problems. The list of issues addressed by social ethics includes: animal rights, euthanasia, abortion, discrimination, pornography, crime and punishment, war and peace, etc. Social ethics is treated very broadly, including in its subject field biomedical, political, legal areas of problems. The authors assign the main tasks of social ethics to:  «(1) research of social conditions and defining the problematic conditions taking the norms into consideration; (2) the analysis of possible actions, which may change the conditions, which are treated as problematic; (3) finding the decisions, which are based on the research of the problems and the analyss of the variants. Don Walesh argues that they are aware of the creations of social soy, their deeds on the basis of the values ​​that they share in their lives that get on the area. Thus, the main task of social social ethics is to study the interdependence of individuals and communities and support social competition.

The emergence of social ethics in the practical sphere is the demonstration of the demand for and actualization in modern society. The current situation of the disidentification of the definition of the concept of "social ethics" of the tribes from specializations not only for developers and concepts of the theoretical apparatus and interdisciplinary methods of research in the field of social ethics, no, precedes all, the development of ethical tools and special legislation in social practice,

Thus, it is possible, when the conclusion is that the social ethics of oddity are for you, as acting social institutions and how to ensure sufficient mediation of interpersonal communication. Any social institution can become an illusion to facilitate the individual, the freedom of serving the deceased. During this period, the amount of perfect evil (corruption, Christianity, poverty, environmental pollution, terrorism, the disintegration of the seed) is exhausted, depending on the social system, on the social order, and the nature of the "structural evil". Basic ideas of social social ethics are social institution, structural evil, social justice, social responsibility.

In modern sociology, there are two types of relationships between people - primary and secondary.

Primary relations are personal, arising between people, connected with parents or a community of residence, for which spiritual mutual understanding, spiritual community, moral intimacy and community are characteristic. This is a relationship of trust, moral identity. Interpersonal relations to people are important for understanding their own identity, they contribute to the formation of normal feelings - love, privacy, pity, compassion, mercy.

With the addition of society, veins, formal, relationships arise. This is a second-rate relationship, which is not related to personal voblenchennost and wipe compared with the usual measurement.

The initial schedule of moral value and normal relations with the period of modernization and hackerterney for this period of restructuring from hostels, the social community, religious, based on kinship and personal relationships, common value values ​​that have hidden the invisible, not having strong bonds) k society as institutions built on formal rules, laws, and anonymous defenseless relations.

The ideas of the transition from informal norms and values ​​to rational, formal rules and laws are the stitches in modern social and social ethics. Relations in the traditional community and presence in the family business are of a trusting nature and the use of such legal qualities as loyalty, solidarity, commonwealth and mutual assistance.

The relationships that are characteristic of modern society are relations of legal control, they are based not on feelings, but on formal rules, they do not presuppose normative feelings - privacy, loyalty, friendship, love, empathy.  
 The emergence of social ethics in the practical sphere is a proof of its relevance and actualization in modern society. The current situation of the discussion of the definition of the concept of "social ethics" requires specialists not only to develop and conceptualize the theoretical apparatus and interdisciplinary methods of research in the field of social ethics, but, above all, to develop ethical tools and introduce it into social practice.  
 Thus, we can conclude that social ethics is responsible for how social institutions operate and how mediated interpersonal communication is carried out. Any social institution can either help people or interfere with them. In this sense, the huge amount of evil (corruption, embezzlement, poverty, environmental pollution, terrorism, family disintegration) depends on the social system, on the social order, and has the character of "structural evil." The basic concepts of social ethics are: social institution, structural evil, social justice, social responsibility.  
 In modern sociology, there are two types of relationships between people - primary and secondary.  
 Primary relations are personal relations that arise between people who are related by ties of kinship or common residence (kinship, neighborhood and friendship), they are characterized by spiritual mutual understanding, spiritual community, moral intimacy and community spirit. This is a relationship of trust, moral unity. Interpersonal relationships are necessary for a person to realize their own identity, they contribute to the formation of moral feelings - love, affection, pity, compassion, mercy.  
With the complication of society, there are other, formal, relationships. These are secondary relationships that do not require personal involvement and may be devoid of a moral dimension.  
 The beginning of the disintegration of moral values ​​and norms is connected with the period of modernization and the transition from the community characteristic of this period (the rural community, the religious, based on kinship and personal relationships, common moral values ​​that held it invisible but very strong ties) to society as a system of institutions, built on formal rules, laws, as well as anonymous impersonal relations.  
 The idea of ​​moving from informal norms and values ​​to rational, formal rules and laws is the core of all modern sociology and social ethics. Relations in traditional society and the family business inherent to him were of a confidential nature and were permeated with such moral qualities as loyalty, solidarity, cooperation and mutual assistance.  
Secondary relations, characteristic of modern society, are relations of a legal contract, they are not based on feelings, but on formal rules, they do not presuppose moral feelings-attachment, loyalty, friendship, love, empathy. The growth of the number of formal, impersonal contacts (in a large organization, in large cities) leads to the loss of moral ties, the disappearance of moral feelings. Modern man, a resident of a large city every day, enters into communication with a huge number of strangers (on the street, in a store, in transport), the arising relations are secondary.

Describing this new situation of communication in large cities, sociologists noted an increase in moral disunity (anomie) and loneliness. The downside of progress is the loneliness of the modern man, and the acute need for spiritual unity. They attached great importance to the role of morality in the life of man and society. They believe that with the development of society, the differentiation and specialization of labor activity, morality (common values, norms, a sense of solidarity, a common sense of human dignity) is the only link uniting all people. The value of morality increases in the context of an increase in the power of the state, which he considered too heavy a machine, which reluctantly suppresses and neutralizes everything.

Thus, the main feature of modern (industrial) society is the new character of human relations: the role of family and religious ties has diminished, but the relative weight of informal contacts that do not give experience of spiritual unity and personal interdependence has increased, and this experience is necessary for the formation of the individual. There is a lack of personality and morality.

In civil society, this deficit is compensated by the development of social communities of the middle level - various organizations, communities, creative collectives. Researchers emphasized the important role of middle-level organizations and believed that the functions of spiritual unification, as well as the functions of protecting the individual from feelings of loneliness and from excessive harassment on the part of the state, are increasingly transferred to "buffer" social groups - primarily professional groups (labor collectives , arising on a professional basis).

Even in medieval society, professional associations and corporations (guilds and workshops) emerged that performed not only economic functions, but also social and moral, providing moral unity and a "sense of belonging" as a condition of social order. With the disappearance of medieval professional associations, these functions are suspended in the air, there are no institutions that would take them on themselves, the period of unregulated competition and anomie began.

To prevent the growth of anomie and moral savagery, it is necessary to strengthen the protection of the rights of ordinary workers by strengthening the rights of professional collectives and other organizations and associations that serve as buffer organizations that protect the individual from the outrage of state power.

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