

Less and Less Creative Relation of the Media and Science

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Abstract

In the article of secret of life or solving mystery of Cosmos from 1989., John Horgan in journal 'Scientific American' concluded that scientists did not invented the truth. They just uncover it. But the Truth of the world or truths of the world are already existing. This author, as a Platonist, considers that the search for knowledge for the sake of knowledge itself, is the noblest and the most meaningful of all the ventures. But the era of scientific discoveries is finished. It seems, people, in science (as well as in the media) have to be contended with partial truths. Yet Berkeley had written before, about the end of the science of the golden age which, as Stent believes, will be replaced by an age of utter leisure. The idea of scientific progress is a sort of scientific religion. But, Spengler will say, this idea of progress will be replaced by religious and other fundamentalisms because it is unsustainable.

When the US Congress canceled a great physical project in 1994 that buried a 24 km long tunnel dug in Texas, the policy of scientific discoveries was stopped in the favor of technical innovations.

As the quest for the thrust, in media, moves into leisurely surfing for fragments, details, semi-information and attractions.

Keywords: *The Media; Golden Age of Science; The end of Science; The Post Moderns*

In today's overburdened with various dilemmas, vagueness, tensions, in the 'society of risk' as German thinker Ulrich Beck, calls it, a question for a reason, can be posed: is it possible that science will meet its end? That is, in other words, can scientists explore all that is possible and thus reach the end, that is finally reveal of the mystery of creation and the mystery of the universe. And there is a basic question, beside of all these questioning, telling that our basic goal is to recognize why are we here at the Earth Planet and what is our mission and whether there is any other mission more valuable than themselves. In that sense, research for knowledge, learning, permanent questioning of the world and consciousness, is one of the most noblest and most dignified tasks of the humankind.

There is a question about that-where are the borders of the knowledge, generally, whether is it possible to question the end of knowledge and science.

From the other side, topics of mass media, which are an integral part of our existence in modern societies, have similar dilemmas in and around us, and there are significant similar issues- can the role of the media be exhausted, can mass media become excessive, can the media experience a potential ending, like worn-out technical science and become technical media of mediation and without the emancipatory essence of action?

Are the borders of the media and science in sight?

Whether mass media have their limits and whether such a thing can be questioned at all? This text will partly reflect on these issues and try to answer to all potential dilemmas, trilemmas, implications...In a book with a similar title 'The End of Science' John Horgan, the

author, says: "If one believes in science, one must accept the possibility that the great era of scientific discoveries is over". (Horgan, 2001; 15) because human knowledge and the human mind still have limits. And science itself has told us that most of its theories are very partial and fragmentary, and therefore we will always lack something more for a rounded and truly complete form and content of knowledge. Science is coming to an end for one more reason, says the same author in this book, stating that science has worked well all these years of modernity and the scientific renaissance and is therefore nearing its end. Those are paraphrases of the famous researcher Stent about the end of golden era, which means that progress "per se" must be stopped at most for one or two generations (Horgan, 2001; 20). And in contact with the media, the thesis that good mass media will stop will be confirmed, also because an increasing number of young people do not want to deal with difficult questioning topics, but vice versa. As children of wealthy corporate capitalism, they increasingly choose leisure, entertainment, and a more comfortable life. In this part of the corresponding argument about the relationship between science and mass media, there is an equally important argument telling that it is mass media, more than other factors of sociability in life and everyday life, contribute to the hedonisation of the world.

Here it is important to recall Spengler's position from the cult treatise and the book 'The Fall of the West' in which the author states that science develops in cycles when the cycles themselves ossify and scientists become arrogant and less tolerant towards other systems of thought as it is religion, philosophy, ethics, so he, in this part, predicts the end of science. But even then the Faustians, as Stent calls them, or those thinkers in ironic science, as Harlod Bloom calls them, hence distinct individuals, will continue with these profound questions and hardly find answers. Governments of the West Countries, are may be, distanced from the Church, but hardly distanced from the science and scientists. This is the item of the great thinker and scientist Feyereband who said:

"Of course I go to extremes, but not to the extremes that people accuse me of, namely to reject science. I am against that idea that science is at the first place. That's O.K. Science must be applied from one case to another. Finally, scientist are not agreed about many questions. People should not take it for granted when a scientist says: everyone should follow this path" (Horgan, 2001; 74).

Thereby, this scientist stated a completely correct thesis, verifiable in the world of life, that many people live well without science. The Bushmen as tribes, or the Kung people in Africa, survive under conditions in which any Westerner would become extinct. True, this author adds, in the west people live longer, but what is the quality of life, it is not quite clear.

Techne above science - cosmic threat?

Probably the greatest danger to modern science is what Heidegger had already predicted, that technology would be the dominant medium, as the dominant medium of modernity, and only technically take over the throne that once belonged to philosophy, theory, pure science. And indeed the US Congress stopped the superconducting super-collider project, for which had spent two billion dollars in Texas. A 24-kilometer-long tunnel was dug underground. The great hope of physical scientists was thus stopped forever in this territory in the fall of 1993. The physicist Glashow from Harvard was indignant at this act because he was interested in the unique theory of superstrings and that would be the theory of everything. He still believed that physics was a house of riddles and that one should search with the holy grail of knowledge. In those days, a group of Harvard graduate students moved to Wall Street, and Goldman Sachs Corporation was thrilled. They finally put them under control. And everyone else, beyond that corporate control, can be called ironic scientists, they simply believe that all theories and all laws already exist, no scientist creates theories simply discovers them, so "those theories exist regardless of any historical or cultural context and in general regardless from any effort to reach them" (Horgan, 2001; 89). Witten, the physicist, who is modestly willing to admit this, helped establish the view that superstring theory is impossible to test experimentally, but that theory predicts gravity. And for him, the realization that gravity is the result of a superstring is one of the greatest scientific discoveries ever (Horgan, 2001; 93). And here a few scientists occur now, who say that if superstrings cannot be proven experimentally then it is the realm of aesthetics, like Lindley. And the superstring is neither matter, nor energy, nor anything we recognize in the environment, it is some mathematical primordial matter that generates both matter and energy, and space and time, but itself does not correspond to anything

in our world. And so any further search for strings had to stop, and its place was taken by the technique of its frenetic daily-practical usability in many spheres of life, from medicine, pharmacy, dentistry, transportation, construction to mass media. Therefore, with lightning speed, technology has taken the place of science, theory and religion and is therefore dominant in our lives today. And the attitude of the mass media towards the topic of this text is exactly as it is, very complementary and pragmatic. High-tech mass media, internet and live broadcast of everything a person could wish for, constant connection with everyone he/she wants, live and 24 hours a day, all 365 days a year, what has determined our contemporaneity. Both in the scientific and in the practical aspect of life.

In deep darkness above ungrund (abyss) are all

The techno-sphere became another name for the modern first few decades of the twenty-first century. The most probably, it will be for the next few decades. In the extraordinary trilogy 'Techno-sphere', Žarko Paić will state:

"For what can only be expected from 'future thinking' belongs to something between openness of meaning and fascination with the new Opinion permeated with the language of things and technical life remains little or almost insignificant... things are no longer in the world. What happens when the techno-sphere thinks itself and projects new worlds becomes a task of thought that can no longer be compared to anything previous in history. In deep darkness and blinding light we stand alone in front of an open abyss" [1].

The techno-sphere becomes the most distinctive feature of the modern life. The techno-sphere is the birthplace of media presentations, and of what mass media, information, education, entertainment do according to classic tasks.

It is difficult to give a more precise answer to the question from the title of this text, is the end of science or the end of mass media happening in front of our eyes? Namely, there is no end in the literal sense of the word of any of these areas of human activity. But, there is no doubt that both, science and the media, and life itself are in insufficient synergy as the greatest value of this Here and Existence Now. And there is now doubt that our time is distinctly risk time, or it can be said that we live in risky societies, as we mentioned metaphor of Ulrich Beck, at the beginning of the text, and that means all our modern crisis are more or less expression of knowledge but not expression of ignorance. An expression of scientific discoveries and their application, and not in the opposite way, an expression of their non-application.

Because they mediate or construct realities of all forms, of emergent life, or Foucault's world of life, but also more and more constructing realities from the parallel, technicalized world of techné, it is therefore also the modern mass media doomed to repeat the frequent mistakes of scientific discoveries, or become transmitters of an increasingly mediated and unfree world among people, in a world where human individuals, people are more and more alienated from one another. Cyborgs of various levels and forms, transhumanized subjects of technical paradigms and requirements and less and less natural people as once witnessed the perfect creation of the Creator of everything in the Cosmos. In some way, we are witnessing a virtual or surrogate world in which great hopes of postmodern are placed in all its fluidity or elusiveness and which can neither be imagined nor realized without mass media on the one side and technical discoveries, in place of science, on the other side [3-11].

Conclusion

To see what is usually not seen, one must possess either intuition or vision of sighting the being owing to technical mediation. In both cases, human vision belongs to the cosmic-biological evolution of man. Our age constructs reality, in an artificial way, and for that it needs quantification arranged in tables. Digital code. Connection of the soul and mind is still necessary, so psyche and logos, to keep the human being in primordial role as well as his/her value system, and for the world to become harmony again. Otherwise, whether this should be stated at all, this world will not end except as an absolute catastrophe of cosmic proportions.

As long as it relies on the so-called vital mind, a term that Spanish philosopher Ortega y Gasset brilliantly conceived, offering to the withered philosophy of postmodern, the life that elixir of meditation. It is the strength and power original intuition, saying, "we Mediterranean do not think clearly, but we see clearly" [2]. Since thinking is technically unified by technique, the way out could be returned by meditation to the connection of nature and the supernatural, the connection of nature and the supernatural. Indeed, everything beyond and outside God dehumanizes man, being is always the whole of the relationship of the Self and the world. What the modern man missing is stability of the change itself. Both in the sphere of science and in the sphere of mass media.

Truly, at the end of this discussion it can be said that the great philosopher of the last century, Oswald Spengler, was right, that this idea of constant progress would be replaced by religious and other fundamentalisms because it is simply unsustainable. It is certain that when the American Congress in 1994 abolished a large physical project in superstrings that buried a 24 km long tunnel dug in Texas, the "policy" of scientific discoveries was stopped in favor of the policy of technical innovations. Techne has taken precedence over science, from the true scientific research and discoveries that are full of ethical values, creative creations and the true inspiration of the great minds of the human race. They were replaced by designers, managers and masters of illusion production. Just as the search for truths in the media turns into leisurely surfing for fragments, details, half-information, attractions... and the media once truly searched for the Truth, Goodness and Beauty by talking and painting people and events. Today, they are in the metaworld of the metaverse, virtuality, seduction, manipulation, and control over people and their freedom. This shows the weakness, if not the end, of true science and true mass media.

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