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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE HISTORICO-ETHICAL ANALYSIS OF THE
ANTHROPOLOGICAL CRISIS IN PHILOSOPHY**

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GENERAL CHARACTERISTICS OF THE WORK

The relevance of the research. The past decades have outlined our civilized world as a world of global crises and upheavals, which ultimately require a conceptual revision and renewal of views on the course of social development.

The relevance of the historico-philosophical analysis of the modern society's moral decline is determined by the following circumstances:

Firstly, globalization and the subsequent negative and positive trends have radically transformed the moral and spiritual nature of man, leading to the loss of reference points in science, which, in turn, confirms the need for theoretical understanding of new methodological approaches to human problems and philosophical anthropology (for instance, informational anthropology);

Secondly, the modern spiritual situation has led to the realization that the crisis of culture has turned into a crisis of man and, accordingly, humanism. Along with such global problems as environmental, demographic, nuclear, etc., the most important is the problem of preserving humanity, which, at least, is the main link in all other human problems;

Thirdly, the global dialogue between civilizations and cultures contributed to the crisis of personal, cultural and national identities, and, therefore, there is a need to resolve conflicts between one's own self, national self and multicultural self and those humanistic ideals that are able to unite these identities;

Fourthly, the new era needs a global ethics, because its characteristic feature is a person's pluralistic vision of the world. History of philosophy of the XX century is represented by rather contradictory directions and thoughts. Many ethical concepts were put forward: some valued the coefficient of utility in morality (utilitarianism), others viewed it as an attribute of culture that did not have a universal basis (metaethics), and for others life itself had acted as a meaningless manifestation of human existence (existentialism). The absence of a universal moral paradigm leads to the erosion of the essence of ethical ideals.

The degree of scientific elaboration of the theme. The investigated topic has not been presented in the complex of all the stated problems in Azerbaijani philosophy. However, this does not mean that there are no theoretical works on certain issues of this problem. The interest in human problems is reflected in numerous studies, both Azerbaijani (I. Mammadzadeh, A. Abasov, K. Bunyadzadeh, R. Azimova, A. Rustamova, F. Ismailov, S. Khalilov, etc.)

¹ and Russian authors (P. Gurevich, K. Kolin, V. Kuttyrev, S. Khrapov and others)².

We also relied on the ideas of M. Mamardashvili, V. Stjepin, N. Popkova, T. Adorno, K. Jaspers and other philosophers in studying the problem of spiritual and moral crises in the history of philosophy.³ However, most of the researches covers issues related to

¹ Мамедзаде, И.П. Введение в этику / И.П.Мамедзаде. – Баку: Муаллим, – 2004. – 159 с.; Абасов, А.С. Какая философия нужна современному Азербайджану // *Müasir fəlsəfə və Azərbaycan: tarix, nəzəriyyə, tədris*. – Bakı: “Elm”, – 2011. – с. 186-221.; Мəммədзadə, İ.R. Bir daha fəlsəfə haqqında: Müasir yanaşmalar. Təmayüllər. Perspektivlər / İ.R.Məmmədзadə. – Bakı: «Təknur», – 2012. – 216 s.; Мəммədзadə, İ. R, Мəммədзadə R. Xeyir və şər arasında / İ.R.Məmmədзadə, R.Məmmədзadə. – Bakı: Təbib, – 1993. – 51 s.; Bünyadzadə, K.Y. İnsan: kamilliyin arxitektônicasisi / K.Y.Bünyadzadə. – Bakı: “Zərdabi LTD”, – 2014. – 496 s; Əzimova, R.C. İnsan potensialı insan kapitalının fundamental əsası kimi // *Həyat sosiologiyası: sosioloji və sosial-psixoloji problemlər*. - Bakı: “Təknur”, – 2014. – s. 7-13.

² Гуревич, П.С. Проблема целостности человека / П.С.Гуревич. – М.: ИФ РАН, – 2004. – 177 с.; Колин, К.К. Информационная антропология: предмет и задачи нового направления в науке и образовании // *Вестник КемГУКИ*, – 2011. № 17, – С. 17-32.; Кутырёв, В.А. Унесённые прогрессом: эсхатология жизни в техногенном мире / В.А.Кутырёв. – СПб.: Алетей, – 2016. – 300 с.

³ Степин В.С. Цивилизация в эпоху перемен: поиск новых стратегий развития / Статьи и доклады // *Журнал Белорусского Государственного Университета*, – 2017. №3, – С. 6-11.; Попкова, Н.В. Антропологический кризис и его философский анализ // – Брянск: Изд-во БГТУ, Социально-гуманитарные исследования БГТУ, – 2009. – с. 36-56.; Мамардашвили М. Сознание и цивилизация. Тексты и беседы / М.Мамардашвили. – М.: «Логос», – 2004. – 272 с.; Адорно, Т. Проблемы философии морали / Т.Адорно. – М.: Республика, – 2000. – 239 с.; Ясперс, К. Смысл и назначение истории / К.Ясперс. – М.: Политиздат, – 1991. – 527 с. и др.

the crisis of culture and civilization in general, leaving aside the moral foundations of the nature of modern man and the particular significant moral dilemmas that he faces today.

The historico-philosophical analysis of the anthropological crisis touches upon a fairly wide range of issues. Our attention is mainly focused on the ethical aspects of the modern society's crisis and the tasks that the postmodern era sets before it.

The theoretical basis of the dissertation research was a wide range of ideas and concepts. First of all, it is necessary to note the "leaders" of the anthropocentric turn – the classics of German philosophy I. Kant, A. Schopenhauer and F. Nietzsche in Europe and A. Bakikhanov, M. F. Akhundov and G.b. Zardabi in Azerbaijan, who paved the way for new ethical ideals, for a new sounding of human problems, and, therefore, contribute to the investigation of the modern development of society.

The ethical problems of modern man are most deeply considered by the philosopher I. Mammadzadeh in his work "Introduction to Ethics", written more than 15 years ago, but has not lost its relevance to this day. In this work, the philosopher also explored the origins of the anthropological turn, which began with the era of the Enlightenment. *"Making precise own notions of the past of the Age of Enlightenment, it is possible to understand better modernity, as well as trying to comprehend of contemporaneity one can deepen own ideas of the past. Enlightenment is associated with knowledge, responsibility and sovereignty of people (nation) and individual citizen and also with that leads to affirmation of the values of knowledge responsibility for community and human in a society."*¹ - says the philosopher I. Mammadzadeh. And we have examined the prominent ideologues of the Enlightenment in the context of attempts to understand modernity with its many moral collisions. While studying anthropocentric ideas in the history of Azerbaijani philosophy of the Enlightenment, we used the works of not only the luminaries Z. Geyushev, H. Huseynov, but also the works of Z.

¹ Məmmədzadə İ.R. Azərbaycan maarifçiliyi müasirliyimizin kontekstində // İdentiklik və multikulturalizm: metodologiya, tendensiyalar və perspektivlər (beynəlxalq elmi konfransın toplusu). – Bakı: AMEA Fİ, – 2018. – s. 10-21.

Kulizadeh, N. Velikhanli, A. Hajiyeva, N. Mammadov and others.¹

An important role in revealing the content of the works of the classics of German philosophical thought was played by the both Russian scientists N. Motroshilova and Y. Sineokaya, and Western ones – E. Cassirer, A. Danto, S. Zweig and others.²

Humanistic ideals, taken by us as the basis of the spiritual potential of society, were considered in the context of secular humanism. During the research, we came to the conclusion that secular humanism does not represent an ideal concept in real conditions, for it is characterized by a pluralistic consciousness. In our opinion, the most harmonious concept is the bioethical view of the world as the universal idea of non-violence (A. Schweitzer).³ The idea of non-violence as a moral responsibility for everything that exists, respect and love, as well as not harming others and self-improvement of the individual is laid in the basis of a relatively new science – bioethics.

The founder of the scientific direction of bioethics in Azerbaijan is considered academician Hasan Aliyev.⁴ However, only in 2010,

¹ Геюшев, З.Б. Мироззрение Г. Зардаби / науч. ред. и автор пред. И.Мамедзаде. – Баку: Текнур, – 2014. – 544 с.; Hüseynov, H.N. Azərbaycanın XIX əsr ictimai və fəlsəfi fikir tarixindən / H.N.Hüseynov. – Bakı: “Şərq-Qərb”, – 2007. – 400 s.; Quluzadə, Z.Ə. Qədim dövrdən XX əsrin 20-ci ilinədək Azərbaycan fəlsəfəsi (oçerk) / Şərq fəlsəfəsi problemləri jurnalı. – 2012; Hacıyeva, A.Ə. Şeyxilik və M. F. Axundzadə: fəlsəfi-tarixi oçerk // – Bakı, “Elmi əsərlər”, – 2014. № 2 (23), – s. 19-35.

² Мотрошилова, Н.В. История философии: Запад-Россия-Восток / в 3х кн. Философия XIX-XX вв. / Н.В.Мотрошилова. – М.: «Греко-латинский кабинет» Ю. Шичалина, – 1999. – 448 с.; Синеокая, Ю.В. Три образа Ницше в русской культуре / Ю.В.Синеокая. – М.: ИФРАН, – 2008. – 197 с.; Кассирер, Э. Жизнь и учение Канта / пер. М. Левиной. – СПб: Университетская книга, – 1997. – 447 с.; Данто, А. Ницше как философ / А.Данто. – М.: Идея-Пресс, – 2001; Цвейг, С. Борьба с безумием: Гёльдерлин, Клейст, Ницше; Ромен Роллан. Жизнь и творчество // Цвейг, С. Собрание сочинений: в 10 т. – М.: ТЕРРА, – 1996. – 512 с. и др.

³ Швейцер, А. Благоговение перед жизнью / А.Швейцер. – М.: Прогресс, – 1992. – 572 с.

⁴ Ramazanov, F. Bioetika – tarixi və müasirliyi // Fəlsəfə (elmi-nəzəri jurnal). – 2006. № 1 (2), – s. 47-55.

the Department of Bioethics and Medical Law was created at the Institute for Human Rights of ANAS. Despite the fact that traditions and the Islamic religion play a key role in the regulation of interpersonal relations in our country, bioethics as a specific field of knowledge has been gaining popularity over the past decades. In 2005, Mehriban Aliyeva defended her Ph.D. thesis on "Euthanasia and the problem of humanism in medicine", which analyzes the essence of bioethics. Although the analysis of Azerbaijan literature indicates that the range of bioethical problems in our country is quite wide and includes not only traditional medical ethics, but also the problems of environmental consciousness and globalization, often works are of a medical and/or legal nature.¹ The philosophical context of the research was presented in the works of professors F. Ramazanov and I. Mammadzadeh, as well as N. Kalantarli², which, however, has not received wide distribution. In our research, we also tried to consider the phenomenon of bioethics as a philosophical task capable of solving many moral problems that arise in the relationship between human-society, human-nature, human-machine. During the study of the foundations of bioethics the works of many theorists of bioethics were involved such as R. Van Potter, H. Jonas, B. Yudin, S. Pustovit, M. Sass, T. Engelhardt and others.³

¹ Cavadlı, G. İslam və bioetika / G.Cavadlı. – Bakı, – 2017. – 366 s.; Həmidov, Ə.M., Həmidova, Z. İntellektual ekologiya. – Bakı: «Elm və təhsil», 2012; Bioetika, tibbi hüquq və yeni texnologiyalar / Mustafayeva A. İ. və s. – Bakı: İnsan Hüquqları İnstitutu, AMEA, 2013. – 354 s.

² Ramazanov, F. Bioetika – tarixi və müasirliyi // Fəlsəfə (elmi-nəzəri jurnal), – 2006. № 1 (2)., – s. 47-55.; Мамедзаде, И.Р. Введение в этику / И.Р.Мамедзаде. – Баку: Муаллим, – 2004. – 159 с.; Каландарли, Н.Г. Концепция мира и ненасилия в контексте философии и культуры // Dürçəliş XXI əsr, – 2009. №133.

³ Поттер, В.Р. Биоэтика: мост в будущее / В.Р.Поттер. – Киев: Видавець, – 2002. – 216 с.; Пустовит, С.В. Глобальная биоэтика: становление теории и практики (философский анализ) / С.В.Пустовит. – Киев: Арктур-А, 2009. – 324 с.; Юдин, Б.Г. Человек: выход за пределы (сборник) / Б.Г.Юдин. – М.: «Прогресс-Традиция», – 2017. – 620 с.; Engelhardt, T. Bioethics, Fritz Jahr and the Culture Wars: Moral Reflection in the Face of Intractable Moral Pluralism, in: Muzur A, and Sass H.M, eds, Fritz Jahr and the Foundations of Global Bioethics. – Paris, – 2012. – P. 181-192.

The study of ways to overcome the anthropological crisis is directly related to the analysis of the postmodern worldview. Along with the works of the ideologists of postmodernism (M. Foucault, J. Baudrillard, J. Lyotard), the works of modern analysts were also studied (R. Rzayeva, V. Kutyrev, D. Dubrovsky, K. Colin, V. Emelin, etc.).¹ At the same time, our task is not just to study of postmodernism, which has been sufficiently well studied over the past decades, but to study it as an ideology of a crisis era that should be overcome. Those it is important for us to give an adequate response to the spiritual decline generated by the postmodern era.

We have put forward intercultural dialogue and the multiculturalism politics as one of the methods and ways of solving many global problems. Today multiculturalism causes many conflicting opinions among sociologists and philosophers. If Western and some Russian researchers such as S. Huntington, P. Adler, V. Yemelin and others characterize multiculturalism as a policy of acculturation (one culture is integrated or assimilated into the dominant culture), Azerbaijan researchers (I. Mammadzadeh, I. Huseynova, A. Guliyev, Sh. Zeynalov and others²) realize that the clear differences and the desire to understand and accept them in the concept of Azerbaijani multiculturalism can protect against the assimilatory impact of other cultures.

In this dissertation work, we came to the conclusion that the multiculturalism politics contributes to sustainable development and

¹ Рзаева, Р.О. Постмодерн и мультикультурализм: междисциплинарный дискурс / Р.О.Рзаева. – Баку: «Elm və təhsil», – 2015. – 300 с.; Дубровский, Д.И. Биологические корни антропологического кризиса. Что дальше? // Человек, – 2012. № 6, – С. 51-54.; Емелин, В.А. Человек технологический. Трансформация идентичности в условиях развития информационного общества // Философские науки, – 2015. № 2, – с. 154-157.

² Мамедзаде, И.Р. О философии мультикультурализма // Вопросы философии, – 2016. № 10; Гусейнова, И.М. Концепция мультикультурализма в контексте современной науки // – Баку, Политика, – 2018. №4 (94), №5 (95), – С. 30-35.; Гулиев, А.Дж. Толерантность – основа стабильности / Каспий, – 2018. № 196. – с. 13.; Zeynalov, Ş.Ə. Dialoq mədəniyyəti və kommunikasiya müasir inkişafın hərəkətverici qüvvəsi kimi // «Elmi əsərlər», – 2019. № 1(32), – s. 55-61.

the solution of many problems caused by globalization. In this regard, the issue of cultural/national identity has been especially carefully considered. The significant in the context of this work problems of the dialogue of cultures and their diversity in philosophy are directly reflected in the works of R. Mekhtiyev, I. Mammadzadeh, D. Muslimzadeh, R. Aslanova, R. Rzayeva, Sh. Zeynalov and many other philosophers and researchers.¹

The object and the subject of the research. The object of the dissertation research is the moral field of modern person and society. The subject of historico-philosophical research is the essence, origins and consequences of the anthropological crisis. The historico-philosophical approach to the analysis of human crisis is characterized not so much by the study of the crisis in certain historical periods as by the identification of its root causes and logical development.

The purpose and objectives of the research. The main purpose of this dissertation work is the ethical justification of the anthropological crisis in the historico-philosophical context. In connection with this goal, the following tasks are highlighted:

- analyzing of the genesis and development of anthropological ideas in the history of modern Western philosophy, as well as the philosophico-ethical concept of anthropology in the history of Azerbaijani philosophy in the XIX-XX centuries;

- determining the causes, development and manifestations of the anthropological crisis in modern society based on the analysis of the

¹ Mehdiyev, R.Ə. Yeni siyasət: İnkişafa doğru / R.Ə.Mehdiyev, II cild. – Bakı: Oskar, – 2008. – 343 s.; Mehdiyev R.Ə. Azərbaycan: qloballaşma dövrünün tələbləri / R.Ə.Mehdiyev. – Bakı: «XXI – Yeni Nəşrlər Evi», – 2005. – 464 s.; Məmmədzadə, İ.R. Bir daha fəlsəfə haqqında: Müasir yanaşmalar. Təməyüllər. Perspektivlər / İ.R.Məmmədzadə. – Bakı: «Təknur», – 2012. – 216 s.; Mammadzadeh, I.R. The multicultural nature of Azerbaijani space as seen by exponents of Azerbaijani culture // Geopolitical, Social Security and Freedom Journal, Vol. 1, Issue 2. – 2018; Aslanova, R.N. XXI əsr: Yeni mədəniyyət məkanına inteqrasiya / R.N.Aslanova. – Bakı: “Nurlan”, – 2007. – 440 s.; Муслимзаде, Д.М. Экономическое (гражданское) общество и государство: философско-этический анализ проблемы / Д.М.Муслимзаде. – Баку: Нурлан, – 2009. – 270 с.

role and significance of the moral factor in social life;

- identifying and analyzing of the factors of the development of secular humanism in modern philosophy;

- investigating the genesis of the phenomenon of bioethics and reveal its essence, both in the Western and Azerbaijani history of philosophy;

- studying postmodernism as an ideology of a crisis era;

- justifying the dialogue of cultures and multiculturalism politics as the main factor of sustainable development in the era of globalization;

- determining the significance and role of ethics in solving global problems of modern civilization;

- identifying the prospects for overcoming the anthropological crisis.

Research methods. The research methodology is formed in accordance with the objectives above. First of all, such theoretical approaches as methods of comparative analysis and historico-philosophical reconstruction, methods of deduction and induction had been applied, without which it would be impossible to study this area of research.

The philosophico-anthropological approach was chosen as a methodological basis, that made it possible to consider various aspects of the transformation of culture as a result of the activity and value orientation of a man in a particular era. One of the most important methods in the research was the axiological approach, which was used to analyze the spiritual state of society, to determine the moral guidelines of modern culture. The methodology also included the use of systemic and dialectical methods at all stages of the object's research, because human crisis was not considered in itself and its processes, but in interaction with related phenomena and processes. These approaches allowed us to trace the transformation of moral foundations through the changes that culture as a whole has undergone.

Considering the fact that the interaction of sciences is a key tool that provides scientific research in almost all areas of knowledge, a convergent approach was applied in the research, which, in turn,

provided a comprehensive analysis of sociocultural and axiological changes in modern society.

The main provisions for the defense:

- studying of ethical concepts rightfully occupies an important place in historico-philosophical research, because of the significant impact on modernity;

- as a result of the processes of globalization, the crisis of European culture and European man has acquired a large-scale character, covering the whole world;

- the cause of the anthropological crisis is individual and collective consciousness, characterized by a significant lagging behind technological progress, thereby causing a dissonance between traditional morality and real life conditions;

- the essence of the anthropological crisis is two closely interrelated modes of existence:

1. the "technical" world created by man acquires a certain independence, condemning him to restrictions and encumbrances,

2. A man is possessed by feelings of fear, insecurity and "abandonment in this world": technical optimism ("technology solves everything") has gradually replaced by pessimism ("man is a slave of technology");

- the main forms of manifestation of the anthropological crisis are: transformation of the worldview, total biotechnology and loss of identity;

- the existence of an anthropological crisis makes the establishment of a universal and acceptable to all communities ethical paradigm necessary.

The reliability of the provisions put forward for defense is confirmed by numerous sources that used by the researcher, as well as by the conclusions that received their disclosure consistently in all sections of the research.

The scientific novelty of the research lies in the historico-ethical justification of the anthropological crisis in philosophy. The researcher's contribution is specified in the following provisions:

- a holistic concept of an anthropological crisis was constructed, during which the moral nature and activities of modern man, as well

as the essence and manifestations of the crisis were analyzed;

- the phenomenon of bioethics has been considered not only as a universal philosophical paradigm, but also as a task that can resolve many moral collisions of modern society;

- a socio-philosophical interpretation of the dialogue of cultures and the politics of multiculturalism has been given. The Azerbaijani model of multiculturalism, successfully pursued by the President Ilham Aliyev, has been presented as a universal ethical idea – the idea of cooperation and peace, which does not abolish borders, but creates conditions for the diversity of cultures and the realization of their potential. At the same time, if bioethics is an interdisciplinary theoretical platform that promotes global cooperation, resolving conflict situations, the dialogue between cultures and the politics of multiculturalism act as its practical manifestation;

- as a result of the research and critical analysis, the author has showed the inconsistency of the existing ethical concepts that underlie modern humanism and the ideology of postmodernism in general. The author tries to show the expediency of replacing the ideology of postmodernism with reasonable realism as an effective way of influencing the spiritual and moral spheres of a man. Considering reasonable realism from the perspective of solving global problems, the author emphasizes the important role of education and study of morality in the formation of a new co-evolutionary consciousness of modern humans.

Theoretical and practical significance of the research. The research is an experience of a holistic reconstruction of contemporary anthropological problems. In general, the work is of a theoretical nature, its results allow expanding the field of Azerbaijani philosophy, including certain topics related to problems of the moral world of human. The conclusions put forward by the researcher contribute to a more meaningful analysis of the spiritual state of modern society, because anthropological problems determine a number of issues in social and humanitarian knowledge and presupposes promising growth in historico-philosophical thought.

Theoretical findings can be used for further study of the evolution of ethical and humanistic concepts in the history of

philosophy. The main provisions can serve as a scientific basis for further research of the problems of human and his moral foundations in the postmodern era, also in ethics and social philosophy. The research results can be applied in sociology to determine the modern type of personality and cultural studies to establish the role of the subject in the development of culture.

The practical significance of the research's results of the anthropological crisis has been seen in the possibility of their use for planning and establishing harmonious relations in all spheres of life and their improvement in conditions of intense conflicts in the modern global space.

The materials of the work and the main conclusions of the dissertation suggest a more detailed study of the history of ethical teachings and their inclusion in the subject of "The history of philosophy" in higher-educational institutions. This research also shows the need to include the subject "Bioethics" in the list of compulsory disciplines of the educational standard. At the same time, this subject should not be limited to traditional medical ethics or be exclusively legal in nature. The author proposes the systematization of bioethical knowledge into global bioethics as a *philosophy of life*, which forms a new humanistic paradigm based on responsibility for the present and the future.

Approbation of the research. The content of the dissertation research and its fundamental provisions and results were approved in 10 scientific articles, of which 7 articles were published in Azerbaijani and foreign scientific journals recommended by the Higher Attestation Commission (one article is included in the ERIH PLUS database). Also there were written scientific book-reviews (one with co-author) directly related to specific research problems. The materials of the work were also discussed at 9 scientific national and international conferences and congresses.

The organization where the dissertation work has been done and performed. The presented research was carried out and discussed in the Department of "History of Azerbaijan Philosophy" of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

The structure and the total volume of the research. The work is presented on 145 pages of computer text and consists of an introduction – 12 pages (19858 characters), of three chapters: Chapter I – 38 pages (64679 characters), Chapter II – 34 pages (58150 characters), Chapter III – 32 pages (55350 characters), conclusion – 9 pages (14367 characters) and a list of used literature in the Azerbaijan, Russian and English languages and consisting of 178 titles – 18 pages. The total volume of the thesis (without a list of references) is 212396 characters.

THE BASIC CONTENT OF THE WORK

Changes in geopolitical reality and the emergence of a new world order have led to such positive trends as the desire to prevent environmental threats, establish interconnection and unity between cultures/states. At the same time, the crisis has continued to engulf the sphere of morality and ethics. The modern state of society is often characterized as an anthropological catastrophe – the destruction of the humanity in human, the technologization of all aspects of life and, as a result, the elimination of traditional forms of spiritual, cultural and historical identification of a person. *“For the first time in history,”* - notes academician R. Mehdiyev, *“we have entered an era in which Shakespeare's rhetorical question “to be or not to be” takes on a new sound and a new meaning – as a problem facing all mankind”*.¹ First of all, this is due to the peculiarities of planetary development, the globalization of the world.

As we can see the main reason for these processes is in the non-obviousness or unconsciousness of the modern society's spiritual decline by the majority. So if political and economic crises have a visible impact on human life, moral degradation is not fully realized, and, therefore, leads to ignoring certain aspects of moral problems. In this regard, an objective need arises for the study of social phenomena in new historical conditions, and, therefore, the study of

¹ Mehdiyev R. Ə. Azərbaycan: qloballaşma dövrünün tələbləri / R.Ə. Mehdiyev. – Bakı: «XXI – Yeni Nəşrlər Evi», – 2005. – S. 121.

the role of ethical ideals in the history of philosophy of the XX-XXI centuries.

This research is devoted to the modern anthropological crisis, which is the total result of *“negative trends in modern society, leading to pathological and other negative phenomena in human nature and significantly reducing his personal potential”*¹, and its ethical rationale in philosophy.

Ethical values are able to set guidelines for social behavior from the origins of culture to modern times. This ideal, or standard of morality, has run through the entire history of mankind, and in the current century, as a result of the exacerbation of global problems, it has been internationalized.

In the **“Introduction”** of the work, the relevance of the topic, the degree of study, the object and subject of the research, goals and objectives, scientific novelty, theoretical and methodological foundations, scientific-theoretical and practical significance of the work were examined.

In the first Chapter “Anthropological problems and its theoretical foundations in the philosophy of the XIX-XX centuries” the formation of anthropological ideas, both in the history of Western philosophy and the Azerbaijani philosophy of the Enlightenment were considered. A philosophical understanding of the essence of the crisis required a theoretical definition of its origins and the characteristics of its cultural and value development. Of course, the stated ethical concepts by no means exhaust the richness of the historico-ethical process, the diversity of the history of ethical teachings in the 19th-20th centuries, but they give an idea of the main directions and content of ethics. Moreover, the formation process of anthropocentric ideas, considered in the first chapter of the dissertation work, clarifies many features of this issue in the modern era.

For instance, the analysis carried out in the paragraph **1.1 “Formation of anthropological ideas in the history of Western**

¹ Демиденко, Э.С. Философия социально-техногенного развития мира: статьи, понятия, термины / Э.С. Демиденко, Е.А. Дергачева, Н.В. Попкова. – Брянск: БГТУ; М.: Всемирная информ-энциклопедия, – 2011. – 388 с.

philosophy (I. Kant, A. Schopenhauer, F. Nietzsche)” has showed significant changes caused by the ideologists of German philosophy in the evolution of the thought vector: free will, human dignity and “moral law in me” by I. Kant led to theorization of the ethics of human responsibility for their actions, for themselves and society as a whole; the ethics of compassion for all living creatures by A. Schopenhauer contributed to the establishment of moral relations between human and nature; the will to power and the “reassessment of all values” by F. Nietzsche entailed not only the exaltation of the personality, but also the “death of God”, and as a consequence, to the multivariance of thinking. If the philosophical concepts of I. Kant and A. Schopenhauer have formed the basis of universal ethical principles, without which the establishment of peaceful coexistence of “diverse” humanity is impossible, the philosophy of F. Nietzsche laid the foundations of ethical relativism, which further exacerbated the spiritual decline of culture. However, it does not at all imply a conscious negative message in the philosophy of F. Nietzsche, but only the unpreparedness of modern man to apply Nietzsche's postulates, because “it is the misfortune of every great teacher of mankind: he knows that under an unfavorable concurrence of circumstances he can become an evil genius for mankind – so as he could be a blessing”.¹

At the same time, the study carried out in the paragraph **1.2 “Philosophico-ethical concept of anthropology in the Azerbaijani philosophy of the Enlightenment”** has showed that our society was also characterized by the desire to get rid of religious thinking and the formation of a secular society, belief in man and disbelief in supernatural forces. The desire for freedom and the awakening of national feelings are gaining wide scope in the works of Azerbaijani enlighteners. It was the new Azerbaijani culture created during this period that later became the ideological basis of national identity.

Obviously, the historico-philosophical analysis of the moral development of Azerbaijani society allowed us to understand how

¹ Письмо Ф. Ницше Мальвиде фон Мейзенбург от мая 1884 г. // Эбаноидзе, И. Письма Фридриха Ницше / И. Эбаноидзе. – М.: Культурная революция, – 2007. – 400 с.

culture had developed before it acquired the modern look. For example, although the Islamic religion did not become “the subject of ridicule” as M. F. Akhundov believed, his philosophy contributed to the reformation of Islam in accordance with the spirit of progress and civilization, led to the emancipation of women, gender equality and compulsory education of all men and women. Moreover, the H.b. Zardabi’s ethics on the one hand strengthened the idea of human dignity in the minds of the masses in the struggle against religion, but on the other – calling for alienation from personal interests for the good of society, contributed to the “massification” of culture. At the same time, one of the positive consequences of the works of Azerbaijani thinkers, in addition to cultivating enlightenment ideals, was also the formation of a culture of dialogue as an integral part of the establishment and preservation of the modern world.

However, the enlighteners argued that science was capable of transforming society on a more reasonable basis and putting an end to many anthropological problems, naively believing that historical progress cannot accompany the demoralization and degradation of society. From the height of today, we can clearly see that, despite the revolutionary breakthrough in science and its spread to the masses, the problems of people have not diminished, moreover, science has generated many moral dilemmas that we have to solve. H.b. Zardabi's statement that “*human, using science is able to subjugate the whole world, all nature*” now does not seem so optimistic to us.

Thus, the study of the formation of anthropocentric ideas has showed that philosophy was faced with a number of contradictions and discrepancies between the scientific and religious justification of the world. Although religious thinking has still been remaining one of the main factors in the cultural sphere, however, it has been losing its former fanatical form, and therefore some philosophical categories are re-actualized (the idea of non-violence, good will, free will, ethical universalism, ethical normativism). So the historico-philosophical analysis of ethical concepts allowed us to understand how the past aspirations and needs of a man were correlated with the events that changed the course of world history. Each of the

problems discussed in the first chapter of the dissertation work had been analyzed in scientific articles published by the author.¹

The second Chapter of the work “Ethical justification of the anthropological crisis” is directly devoted to the features and manifestations of the anthropological crisis. The study of the current state of society has shown that the anthropological crisis is, first of all, a spiritual/moral crisis, which acquires special relevance in the context of total informatization and technologization of the world system. Technology, having firmly entered modern culture, has caused many controversial problems concerning the humane attitude of a man in society and in nature in general. The value orientations of a man are changing. The technogenic civilization, which had changed both the methods of mental and physical labor and the methods of communication, was based on the criterion of absolute power: power over one's own and external nature.

Moreover, the XX century became the century of world and many civil wars with their countless calamities and sufferings, which, of course, affect the nature of the philosophical ideas' development. Humanist ideology has also begun to experience a crisis.

In the paragraph **2.1 “Trends in the development of humanism in modern philosophy”** it was shown that spiritual decline did not lead to the end of humanism. On the contrary, humanistic ideas have flashed with renewed vigor, assuming a secular character with K. Lamont, P. Kurtz and other humanists. In connection with the desire to resolve existing anthropo-technical problems, the study of modern

¹ Дадашова, С.Н. Теоретические основы современных антропологических проблем в философии И. Канта, А. Шопенгауэра и Ф. Ницше // – Вена: Premier Publishing, The European Journal of Humanities and Social Sciences, – 2019. № 2, – с. 124-128; Дадашова, С.Н. Свободная воля как основа морального действия: Шопенгауэр vs Кант // – Тамбов: «Грамота», Манускрипт, – 2019. Т.12, № 6 (104), – с. 108-113; Дадашова, С.Н. Фридрих Ницше: по ту сторону религии и морали // – Москва: Институт Философии РАН, История Философии, – 2020. Т.25, № 1, – с. 39-48; Дадашова, С.Н. Ретроспективный взгляд на проблему религии и морали в философии просвещения (М.Ф. Ахундов, Г.б. Зардаби) // – Баку: Институт Философии и Социологии НАНА, Elmi əsərlər, – 2020. № 1 (34). – с. 129-138.

humanism, especially secular, seems to be a logical continuation of the analysis of the moral crisis.

The weakness of secular humanism lies in the generation of contradictory tendencies by it: on the one hand, it strives for the universalization of its ideology based on the principles of freedom and responsibility, on the other hand, a modern man, taking freedom, disclaims responsibility. As a result, unlimited and unbridled freedoms lead to demoralization of society. And although freedom is a necessary condition for building harmonious relations in society and nature as a whole, it should be considered not in the sense of the ability to make an arbitrary choice, but to realize one's creative potential, to improve one's nature in accordance with the laws of its existence.

In the paragraph **2.2 “Philosophical understanding of the problems of bioethics”** we examined the relatively new science of bioethics. The research of the phenomenon of bioethics has shown that it is imbued with the spirit of the ethics of non-violence by A. Schweitzer ("reverence for life"): moral responsibility for all creatures, respect and love, as well as not harming others and self-improvement of the individual formed the basis of a new science. Understanding the regression of culture as the decline of ethical guidelines, Schweitzer did not doubt that in the modern world there is no more important, vitally significant task than connecting civilization with morality, culture with ethics, and that this task is a challenge not only for humanity as a whole, but also for every single individual.

It should be noted that the analysis of the origin and development of bioethics has shown that many researchers, both Azerbaijani (A. Mustafayeva, V. Mammadov and others) and Russian (P. Tishenko, B. Yudin, etc.) mistakenly believe that the term “Bioethics” for the first time was used by the American oncologist P. Van Ranceler. Actually, Ranceler only popularized the ideas of the German theologian Jahr Fritz. In 1926, almost half a century before Ranceler, Fritz wrote the book “The Science of Life

and Morality”, where he justified the concept of bioethics.¹ Although Fritz, and after him Ranceler, did include in the concept of bioethics the whole range of ethical issues in the study of medical, environmental, social and legal spheres for the practical solution of relevant anthropological problems, such an all-encompassing ethics in the last century was perceived as utopia. “Bioethics” has often been replaced by medical ethics. It was caused, first of all, by the existence of an independent American school of environmental ethics. Today’s spiritual situation dictates different rules to us: today, global bioethics is necessary and fully justified as a desire to resolve not only bio/medical, specialized issues, but also issues related to saving the environment, the total technologization of human life, etc. Moreover, the processes of globalization confront all of humanity with problems that do not exist to specific cultures. In our opinion, in this case bioethics taking an intercultural position should ensure regulation, control, active discussion and interaction of states/organizations/societies, being a mediator between social and moral problems and the interests of science.

Modern bioethics has seen a radical shift in changing the nature of human and technology and its potential impact on all of humanity. At the same time, the demarcation of global bioethics is closely related to the use of biotechnology (loss of biodiversity, human cyborgization, artificial intelligence, etc.). Already today we can say confidently that no matter what path a man will choose for himself, he will be technologically equipped, determining the factor of transformation of his identity. The problems considered in the second chapter of the dissertation work had been analyzed in scientific articles published by the author.²

¹ Fritz J. Wissen schaft vom Leben und Sittenlehre, Mittelschule 40, – 1926. № 45, – P. 604-605.

² Дадашова, С.Н. Антропологический кризис: философско-этический дискурс // – Баку: НАНА, “Elm”, Общественные науки, –2020. № 1, – с. 94-104; Дадашова, С.Н. От локальной этики к сложной реальности // – Баку: Совет молодых ученых и специалистов НАНА, Gənc tədqiqatçı, –2020. VI ч., № 2, – с. 171-178.

The third Chapter “Prospects for overcoming the anthropological crisis” is devoted to finding ways out of the crisis. The existing problems have led to a rethinking of the socio-cultural genome, which, in turn, according to the philosopher V. Styepin, *“is the first step towards a new type of civilizational development”*.¹ The processes of human transformation make us not only revise the concepts of his essence and humanity, but also require the formation of a new consciousness, conditioned by the objective necessity of rational transformation of material and spiritual values. In fact, the current century as the past one is characterized by the influence of technology on human nature. *“Therefore, when we try to answer the question Is a posthuman future possible? - V. Lektorsky writes, - we must understand that we are talking not just about what can either come or not, but about the direction of today's human activity, about those projects that are being developed and begin to be implemented”*.²

In the paragraph **3.1. “From postmodernism to reasonable realism”** we have shown that ethical pluralism caused by freedom characterizes not only secular humanism, it is the essence of the entire postmodern worldview. Today's morality is not limited by strict frameworks: it can be interpreted in different ways, adapted to various circumstances, sometimes contradicting each other. Postmodernism, having overthrown traditional ideas, does not offer a man new constructive metanarratives, which in turn leads to the problem of diffusion of modern values and moral imbalance.

Today speaking about the crisis of the postmodern era, ethical debates, first of all, have been discussed around the problems of worldview transformation and loss of identity, which are rooted in the ideology of "mass culture" – the unification of ideals and views. The joining of an individual to a crowd is a certain way to deny

¹ Степин В.С. Цивилизация в эпоху перемен: поиск новых стратегий развития / Статьи и доклады // Журнал Белорусского Государственного Университета. – 2017. – №3. – с. 6-11.

² Лекторский, В.А. Возможно ли постчеловеческое будущее? // Человек и его будущее: новые технологии и возможности человека. – М.:Ленанд, – 2012. – 496 с.

personal responsibility, and, therefore, to level out moral ideals. The crowd does not have morality because of the absence of its own thinking. Morality is realized only freely and consciously in a society where an individual is not oriented towards everyone, does not try to be or not to be like everyone, but lives in harmony with themselves and others. According to E. Fromm, life in harmony will become possible only if *“the unconscious in society is transformed into a conscious personal and social way of life”*.¹ Therefore, the main goal of a man is to be himself, to be a human both for himself and for the world around him. These principles have formed the basis of reasonable realism as a universal ethics. By “reasonable” we mean a harmonious balance of individual happiness and social good. Reasonable realism is based on the desire not only to accept real human problems, but also to find ways to solve them effectively. The main factor here is the co-evolutionary view to human nature and the world around him.

In the paragraph **3.2 “Intercultural dialogue as a factor of sustainable development in the era of globalization (on the example of the Republic of Azerbaijan)”** it was shown that if bioethics builds bridges between technical and social sciences, the politics of multiculturalism is a link between different cultures and societies in the era of globalization. The study of intercultural dialogue and the politics of multiculturalism have shown that they contribute to sustainable development as a way to ensure not only environmental safety and economic efficiency, but also social justice. Multiculturalism and intercultural dialogue thus bring together the feeling that society is made up of separate blocks, living relatively different lives, but suggesting that dialogue limits tension and potential conflict and enhances social cohesion.

It should be emphasized that the foundations of a purposeful politics of intercultural dialogue in Azerbaijan were laid by the national leader Haydar Aliyev. Philosopher I. Mammadzadeh in his work “Dialogue of cultures and challenges of the modern era”,

¹ Фромм, Э. Гуманистический психоанализ / Э. Фромм, под ред. В. Лейбина. – СПб.: Питер, – 2002. – 544 с.

dedicated to the memory of ex-president noted that already in the 1970s. Our government began to take measures to ensure intercultural dialogue, because even then a far-sighted politician realized that *“without culture there can be no rational politics and economics ... and in culture the only weapon is dialogue and respect”*.¹

The need for dialogue in the time of the anthropological crisis has fostered an “intercultural turn”. This “turn” is a serious response to the real difficulties facing humanity. Therefore, the modern global world with its crises and positive trends cannot be understood without penetrating into the meaning of such key concepts as intercultural dialogue and cultural diversity. The issues discussed in the third chapter of the dissertation work had been analyzed in scientific articles published by the author.²

The human crisis is a consequence of many socio-cultural processes, during which the real meaning of being has been lost, moreover, *“faith in meaning”* (M. Foucault), goals and values, faith in God and progress. Neoliberalism, the digitization of human activity and even himself, the prevalence of visual values over semantic values are the main characteristics of modern society, as a result of which the centuries-old achievements of humanism have been significantly depreciated in the globalizing technogenic world.

Representing an analysis of ethical concepts in the context of a moral crisis this research is focused on achieving universal axiological provisions, their introduction into scientific circulation, as well as practical application in all societies equally in order to resolve global problems and contradictions facing humanity.

¹ Мамедзаде И.Р. на презентации в Москве книги «Диалог культур и вызовы современной эпохи»: [Электронный ресурс] / URL: https://vestikavkaza.ru/news/Книгу-о-Geydare-Alieve-Dialog-kultur-i-vyzovy-sovremennoy-epokhi-prezentovali-v-Moskve.html?utm_cp (дата обращения: 24.04.2020).

² Дадашова, С.Н. Антропологический кризис: философско-этический дискурс // – Баку: НАНА, “Elm”, Общественные науки, – 2020. № 1, – с. 94-104; Дадашова, С.Н. Мультикультурализм и культурная идентичность в эпоху глобализации // – Баку: НАНА, “Elm”, Общественные науки, – 2020. № 2, – с. 119-126.

The Conclusion reflects the results and justification of the importance of the scientific novelty's main provisions. So, speaking about the crisis of a man, we, first of all, mean the moral distortions of human relations, their technologization and the loss of a man's own self. The newest technologies have projected new modes of culture being, new mechanisms of existence that have determined the transition of determination from natural to technical. The depth of penetration of science and technology into the human everyday life largely determines the nature of the formulation of the problem presented by us.

We believe that without a philosophical understanding of the moral essence of human, all attempts of the practical implementation of scientific and technological achievements are fraught with unpredictable consequences for the development of society, because morality is a condition of ordering human relations with society, nature, technology and, no less important, with ourselves. In this regard, the analysis of the processes of scientific knowledge should not be limited to the study of its methodological, epistemological, and logical foundations. It is also necessary to develop an axiological basis. The humanistic and socio-ethical principles formulated by philosophy should be directly involved in the process of cognition itself, performing a regulatory function at all its stages.

Today, philosophy and ethics should exert their regulatory influence on science and technology, gradually changing public opinion regarding the benefits and harms, good and evil, and the measure of responsibility that a man should have in order to preserve nature and himself, because a rethinking of existing problems can bring humans out of the crisis state. We must be aware that "*man is condemned to invent himself*" (J.-P. Sartre), and therefore we are always trying to improve the conditions of our existence.

The main content of the research work has been reflected in the following published articles and conference materials:

1. Теоретические основы современных антропологических проблем в философии И. Канта, А. Шопенгауэра и Ф. Ницше // – Vienna: Premier Publishing, The European Journal of Humanities and Social Sciences, – 2019. № 2, – p. 124-128.
2. Этическое обоснование экологического кризиса в философии // Materials of the Conference of Young researches, – Baku, Caspian Western University: April 19th, – 2019, – p. 179-181.
3. Межкультурный диалог как основной фактор укрепления всеобщей основы прав человека // Materials of the II International Scientific Conference “Heydar Aliyev: Ideology of Multiculturalism and Tolerance”, – Baku, Azerbaijan University of Languages: May, – 2019, – p. 135-137.
4. Свободная воля как основа морального действия: Шопенгауэр vs Кант // – Tambov: «Грамота», Manuscript, – 2019. Т.12, № 6 (104), – p. 108-113.
5. Философский аспект влияния информационных технологий на общественное развитие // Materials of the V Republic Conference “Actual multidisciplinary scientific-practical problems of information’s security”, – Baku: Institute of Information Technology of the ANAS: 29th November, – 2019, – p. 192-194.
6. Преломление идей Ф. Ницше в нацистской теории «германства» // – Canada, Ukraine: СРМ «ASF», Virtus, – 2019. № 38, – p. 12-15.
7. Фридрих Ницше: по ту сторону религии и морали // – Moscow: Institute of Philosophy of the RAS, History of Philosophy, – 2020.Т.25. № 1, – p. 39-48.
8. Ethical Issues of Nanotechnologies // Materials of the II International Scientific Conference “Multidisciplinary approaches of solving modern problems in fundamental and applied sciences”, – Baku: ANAS: 11th March, – 2020, – p. 402-403.
9. Thinking Ethically about Environmental Biotechnology // Materials of the IV International Conference of Social Sciences, – France, Paris: 27th April, – 2020, – p. 29-30.

10. Ethics of Technology: The Impact of Technologies on Human life // Materials of the I International Congress on Ethics, – Turkey, Ankara: 1st June, – 2020, – p. 78-80.
11. «Коронованная» весна, или как научиться танцевать под дождем // Electronic almanac of abstracts of the conference “Philosophy during the pandemic”, – Baku: Institute of Philosophy and Sociology of the ANAS: 6th June, – 2020, – p. 36-40.
12. Антропологический кризис: философско-этический дискурс // – Baku: ANAS, “Elm”, Social Sciences, – 2020. № 1, – p. 94-104.
13. The Foundations of Bioethics in Azerbaijani Philosophy // Van International Conference on Social Sciences, – Turkey, Van: 1st August, – 2020, – p. 68.
14. Ретроспективный взгляд на проблему религии и морали в философии просвещения (М.Ф. Ахундов, Г.б. Зардаби) // – Baku: Institute of Philosophy and Sociology of the ANAS, Scientific works, – 2020. № 1 (34), – p. 129-138.
15. Book review: «Философия о современности, истории и культуре (о контурах историко-культурной эпистемологии)» by I. Mammadzadeh / co-authored with assoc.professor D.Muslimzadeh // – Baku: Institute of Philosophy and Sociology of the ANAS, Scientific works, – 2020. №1 (34), – p.145-150.
16. Карабах – это Азербайджан! Размышления о справедливой войне: [Electronic resource], – Baku: Institute of Philosophy and Sociology of the ANAS: 12th October, – 2020 / URL: <http://philosophy.edu.az/index.php?newsid=894>.
17. Мультикультурализм и культурная идентичность в эпоху глобализации / – Baku: ANAS, “Elm”, Social Sciences, – 2020. № 2, – p. 119-126.
18. От локальной этики к сложной реальности / – Baku, Council of Young Scientists and Specialists of the ANAS, Gənc tədqiqatçı, – 2020. VI ч., № 2, – p. 171-178.
19. Выбирая себя, мы выбираем всех людей / – Baku, Western Caspian University, Scientific bulletin, – 2020. № 4, – p. 169-181.
20. Reflecting on the problem of national identity crisis in the context of intercultural interaction // Hagia Sophia International conference on culture, civilization and multidisciplinary studies in social sciences’ Full texts book, – Turkey, Istanbul: 5-6th May, – 2021, – p. 115-118.

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