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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE COMMUNICATIVE ESSENCE OF THE HUMAN-
BEING**

Specialty: 7207.01 – Social Philosophy

Field of Science: Philosophy

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Baku – 2025

The dissertation was carried out at the Graduate school of Science, Art and Technology of Khazar University.

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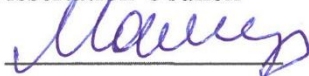
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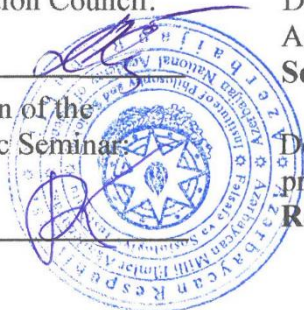


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GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance of the research and the degree of problematic research. In the modern era, the rapid development of communication technologies, the intensification of globalization processes, and the penetration of digitalization into all spheres of life have led to the reformation of human essence, social personality, and collective identity. In this sense, communication should be considered not merely as an act of interaction or an exchange of information, but also as one of the fundamental ontological foundations upon which human existence is constituted.

The essence of the human being has been studied within various theoretical directions throughout the process of historical and cultural development. From antiquity, the definition of the human as a “rational being,” and in later periods the study of its social, psychological, and existential aspects, revealed the multilayered nature of human existence. However, since the second half of the 20th century, the interpretation of human essence in connection with communication has taken a more central position in philosophical anthropology. This approach demonstrates that human existence cannot be limited merely to biological or social categories, but on the contrary, is formed within a network of communicative relations. Thus, comprehending the essence of the human being, above all requires understanding it as a communicative being.

In the contemporary period globalization, digitalization, and the development of artificial intelligence further increase the relevance of this topic. Technological means not only change the ways information is transmitted but also restructure the mechanisms of human socialization, the semantic structures of language, and the transformation processes of cultural identity. From this perspective, the concept of the “communicative essence of the human being” comes to the forefront as a primary subject of research in both ontological and socio-philosophical discussions. For self-understanding of the human being, its relationship with society, and its spiritual world are no longer conditioned by traditional forms of

interaction, but rather by digital networks and global flows of information.

In the Azerbaijani scientific context, problems of communication have mainly been studied in relation to journalism, linguistics, and, to some extent, information technologies. However, the philosophical analysis of the human essence on the basis of communicative foundations has not been widely elaborated. The present dissertation aims precisely to fill this gap. Here, communication is analyzed both as a social phenomenon and as the ontological basis of human existence, as well as a driving force of spiritual and cultural transformation. In this regard, the scientific novelty of the research lies in the systematization of the communicative essence of the human being both within the framework of the classical philosophical tradition (ontology, phenomenology, epistemology) and the modern technophilosophical context (digital technologies, artificial intelligence, the Fourth Industrial Revolution).

As for the degree of elaboration of the topic, in the Western philosophical tradition, since the second half of the 20th century, the concept of the “communicative turn” has emerged in philosophical thought. J. Habermas¹, through his theory of communicative action, attempted to explain social reality precisely through the rational structure of communicative relations. According to him, human society exists not only through economic or political mechanisms but also through the mechanisms of understanding and agreement inherent in the essence of communication. This approach, while justifying the ontological status of the communication process, also brought to the forefront its epistemological and ethical dimensions.

In the works of many authors analyzing the philosophical foundations and epistemological problems of the concept of communication, this topic has been extensively studied. For

¹Хабермас, Ю. Теория коммуникативного действия / Ю.Хабермас, – М.: Весь Мир, Т.1, – 2000, – 512 с.

instance, M. Heidegger² showed that being is understood through language; J. Habermas³ highlighted communicative rationality and the coordinating power of interaction; M. Buber⁴ emphasized that the human essence is formed within the “I–Thou” relation; J.-P. Sartre⁵ addressed the communicative aspects of human existence within the framework of freedom and responsibility. On the other hand, H.-G. Gadamer⁶ substantiated that meaning is constituted through language within the hermeneutic circle, while K. Jaspers⁷ emphasized the existential foundation of communication. In the Russian philosophical tradition, N. Berdyaev⁸ connected human creativity and spiritual freedom with communication, while E. Ilyenkov⁹ demonstrated the role of communication in the dialectics of concrete and abstract forms of knowledge.

Significant contributions to the structural and epistemological problems of communication theory were made by authors such as L. Vygotsky, Y. Lotman, C. Peirce, C. Morris and R. Jakobson¹⁰. The role of communication in the formation of human personality has been substantiated through sociological and phenomenological approaches. G.H. Mead¹¹ demonstrated that social personality is formed through communication between the “self” and “others.” A.

² Heidegger, M. *Being and Time* / M.Heidegger. – Oxford: Blackwell, – 1962. – 589 p.

³ Habermas, J. *The Theory of Communicative Action* / J. Habermas. – Boston: Beacon Press, – 1984–1987. Vol. 1–2, – 1198 p.

⁴ Buber, M. *I and Thou* / M.Buber. – New York: Scribner, – 1970,. – 192 p.

⁵ Sartre, J.P. *Being and Nothingness* / J.P.Sartre. – New York: Washington Square Press, – 1992. – 811 p.

⁶Gadamer, H.G. *Truth and Method* / H.G.Gadamer. – London: Sheed& Ward, – 1975. – 601 p.

⁷Jaspers, K.. *Philosophy* / K Jaspers, – Chicago: University of Chicago Press, – 1969. Vol. 1–3, – 868 p.

⁸Бердяев, Н.А. *Смысл творчества* / Н.А.Бердяев. – Москва: Республика, – 1994. – 383 с.

⁹Ильенков, Э.В. *Диалектика абстрактного и конкретного в «Капитале» Маркса* / Э.В. Ильенков. – Москва: Наука, – 1960. – 360 с.

¹⁰Якобсон, Р. *Избранные работы* / Р. Якобсон. – Москва.: Прогресс, – 1985. – 460 с.

¹¹Mead, G.H. *Mind, Self, and Society* / G.H Mead. – Chicago: University of Chicago Press, – 1934. – 400 p.

Schutz¹², within the phenomenological approach, analyzed the communicative structure of everyday life. P. Berger and T. Luckmann¹³, in turn, revealed the role of language and communication in the “construction” of social reality.

Representatives of the philosophy of dialogue – M. Buber and F. Rosenzweig¹⁴ – interpreted the phenomenon of communication in the “I–Thou” relationship as the human being’s contact with existence. Existentialists such as J.-P. Sartre and A. Camus¹⁵, on the other hand, considered communication as a condition of human existential freedom and responsibility.

J. Habermas¹⁶, in his theory of communicative action, regarded socialization as possible only on the basis of the dialogical form of communication. V. Ong¹⁷, in his work *Orality and Literacy: The Technologizing of the Word*, explained the transition from oral culture to written culture in the context of changes in human thinking and memory mechanisms. M. McLuhan¹⁸, in his book *Understanding Media: The Extensions of Man*, showed how technologies transform human senses and forms of communication, while putting forward the idea of the “global village.”

E. Eisenstein¹⁹, in her work *The Printing Press as an Agent of Change*, analyzed the decisive role of the printing revolution in the social, religious, and scientific development of Europe. Attention to

¹²Schutz, A. *The Phenomenology of the Social World / A Schutz*. – Evanston: Northwestern University Press, – 1967. – 255 p.

¹³Berger, P. Luckmann T. *The Social Construction of Reality / P.Berger*. – New York: Anchor Books, . – 1966. – 219 p..

¹⁴Buber, M. *I and Thou / M.buber*. – New York: Charles Scribner’s Sons, – 1937. – 153 p.

¹⁵Sartre, J..P. *Being and Nothingness / J..P Sartre*. – London: Routledge, –1993. – 822 p.

¹⁶Habermas, J. *Theorie des kommunikativen Handelns / J. Habermas*. – Frankfurt a.M.: Suhrkamp, – 1981. – 541 p.

¹⁷Ong, W.J. *Orality and Literacy: The Technologizing of the Word / W.J. Ong*. – London: Methuen, – 1982. – 201 p.

¹⁸McLuhan, M. *Understanding Media: The Extensions of Man / M McLuhan*. – New York: McGraw-Hill, – 1964. – 359 p.

¹⁹Eisenstein, E. *The Printing Press as an Agent of Change / E. Eisenstein*. – Cambridge: Cambridge University Press, – 1979. – 794 p.

numerous studies on communication shows that communication is not only a humanitarian problem but also an issue of relevance in political, legal, technological, and ethical dimensions.

In this regard, M. Castells²⁰, in his research *The Rise of the Network Society*, described the network society formed on the basis of digital technologies and presented a new economic and cultural model of communication structures, while A. Toffler²¹, in *The Third Wave*, characterized the information age as a new stage of transformation in all spheres of human life.

Y. Lotman²², in *The Semiosphere*, substantiated that culture is constructed upon intertextual communication and symbolic transformation, whereas M. Bakhtin²³, in *The Aesthetics of Verbal Creativity*, justified the principle of dialogue and showed the interaction between oral and written culture. H. Innis²⁴, in *Empire and Communications*, studied the impact of communication means (papyrus, writing, printing, etc.) on the political and cultural structures of empires.

In the contemporary era, new technologies arising from the Fourth Industrial Revolution – artificial intelligence, big data, machine learning, and cybernetic systems – have brought the philosophy of communication to an entirely new stage. L. Floridi²⁵, with the concept of the “infosphere,” explains the communicative environment of the human being through the virtual–digital space. Yuval Harari²⁶ emphasizes that artificial intelligence will transform

²⁰ Castells, M. *The Rise of the Network Society* / M.Castells. – Oxford: Blackwell, – 1996. – 556 p.

²¹ Toffler, A. *The Third Wave* / A. Toffler. – New York: Bantam Books, – 1980. – 544 p.

²² Лотман, Ю.М. *Семиосфера* / Ю.М Лотман. – Санкт-Петербург: Искусство-СПБ, – 2000. – 704 с.

²³ Бахтин, М.М. *Эстетика словесного творчества* / М.М Бахтин. – Москва: Искусство, – 1979. – 424 с.

²⁴ Innis, H.A. *Empire and Communications* / H.A Innis. – Toronto: University of Toronto Press, – 1950. – 304 p.

²⁵ Floridi, L. *The Fourth Revolution: How the Infosphere is Reshaping Human Reality* / L. Floridi. – Oxford: Oxford University Press, .– 2014. – 248 p.

²⁶ Harari, Yu.N. *Homo Deus: A Brief History of Tomorrow* / Y.Harari. – London: Harvill Secker, – 2015. – 450 p.

human relations in the future, that social structure will be based on a new “digital world,” and, moreover, that AI will reshape the future of social institutions and collective identity. Brundage and Kania²⁷, in turn, analyzed the geopolitical and ethical aspects of artificial intelligence and revealed its impact on communication culture.

In the Azerbaijani context, although there are studies touching upon this issue, they are mostly works expressing traditional approaches. Philosophical systematization, especially in the ontological and epistemological framework, has scarcely been developed in the context of modern digital transformations.

The relevance of this topic is particularly important for Azerbaijan. As the country joins the processes of contemporary globalization, it seeks not only to preserve its national identity but also to integrate into the global culture of communication. Here, the preservation of national values and traditions proceeds in parallel with the adoption of global technological discourses. This increases the significance of the philosophy of communication in Azerbaijani society not only in theoretical terms but also in practical dimensions.

In the Azerbaijani context, researchers such as S. Khalilov²⁸ and G. Hasanova²⁹ have addressed the problem of communication within the national philosophical framework, showing that the essence of human existence is conditioned by interaction.³⁰ On the other hand, F. İsmayilov³¹ carried out a systematic analysis of the philosophical problems of communication, while

²⁷ Brundage, M., Kania E. Artificial Intelligence and International Affairs / M. Brundage. – London: Chatham House, – 2019. – 65 p.

²⁸ Xəlilov, S.S. Qloballaşma və bütöv bəşəriyyət ideyası // S.S. Xəlilov. – Bakı: Azərbaycan Universiteti, – 2009. – s. 125.

²⁹ Həsənova, Q.A. Ünsiyyətin etik-estetik əsasları. fəls. e. n. a. dər. al. üçün təq. ol. dis.: 09.00.05; 09.00.04 / Q.A.Həsənova. – Bakı:BDU, – 2000. – 110 s.

³⁰ İsmayilov, F.Q. Ekzistensializm və kommunikasiya problemləri / F.Q. İsmayilov. – Bakı: Elm, – 2005. – 264 s.; Xəlilov, S. Fəlsəfə və ünsiyyət / S Xəlilov. – Bakı: Qanun, – 2012. – 310 s.

³¹ İsmayilov, F. Ünsiyyətin fəlsəfi problemləri / F. İsmayilov. – Bakı: Elm, – 2008. – 312 s.

A. Rustamova³² studied the transformation of language and communicative relations in the information society. R. Mammadov³³, in his work *Digital Media and Communication Culture*, analyzed the influence of modern digital media on social relations and communicative culture. A. Aliyev³⁴, in *The History of the Development of the Azerbaijani Press*, examined the formation of the national press and its role in the processes of public thought and enlightenment.

In Azerbaijan, researchers such as Z. Ağayeva³⁵, Z. Bağirov³⁶, M. Asgarov³⁷, A. Hacıyeva³⁸, S. İbrahimov,³⁹ I. Mammadzadə,⁴⁰ N. Mammadli,⁴¹ Z. Orucov,⁴² S. Zeynalov⁴³ and others have explored

³² Rüstəmovə, A. Azərbaycanca informasiya cəmiyyətinin fəlsəfi problemləri: dil və kommunikasiya / A. Rüstəmovə. – Bakı: Nurlan, – 2016. – 276 s.

³³ Məmmədov, R. Rəqəmsal media və kommunikasiya mədəniyyəti / R. Məmmədov. – Bakı: Nurlan, – 2019. – 312 s.

³⁴ Əliyev, Ə. Azərbaycan mətbuatının inkişaf tarixi / Ə. Əliyev. – Bakı: Elm, – 2010. – 268 s.

³⁵ Ağayeva, Z.B. Tənhalığın fəlsəfi / Z.B.Ağayeva. – Bakı: Beynəlxalq Universitet nəşriyyatı, – 2008, – 340 s.

³⁶ Bağirov, Z.S. Özgələşdirmə: səbəb və nəticələri (rus dilində) / Z.S.Bağirov. – Bakı: Elm, – 2009, – 320 s.

³⁷ Əsgərov, M. Dilin qloballaşması / M. Əsgərov. // Bakı: «Tədqiqlər». – AMEA Dilçilik İnstitutu., «Elm», – 2003. № 2, – s. 19-23.

³⁸ Hacıyeva, A.Ə. Mədəni-tarixi irsin tədqiqində hermenevtikanın fəlsəfi və metodoloji əhəmiyyəti. / A.Ə. Hacıyeva. – Bakı: Adiloğlu nəşriyyatı, – 2004, – 168 s.

³⁹ İbrahimov, S.Q. Ekzistensialist etikanın azadlığının anlaşılmasının tənqidi” Namizədlik dissertasiyası, / S.Q.İbrahimov. – Bakı: – 1970.

⁴⁰ Məmmədzadə, İ.R. Mədəniyyətlərarası kommunikasiyanın bəzi fəlsəfi problemləri. // İ.R Məmmədzadə. Bakı: – AMEA Fəlsəfə və Sosiologiya İnstitutunun rəsmi saytı. 21.09.2020

⁴¹ Məmmədli, N. “Azərbaycan dilində işgüzar və akademik kommunikasiya”. / N. Məmmədli. Bakı: “Elm və təhsil”, – 2021, – 348 s.

⁴² Orucov, Z. Kommunikasiya və şəxsiyyət / Z. Orucov . – Bakı: Elm və Təhsil, – 2010. – 210 s.

⁴³ Zeynalov, Ş. Dialoq mədəniyyəti və müasirlik / Ş. Zeynalov. Bakı: Avropa, – 2020. – 328

various forms of communication in one way or another. A. Rustamova's⁴⁴ scholarly research on information security and communication technologies has also made an important contribution to the study of this problem in the Azerbaijani scientific sphere.

Thus, the problem of communication has been studied in different directions both worldwide and in Azerbaijan – in philosophical, sociological, and techno-futuristic aspects. The dissertation seeks to combine these perspectives and investigate the communicative essence of the human being within the philosophical framework of modern technologies.

The object and subject of the research. The object of this dissertation is the communicative essence of the human being and the ontological foundations of its existence. The dissertation also analyzes the structural features of Azerbaijan's communicative culture and the challenges it faces within the process of digital transformation, thereby constructing a theoretical bridge between universal and local contexts.

The purpose and duties of the research. The main purpose of the dissertation is to examine, from a scholarly and philosophical perspective, how the ontological and social essence of the human being is formed through communication, and to consider this process within various historical, cultural, and technological contexts.

The main provisions of the defense. As a result of the complex scientific and philosophical analyses conducted within the framework of the dissertation, the following theses are put forward for defense and presented for scholarly discussion:

- The philosophical foundations and epistemological problems of the concept of communication have been systematically analyzed, and the necessity of reconsidering this concept in the context of its relation to the ontological existence of the human being has been substantiated.

⁴⁴Rüstəmovə, A. Azərbaycanca informasiya təmiiyyəti və kommunikasiya problemləri / A Rüstəmovə. – Bakı: Elm və Təhsil, – 2018. – 198 s.

- The historical transformation of communication forms in the transition from oral culture to digital culture has been traced, and the effects of communicative means on the essence of the human being in different periods have been subjected to comparative analysis.

- The influence of digital technologies on the semantic structures of language and the formation of meaning has been investigated, showing that language is not merely a medium of transmission but also an active semantic system that structures the human being's relation to reality.

- The communicative construction of the human essence has been analyzed within the context of phenomenological perspectives and the philosophy of communication, demonstrating the fundamental role of the communication process in the formation of human moral, social, and cultural identity.

- The essential role of communication in the development of social personality and in the formation of the structure of individual identity has been scientifically described.

- Transformations occurring in the essence of the human being in the digitalization era, the tendencies of moral and cultural crisis arising from this, and the challenges emerging in the context of socialization have been analyzed.

- The impact of the Fourth Industrial Revolution and digital technologies on the communicative ontology of the human being, as well as the philosophical and ethical dimensions of this transformation, have been clarified.

- The perspectives of communication between humans and artificial intelligence have been analyzed on the basis of techno-philosophical approaches, and the potential effects of these relations on the human being and future models of communication have been discussed.

- The structural characteristics of communicative culture in Azerbaijan and its dynamics of post-technological transformation have been studied, and a conceptual view has been presented on the adaptation of local culture to global digital challenges.

The scientific novelty of the research. The following principles regulating the subject of study, the formulation of the problem, the research methodology, and the results carry the features of scientific innovation:

- The philosophical and epistemological foundations of the concept of communication, as well as the role of communicative processes in the ontological structure of the human being, have been systematized from a new philosophical perspective;

- The influence of digital technologies on the semantic structure of language and on the formation of human consciousness has been investigated within an analytical-philosophical framework;

- The structure of communicative relations and their mechanisms of influence in the formation of social personality have been substantiated from philosophical and sociological aspects;

- The changes occurring in the communicative ontology of the human being within the framework of digital technologies and the Fourth Industrial Revolution, as well as the techno-philosophical aspects of human–artificial intelligence relations, have for the first time been systematically analyzed;

- The development of national communication models has been studied in the context of the structural characteristics of communicative culture in Azerbaijan and the dynamics of its post-technological transformation.

The theoretical and methodological foundations of the research.

The methodological basis of the dissertation consists of a multifaceted scientific analysis of the philosophical, social, and technological aspects that determine the communicative essence of the human being. Within this framework, an interdisciplinary approach defines the main scientific-practical direction of the research and enables a comprehensive analysis of the interrelations between the ontological existence of the human being and communicative acts. The methods employed encompass both classical philosophical approaches and modern socio-philosophical concepts.

In the dissertation, methods such as systematic approach, comparative analysis, critical-philosophical analysis, concrete-historical method, analytical-methodological concepts, and sociological interpretation have been applied. The combined application of these approaches makes it possible to explain how the phenomenon of communication has undergone transformations at different historical stages – from oral culture to the era of digital technologies. At the same time, the principle of historicity and the objectivity of socio-political analysis add contextual depth to the content of the research, serving to obtain substantiated scientific results on the role of communicative relations in the process of human socialization and on the changing semantic structures in the context of their interaction with artificial intelligence.

The theoretical and practical significance of the research. The main scientific results of the dissertation are significant both theoretically and practically. The scholarly uniqueness of the research is defined by the investigation of the concept of communication and by the final scientific outcomes of the dissertation.

Pedagogues may benefit from the research in preparing lecture texts, designing curricula, assisting bachelor's and master's students in seminar preparation, and utilizing the scientific findings of the study for the development of teaching materials and scholarly articles.

The approval and application of the research. The dissertation was completed at the Graduate School of Science, Art, and Technology of Khazar University. The main theoretical propositions and practical recommendations of the dissertation have been presented by the author in scientific seminars and international scientific-practical conferences held both in the Republic of Azerbaijan and abroad.

The structure of the dissertation. The dissertation consists of an introduction, three chapters with paragraphs devoted to the explanation and interpretation of separate scientific problems, a conclusion reflecting the general results of the research, and a list of references.

In total, the dissertation comprises 256059 characters (excluding the list of references). The introduction consists of 18924 characters; the first chapter – 84201 characters; the second chapter – 59876 characters; the third chapter – 87391 characters; the conclusion – 5667 characters.

MAIN CONTENT OF THE DISSERTATION

In the **introduction** of the dissertation, the relevance of the research topic is substantiated; the subject and object, purpose and objectives of the research are identified; the theoretical and methodological foundations, scientific novelty, and practical significance of the research are presented; the main scientific theses submitted for defense are defined; and the approbation of the dissertation's results is provided.

The first chapter of the dissertation, entitled “**The Ontological Basis of Communication,**” consists of three subsections. This chapter is devoted to the study of the philosophical foundations and epistemological problems of the concept of communication, the analysis of its historical transformations from oral culture to digitalization, as well as the theoretical-philosophical analysis of the influence of digital technologies on the semantic structure of language. The chapter examines the explanation of the phenomenon of communication in the context of human existence, knowledge production, and social relations, the transformative functions of language, and the modern challenges associated with cultural and technological development of society.

Communication is also understood as the main mechanism of the social construction of knowledge. Knowledge is not created and formed as a result of the personal activity of the individual, but through acts of social exchange and communication. This requires an assessment of language and communication structures as integral elements of knowledge production. Language is not only a means of expression, but also the basis that shapes the structure of reality and conditions it socially.

However, the communication process is also faced with epistemological problems: understanding and misunderstanding, variability of meaning and contextual conditions indicate that the transmission of information is not simple and transparent. Each communicative act reflects a dynamic balance between different perspectives, interpretations and structures of meaning.

The aim of this subchapter is to systematically examine the philosophical foundations and epistemological problems of the concept of communication, to analyze the main theoretical approaches to a deeper understanding of the communicative essence of the man. Thus, the communicative nature of human existence, the social conditioning of knowledge and meaning, as well as how reality is constructed through communication will be at the center of the analysis of the topic.

The first subsection, entitled **“Philosophical Foundations and Epistemological Problems of the Concept of Communication,”** focuses on the ontological essence of the communication phenomenon and the epistemological problems it generates. It is emphasized here that communication is not merely an exchange of information but also a process of affirming human existence in the social sphere, sharing meanings, and establishing social relations.

From a philosophical perspective, communication has been linked from Plato’s concept of dialogue to Habermas’s theory of communicative action to the human process of understanding the world and affirming truth. In the epistemological context, communication explains how knowledge is formed among subjects, and the mechanisms of its reception and interpretation. Categories such as language, meaning, and understanding form the main philosophical foundations of this process.

Here, communication is considered both as a process of information transmission and as a key mechanism for the social affirmation of human existence, the sharing of meanings, and the establishment of social relations. This approach shows that communication is an integral part of human existence and social systems, both in terms of ontology and the theory of knowledge.

From a philosophical perspective, the subchapter covers a wide spectrum, starting from Plato's concept of dialogue to Habermas' theory of communicative action. For Plato, dialogue is presented as a means of reaching truth, while for Habermas, communication is presented as the main mechanism of social consensus and social rationalism. The common feature between these views is that communication is closely related to a person's understanding of the world and the affirmation of social reality.

In the epistemological context, the subchapter discusses the main questions: how is knowledge formed between subjects, how is it shared, and by what mechanisms of interpretation is it given meaning? It is emphasized that philosophical categories such as language, meaning, and understanding play a central role. Language is presented as not only a means of transmitting information, but also as a key platform for the structuring of knowledge and the construction of social reality.

In this regard, the semi-chapter shows that the phenomenon of communication is a multi-layered and complex phenomenon, both in philosophical analysis and epistemological terms. It has transformative power as the main means of human understanding of oneself and the world, the formation of social relations, and the affirmation of truth.

The second subsection, entitled **“The Historical Transformation of Communication: From Oral Culture to Digitalization,”** analyzes the historical stages of development of the communication process. It is noted that, in the early stages of human society, communication was built on oral traditions, and social memory was transmitted from generation to generation through mythological concepts, folklore, and rituals. The emergence of writing ensured the stabilization and systematic preservation of knowledge, while the printing revolution stimulated the development of mass enlightenment.

In the 20th century, radio and television elevated public communication to a new global level, while in the 21st century, communication entered a new stage of transformation through digital technologies and the internet. Social media platforms and

mobile applications, while creating conditions for the democratic dissemination of information, have also raised ethical and legal dilemmas.

This subchapter discusses the historical development stages of human communication experience and its philosophical-epistemological aspects. First, the construction of knowledge and meaning on the interactive exchange during the period when oral culture was dominant has been analyzed, and the word acts not only as a carrier of information, but also as a means of strengthening social ties and forming collective consciousness. Here, the main attention has been focused on the synchronous transmission of knowledge in the oral communication environment and the formation of a community-centered perception horizon.

In the next stage, the transformation associated with the invention of writing has been discussed. Along with the initial economic and administrative functions of writing, the issues of objectification, storage, and liberation from time-space constraints have been examined. The reflexive thought structures and new forms of knowledge formed by text culture have been explained from an epistemological perspective.

Since the end of the 20th century, the rise of digital technologies has been presented as the third major revolution in the communication process. With the influence of the Internet, social media, and digital platforms, the production, dissemination, and reception of information have acquired a nonlinear, hypertextual, and multivector character. It highlights the new epistemological challenges that digitalization has brought about in the shifting and continuous transformation of knowledge and meaning.

The first chapter, subsection III – “Digital Technologies and the Semantic Transformation of Language,” analyzes the impact of the digital environment on the structure of language and the process of meaning production. It is shown here that digital communication is not only the renewal of technological tools but is also accompanied by the transformation of the expressive possibilities of language.

In virtual communication, as a result of the widespread use of symbols, abbreviations, emojis, and multimodal elements, meaning production becomes increasingly dependent on context. This, in turn, complicates the comprehensibility of language and the process of interpretation, creating new problems at the epistemological level. On the other hand, digital technologies develop language toward a form of communication based on more universal symbols.

In this context, semantics is no longer seen as a linguistic category alone, but as a configurative domain of meanings encoded and produced by technological means (e.g., artificial intelligence, semantic web). Technologies such as social media, search engines, digital advertising systems, and language models, by interfering with the semantic components of language, create conditions for the reconstruction of meaning not only based on context but also on algorithmic priorities.

The main goal of this subchapter is to examine the impact of digital technologies on the semantic structures of language, to analyze emerging forms of digital discourse, and to evaluate the transformed semantic codes of language in modern technological contexts. Thus, the process of semantic transformation allows us to consider both the role of technological means in discourse production and the changes occurring in the ontological essence of language.

Chapter II – “The Transformative Power of Communication in Human Socialization.”

This chapter consists of three subsections. It is devoted to the phenomenological explanation of the communicative construction of the human essence, the indispensable role of communication in the formation of social personality, as well as the transformations in human essence and the processes of moral and cultural change in the era of digitalization. Here, communication is analyzed not merely as an exchange of information or a technical tool but as a fundamental ontological phenomenon that defines human existence, social position, and cultural identity.

Subsection I – “The Communicative Construction of the Human Essence: A Phenomenological Perspective.”

This subsection is devoted to the study of the human essence in the context of communication within the tradition of phenomenology. The main focus here is directed at the realization of human moral and social existence through communication.

This subchapter explains the role of communication processes in the formation of a person as a social being based on a phenomenological approach. A person is essentially not only a biological being, but is presented as a being who understands himself through communication and is given meaning in relation to others. The phenomenological view shows that human experiences are not individual, but are built in social and reciprocal relationships. It is emphasized here that language and communication are the main mechanisms that determine a person's identity, worldview, and social position. As a result, communication is evaluated as a process with transformative power in both the construction and change of human essence.

From the phenomenological perspective, the human being perceives the world not only through individual cognition but also through dialogue with others. The experience of each individual is formed in interaction with the experience of others, which becomes the main condition for human self-expression. For example, M. Buber's concept of the “I–Thou” relationship demonstrates that the human being can affirm its essence only in reciprocal communication; without the existence of the other, the integrity of human existence is impossible.

In this sense, communication is the primary means of constructing the essence of the human being. Language is not only a system of expression but also functions as the structure through which existence is imbued with meaning. H.-G. Gadamer's hermeneutical approach confirms this as well: the human being is capable of understanding its existence precisely through language, and social reality is realized only within the communicative process.

Subsection II – “The Role of Communication in the Formation of Social Personality.”

This subsection analyzes the decisive function of communication in the process of human socialization. It is shown here that the human being is not only a biological entity but also a product of social relations, and these relations are realized through communication.

From the moment a child is born, it comes under the influence of the social environment and, along with learning language, internalizes social roles, values, and cultural norms. This process of internalization is impossible without communication. The human being discovers its identity through interaction, enters into relations with social institutions, and becomes a full member of society.

Social dialogue not only ensures mutual understanding between individuals but also creates the conditions for the formation of public opinion, collective identity, and civic position. Without communication, institutions such as democracy, the rule of law, and civil society cannot perform their functions. For this reason, communication possesses a transformative power with both cultural and political dimensions in the formation of social personality.

In the modern era, under the influence of media tools and social networks, the process of socialization has acquired a new form. The social identity of individuals is now shaped not only by family, school, and public institutions but also by virtual communities. This creates both opportunities and risks: on the one hand, the possibilities of self-expression are expanded; on the other hand, cases of manipulation, mass influence, and information dependency increase.

The main topic of discussion in this subchapter is the decisive role of communication acts in the process of human socialization. Here, the essence of a person is presented not only as a biological being, but also as a product of social relations. In accordance with the phenomenological approach, social relations are realized through communication and form the social identity of a person.

The subchapter shows that human socialization begins at an early age - childhood. Learning a language is not only accompanied by

acquiring communication skills, but also by mastering social roles, values, and cultural norms. It is emphasized that this process is impossible without communication. Thus, communication is evaluated as the main mechanism for an individual's search for identity and becoming a full-fledged member of society.

The text also reveals the functional aspects of social dialogue. Social dialogue not only ensures mutual understanding, but also creates conditions for the formation of public opinion, collective identity, and civic position. The idea that institutions such as democracy, the rule of law, and civil society cannot function without communication is especially emphasized. This reveals the theoretical foundations of the interdependence between communication and political and cultural structures.

Finally, the realities of the modern era are also considered. Under the influence of media and social networks, the process of socialization acquires a new content. If in the traditional era, the formation of personality took place in the environment of family, school and social institutions, now virtual communities have also joined this process. It is noted that this creates both opportunities (freedom of self-expression, expansion of social horizons) and risks (manipulation, mass influence, information dependence).

Subsection III – “The Human Essence and the Problem of Moral-Cultural Transformation in the Era of Digitalization.”

This subsection examines the impact of contemporary technological development on the social and moral structures of the human being. It is noted that digital technologies, while transforming the forms of communication, also reshape human self-awareness and worldview.

In the digital environment, social relations are increasingly established through virtual platforms. This removes the barriers of time and space, expanding the possibilities of interaction, but at the same time may lead to the weakening of identity and moral values. The rapid flow of information generated in virtual space disperses human attention, results in the superficialization of meanings, and weakens the depth dimension of moral culture, giving rise to a “clip-thinking” type.

On the other hand, digital communication provides opportunities for broader self-expression of individuals to wider audiences. Both social media and digital education platforms create conditions for knowledge sharing and creativity, which stimulates a new stage of human cultural development through communication.

The main point emphasized here is that the digital era generates both opportunities and threats. On the one hand, human social life is enriched through new technological forms of communication; on the other hand, challenges such as moral-cultural alienation, information manipulation, and the ethical consequences of artificial intelligence emerge. Therefore, digitalization should be evaluated not merely as technical progress but also as a profound transformation of human essence and cultural identity from a philosophical perspective.

Thus, in **Chapter II**, the transformative power of communication in human socialization is explored in a multifaceted manner. Phenomenological approaches explain the construction of human essence through interaction, social theories substantiate the role of communication in the formation of personality, and the analysis of the digital era reveals the changes occurring in the moral and cultural structure of the human being. As a result, communication is presented as the primary transformative force of both human essence and the socio-cultural development of society.

Chapter III – “The Fourth Industrial Revolution: Artificial Intelligence and Communicative Development.”

This chapter consists of three subsections. It is devoted to the study of the impact of digital technologies on communicative ontology, the techno-philosophical analysis of possible future forms of communication between humans and artificial intelligence, as well as the study of the structural characteristics and transformation dynamics of Azerbaijan’s communicative culture. The main purpose here is to show how modern technological developments change human communication capacities and to examine new communicative realities within the national context.

This chapter of the dissertation focuses on the impact of technological innovations brought by the fourth industrial

revolution on the field of communication. Here, in particular, it examines how human communicative capabilities have been transformed with the development of artificial intelligence. The chapter covers three main areas: a reconsideration of communicative ontology in the context of digital technologies, techno-philosophical aspects of human-artificial intelligence communication, and the dynamics of change in the national communication culture of Azerbaijan.

First, the impact of digital technologies on communicative ontology has been analyzed. It is noted that technology is no longer just a means of communication, but has become the main factor changing its essence. The reconstruction of the communicative foundations of human existence through digital platforms, virtual reality, artificial intelligence algorithms, and automated forms of communication are considered as the main indicators of this process.

The second area has been devoted to the techno-philosophical analysis of possible forms of communication between humans and artificial intelligence. Here, the interaction of humans not only with other people, but also with intelligent machines has been presented as a new communication paradigm. This approach discusses the consequences of considering artificial intelligence not only as a technical tool, but also as a subject of communication. From a philosophical point of view, this represents a reinterpretation of the subject-object relationship and the beginning of a new stage in the communicative construction of human identity.

The third direction has been related to the structural features and transformation dynamics of Azerbaijan's communicative culture. Here, the synthesis that has emerged between the historical communication traditions of national culture and modern digital realities is analyzed. It explains how communication norms, public discourse, and collective identity have changed in Azerbaijani society as a result of the rapid development of technologies. In this context, attention has been drawn to how national culture has preserved its uniqueness against the backdrop of globalization and digitalization and what new communicative forms have emerged.

Subsection I – “Digital Technologies and the Transformation of Communicative Ontology.”

This subsection investigates the impact of technological innovations brought by the Fourth Industrial Revolution on the ontological foundations of communication processes. It is emphasized that the development of information technologies is not limited to changing the means of communication but also fundamentally transforms the way humans perceive the world and the system of social relations.

Whereas in earlier periods communication was largely bound by spatial and temporal constraints, digital technologies have eliminated these barriers, enabling instant communication on a global scale. This has led both to the expansion and the fragmentation of human experience: on the one hand, the interaction between different cultures has intensified; on the other hand, the abundance of information complicates profound thinking and the stability of meanings.

The transformation of communicative ontology also brings the concept of the “digital being” to the forefront. The human being is no longer only a biological and social entity but also a participant in digital space. Identity, behavior, and communicative style are increasingly shaped through virtual reality. This, in turn, requires the rethinking of ontological categories in the philosophy of communication.

Subsection II – “The Future of Communication between Humans and Artificial Intelligence: Techno-Philosophical Challenges.”

This subsection is devoted to the philosophical problems and opportunities arising from the development of artificial intelligence technologies in the context of human–machine communication. It is emphasized that artificial intelligence is not merely a technical tool but also a new “communicative partner” involved in human knowledge production, decision-making, and creative processes.

This new situation generates several techno-philosophical challenges:

- **Epistemological problem** – How will the objectivity and truth of knowledge presented by artificial intelligence be ensured?
- **Ethical issue** – How will responsibility and freedom be shared in the communication process between humans and machines?
- **Ontological question** – How will the essence of the human being and the concept of personality change in interaction with artificial intelligence?

Techno-philosophical approaches show that in the future, communication between humans and artificial intelligence may develop in forms of cooperation, competition, and mutual dependency. While artificial intelligence expands human capacities for information processing, it also creates new social, ethical, and moral risks. For this reason, the future of the human–machine communication model requires resolution not only at the technical level but also within the philosophical framework.

Subsection III – “Communicative Culture in Azerbaijan: Structural Features and Transformation Dynamics.”

This subsection is devoted to the study of the development of communicative processes and their cultural transformations within the national context. It is shown here that Azerbaijan’s communicative culture is a synthesis of historical-cultural traditions, social values, language, and forms of interaction.

In Azerbaijani society, communicative culture manifests itself both within the institution of the family and in various spheres of public life. Traditional oral culture – epics, proverbs, folklore – constituted the basis of the communication model. During the Soviet period, the press and radio were the main sources of information, while after independence, television and later the rapid development of internet media were observed.

In the modern period, with the expansion of social media platforms, national communicative culture has entered a new stage of transformation. Information acquisition, the formation of public opinion, political participation, and the expression of civic position are increasingly based on the digital space. This process opens

democratic opportunities but also creates risks such as manipulation, disinformation, and cultural alienation.

The development of communicative culture in the Azerbaijani case demonstrates that national traditions and global technologies are synthesized to create new forms of communication. From the perspective of the philosophy of communication, this represents an important conclusion: both the human being and society are transformed not only through technological progress but also through their cultural identity and social values.

Thus, in **Chapter III**, the impact of the technological changes brought by the Fourth Industrial Revolution on the philosophy of communication is analyzed on a broad scale. Here, attention is given to the digital transformation of communicative ontology, the techno-philosophical problems of communication between humans and artificial intelligence, as well as the structural and dynamic features of communicative culture in Azerbaijani society.

Conclusion. The generalization of the research conducted in the dissertation shows that the phenomenon of communication is a fundamental process that determines the ontological foundations of human existence, the structure of social relations, and the directions of societal development. From philosophical and epistemological perspectives, communication has been evaluated as a mechanism of knowledge production and meaning-sharing, while its historical transformation has been traced from oral tradition to the digital environment. The impact of digital technologies on language and semantics has revealed that communication acquires new content in the contemporary context.

The findings demonstrate that communication is the primary condition for the formation of personality in the process of human socialization. The phenomenological approach confirms that the essence of the human being is constructed in communication, while in the digitalization era, the problems of socio-cultural identity transformation and moral change come to the forefront.

In the context of the Fourth Industrial Revolution, artificial intelligence and new technologies are redefining communicative ontology, creating epistemological, ethical, and ontological

challenges in human–AI relations. In the Azerbaijani case, national communicative culture develops through the synthesis of traditional forms of interaction and digital innovations, thereby exhibiting new structural features and transformation dynamics.

The scientific results obtained stand out not only with their theoretical and methodological value but also with their practical significance. They have the potential to contribute to a deeper understanding of communication processes, the strengthening of social institutions and the functioning of civil society, the resolution of ethical and legal problems in the digital environment, as well as the sustainable development of national communicative culture.

The main results of the dissertation have been reflected in the following works of the author:

1. Поняття личности в теорії комунікації // – Україна: Наукове пізнання: методологія та технологія. Видавництво і друкарня – Видавничий дім «Гельветика» 65101, – м. Одеса, вул. Інглезі, 6/1, – 2021. №2, – с. 27-33.
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The dissertation defense will be held on 30th October 2025 at 11.00 at the meeting of the FD 1.33 Dissertation Council operating under the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

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The dissertation is available for viewing in the library of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

Electronic versions of the dissertation and abstract are posted on the official website of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

The abstract was sent to the necessary addresses on 29th September 2025.

Signed for print: 24.09.2025

Paper format: A5

Volume: 39 820

Number of hard copies: 30