

AZERBAIJAN REPUBLIC

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**THE PROBLEM OF COMMUNICATION IN THE PHILOSOPHY
OF KARL JASPERS**

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ABSTRACT

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The dissertation work was carried out in the "History of Azerbaijan Philosophy" department of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

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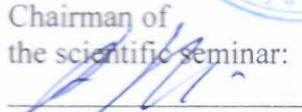
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GENERAL CHARACTERISTIC OF DISSERTATION

Actuality of the subject. Communication is, in the true sense of the word, the link between the system of natural needs that shapes man as a person and society as a society. In this sense, the urgency of the problem stems from its essence and nature. When approaching the issue from the point of view, the appeal of philosophy to the problem of communication and language stems from its humanistic and social function. By turning the problem of communication into their cornerstone, existentialists, especially Karl Jaspers, have done an unprecedented job not only for the sake of philosophical problems, but for the happiness of mankind in general. The problem of communication is as practical as it theoretical. The world community, nations, states, peoples, in short, all mankind can not be happy or exist without communication and communication. Communication instinctively connects the elements that belong to the whole system of human existence and acts as a fundamental condition for their life and development.

The problem of communication is of vital importance for the Republic of Azerbaijan and its people, which are just trying to join the world system and take a worthy place in this system. Our country is trying not only to join the world civilisation, but also to contribute to its development. This shows how practical the problem of communication is for the realization of the current deeds of our people. The problem of communication and language, meaning and truth has become a cornerstone of the philosophy of the twentieth century, almost all systems. Among these systems, existentialism and neo-positivism declared that they had rediscovered the problem of language and meaning, language and communication as the subject of philosophy. Communication has always been a topical problem for philosophy, but while some philosophers have tried to study it from an epistemological-logical point of view, Jaspers looks at it in terms of existence, essence, happiness, alienation, etc., which is an eternal philosophical problem and assumes that existence is communicative, but it is existential, that is there is no communication or existence and no real human existence, the root of the problem is human. He sought to realize humanist ideals by appealing to communication. Jaspers proved that the modern world “consists of a real unity of people on earth,” “now the world as a whole has become a problem and a task”¹.

¹ Ясперс К. Смысл и назначение истории, Республика, М., 1994, с 141.

“A new mental situation, a new spiritually is being formed on a global scale. Such a situation requires the development of a theoretical basis for new types of communication models. In Jaspers’s philosophy, the most general outlines of the new system of human relations are given and the elaboration of the details of this system is set as an urgent task of theoretical thought. He tried to create a synthesis of psychiatry and philosophy, which is a very important issue. Because mental illness has taken over large part of the world’s population, on the other hand, psychiatry cannot function without psychology. Here, too, the root of the problem is communication, because mental disorders are actually caused by abnormal communication between the individual and the environment. In the modern world, a new type of consciousness is emerging-global consciousness and consequently, forms of global communication. Global consciousness denies certain aspects of the historical types of consciousness. Global consciousness draws human relations based on communication to the center of existence, to the historical process, to the self-determination of the system of human relations, human-human and human-human relations manifest themselves in the form of universal unity and human solidarity. This in turn, indicates that the problem of communication has become more relevant in modern times.

Today the lack of Literature in this area in our national language is unfortunate in this regard. It is a problem of communication and alienation raised by K. Jaspers, but still awaiting its solution, perhaps worthy of being characterised as an eternal problem of philosophy. In the past, Marx proved that in societies dominated by private property and money, all essential forces, including language, are different. Now there is money, as well as private property, which means that humanity still maintains communication and attitudes through different means of communication. Jaspers does not go as deep as Marx, he transfers the forces of alienation from material existence to the realm of consciousness and believes that it is the “demons” created by this sphere, “mass”, that make science and technology the means of communication between man and the world, man and man, man and himself. Involuntarily causes an alienation, alienation. While man is a part of nature, history and humanity, he does not feel united with them, he is a lonely, “thrown” creature. Thus, instead of serving unity and solidarity,

truth and love, communication serves total nihilism and secularism. As a great humanist philosopher, Jaspers argued that this was unbearable. He saw the way to salvation in the pursuit of unity and solidarity on a global scale. In general the problem of communication in philosophy, including the philosophy of Jaspers is now more relevant and worthy of attention than ever. The great philosopher began to solve this problem, and the task of new generations is to continue and develop it. Because as long as there are people, this problem will remain relevant forever.

The problem of communication, which is so important for man and society was not included in the field of study of philosophy until existentialism; it is unfortunate that the term communication was first included in philosophical dictionaries in the twentieth century. However, after Jaspers, communication became one of the most important problems for philosophers, both in the West and in the East. Existentialism, K. Jaspers' philosophy in the USSR in the 50s of the last century. Research began after the 1960s. In 1966, Jaspers "Where is Germany Going?" work Loyalty in his worldview after leaving the Soviet attracted the attention of ideologues and therefore this work was immediately published in Russian (1969). But since the 60s on this topic many monographs, collections, articles were published.² Jasper's philosophy, including the problem of communication, has been the subject of monographic research since the 1960s. A.F. Begiashvili, A.C. Bogomolov, J. S.Narski, Y.K.Melvil, A.M.Karimski, R.M.Gabitova, Y.A.Kimelyov, A.N.Tipsina, A.B.Zikova, P.P.Gaidenko publish research in this area have done. Ideological after the collapse of the Soviet Union the barrier is removed, and thus to existentialism, as well as growing interest in Jaspers' philosophy. This from the time of K. Jaspers', M. Heidegger's, JP.Sartre's, Buber's, Berdiyayev's, and the works of a number of many other existentialist philosophers published in Russian. Including foreign authors monographic research on

² Современный экзистенциализм. М., 1966; Современная идеалистическая гносеология, М., 1968; Современная буржуазная философия. М., 1972; Современная буржуазная философия и религия, М., 1977; Проблема человека в западноевропейской философии, М., 1988; Буржуазная Философская Антропология XX века, М., 1986: Проблемы и противоречия буржуазной философии 60-70-х годов. М., 1983; Идеалистическая диалектика В XX столетии, М., 1987; Человек и его бытие как проблема современной философии, М., 1978 və başqalarını göstərmək olar.

existentialism in Russian is published in the language of O. F. Bolnov "Philosophy of Existentialism (1999) especially should be noted. The study of the philosophy of existentialism in Azerbaijan, including the philosophy of K. Jaspers, began in the 70s of the last century. In 1970, SG Ibrahimov defended his dissertation on "Critique of the understanding of the freedom of existentialist ethics"³; F.e.d., prof. FG İsmayilov's books were published.⁴ The most successful work in this field in our national language is the work of K. Jaspers "The meaning and purpose of history" translated by Yusif Rahimoglu.⁵ Then f.e.d., prof. Z.B.Bağirov⁶, f.e.d., dos. AA Hajiyeva,⁷ Ph.D., Assoc. The works of ZB Agayeva⁸ in this direction can be shown. Jaspers' critical analysis of his philosophy, as well as his views on the problem of communication, is a very useful work for the Azerbaijani reader. The study and propagation of the fundamental ideas of Western philosophy, especially the leading figures of existentialism, is of invaluable importance. Therefore, the problem of communication Jaspers' ideas including works on should be studied and promoted in depth. Our people can only benefit.

Object and subject of the study.

The object of research is the article, monograph and press, partly archival materials, the experience of the history and theory of philosophy, and the subject is the scientific and philosophical heritage of Karl Jaspers.

Goals and objectives of the study.

The aim of the research is the reality of interpersonal communication and relationships to study the problem of communication in Jaspers's philosophy, its method and methodology, to clarify its meaning and purpose. By placing the problem of communication at the forefront of the plaintiff's philosophical problem, Jaspers seeks to determine what strategic goals he

³ S.Q.İbrahimov ,Ekzistensialist etikanın azadlığının anlaşılmasının tənqidi", Namizədlik dissertasiyası, B.1970,

⁴ F.Q.İsmayilov, İnsan və dünya , Bakı, Kitab Ppalatası,1994, 173 s.

F.Q.İsmayilov, Seçilmiş əsərləri, Bakı, Kitab 1, 2011,362 s.

F.Q.İsmayilov, Seçilmiş əsərləri, Bakı, Kitab 2,2011,664 s.

⁵ K.Yaspersin "Tarixin mənası və məqsədləri",Bakı .Zəkioglu nəşriyyatı,2008, 764.

⁶ Z.S.Bağirov .Отчуждение: причины и последствия.Bakı, Elm,2009, 320 s.

⁷ Hacıyeva A.Ə. Mədəni-tarixi irsin tədqiqində hermenevtikanın fəlsəfi və metodoloji əhəmiyyəti.Bakı, Adiloğlu nəşriyyatı, 2004, 168 s.

⁸ Z.B.Ağayeva. Tənhalığın fəlsəfəsi. Bakı,Beynəlxalq Universitet nəşriyyatı, 2008, 340 s.

worked for, what he achieved, and what he failed to achieve. The realization of this goal requires a careful study and research of Jaspers' philosophical heritage, which is the primary task of research. That's the problem meanings for Azerbaijani philosophy at the same time and reveal its importance in his practical life necessary is to determine that. The issue that man is not an abstract being, he is self – communication and through communication creates a system of knowledge about the world and itself with the help of communication systems. Human-fundamental to the existence of the, human-language systems is conditional. Communication and communicative means the complex is such a reality that Jaspers' philosophy settled here. The dissertation is human-world, the role of communication its place in the dynamics of the formation and development of existence, communication in the process of production of existence generative function, freedom of communication, connection and attitude, it's alienating forces the purpose of exploring its role the formation and development leads. This goal as follows is carried out through the implementation of tasks:

- To show that the return to language in the late nineteenth and early twentieth centuries was a logical consequence of the interest in the problem of communication in the history of philosophy;

- To reveal the dialectic of the process of synthesis of Sayantist and anti-Syantist tendencies in a single junction - the language problem, which is apparently different in the newest Western philosophy;

- In the social structure and in the process of historical development changes an intellectual development the mechanism of action of communication systems to determine;

- Is explore the connections and relationships of existential through communication.

- to show the role of communication in the formation and development of alienation forces.

Research methods. The theoretical and methodological basis of the dissertation is Eastern and derived from the developmental dialectic of Western philosophy results , historical experience based on philosophical thinking ,an ontology on which the achievements of methodological thought are based and epistemological principles , achievements of modern science , historically for the formulation and solution of philosophical problems,

historical and logical, deductive and inductive , comparison, analysis , synthesis, generalisation, forms explanatory methods.

The main provisions of the defence:

1. Communication and communication society
the cornerstone of existence and development, of individuals and social of groups is a means of consolidation. That's why formation, existence of historical process and which is fundamental condition for development these phenomena are the subject of philosophy should be considered an aspect;
2. Philosophy man with man, man with man the world with availability eliminate contradictions between beings means of communication to raise primary attention to purification must , otherwise communicate one universal happiness as a “ nightmare “ and an impenetrable barrier to prosperity can remain as; Communication essence thoughtfully communication of perception
3. of means purity of social prosperity is the guarantor of universal unity;
4. The transformation of philosophy into language, language rediscovery as its subject It is a real revolution in philosophy Western philosophy in the late nineteenth and twentieth centuries lived at the beginning of the century; this process authenticity and new West thinking most revolutionised existentialism judge, worldview translated it as “philosophy of the future “earned the title;
5. The freedom of individuals is only communicative be possible within the scope of the activity that it may also be society as a whole depends on freedom; free society without his language or individuals freedom can be guaranteed;

Scientific novelty of the research .Research work , first of all the urgency of the problem, its ontology and from epistemological function, theoretical and practical of importance, its in philosophical problematics location and role , logical and methodological from the function with the essence of the problem of communication of aspects his research and because it is related theoretical provisions arising from research, its novelty and results and generalisations can not be distinguished by its originality.

From them those that attract more attention are presented below is done: dedicated to his depends this is it listed

- Speaking both in the East and in the West Philosophical interest is always a rising line went on
- Turning towards language is philosophical cognition to the character own effect the end of the nineteenth century and starting from the beginning of the XX century replaced by cognition metaphysics of understanding, metaphysics the philosophy of consciousness becomes the philosophy of language.
- Appeal to the problem of communication with the West two opposite tendencies of philosophy censorship and anti-censorship a junction-brings towards the language and they develops a joint research area for.
- Individuality within communication is a criterion of freedom of detention.
- Communication Existence is communicative they are logically each other conditions from violation, alienation but retreat in the face of his recovery can

Theory of the Dissertation importance. Philosophy of research, scientific-theoretical, practical from the problem. Communication is a scientific problem and philosophical thought, any research, practical life, man and society are unimaginable without it. But also a new word order, a global consciousness individuals and societies for the formation to prepare philosophically and ethically needed. Presented dissertation work; this is purpose of the subject. K. Jaspers philosophy, humanist and universal among intellectuals, creative intellectuals propaganda is actually a new world order self-determination, unity and solidarity on earth of humanism of peace is a condition of victory. Put in the dissertation. The issues and the results obtained are just it's scientific-practical as it is calculated on purpose importance is not exaggerated.

Approbation of the Dissertation and application. Plaintiff with the results of the work, the public in his published works , Psychology long - term internship at the institute did as well as , the research in classes provisions theoretical acquaintance authenticity tested . In addition, the

author and in practice of the country different on television to the public and in the press in speeches the meaning and significance of the problem of communication, spectrum of therapeutic function, his conveyed to listeners and readers. The dissertation work is completed

Name of the organization where the dissertation work is carried out: Dissertation work Azerbaijan Academy of Sciences Philosophy and Azerbaijani philosophy of the Institute of Sociology performed in the history department.

Structure and general of the Dissertation volume. The dissertation is as introduction, three chapters and a separate intended to explain and interpret separate scientific problems paragraphs, overview of the study a result that reflects the results and from the list of used literature holding consists of The study included a total of 316,569 characters consists of , Introduction 24781 characters first chapter 87197 characters, the second chapter 86953 characters The third chapter is from 96783 characters, the result 6259 a list if references used in the sign It consists of 13784 characters

THE MAIN CONTENT of the DISSERTATION

The introduction substantiates the relevance and level of development of the topic, examines the information related to the development of the problem. The goals and objectives of the research are defined, research methods are indicated, the main provisions are announced, the scientific novelty of the research is listed, the theoretical and practical significance of the dissertation is indicated, the approbation and application of the dissertation is given."Chapter" 1 of the dissertation is entitled "The problem of language and communication in philosophy". "Communication as a philosophical problem in the example philosophy and philosophical connection and attitude of communication it is not accidental that thought draws to the forefront. History has brought up a situation where man existential existence is in total crisis Calling Plato's language "the king of all things" is a great work by the great philosopher on the problem – the dialogue "Kratil".⁹ The place is his runs underfoot." That is, in the past, philosophy had its own if he was looking for his problems in the outside world, now it's his urgent task "drawing" to help a person. It is no coincidence that "Man is never present for himself, it has never been so problematic." Did not count, because it proved that "now we have a man, There is no single idea about it. Losev wrote that "communication is a condition and source of life as a social being."¹⁰ What is man now can understand himself or the world; for this reason a terrible situation has arisen that "philosophy is also his in." Western philosophy of the early twentieth century as you pay attention to your thinking you can almost say of philosophers great the majority in a question, they agree that language works "that is, it produces meaning doesn't, so life loses its meaning of life loss of meaning, means a crisis of existence. This is existentialism is a reaction to the crisis. F. Bacon and R. Descartes' approach to language like the "philosophy of crisis" of this doctrine characteristic Bacon developed a theory of "nightmares" to get rid of the "shackles" of cognitive language. He argued that "making mistakes at different levels is the result of mistakes"¹¹ and Locke went further, writing that the words "are ashes in our eyes", "the

⁹ Платон. Собранные сочинений, Т.1. Мысль 6, 1990, с. 613.

¹⁰ А.Ф.Лосев. Очерки античного символизма и мифологии. М. Т. I, 1930, с.708

¹¹ Бэкон Ф. Сочинения в двух томах, т I., «Мысль», 1972, с.27

cause of all serious mistakes is language"¹²; language is "the greatest obstacle to true understanding."¹³ Although the interest in language has never faded, since the end of the 19th century we have been facing a new landscape in philosophy-language, language-human, language-society relations. This is due to the fact that philosophy has to look at the relationship between language and itself from a completely new angle.

The plaintiff seeks to determine that anticipate the problem of communication within philosophical problematics. The second half of the first chapter **“Revolution in the latest philosophy : a turning point in language”** Early XX century K. Jaspers blamed the crisis on people, societies, in the violation of communication between states and nations sees and therefore looking for normalisation. Believed that the fate of mankind depends on intelligence, so the first he must first turn his face to communication. Early XX century “ Intelligence also his way out communication required is , itself infinite is the total will to communication.” F. Nietzsche (1844-1900) life by making life the subject of philosophy the demand to philosophise and bring philosophy to life put forward; he proved that the problem of man and life. Transformation of philosophy into objectivity, objectivity is related. Therefore, philosophy must be subjective must be a pure human philosophy. With that , he intellectual philosophy directed. The trend is formed in the direction of Vienna-London. This trend tries to deepen and antisocial direction take. Proponents of this trend are classical philosophers by giving up the problem and turning philosophy towards science and believes in the philosophy of existence it should be a philosophy of science, not a philosophy. Science too given that it is the result of human activity at a single point in both trends we will witness the unification. Tendency appeals to man and philosophy to him tries to construct . But say the scientists look like pure logical construction and is the core of the century. The problem is that the meaning -problem is also derived from them if anthropologists try to make sense, and therefore, language is relevant in man , in his existence looking for in existence. The latter believe that language is a lived , actual and lived life. West gave birth to existentialism, and so did its supporters. They began

¹² Локк Дж. Избранные философии произведения, Издательство социально-политической литературы, М., 1960, с.27

¹³ Уенә orada, s.435

to speak from the fact that language, communication and communication is a sphere in which philosophy finds a fundamental basis for itself. Turning towards language means meaning, content, attitude, communication, care, absurdity being ,situation etc. such problems should be understood as becoming the center of philosophy , this was also done by existentialists. Being is an established ontological system. Each of his supporters first of all gives a special meaning to the category of being, from man , from his conduct ,from his desire and desires , attitude to the world and to himself , activity , way of being in the world , in short they construct from subjectivity. Being for them do it .Existentialism category on is a human being they exist they called. Existence they are also synonyms with existence as they took. One aspect to ignore here. It is impossible that system installation existentialists ontology revolution in history to do they are ambitious, they believe ;they believe that existentialism is new type of ontology system. This innovation is with him is argued that existentialists speak of existence it in the traditional sense of ancient philosophy, with studying as the unity of existence and essence they do not want .They believe that it is a classical philosophy parallelism.

In fact ,existence is given first and then that essence is production from existence. In other words they call existence, the parallelism of essence, "existence they come in the form of" comes before the essence " , whereas the dilemma of the existence-essence of philosophy based on essence-existence based on classic " before and after" did not understand. Existentialists believe that existence is a classic not from the concept, but from its meaning can go because man has his own existence can't move anyway while producing , it can only make sense of its existence. So , let's talk it can come from the meaning of being, not from being Exactly in this sense ,M. Heidegger " On Humanism " " Man is the Shepherd of being " ¹⁴ , wrote. Being is not God , but the foundation of the world

Proximity. " Man is the neighbor of being." "Cloud" as in the heavens, the being is in the tongue. "It is the house of being." Man also lives in the abode of language of your place. Events , thinkers and poets this living of existence they are protectors ." Existence is an introduction to the truth." Thought , simply put is thought; existence, " Thinking is the thinking

¹⁴ Проблема человека в западной философии, «Прогресс», М. 1958, 329 с.

of being “Existence is the nature of thought .” Other existentialists hold the same view also language of existence they share. Identified. He wrote that people express themselves in fact they use language; their expression as their styles, so their beings . In this meaning you can say , “ I want to.” He’s like .” Heidegger described existence as modes of language. According to Sartre , the purpose of language is “to know , not to feel.” J-P. Sartre man “ I” in the language existentialists are exceptional in one matter demonstrates unanimity; being is language, what is man if he speaks, so be it. Sartre believed that existence is an expression is open to, simply expressed by man as it is not ready to do . The distance between being and man so close that even they are almost the same are the things . Thus , all existentialists language with existence identifies and thus owns the language taken as being understand it as the subject of their philosophies . Early twentieth century, spectacular philosophical currents with the transformation of existentialism into language Western philosophy itself identifies a new subject for, it is considered a language

The second chapter of the work “K. Jaspers philosophy: called “existentialism and communication “the problem of communication and existence “Communication as the fate of Jaspers philosophy because it is in it that philosophy finds its happiness. But the language the problem has never been more relevant than in the twentieth century to the heart of philosophy, has not been converted . This is due to the fact that the XIX century philosophical view of man from the end; it is urgent to create a true human philosophy has become. It can not be otherwise, because “Human – it is carrier of the Brain of the Centur.”¹⁵ In this sense the transformation of philosophy into man, regardless of stragedy stems from the developmental dialectic of the epoch. Therefore and Jaspers’ historical service is unparalleled. He is the newest West at the cradle of the return to human philosophy in philosophy his to the fateful problem is a standing phenomenon. Jaspers’ historical service is in it that the concept of communication that he brought to philosophy operates the formation of human society along with the problem and although it is a necessary condition for development was left out of the attention of philosophers . Maybe, Jaspers’ first major was psychiatry one of the driving forces for the

¹⁵ Rəfiqə Əzimova, İnsanşünaslıq-XXI əsrin elmidir. B.”Təknur”, 2012, s.40.

launch was. It is also that existentialism has made a great revolution in philosophy invaluable service to philosophy the language of philosophy on the continent with the concept of communication gave a completely new impetus to the right turn and he was awarded he Nobel Prize for his training . Proved that a person outside of communications is inconceivable and therefore, it must be placed at the center of philosophical research. **“is substantiated in Chapter I** . That language is never as a fundamental n - chapters **“Communication “Existence“** and as a prologue to human philosophy. He communicates to the manifesto , the prologue of human philosophy transformed , thereby creating a universal human philosophy It is no coincidence that in the example of Jaspers' philosophy, the connection and relation of existence and communication is brought to the center of philosophical thought. History has brought up a situation in which man's existential existence is in total crisis - man suffers, he is afraid, he considers himself "abandoned". As Jaspers put it, "the earth runs under his feet." That is, if in the past philosophy sought its problems in the external world, now the urgent task before it is to help the "drowning" person. Looking at the philosophical thinking of the West in the early twentieth century, it can be said that the vast majority of philosophers were of the opinion that language works "in vain," that is, it does not produce meaning, and therefore loses the meaning of life. The loss of the meaning of life - the process of absurdity - means the crisis of human existence. Existentialism is a reaction to this crisis. The characteristic of this doctrine as a "philosophy of crisis" is related to this. Total existential crisis is a symptom of "disease".

Therefore, each of the existentialist systems developed a kind of preventive measure against this "disease", and thus sought a way out of the crisis. Jaspers saw the cause of the crisis in the disruption of communication between people, societies, states and nations, and therefore sought a way to normalize it. He believed that the fate of mankind depends on intelligence, so he must first turn his face to communication. "Intelligence requires infinite communication, it is the total will to communication."¹⁶ The philosopher believed that both man and intellect are communication, so a philosophy that seeks to understand man must appeal to existence, which is

¹⁶ Ясперс К. Смысл и назначение истории, Республика, М., 1994, 442 с.

a manifestation of communication. Jaspers derived the category of existence from a communicative situation, context, interaction, and relation. Being for him and his the truth is in the “**visible** “complex in communication. Therefore communication in Jaspers’ philosophy and existence is intertwined -one is a condition for the other . “**To be**”For him means to communicate . In this sense, his philosophy constructed from language, from the process of communication system. He believed in language, communication, communication there is nothing outside. Existence, being , Man , existence, consciousness, cognition,truth and so on. It is the subject of Neopositivism of the century.But belonging to communication, produced from it , that is , they are immanent in communication.Therefore, philosophy is an object, a word , and so on , each subject who thinks first of all¹⁷ , by his existence, existentialism is direct to existence, he doesn’t approach, he does not seek existence at all; what he was looking for.It is not being itself, but its meaning. Available to him the thing that is “with being “, “ together with be”, “ in the middle.”Which is “ a thing , that is , a being that enters into communication. It is not something that is imagined outside the subject. Jaspers sees communication as the destiny of philosophy, because it is in it that philosophy finds its happiness. ”Existence” according to Jaspers, is existence always aside ,the transcendence is directed;It is transcendental. “All over the world or any kind transcendence to the world means God.”¹⁸ In a word, for him, communication, existence, history, Time to transcendence, that isn, from its own existence to go beyond, to turn to the divine prone; all life is towards transcendence moving forward.Existence is movement and communication, they are also heading for transcendence.This is the ultimate goal . It is to be reunited with the existence of God. Jaspers was in that belief.

Chapter III is entitled "True Communication and Reality in K. Jaspers' Philosophy." The same chapter consists of two sub-chapters, "The Problem of Communication and Freedom" and "The Phenomenon of Communication and alienated." The problem of communication and freedom is the "nerve center" of Jaspers' philosophy. Although

¹⁷ Мир философии, ч.1. Издательство политической литературы, Политиздат, М., 1991, 231 с.

¹⁸ Ясперс К. Смысл и назначение истории, Республика, М., 1994, 69 с

communication is a necessary sphere for man's self-production and reproduction, he is free. The philosopher tried to prove that in communication man tries to realize himself not as a means, but as an ultimate goal. This means that the truth of existence is in fact the truth of freedom, that is, without freedom man cannot realize the truth of his existence. Freedom is not just a condition for human life and happiness, but life and happiness in its own reality. The famous Japanese public figure and philosopher Y. Emori wrote, "Without freedom, there is no real life."¹⁹ It is necessary to strengthen the rights and expand the freedoms of the people for happiness and prosperity. Jaspers completely agreed with this idea. He noted that communication is where there is unity and solidarity, which is a sphere that depends on freedom, that is, without freedom there is no unity and solidarity, and no communication. By putting the matter in this way, Jaspers brought the question of I and others to the center of philosophy, thereby attempting to reveal the ethical nature of his philosophy. Freedom comes where no one else is a stepfather to me, I know myself in someone else. In Jaspers' philosophy, the intellect acts as a means of producing existence, and he found freedom in this process. Jaspers avoided slander in explaining freedom and communication, freedom and existence, as well as other problems related to freedom; he never thought of absolute freedom like J-P. Sartre, he never said, "others are poison to me." For Jaspers, communication is a sphere in which the freedom of the intelligentsia is born of one another, because "freedom unites all as the demands of time." Man and society want true freedom, and true freedom is to understand one's limits, which is related to the intellect. Jaspers associates freedom with choice, and believes that only free choice is real. The second half of this chapter is called "The Phenomenon of Communication and alienation." The phenomenon of alienation is one of the cornerstones of the anthropological teachings of twentieth-century Western philosophy. Privatization is the cornerstone of existentialism; as a problem, it is the problem that gives this doctrine the most influence in the newest philosophy, which binds it more to man and his modern destiny. It can be said with full responsibility that existentialism would never have had such a title as "philosophy of the century" or "philosophy of the future" without the problem of alienation.

¹⁹ Михайлова Ю.Д. Общественно-политическая мысль в Японии. 60-80-е годы, XIX в, Наука, М., 1991, с.194.

Jaspers sees this problem as a communication problem and its consequences. He tried to prove that the motives that lead people to become philosophers - the problems of surprise, doubt, confusion, and formation, which are the driving forces of the formation and development of philosophy - all come together in one node - communication. All these problems depend on "one condition - the condition of communication between people."²⁰ Unlike Marx, Jaspers derived alienation from communication. As a psychiatrist, he proved that life and man cannot exist outside of communication, unity, and society. "All life is carried out within a common framework. But in general, the individual realizes himself.

Commonality constantly affects an individual's life. In general, the tension of an individual's relationship is one of the obvious sources of mental disorders.²¹ Thus, Jaspers saw the source and driving force of alienation in communication, whereas it "belongs to a social being that affects the different sexes."²² K. Jaspers tried to understand the logic of the "spiritual situation of the time" and noted that change and adaptation to this change, finding a way out of it is the main problem of the modern situation. He imagines the present as a very gloomy and hazy epoch, and believes that the balance between man and man, man and society, man and the world has been disturbed; as if "We lose the place under our feet". Modern man is faced with an alternative: either to change or to disappear. That was his approach. Since the West is considered to be the main parameter of the phenomenon of popularization, science and technology, and its driving forces, it can be said that the vast majority of philosophers have joined the struggle against them. Jose Ortega Gasset wrote: "One thing is certain; Europe is entering the era of childhood."²³ E. Fromm wrote: "Now man feels like a commodity ready to be sold in the market";²⁴ Western intellectuals agree that in modern society, man has become "nothing", genius, talent and intelligence have

²⁰ Ясперс К. Введение в философию, в "Путь в философию. Антология. М., 2001, 234 с.

²¹ Ясперс К. Общая психопатология. М. 1997, с. 852.

²² Лукач Д. К онтологии общественного бытия. Прологомены, Прогресс, М., 1991, 265с.

²³ Х. Ортега-и-Гассет. Дегуманизация искусства, в сб "Кризис сознания", Алгоритм, М, 2009. с. 154

²⁴ Э. Фромм, Пути из болного общества, в сб. "Проблема человека в западноевропейской философии". с. 101

disappeared. In the matter of alienation, Jaspers also blamed science and technology, and he considered these phenomena to be a factor in the generalization of alienation. In modern times, even "philosophy loses its meaning." Loss of communication means the loss of a real person. This is his belief in modern differentiation. Jaspers's view on the elimination of alienation is that since alienation is the result of a communication disorder, the only way out is to regulate it. This means that man brings with him the culture, science, technology, etc., which are the products of his creativity. He must build his relations and relations with them on the basis of principles, norms and rules from history and intellect. This is the "therapy" he prescribes to counteract alienation.

The "Result" part of the dissertation summarizes the research, identifies the main scientific proposals and recommendations obtained on the basis of research:

- Communication as a form of human existence has always been the focus of philosophy, and philosophical interest in it has always been on the rise;

- Since the new era, philosophy has been transformed from the metaphysics of being to the metaphysics of cognition, and the method and methodology of philosophy's approach to language is changing. As a result, philosophy views the problem of language not as a problem between things and words, but as a problem between the fluency and correctness of cognition, that is, between reality and reality, and that language is a fundamental condition for the authenticity of cognition;

- From the end of the 19th century and the beginning of the 20th century, philosophy was transformed from the metaphysics of cognition to the metaphysics of understanding, and therefore philosophy began to look at language as an existential problem. Thus, the anthropologicalization of philosophy results in a partial anthropologicalization of the language problem; neopositivist philosophers and existentialists approach language from different angles, but at the same point - unite in the human problem;

- The appeal of philosophy to the problem of communication leads to the acceptance of existentialism as a "philosophy of the future", because as long as there are people, communication will remain a problem;

- Communication and existentially condition each other - communication is existential, existence is communicative; (Redakto edilib)Orijinalı bərpa edin

- The situationality of existence determines the situationality of communication, the situationality of communication also determines the situationality of existence, therefore, the existence can not be approached by scientific methods. Because science is focused on objectivity, it cannot comprehend existence, because existence is neither purely objective nor subjective, it is at the junction of objectivity and subjectivity. This connection is not given, it is created at the expense of specific situations. Since it is impossible to objectify situations, it can be approached not through science, but through "existential enlightenment";

- Freedom of communication is the ontological basis of the decline of individuals;

- Rational organization of communication is a criterion of individual freedom;

- The alienation caused by the violation of communication can be withdrawn only in the face of its regulation;

- The dialectic of modernity makes the problem of communication even more urgent, draws it to the core of philosophical problems. The solution to this problem is invaluable for the mental health and happiness of the population around the world, including in Azerbaijan. Therefore, one of the important goals of philosophy, media, and theoretical research is to convey the social and methodological function of communication to people so that they do not suffer from the anarchism of communication. The great philosopher K. Jaspers also said, "Fight with love!" he meant it when he said it.

The main content of the Dissertation is the applicant following article and conference reflected in the materials:

1. The concept of communication in philosophy. Azerbaijan State Pedagogical University News, Baku, 2006, N: 1, pp.421-426.
2. From psychiatry to philosophy.n Philosophy Institute of Political and Legal Research, “ Philosophy “ Scientific- theoretical journal , Baku , 2006 ,N: 1 , p. 103 –and 107
3. Faith is the solution in the face of humanity like the pending question. Azerbaijan State Maritime Scientific works of the Academy, Baku, 2006 N: 4, pp.136-139
4. Unamonu communication about Azerbaijan State Pedagogical University News, Baku, 2006, N: pp.577-580
5. The problem of language in analytical philosophy installation, Baku, 2008 N:1, pp.361-366
6. The phenomenon of alienation in philosophy K. Jaspers, Gileya Naukoviy visnik, Kiev: Vipusk 71 (No4),2013, p.596-599
7. Communicate in Karl Jaspers and philosophy problem, Book, Baku, 2015, 14,5, 232p. 577-580
8. Problems at the initial stage of acquaintance and their solutions, II International Family and Scientific-Practical Conference on Child Psychology materials, ASAU printing house, Baku ,2018, p. 164-166
9. Nasimi and modernity. Psychology practical magazine, Baku, 2019, N3, p.5-11
10. Psychological preparation before marriage and its will be installed summit: problems, perspectives approaches conference materials to the family Psychology new scientific and practical 2020, p.155-159 effect and International
11. Socio-Philosophical analysis existential aspects of communication, Role innovation in transformation and resilience development of modern science, articles on the results of International scientific collection practical conference, Rossiyskaya Federation, Omsk 2020, pp.176-181
12. “Communication and freedom” K. Jaspers Azerbaijan Philosophy in the context of Academy of Sciences and the Institute of Sociology

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