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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

THE CONCEPT OF ETHICS AND HUMANISM: THE MUTUAL RELATION OF HUMAN, VALUES AND TECNOLOGIES

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INTRODUCTION

The actuality and the usage rate of the research work.

Ethics is always nor good, bad or right, and not only justice, but trying to theoretically comprehend vital issues and behaviors such as what must be done to protect their dignified name and dignity. These issues include how to live for what sake, for what reason, and how to evaluate the validity or wrongness of human actions and behavior as a whole. Therefore, the challenge of ethics is to determine the general basis of the diversity of moral manifestations, and to discover the essence of the moral understanding of truth based on the ideals of goodness, justice, and humanity. The criterion of moral progress is the level of moral maturity of a person, his humanistic universal values as the meaning of his life activity.

The problem of human and moral values plays an important role in Western ethics. Obviously, the knowledge that Western ethics assimilated to Azerbaijan is required for the interpretation and modernization of Western culture and ethics. We need to understand what factors are important to us, and it is important to understand the pathways required for the development of universal moral values in ethics. Mankind laid the foundation for a new civilization based on globalization processes and individual social morals. Globalization contributes to increased tolerance and mutual trust, and enhances the transition from individual and national interests to planetary consciousness. Common social values have been the product of historical development. These values require the cultural, moral, political, and economic efforts of all countries. The main purpose of modern ethics is to properly understand the situation, to address its relationship as a major object of ethics, to its educational and moral problems with past and modern spiritual practices. On the other hand, it is about eliminating existing conflicts, finding certain means to combat all forms of fanaticism and extremism, and, on the other hand, exposing all relevant social, political, ideological and religious doctrines. This, in turn, would allow the world community to identify universally acceptable goals, values and moral principles. Globalization has exacerbated the problem of universal and national

contexts, thereby aggravating the relevance of ethics as a scientific concept.

The national leader H.Aliyev attached particular importance to the unity of national and universal values: “*We must always evaluate our historical roots with a high sense of pride and explain, spread, propagate to the whole world the meaning of our historical roots, be proud of them. At the same time, combining, enriching our own national and spiritual values with universal values, we must create common values, spiritual values of the Azerbaijani people.*”¹ Critical perception of modern Western philosophical and ethical science and ideas about the quality of life can become an important factor in changing the philosophy of the country, in integrating the Azerbaijani society and its globalization processes. From all that has been said, it becomes clear how important the question of the study of the problem of ethics and humanism in modern conditions has.

The problems of ethics and humanism have always been the focus of philosophy. However, the appeal to the history of ethical research in modern conditions becomes necessary in the context of formulating its understanding of the role of morality in the present or how modern morality is ripening from the past.

The first steps in studying the problems of morality, good and bad were made by ancient thinkers. They made attempts to consider the ontological and epistemological aspects of the human problem, the transition from anthropomorphic cosmogonism directly to human problems, put forward the social and moral problems of human. In medieval European philosophy, the problem of human, his moral qualities, freedom and will began to be solved with the help of a sacred and transcendental being. In the Renaissance, the theological idea of human and the centrism give way to anthropocentric and humanistic ideas about human. The religious, moral, political and legal aspects of the human concept and the importance of their influence on human development in search of the meaning of life, their place in society, the natural-scientific problems of human, the social problems of human are reflected in the writings of the 18th

¹ Əliyev H. Müstəqilliyimiz əbədidir (41-ci kitab) / H. Əliyev .- Bakı: Azərənəşr, - 2012.- 488 s..

century Enlighteners. In German classical philosophy, the anthropological issue is solved within the framework of ethics, and self-knowledge and self-improvement are considered traits that distinguish a person from other living beings: a person is considered from a historical perspective, being considered an object and subject of historical development. Marxism, concentrating mainly on the social essence of human, considers it through the prism of production relations, missing the significance, of course, to a certain extent of all that is connected with the morality of the individual.

The problems of ethics and humanism became the object of close attention of prominent Western philosophers in the twentieth century. Their work examines such aspects of this issue as ontological and epistemological factors of the inconsistency of human existence, the essence of individual freedom; the problem of choice, responsibility and human freedom; Prospects for the free and creative development of the individual, especially his moral qualities, etc. These questions are considered by philosophers belonging to different schools: existentialism, Freudo-Marxism, naturalism, philosophical anthropology, pragmatism, etc.² Attention at the same time of such Western researchers Higgins R., Huntington S. and others are attracted to the issues of eliminating the discrepancy between theological doctrines and epistemological approaches to human, between the sciences of human and philosophy, the protection of national and spiritual values in the context of the information revolution and globalization.³

The issues of the essence of human nature, its existence in a modern technogenic society, the influence of politics as an important component of mass culture on society, a person's ability to moral

² Сартр Ж.П. «Первичное отношение к другому: любовь, язык, мазохизм//Проблема человека в западной философии», Москва, 1988; Сартр Ж.П. Экзистенциализм – это гуманизм – В кн.: Сумерки богов. С., 1989; Камю А. Бунтующий человек. М., 1990; Фромм Э. Бегство от свободы. М., 1990; Фромм Э. Душа человека. – М.: Республика, 1994; Фромм Э. «Человекдлясебя», Москва, АЕТ, 2006; Marsel, G. “Les homes contrelhumain”, Paris, 1955; Yaspers, K. Philosophie, Berlin, 1956; Yaspers, K. Der philosophische Glaube angesichts der Offenbarung, München 1962.

³ Higgins R. The Seventh Enemy. The Human Factor in the Global Crisis. Hoddr S. Staughton, 1978; Huntington S. The Clash of Civilizations. N., Y., 1966.

growth, dialogue of various civilizations and modernization, the ratio of moral values and economics in modern conditions are considered by such authors as A.S.Akhiezer, K.S.Hajiyev, R.M.Gasanov, G.S.Kiselev, R.Mehtiyev, V.I.Mildon, J.Moore, N.A.Simonia, N.S.Trubetskiy and others.⁴In the modern scientific literature, the problems of the position of a person in socio-cultural, environmental and moral-ethical conditions and individual moral values of the person are studied,⁵ the problems of the relationship of individual, national, universal and global values,⁶ the ethical problems of a transitional society are studied.⁷

Since the second half of the twentieth century, in connection with the use of DNA, RNA and new biotechnologies, it became necessary to clarify fundamentally some issues in the relationship between the natural sciences and the humanities, to resolve the problems that have arisen within the framework of established ethical and legal norms, in favor of the whole society, which led to intensify scientific and practical research in this direction. The study of various

⁴ Ахизер А.С. Проблема субъекта, человек-субъект // Вопросы философии. № 12, 2007; Гаджиев К.С. Заметки о метаморфозах либеральных ценностей // Вопросы философии. № 5, 2007; Гасанов Р.М. Формирование гражданского общества в условиях трансформации. Баку. 2003; Мильдон В.И. //Индивидуализм и эгоизм (введение в современную этику)// Вопросы философии. № 6. 2008; Мехтиев Р. Азербайджан: вызовы глобализации (Уроки прошлого, реалии настоящего и перспективы будущего). Баку, 2004; Мур Дж. Принципы этики. – М. 1984.

⁵ Максимов А.Н. Философия ценностей М.1997; Татаркевич В. О смысле и совершенстве человека. М. 1981; Ярошевский Т.М. Размышления о человеке. М.1984; Фролов И.Т. О смысле жизни о смерти и бессмертии человека. М. 1965; Гуревич П.С. Человек. М.1995; Бакштановский В.И. Моральный выбор личности: цели средства результаты В.Ф. 1981 №8.

⁶ Мамедзаде И. Введение в этику Б., 2004; Мамедзаде И. Глобализация и проблемы этики. Материалы научной конференции ЮНЕСКО республики, посвященная дню всемирной философии. Баку, 2008; Xəlilov S.Şərq və Qərbi umumbəşəri ideala doğruB, 2004; Xəlilov S Mənəviyyat fəlsəfəsiB., 2007; Сафаров Н. Что такое национально-духовные ценности? Азербайджан сегодня и завтра. Т6 (13), Июнь, 2008; Мехтиев Р. Азербайджан: вызовы глобализации. Б., 2005.

⁷ Аббасов А.С. Ценности переходного периода: первые итоги и перспективы. В сб. «Этические проблемы переходного периода». Баку, 1997. - с. 10-13; Адыгезалова С.М. Моральный выбор и самосознание народа. В сб. «Этические проблемы переходного периода». Баку, 1997. - с.17-20; Mustafayev A.X. İnsan problemləri milli münasibətlər sistemində (lyi (nəcis) insan nəzəriyyəsi). “Keçid dövrünün etik problemləri”. Bakı, 1997.- s.32-39.

problems of bioethics reflected in the works of both local and Russian scientists.⁸

Studies of all the above authors, for all their significance, direct our attention to the further study of the problems of morality and human in modern ethics.

This important issue is not sufficiently addressed in philosophical literature. A.Huseynov deeply writes about this, noting that *"we know "what is" ethics and morality ", and we know what is the" modern world ". And the task is only to establish a correlation between them, to determine what changes ethics and morality are undergoing in the modern world and how the modern world itself looks in the light of the requirements of ethics and morality.*"⁹ There are still a lot of little-studied questions in this problem area, a number of problems are still far from their positive understanding, causing controversy in our and foreign literature. In addition, there is no integral, comprehensive study covering both history and all modern aspects of the problem we are investigating.

The object and the subject of the research. The object of research is an understanding of ethics and humanism, the dynamics of their development. The subject is specific features and objective laws of this dynamics.

⁸ Капто А.С. Научный статус биоэтики// Безопасность Евразии, 2006, №3,- с.321-332; Канке В.А. Этика ответственности. М.: Логос, 2000; Титаренко А.И. Мораль и этическая теория. Некоторые актуальные проблемы. М.: 1984; Юдин Б.А. Социальная институционализация биоэтики. Биоэтика: проблемы и перспективы. М.: 1992; Ağayev T., Hacıyev Ş. Tibbi-bioloji tələblərə bioetik baxış: nəzəri-praktiki aspektlər //Dirçəliş XXI-əsr, 2004-2005, №82-83. - s.169-174; Məmmədov Ə.Z. Gen mühəndisliyi, biotexnologiya, təhlükəsizlik problemləri və bioetika//Bioetika, elm və texnologiyaların etikasıproblemlərinə həsr olunmuş elmi-praktik konfransın materialları. Bakı: Elm,- 2005.- s.7-19; Əmiraslanov Ə.T. Tibbi etika və deontologiyanın bəzi məsələləri//Bioetika, elm və texnologiyaların etikası problemlərinə həsr olunmuş elmi-praktik konfransın materialları. Bakı: Elm, -2005.- s.20-29; Ələkbərov U.K. Biomüxtəlifliyin mühafizəsi məsələləri. Bakı: Poliqrafiya, 2002; İnsan genomu və insan hüquqları haqqında universal bəyənnamə: nəzəriyyədən təcrübəyə// Dirçəliş XXI-əsr, -2003, №61.- s. 114-117; Qasımzadə F.F. Ümumi etika, bioetika, elmlərin və texnologiyaların etikasına dair// Bioetika, elm və texnologiyaların etikası problemlərinə həsr olunmuş elmi-praktik konfransın materialları. Bakı: Elm, 2005,- s.73-107; Məmmədəliyev V.M. İslamda bioetika məsələləri// Bioetika, elm və texnologiyaların etikası problemlərinə həsr olunmuş elmi-praktik konfransın materialları. Bakı: Elm,- 2005.- s.108-112.

⁹ Гусейнов А.А. Этическая мысль. Современные исследования./ А.А. Гусейнов.- М.: Прогресс- Традиция, -2009.- с.5

The aim and the tasks of the research:

- consider the main stages of the formation and development of ethics and humanism in the history of Western philosophical thought;
- identify the main vectors of the development of the dialogue of civilizations, the development of cultures in the modern world;
- show the relationship and mutual influence between moral values and the economic sphere;
- to study the problems of morality in the context of technological development, the need to affirm bioethical values, values of living ethics;
- To reveal the importance of scientific, theoretical and practical knowledge in the field of human knowledge and morality for the further development of Azerbaijan.

The methods of the research. The purpose of this dissertation is to study and analyze in the logical, methodological and theoretical-philosophical aspects of the problems of ethics and humanism in modern Western philosophy and the realities of the modern world, revealing the essence of their dialectical relationship, the impact on morality, and social processes in Azerbaijan.

The basic provisions giving to the defense:

1. There is a need for a comprehensive study of the problem of ethics and humanism in the history of Western ethical thought, which provides an opportunity to identify opportunities for positive and moral use of Western ethics and humanism in non-Western societies.

2. Man must be seen as the basis of his own development, as a subject whose development is determined by his own choice, so that decline and self-destruction are not excluded. He has a unique opportunity to change the world around him, regularly shaping himself as a subject. Dialogue is a mechanism that allows to find the measure of harmony between the individual and society by combining spirituality and knowledge.

3. Economic activity is valued morally, and therefore contributes to the development of society. However, every society justifies its economic activity by thinking that it is moral. Ethical rules and personal negligence are also interrelated in modern society.

4. Bioethics as a science is based on the achievements of

medicine, ethics and biology. It acts as a combination of biological and ethical knowledge, which allows a person to influence the living world on the basis of scientific knowledge. The main purpose of bioethics is to determine the moral values and norms that regulate scientific achievements.

5. The development of science, technology and knowledge has brought to the fore the issue of compliance with ethical norms, bringing to the fore the problems of humanism and morality in public life.

The scientific novelty of the research:

- an attempt was made to comprehensively study the problem of ethics and humanism in the history of Western ethical thought in order to identify the ethical heritage that can be positively and morally used in the education of a person in a non-Western society;

- it was found, in particular, that the actions of a person to achieve his interests lead to a crisis of the person in the world, turning out to be related to the coordination of the economic behavior of the individual with his own moral values;

- it has been shown that moral values are also manifested in the economic sphere, therefore economic ethics and any other ethics have their own relations, both with regional, local and individual morality, and with global ethics;

- the significance of critical reflection of Western philosophical and ethical ideas for understanding the processes of morality in our society in the context of its integration into the world community is determined;

- an analysis of the current state of information biotechnology, bioethics and bioecology was made, and principles were formulated to maintain the self-identification of a person as a spiritual being in the context of globalization.

The theoretical and the practical importance of the research. The theoretical and practical significance of the work is closely related to its novelty. The conclusions and provisions obtained in the dissertation research contain a theoretical understanding of the problems of morality and human in philosophical and ethical thought. The results of the dissertation

research can be used to create a methodology for comprehensive research on a person. The practical significance of the study lies in the fact that its materials and conclusions can be used both in social cognition and in practical work on the moral education of the individual, on the development and understanding of the characteristics of the interaction of morality, ethics and the social sphere. In addition, the provisions of the dissertation can provide significant assistance to university students in the study of humanitarian disciplines and courses, they can be used in the development and reading of special courses in philosophy, ethics, theory and history of culture, bioethics and social ecology.

The approbation and the applying of the work. There are papers on the theme of dissertation published at the international and Republican scientific conferences, theoretical seminars, and were also reflected in the author's publications, both in the country and abroad.

The name of the organization where the dissertation has been accomplished. The dissertation has been accomplished at the Ethics Department of the Institute of Philosophy.

The volume of the structural sections of dissertation separately and the general volume with the sign. The structure of the work is entirely dictated by the subject and objectives of the study. The volume of the dissertation work consists of –217710 signs (introduction – 15317 signs, chapter I – 103483 signs, chapter II – 75802 signs, conclusions - 4929signs, the list of references- 18179).

THE BASIC CONTENT OF THE WORK

Chapter 1. Values and people: issues of ethical and methodological interaction includes the following paragraphs: the formation of ethical anthropology, approaches to the problems of values; problems of values in philosophy and ethics; moral values as a problem of axiology and anthropology. *The first paragraph of the first chapter* refers to the fact that the problem of humanism has always been the focus of attention of Western philosophers. The idea of human was of a Greek humanist nature, which led to the transition

from anthropomorphic cosmology directly to human problems. The heyday of Greek culture and philosophical and ethical thought gives us reason to see in it the special development of the human in human. Sophists' attitude to human can be considered an anthropological turn in ancient Greek philosophy and ethics of the 5th century BC. A prominent representative of this school Protagoras formulated the well-known principle of sophism: *"The measure of all things is a person, existing, that they exist, and nonexistent, that they do not exist."*¹⁰ All sophists are characterized by the following approach to human: human is the main character in the question of being; understanding of ethical phenomena such as good, virtue, justice, etc. from the standpoint of relativism and subjectivity; filling the process of cognition with existential meaning and substantiating the existential nature of truth.¹¹ Regarding the ancient Greek human concept, one can come to the following conclusions: a person can be improved only in harmony and unity with God; a person is an inextricable part of the state; an important place in society is given to sages and the military; education is an important factor in the formation of human and is responsible for this state; for the first time, a large place in the upbringing of human is given to art, especially music; for the first time, a system theory is developed about harmoniously developed human and human beauty.¹² The main and most vivid ideas of antiquity had a significant impact on the formation of medieval European philosophy. The ocentrism was a characteristic feature of the philosophy of the Middle Ages. Representatives of medieval philosophy, St. Augustine and Thomas Aquinas were vivid expressors of the philosophical and religious ideas of human. They believed that a person should disinterestedly believe in God. *"Without faith, people are blind; it is thanks to it that knowledge and thinking are possible."*¹³ If in the Middle Ages in philosophy the problem of human, his moral and moral qualities,

¹⁰ Платон, соч. в 4-х томах, т. 3, 2004.- с.569

¹¹ Философия. Москва, -2004.- с. 169.

¹² Нигяр Джарулла кызы. Концепция личности в истории философско-художественной мысли. / Д. Нигяр. -Баку,- 2000.- с. 154-155.

¹³ Маммедзаде, И. Введение в этику/ И.Мамедзаде.- Ваку.-2004.-с.50.

freedom and will were solved with the help of divine and transcendental being, then the attitude towards human in the Renaissance was characterized as an “anti-Catholic”, “anti-religious” direction. In this era, the theological idea of human gave way to anthropocentric and humanistic ideas about human, his desire for good, harmony, and comprehensive improvement. Azerbaijani researcher M.T.Godjaev on this occasion notes: *“The worldview in the Renaissance raised human to a new orbit of knowledge and at this peak he was able to attract the attention of the whole world. It was this philosophical and historical process that was the main factor that brought the human problem to the center”*.¹⁴ Representatives of German classical philosophy Kant, Hegel and Feuerbach made a significant contribution to the development of ideas about human. Describing the Kantian era, M. Buber writes: *“Kant sees the coming era in all its remarkableness, as an era of self-denial, self-knowledge, as an anthropological era.”*¹⁵ The anthropological concept finds its further development in the works of Hegel and Feuerbach. Hegel's human concept was seriously influenced by rationalism. According to Hegel, a person is distinguished from animals by his thinking: *“everything human is such only because it is produced by thinking”*, which *“communicates humanity to all humanity”*.¹⁶ Feuerbach tried to create his own philosophy of human: in him individual qualities, unique to him and universal, are united in a single quality; human is created by nature and matter and is their integral part; human is a rational being, his soul and body are one; a person perceives the world through the mind and sensations; people and society strive for happiness. The developed and internally consistent concept of human is developed by Marxist philosophy, which proceeded from the fact that the human essence manifests itself through the social environment, or rather through the prism of production relations; the abolition of personal property and the restoration of public property is a direct path to the liberation of man and the formation of him as a person; social wealth

¹⁴ Годжаев, М.Т. Человеческая концепция Низами / М.Т.Годжаев.- Баку, -1997.-с. 143.

¹⁵ Бубер М. Проблема человека/ М.Бубер. - Москва,- 1992.- с.54.

¹⁶ Гегель. Энциклопедия философ. Наук. Т.1., Москва, -1974.- с.85.

should be used to develop the comprehensive abilities of individuals; only a communist society can humanize society and change the human personality.

In the second paragraph of the first chapter, the problems of morality and human are the main object of study of such modern and multidirectional theories as psychoanalysis, existentialism, positivism, phenomenology, psychology of morality, humanistic ethics, Freudianism, etc. From the point of view of the psychology of morality, the internal psychological nature of the personality, the events occurring in the inner world of a person, the aspects of the correspondence of moral behavior are studied. The history of this theory originates from the psychoanalysis of Freud (30s of the twentieth century). In the development of Freudianism, his followers such as Adler, Jung, Erickson and Fromm played an important role. Researchers differently explain the interest of philosophers in the Freudian doctrine of human. For example, T.A.Kuzmina explains the reason for the interest of researchers in Freud's psychoanalysis as a new naturalistic approach to the analysis of human, which Freud begins to argue in contrast to the traditional approach. In her opinion, *"Freud is at the turn of two philosophical centuries when two traditions clashed in the concepts of human: the old, the naturalistic and the new, the irrational-phenomenological."*¹⁷ In the years 60-70, the experimental studies of L. Kolberg influenced the theoretical development of the moral development of the personality, where the emphasis is on the contradictions between reason and feelings.

In the first half of the twentieth century, the main task for Western philosophers, including Husserl's phenomenology, was to determine a new direction in the life of human and humanity, and to solve basic life problems. It was necessary to eliminate the danger of losing opportunities for free creative activity, which was the main problem of life. Like all true philosophy, his philosophical doctrine of human life creates the opportunity for free creative activity of human. This direction, which is of universal importance, presupposes the unity and harmony of life of different people and generations.

¹⁷ Проблема человека в западной философии. М.:Прогресс, - 1988.- с.270

Some followers criticized Husserl for his ideas. His student and follower, but also critic Martin Heidegger, freed from the remnants of the objectivism of Husserl's phenomenology, created a whole philosophy of existentialism. It represents a transformation of the Husserl phenomenological tradition. In his "existential philosophy" he reveals the individual-personality nature of subjective reality and shows the finiteness of human life.

The third paragraph of the first. Having turned into a philosophical trend after the First World War, existentialism in this period turns into a popular scientific trend in Western Europe. The reason for this was a clear deficit of humanity in the very foundation of scientific and technological civilization. It must be emphasized that existentialism had a serious effect on Marxist philosophical thought. M. Mamardashvili gravitated to her. An analysis of his ideas, the influence of his views on Soviet Marxism was analyzed by I.Mamedzade.¹⁸

Philosophers such as Jaspers and Marcel, Sartre and Camus gave a powerful impetus to the development of existentialism. There were two distinct approaches to the problem of human - religious and atheistic. But both approaches proceed from the significance of philosophical metaphysics and ontology for the human world and its morality. K. Jaspers and G. Marcel proceed from the fact that the divine is faith, that is, what exists manifests itself in an act of faith. It is the basis of human existence. Without understanding the meaning of faith in the divine, in the essence of human, the degradation of human reality, depersonalization and dissolution of the moral essence of human. The atheistic trend of existentialism was led by J.P. Sartre and A. Camus. The work of J.P. Sartre, "Being and Nothing," is sometimes called the Bible of existentialism, "a treatise on human fate." Sartre considers human life as "existence"¹⁹, considering activity and choice as the main qualities of the essence of a human being. Another representative of existentialism, A. Camus, in his works "The Myth of Sisyphus" and "Rebel Human" addresses the problems of universal and moral values. He showed the absurdity of

¹⁸ Мамедзаде И. О философии мультикультурализма // В.Ф., №10, 2016.- с.203

¹⁹ В.Ф.Дружинин, Л.А.Дёмина, Этика (курс лекций). М., -2005.- с. 143

a person who is free from moral responsibility unsure of his future. He also spoke about moral values, faith and the meaning of life, the absurdity of faith in the future: *"Such a life is considered incompatible with the rules of honor, but genuine honesty requires dishonor in this sense."*²⁰

It is clear that existentialism had a serious impact on the entire European philosophy of the second half of the twentieth century. For example, because the modern German anthropological school was developed in three directions - 1) in the cultural (O. Bolnov, E. Rothaker, M. Landman and others), 2) religious and philosophical (I. Lotz, G. Hengstenberg), 3) biological and anthropological (M. Scheler, H. Plesner, A. Gelen). The most prominent representatives of this school can be called M. Scheler, H. Plesner and A. Gehlen. Their ideas on the nature and essence of human make it possible to formulate the metaphysical problems of anthropology, which is significant for the whole philosophy, as it tries to identify the main issues of human life. The philosophical and ethical anthropology of the twentieth century cannot be understood in its entirety without personalism. The main representatives of personalism are B. Bown, A. Fluelling (USA), E. Mounier, J. Lacroix (France), V. Stern (Germany), B. Kites (Great Britain) and others. This philosophical trend recognizes the person as the highest spiritual value, and the world arises from its activity. The main way of self-assertion of the personality is internal self-improvement. A person in the world is guided by religious philosophy, which should offer people an explanation of the meaning of the existing. It is clear that we are talking about the meaning of existing with God.

So, in the philosophical and ethical currents of the West, the problem of humanism remains central throughout the twentieth and the beginning of the twenty-first century, where its aspects such as the place and importance of human in the world, the relationship between biological and social, improving the moral condition of human, the meaning of life, human freedom perfecting him as an individual.

²⁰ Камю А. Бунтующий человек. Философия. Политика / А.Камю.- М., -1990. - с.24.

Chapter 2. The humanistic potential of ethics in the interaction of values, technologies and knowledge about a person includes the following paragraphs: ethical approaches to understanding the characteristics of modern humanism; economic interest and humanism: attempts at ethical analysis; moral and technology: some problems of the interaction of values and human. *The first paragraph of the second chapter* states that the values of different peoples differ. But with its differences in values and traditions, once existing and now existing cultures have an undeniable community. And this community is unity in the presence of moral foundations, values of human culture. In this way, the process of civilization takes place, “*passing through a number of generations and changing the personal structures of people, without changing their nature*”²¹, the German cultural historian N. Elias considered.

The uniqueness of our situation lies in the fact that in his foreseeable history a person did not fall into such a situation. Someone sees its reasons in the development of technology and technology, someone is sure that it is a moral crisis. This process was reflected in ethics, which explores the problems of morality and changes in moral values. It is becoming more and more outside morality, trying to analyze, but not influence, morality. Ethics has always brought up people, and now it is becoming like a science.

Over the past decades, significant changes have taken place in the life of people; it has undergone a radical renewal. The development of the Internet, social networks is changing relationships more than any other technology and profession. In civilized countries, the economic dependence of family members on one another decreases, and the institution of the family and family relations is weakening. Virtual space connects with strangers, but breeds relatives. The moral bonds that were once so strong now seem volatile. Ethics that investigate these problems become incapable of offering recipes to solve them. Apparently, our period refers to such a historical period, which makes a person think about the meaning of

²¹ Элиас Н. О процессе цивилизации. / Н. Элиас- М.-СПб.: Универ-ая книга,- 2001.- с.41

life and the answers to these questions turn out to be individual. A human formed by modern civilization is not able to collectively appeal to the highest levels of human consciousness. He uses the capabilities of the intellect, but underestimates his moral capabilities.

A true sign of our time is the need for a dialogue of civilizations, cultures, people, etc. It is clear that when the study of the problems of the dialogue of civilizations became relevant also because we are talking about the future. What is the relevance of this problem? The global world, incorporating all the diversity of communities, is very derivative. On the contrary, this world is full of injustice, conflict and security threats. The economy is dominated by spontaneous forces, bringing to the global level the priority of the forms of extreme egoism.

They act as an open challenge to the humanized sociality that the world expected from globalization. Moreover, the contradictions of the globalizing world contribute to the gradual erosion of the foundations of all civilizations. Today, globalization is not satisfied in the West and in the East. Mass society begins to prevail over civil society; market chaos and anarchy - over liberalism as freedom and the fullness of the rights of the individual; dominance in the system of international relations over international law.

It must be admitted that market reforms in the post-Soviet space have led to the development of consumer culture and consumer moral stereotypes. Now it becomes clear that it is necessary to engage ideological efforts in order to prevent the dominance of these stereotypes. This was written by the Azerbaijani philosopher, academician R.Mehtiyev: *“Our country is firmly committed to a democratic course and development, and despite the difficulties and vicissitudes, we are striving to bring the country to the necessary level of development in order to ensure the three main factors of development of Azerbaijani society - national unity and political sovereignty, economic well-being, integrity of spiritual unity and moral values uniting us ”.*²² Thus, a person should be considered as the basis of his own development, as a subject whose development is

²² Мехтиев Р. Азербайджан: вызовы глобализации. / Р.Мехтиев.- Баку, -2004.- с.183.

determined by his choice, which does not exclude degradation, self-destruction. He has a unique ability to change the world around him, reproducing himself as a subject. Its development, a change in ties leads to a complication of society. It is based on a combination of personal and social cultures. Dialogue is a mechanism that allows you to find a measure of the combination between the individual and society, combining morality and knowledge. The increasing complexity of the dialogue renews the culture, forms new people, new relationships and a new human subject. It is necessary to leave morality unchanged or to abandon the inviolability of morality. Moral changes are flawed, lead to degradation, it is necessary to find ways to preserve morality in the new conditions.

The second paragraph of the second chapter refers to the fact that the economy cannot be considered in isolation from all social relations and values. It is impossible to consider as good all that is economically chosen by an individual that brings him prosperity. The principle of "moral that is economical" requires attention to oneself, and the relationship between morality and the economy is becoming increasingly complex and requires research.

In economic ethics, there are different approaches to the relationship of economics and morality. So there is a "limitedly pragmatic" approach. From this point of view, the importance and necessity of the influence of morality on economic activity is denied. It is argued, for example, that the main goal of the business is to earn money. The proponents of this point of view, who subordinate morality to the economy, depriving morality of practice, should include M. Friedman, a representative of the Chicago School of Economics. He believes that in the market economic system there is only one type of responsibility and it is revealed in the fact that "all activities should be checked by efficiency and the maximum possible profit." In our opinion, this school has many advantages, but its maxims correspond to the traditions of American and perhaps European culture. But they are difficult to apply to the traditions of other cultures.

The second approach is based on the recognition of the dialectical connection between morality and the economy. Moreover,

not only the economy affects morality, but it also affects the economy. Economic activity, morally assessed, only contributes to the improvement of social relations and the moral development of society. Unfortunately, the idea of the penetration of morality into the economy increasingly fogs a lot in modern business, comes down to an image in the minds of the modern political and business world, losing touch with the realities of the economic sphere. But none of the serious scientists deny the need to take a fresh look at the problems of economics and ethics. John Maynard Keynes is one of those who questioned the usual notions and proposed a new approach to the ethics of a market economy. The recognition of the importance of the ethical component in the economic life of society led Keynes to the idea of the possibility of state intervention in the economy. For both everyday experience and economic theory confirm that not every “enlightened private interest” acts for the benefit of the common interest. Therefore, the stateshould regulate those activities that are not covered by private initiative or those that are clearly contrary to the interests of society.

Reflections on the future led many scientists to admit that over the past hundred years the world has changed significantly, and this new state of it urgently requires the movement of the world community towards a more advanced market economy. In these conditions, we must be guided by the fact that globalization processes will not bypass any country, including Azerbaijan. Therefore, the importance of integrating domestic, business morality into at least those insufficiently perfect world standards that have been developed to date in the field of a liberal market economy becomes apparent.

In the third paragraph of the second chapter, much attention is paid to the bioethical trend in science. Bioethics as a science was formed on the basis of the achievements of philosophy, medicine, ethics and biology in the 60-70 years of the twentieth century in the United States and Western Europe. It acts as a unity of biological and ethical knowledge, giving a person the opportunity to intervene in the living world on the basis of scientific knowledge. The main goal of bioethics is to determine the spiritual values and norms that govern scientific achievements. On the recommendation of the International

Committee on Bioethics, in 1999, the Azerbaijan National Committee on the Ethics of Scientific Knowledge and Technologies at the National Academy of Sciences of Azerbaijan was established, which achieved certain results in the study of biogenetic problems of medicine and biology, and conducting biomedical experiments.

In 1998, Americanian C. Thomson discovered cells capable of creating the desired tissue at the primary stage of development of a human embryo. And in 2004, South Korean scientists were able to clone a human embryo for the first time. In October 2008, the English parliament allowed the hybridization of human and animal cells. The world community has perceived this fact ambiguously. She praised this as *“interfering in the affairs of God” and as an immoral, unethical operation. In our opinion, cloning exposes humanity to severe moral and ethical upheavals*²³ and may be the beginning of unforeseen problems for humanity.

Based on the achievements of modern medicine, biology, genetics and medical technology at the cellular and subcellular levels, the problems of life and death, the activity of the human body are controlled. We adhere to the point of view of careful intervention in biological processes, as otherwise, a collision with their terrible consequences is inevitable (for example, the loss of human personality can be attributed to such consequences). Culture should humanize civilization, set criteria for good and evil for it to maintain the self-identification of a person as a spiritual being. *“Information biotechnologies can lead to the devastation of the spiritual content of individual existence, to the growth of cultural entropy, to the impoverishment of being itself, to the so-called“ post-cultural state of society ”.*²⁴

Research in the field of medical and environmental ethics has been carried out by Azerbaijani researchers. Azerbaijani researchers - A. Namazova, Z. Huseynova and T. Tagizade note that such bioethical principles as *“justice”, “truthfulness”, “voluntariness”, “secrecy”, “information consent”, “personal freedom”, etc. d. today*

²³ İnsan genomu və insan hüquqları haqqında universal bəyannamə.//Dirçəliş - XXI əsr. B.,- 2003, N 65.-s.13

²⁴ Xəlilov S. Şərq və Qərb ümumbəşəri ideala doğru. / S.Xəlilov.-Bakı, -2004- c.70

*have become the basic principles of medicine.*²⁵ Modern bioethics solves not only the relationship between the doctor and the patient, but also the problem of spirituality in science and technology, their benefits for society and the individual.

R. Mustafayev considers bioethics a system of advanced universal views and characterizes it as a global culture, representing the unity of national and universal in the context of globalization: *“With the traditional innovations in bioethics taken into account, it should be considered as the most important evolutionary intellectual factor: a new universal human culture in a new technogenic society.*

”²⁶ Reforms carried out in the modern Republic of Azerbaijan in the field of science and culture are designed to promote the development of bioethics in the country. At the state level, effective measures are being taken to establish environmental ethics, which is one of the integral components of bioethics and one of its main directions. By resolutions of the President and decisions of the Milli Majlis of the Republic of Azerbaijan, about 20 laws have been adopted regarding biological and environmental problems in the country.

Thus, the development of knowledge, science and technology has actualized the issue of compliance with ethical standards, highlighting the problems of humanity and morality in public life.

“Conclusion” of the dissertation contains the generalization of the main results and findings of the research. Summing up, we will formulate the necessary conclusions that allow us to trace the problem of the state of problems of ethics and humanism in modern philosophy and in the world:

1. First, the process of development of philosophical and ethical thought was accompanied by the transition from anthropomorphic cosmologism to immediate human problems, as well as understanding the links between philosophical anthropology and axiology. The transition was gradual from ancient Greek to medieval European philosophy to a system of morality and spirituality, and then an understanding of the interdisciplinary

²⁵ İnsan genomu və insan hüquqları haqqında universal bəyannamə.//Dirçəliş - XXI əsr. B.,- 2003, N 65.- s.30-34

²⁶ Ibid, - s.143.

research of axiology. Secondly, if in ancient Greece a spontaneous dual-materialistic attitude to man prevailed, then later a theological approach to man took shape. Man in the classical philosophy of modern times has become a social and humanistic problem. In the era of the Enlightenment, a special role in the formation of human morality began to be assigned to education and upbringing. However, humanistic values, for example, in German classical philosophy were considered in the context of an abstract person.

2. Marxism has strengthened the vision of the social dimension in the problem of values. In Marxism, the concept of man is illuminated from the standpoint of dialectical and historical materialism. Man is viewed as a product of nature and social relations. Its social development appears to us as a natural-historical process, in which the priority is given to laws, rather than values. Ethics and axiology in Marxism play a secondary role. That is why ethical and humanistic criticism of Marxism begins from the side of Western Marxism and other directions in modern philosophy.

3. Philosophy, ethics and anthropology investigate the spiritual sphere of the individual, the peculiarities of his consciousness and spiritual experience. But this knowledge is often used by Western civilization to manipulate the consciousness of the average person.

4. Today, a person is influenced by the culture of consumption, as an integral part of Western civilization. Many aspects of this culture are associated with "flat" personality models, "the person having fun" or "the person having fun". The development of such models is the result of manipulation of human consciousness by elite theories, which are opposed by ethics. The spiritual and cultural situation in the world is characterized by freedom from everything that is associated with the responsibility of a person, his spiritual principle. This situation is largely influenced by the processes in Western American culture.

5. However, philosophical and ethical teachings try to explain the danger of threats facing a person. Liberal economic theories have contributed to the understanding of these problems and to the dissemination of an appropriate attitude towards spirituality. These threats are the result of many processes taking place in societies, but

a special role was played by theories that see economic interest as the basis of morality, reducing human social life to profit and profit.

6. In the relationship between the economy, economic behavior and morality, three points can be distinguished: first, everything that is economically efficient or leads to economic success cannot be considered good; secondly, if the motive of economic behavior is the pursuit of profit, then individualism and material interest are the driving force behind exclusively economic development; thirdly, therefore, in the Western world, there is a growing inconsistency ultimately between economic behavior and human moral values, which is a consequence of the human crisis.

7. Absolutization of interference with nature is unacceptable, because it is difficult and sometimes impossible to foresee its consequences. But stop the technological progress is impossible. Culture, in turn, should humanize civilization, set the criteria for good and evil to it in order to maintain self-identification of a person as a spiritual being. Otherwise, civilization will accustom people to new ideas about naturalness, about the norm, which will entail the "forgetting" of the lost state and the gradual transformation of a person into a "post-human". The contradiction between technology and moral values requires reflection. Management the difficulty stems from the fact that the prohibition of the development do not produce results; It is to appeal to the humanity and spirituality of those who are willing to risk for the progress of the human future.

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