

## **AZERBAIJAN: CHALLENGES OF THE MODERN WORLD**

***Ali ABBASOV***

*(Azerbaijan National Academy of Sciences, Baku, Azerbaijan)*

A discussion of the present problems of Azerbaijan's development in interface to its cultural heritage gives a chance to determine probable answers for our country to the challenges of the modern world. Not applying "the truth in the last instance", I would like to state some ideas, so to say, of the general, - the philosophical order which, in my opinion, can lead us to the interpretation of Azerbaijan's global problems. I offer for consideration the following big blocks of problems, which it seems, demand examination.

1. First of all, it is the basic geopolitical factor rendering crucial influence on the course of world processes as a whole and on the change of political, economic and cultural scripts of the development of separate countries. We mean the globalization imperiously influencing the character of modern models of life of societies and states of the world.
2. Then it is necessary to discuss such an important paradigm of the modernity, as social-cultural models of development, adhering to frameworks of processes of modernization with reference to Azerbaijan's experience.
3. The reference in modern conditions to the social-cultural problems shows that the standard division of culture on material and spiritual is not only insufficient, but also interferes with the practical realization of theoretical installations of models of interrelation of a cultural tradition and a social development.
4. Such a situation urgently demands the introduction of the concept of social culture into the discussed discourse, in which this lack is eliminated partly. Namely in this foreshortening it is possible to determine which social-cultural model (in the context of the approaches of Max Weber's "Protestant ethics" /1/) is preferable for the optimum development of Azerbaijani society and for the activities of its individual – the bearer of a certain cultural tradition.
5. The last will require our referring to Francis Fukuyama's ideas (2) centered on the so-challenged "Great split". It is important to establish, when one of the variants of "Great split" started to be carried out in Azerbaijan and what is the condition of this phenomenon today.
6. Finally, we shall pay attention to the general condition of the spiritual and cultural searches united at a world outlook level by the concept of

postmodernism, which has destroyed a habitual classical picture of the world, having replaced the world of objects (and subjects) by the world of sporadic challenge giving rise to networks of mutual relations between them. As against natural processes, man constantly designs processes of a social reality (T. Lukman) and it creates the uniqueness of environment in which people exist.

Expecting the inevitability of fair objections and valuable suggestions, I want to note that the suggested scheme is absolutely open both for criticism, and for development. Besides, consistently considering the stated themes, I shall bring into focus more problems demanding answers, than to remedies or their solution. Thus, this arrangement of problems assumes a subsequent discussion.

\* \* \*

For the last decades the world has undergone system changes generated by the distinct feeling that mankind has escaped from the habitual dynamics of historic time and has moved to complete uncertainty.

The challenges the majority of the modern countries of the world faces, are unique, they are formed under universal pressure of a new world phenomenon – the process of globalization. Mankind has entered an epoch of globalization, which consequences are for the present difficult to predict. However it is obvious that the world, during the lifetime of one generation has become considerably more interconnected, uniform and continues to be unified ever more quickly; a complex, inconsistent, substantially spontaneous process of the formation of universal values has started. At that, the tendency to decrease the spiritual needs of an individual, in whose system of values material well-being receives an increasing importance, is obviously traced.

The judgment of how processes of globalization operate will influence the character of cultural development of separate peoples, develops in the conditions of the deficiency of time given for it. The consequences of a sharp technological leap at absence of the conventional world outlooks and values cause proven fears, as the change of mentality necessary does not match so sharp a transformation of the sphere of a technological and information boom. A prompt rolling up of a cultural variety looks like disturbing even more a generation of globalization. Are processes of unification, the radical cut of distinctions between cultures inevitable? Is it so necessary that this be preceded with the dying off of a variety of languages and the enfolding of a uniform language of dialogue between peoples and cultures? Will mankind come to uniform standards of culture and what can be lost by this? These and other, not less acute problems, raise inevitably the question of ways of preservation of the

vital attributes of cultures of different peoples, many of which are at times deprived of opportunities to solve this problem independently.

Globalization promptly destroys various borders, erected by history and dividing peoples, but at the same time it increases the threat of a slow disappearance of the variety of cultures and peoples. The solution of these uneasy problems is possible only in a democratic community, the working pluralism of which demands to recognize the general, universal and absolute character of the rights and freedom not only of the separate person, but also of whole peoples. The world for a while is far from this ideal condition.

The epoch of globalization bears in itself the greatest threat to those peoples and states, whose culture is marginal and synthesizes in itself a variety of cultural directions by virtue of historical reasons. Social-cultural formations developed on the conjunction of two and more civilizations, and their cultures by virtue of the heterogeneity, first of all are subject to the influence of processes of globalization capable of ultimately washing away a cultural identity. Azerbaijan belongs to the number of such countries and that is why we should search for the technologies capable to stop or alter this process.

Realities of globalization have touched Azerbaijan with the beginning of internationalization of the ethnic conflict and the new oil strategy that is early in comparison with other republics of the former USSR. At the same time the majority of problems arising before the national culture, is not at all the brood of processes of globalization, but are the result of contradictions of the historical development and the transitional period in the republic. Meanwhile already today these two, for the present parallel and rarely crossed processes, are often confused and those or other consequences are wrongly attributed to opposite reasons. Undoubtedly, real and imaginary problems of the country should be analyzed within the framework of the probable dynamics of globalization in Azerbaijan, the region and the world.

Despite uncertainty of forecasts for the future one thing is clear: globalization – a self-developing system, consequences (positive and negative) which it will grow on, that are why every country should master technology of the control and the prevention of threats of this process for itself. It is especially important, as today globalization, in essence, is let to run itself. Political and social-cultural preconditions for acceptance of these ideas by peoples are absent, there are no influential world centers engaged in formation of the policy, leaving space for the development of peoples and their cultures; the number of research and scenarios of cultural dynamics of separate peoples under globalization is not great either.

The increase of rigid confrontation between supporters and opponents of globalization demands new approaches to the formation of universal values acceptable for all peoples and integrating the cultural experience of inhabitants of the most different regions of the world. Otherwise there is a danger of irrevocable disappearance of this experience already before mankind will reveal the most viable, "non-polluting" types of life culture and will include these valuable elements in a universal cultural heritage.

The unique experience of cultural pluralism and the synthesis of various cultural directions can serve as a good model for the creation of the mechanism of a harmonious unification of phenomena of culture on the global scale. And the experience of generations of people, during centuries living on the crossing of power fields of western and eastern civilizations seems, in this connection, very valuable.

It is especially necessary as the majority of political doctrines, economic models, social-cultural concepts and norms of law, while not keeping up with dynamics of real life, have become hopelessly outdated, have ceased to correspond to challenges of today. The crisis periods repeatedly arose in the past. However, the scale of the present emergency having embraced all spheres of public life, testifies that the situation has found an essentially new character, overcoming which is possible only by way of a major break of the developed stereotypes of thinking, behavior, attitudes.

\* \* \*

The choice of the model of modernization of the state and society becomes a determinative of steady development in modern conditions. By virtue of the above-mentioned reasons every such model should take into account the cultural tradition being formed during a long historical time. In other words the right choice of a modernization model is possible only if an effective social-cultural model is capable not only to encourage, but also to produce those styles of human life and society which are favorable for their steady development, is taken as its system-making element.

The problem of modernization in itself is the central problem of development, and under globalization its influence grows repeatedly: modernization turns into a dangerous tool marginalizing culture; that is into the form of cultural colonization and it is perceived by a significant part of the society as a cultural shock (see 4), caused by a prompt collision of different types of cultures. The heat limit of such a cultural shock is observed in transitive states and societies trying to change rapidly the situation and consciousness of people at the cost of accelerated modernization. Modernization as a borrowing of other's experience,

leads to disorganization, destruction and chaos in the society, being late in forming new public institutes and an elite capable of taming the negative consequences of modernization.

Hence, the accepted variant of modernization introduced into the space of the basic social-cultural model of the state and public development, though unable to lead to transformation of the given model, should at least not destroy vital bases of the cultural tradition. Despite an abundance of theoretical concepts of modernization, almost everywhere we see failures of their practical realization. One of the reasons of this in the post-Soviet countries, in my opinion, is in the character of judgment of a culture phenomenon.

\* \* \*

Concepts on culture, taking it as a certain appendage of the economic basis have desperately become outdated. Today culture is considered, first of all, as a unique system capable at treating it to reproduce the most predictable scenario of future development. In this foreshortening culture, especially functioning in critical phases of its development on synergetic principles, must be considered as a permanent creativity, as an opportunity of a break in new spiritual space, as continuous navigation in a world mainly deprived of maps and reference points. Culture – is a phenomenon, allowing influence of the future development of human nature substantially dependent on the character of the person's creative activity.

The person's activities are triune - it simultaneously or in parallel generates culture, forms of socialization and a civilization, therefore regular crises of culture in history are explained by contradictions and collisions of spiritual and technological developments, becoming considerably aggravated in the epoch of globalization. Meanwhile, the overwhelming majority of existing interpretations of culture bears in itself mainly a positive estimation challenged to reflect a "heroic" opposition of human reason, the person's permanent extending activities - to the "wild" nature, its unrestrained elements. In our century of audit of the old values, the solving of the hardened stereotypes, the time of revision of prejudices also developed around understanding and interpretation of culture has come. The type of culture, which has been reigning during a number of centuries, has a direct relation to occurrence of numerous catastrophes threatening mankind. As a developed system, culture during separate periods can experience stages of painful growth, decline and abnormal development.

However, the greatest wane of old ideas on culture is that it continues to be considered as a phenomenon limited to the person's material and spiritual

activities on transformation of the world. Meanwhile, already: «... in the first half of XX century there was introduced trinomial partitioning of culture on material, social and spiritual. The material culture was understood as everything that belongs to the mutual relations of the person with his habits, satisfaction of his requirements, securing of his further existence, the technological side of life. The social culture was understood as people's attitude to each other, systems of statuses and social institutes. The spiritual culture - subjective aspects of life, ideas, values and ways of behavior guiding them" (5). Introduction of the "social culture" concept is a revolutionary step, allowing us to say that a new paradigm removing restrictions, interfering to transformation of abstract theoretical constructions into effective models determining in practice specificity of mutual relations of the cultural tradition and the development for a concrete society (state), has ripened in the structure of social sciences and the humanities. Really, by means of social culture material and spiritual culture of the society gets definiteness and coherence. They start to be traced clearly in the system of social relations and institutes, the political and economic organization. As a matter of fact, a social-cultural model of development uniting the dynamics of culture and modernization in a uniform concept, finds practical sense in involving the paradigm of social culture only. And here one has to specify an extremely important judgment of culture, which should be mastered by every society: "In the rich, free and plural society developed in the USA at the end of XX century, the word culture began to be associated with the idea of choice" (6). The point, certainly, is the freedom of choice.

A bit later, by the example of Fukuyama's research we shall return to this issue, and for a while we shall consider how Max Weber's ideas representing a social-cultural "measurement" of development can be applied to Azerbaijan.

\* \* \*

Weber investigated "Protestant ethics", laid down bases of the western liberal system. How do matters stand with Azerbaijan?

Azerbaijan is a country with the prevailing Turkic population, though representatives of almost 30 nations and peoples as a whole live on its territory. The confessional majority – is Moslems - Shiites, but also Sunnis, by different informal calculations, make from 30 up to 40% of the population. At that, an extreme secularization is inherent in Azerbaijan, connected with sufficiently early industrialization and realities of the Soviet atheistic heritage which is why the choice of an entirely "religious" model of Azerbaijan's social-cultural development appeared unacceptable. Today the country demonstrates the way of development marked with symbiosis "East – West". Though the spectrum of characteristics can be expanded, it is clear that those declared make the basis of

national consciousness - the base on which the building of sovereign statehood was being erected during the people gaining independence. The finding of independence in our case has coincided with the wreck of totalitarianism and transition to democracy; that is why the national self-awareness started getting sourced with specificity of becoming-to-be and development of a legal state and a civil society in Azerbaijan. The national self-awareness is being modernized under the influence of that political climate, which dominates at present.

The ethnos forms a traditional community with hierarchical relations and structure; groups developing together with the growth of the ethnos into phenomena of regionalism.

A nation is formed in the state considering all people as citizens with equal rights. Let's ask ourselves in this connection: has the process of the formation of the Azerbaijani nation ended? Let us remind ourselves that we want to receive an answer in terms of politics, instead of culture, and in this case it is negative: not only all the ethnic groups, but also even the leading ethnos of the country still has not consolidated into the nation, the formation of the statehood has not finished yet, let alone a legal state and a civil society. Thus, the Azerbaijani nation as the subject of political history is in the stage of formation that relates it to "the late nations" with all pluses and minuses of such a condition (however, as well as the majority of peoples, which have earlier been in the structure of the USSR). The last explains partly why till now we do not have the concept of national self-awareness, and also why the known model of the beginning of the century: "Turkism, Islamism, Modernization" - cannot be accepted as a basis of such concept. It is an ethnic, instead of national model, which cannot incorporate completely a modern political and cultural state of Azerbaijan and display the sovereignty of the person as a citizen.

Let's focus on the situation from which we have started and continue moving to independence. Our movement fell at the end of the 20th century and was carried out in the geopolitical space formed by mainly western political values.

At the same time Azerbaijanis with expressed east (Soviet) mentality are formed into a nation under conditions of unique transition from the totalitarian dictatorship to democracy, from the planned economy to the market. In Azerbaijan for the last decades of socialism, the state and the authorities have traditionally made a decisive influence on the formation of economic, social and political relations. The Soviet totalitarianism and hierarchy have led to the formation of a rigid organizational control system subordinating all social structures to the centralized, and often also personified of authority. The destruction of this system has led to a sharp destabilization of public structures; a prompt stratification of the society in the scales generated a cultural shock.

It could not be otherwise, as all of us are the children of totalitarianism only trying on clothes of democracy, considering that an external form is more important than an internal content. Today these delusions are being overcome both by an internal enlightenment, and an external compulsion.

The big problem facing the national self-awareness is in overcoming of its marginality. It is paradoxical, the Azerbaijani culture could synthesize in itself all the best of external influence, processing it in its own national tradition, but a similar plasticity of culture as if it has been hindering the development of a political maturity and complicating the movement to an independent state. Azerbaijan's culture has whenever possible resisted the Soviet pattern of division on "national by the form and socialist by the content" while the defective political system translated incessantly the Russian political-ideological lexicon on the national language and imposed it to the culture. The amazing speed with which almost all Azerbaijanis have thrown off from themselves socialist clothes, which seemed having turned to skin, is a parameter that it was nevertheless an original ritual, instead of a serious conviction. Isn't there a danger that we will soon be able to observe a similar picture concerning the western political doctrine prevailing today and the English language successfully superseding Russian?

It is known that absence of statehood reduces identity to especially language unity, therefore a struggle for the restoration of the language status is an inevitable stage for all national movements striving for independence. However, after achievement of independence in order to turn the language into an original element of national dialogue and statehood, it should be filled in with a new political content - it must become a language of a civil society and a legal state. It is typical that together with the transition to Latin in Turkey a translational revolution given the population an opportunity to familiarize on the native language with the best samples of the world political, economic, philosophical literature and fiction, was carried out. If not to a lesser degree, than only political methods promoted the consolidation of the Turkish nation consisting of a much greater number of ethnic groups, than in our case.

Terms "Azerbaijanis" and "Azerbaijanism" are a result of the historical development, it is a fact, which must be accepted, instead of discussing them from moral or spiritual positions: history has taken us to this, as well as to independence and made our life a reality. But an absolutely alternative point is a transformation of these terms into carrying constructions of a social-cultural model of Azerbaijan's development demands a wide discussion and research of "anatomy and physiology" of Azerbaijanism, which do not yet go beyond the framework of a terminological discussion.



A special point is the place of religion in the secular state. Religion should be integrated into culture, but not in politics, it should diversify the tradition, turn into a factor of spirituality and a norm of moral values. We must generate our own ‘ethics’ promoting a dynamic and steady development. But at that the new cultural self-identification should help mastering the western political values as it has taken place in Japan and some countries of Southeast Asia that is in the form of their own tradition. In terms of western political science this process looks as follows: “The precondition of the basis of the modern liberal state was an idea that in interests of the political peace the government would not begin to support any moral requirements on the part of religion and traditional culture. The church and the state should be separated from each other; the pluralism of opinions concerning the most important moral and ethical questions concerning the final purposes or the nature of good is necessary. Tolerance should become the basic value. The place of a moral consensus was to be occupied by clear laws and public institutes providing the political order” (7).

In turning points of history the cultural tradition is used as a form of adaptation to new conditions of vital activities. It was especially clearly shown in the failure of attempts of directly tracing principles of the western democracy on the post-Soviet ground, rather different in separate republics. In the West, and now also in a number of the countries of the East, these principles are treated widely and freely enough in order that it would be possible to deduce a certain universal “formula of democracy”. Formation of the nation and its self-consciousness is possible on the way of the consolidation of a legal state and a civil society which models, however, should carry a national - cultural form. Hence, much depends on the cultural and general dynamics of changing the culture and ideas about it in the world.

\* \* \*

So, what are the features of the Azerbaijani cultural tradition?

It is necessary to recognize that in the Azerbaijani public consciousness an art reflection still prevails over a theoretical reflection, the world of culture still pushes the world of politics into the shadow. Meanwhile, all over the world historical development has been supported by the movement of self-consciousness from literature to philosophy and from them to a real life, politics. The majority of our modern problems are neither art, nor philosophical, they are political so far as we resist the life in the world of a real politics.

19-20 centuries therefore have an exclusive value for Azerbaijan in that a new social-cultural model of the vital activities of the Azerbaijani society, determined the starting of the formations of the ethnos into the people, began

ripening in the second half of the nineteenth. This process, as well as processes of socialization and politicization of the society, were artificially frozen during the Soviet time, that is why today there is a new process of transition of the ethnos at once into the nation, a little bit an artificial process, as the historical situation of the beginning of the last century forming the people has already changed. "The late peoples" – the term of the western political science, - is inverted also to Azerbaijanis, constantly and unsuccessfully trying to catch up in development the western countries.

We have lost or for the present have not found the point of rest in history, of counting out of our culture, statehood, mentality, not that this point is absent in general, on the contrary, they are many and we cannot stop with a system of their ordering. Our last hundred years are more or less clear, but not lived over. The Middle Ages, origin and turning of capitalism, the epoch of socialism (including also as new feudalism), quasi-return to the beginning of the century, with all heavy problems and tests of that time, today's transitive untimeliness have merged in them. Our 1000-years - blockages of myths, fragments of historical events, dissociation and autonomies of development, were finally covered not only by philosophical, but also an art reflection. But here there is a question: is it because there was no necessary prosaic reflection or philosophy was a cosmopolite appendage of culture, a reflection above the history of others? Our thought often goes on a circle: to search in "another's"-, - "own", to reduce "own" to "another's"?

A new problem has arisen today - globalization, with all small pluses big minuses following from here for Azerbaijan. The technological wave can throw us at once in the world of a mechanical memory, but whether is it possible to exist in it without a historical memory?!

The Soviet intelligentsia, which has survived the epoch has failed to become the people's intelligentsia, capable to put problems of the national development, therefore it has not created the program, it has headed neither art, nor philosophical movement, it has not at all gone to the world of politics and has not led the people after itself. Do we need a new intelligentsia and is it possible for us? The mission of intelligentsia is "simple": to generate in Azerbaijanis the feeling of statehood, an interest in the political, to remove from family (but to not withdraw at all) in the society, where the formation of both the Azerbaijani nation and statehood is possible. Probably, we would expect, first, the formation of a new intellectual elite, and then – the becoming of the nation. The fault of the old, obsolete intelligentsia is an "escape" from life, closeness in everything and from everything, an attempt to run away from the truth of life. It is necessary to rise from the area of "unconscious" development of reality to the

realized world of contradictions - to face reality, to look at the eyes of our own destiny.

For now autonomy, dispassionateness of culture from life, its plasticity, the skill to force others' models to work in own tradition are characteristic for us. It is known that real time and space are closed categories for eternity, therefore a chronotopic model of the Azerbaijan culture is not socialized (there is still much archaism in it). It can be understood only as a whole which is why, in the absence of generalizing works, it is simply closed for analysis. To change the situation, refusal from descriptiveness, transition to reflection, freedom of thought and action are necessary. It is necessary to get out of the circle of myth, for the person to become a citizen, for the people, the nation, which has preserved itself and the culture.

The mission of the new intellectual elite is to connect literature to philosophy, to refuse a permanent stand on another's, to become moral, to cease to create modern myths and eposes, to tell itself the truth, to remove "curtains of decencies", to cease to rob itself and thus to justify larceny as a national phenomenon, to cease to be afraid of history. To develop the Azerbaijani language as a conceptual system, as a communicative system of politics and society, to cease to count Baku as Azerbaijan only, to generate a uniform picture of Azerbaijan, its history and people, to move with mankind who remain the people and the nation.

Pluralism in the approach to cultures has become a sign of the approach of a new time not only in the science about cultures, but also both in politics, and in ideology, which by themselves also are phenomena of culture, displays of certain social-cultural norms and values. Therefore modern political and social transformation of societies and states of the transitional period must be considered as an attempt to develop a new cultural role.

\* \* \*

Now let's return, as we've declared earlier, to the consideration of the phenomenon of the Great split submitted in works of American researcher Fukuyama. In the developed western countries this period covered 60s – 90s of the last century and marked itself as transition of these countries during the epoch of postindustrial development at which values and norms of the industrial society were subjected to a total revision. The nearest negative consequence of the Great split became the increase of social problems caused by the crisis of social-cultural models of development, the amplifying dynamics of moral relativism. As Fukuyama marks: "The society, which wants "no limits" for its technological innovations, collides with the same "no limits" for many forms of

an individual behavior either, with growth of criminality, disintegration of families... with citizens' refusal from participation in the public life" (8). For the analysis of the developed situation, Fukuyama used the concept developed and modified this a little. He presented "the social capital" "as a set of informal values or norms, which are shared by members of a group and made cooperation inside this group possible" (9). At that, the author specifies that: "By itself, the acceptance by a group of people of the common values and norms doesn't make the social capital because values can be false too" (10). Family (11), and also the various organizations and associations of people challenged to solve a range of tasks, are presented as the major sources of the social capital.

Let's make a small deviation here for better understanding by us of the presented term. In due time the theory of information based on ideas concerning the organizational order, has introduced into the discourse (Leon Brullien) a concept of neg-entropy, challenged to become an opposition to the concept entropy - measures of disorganization of a system and a degree of dispersion of stocks of its energy. Drawing an analogy in the world of social relations, it is possible to say that the social capital - is "potential energy" of the society, "social neg-entropy", capable of overcoming problems arising before society. That is why, on Fukuyama's idea, the social capital is connections of trust and the social complicity promoting the organizations and advance of interests and ideas of certain groups, it is even simpler - Alex Tocquille's expression - "the art to get united" (today to say more precisely, "to self-organize"), that is why it has a close link with the civil society engaging in constant struggle with the state over the idea of self-management.

The conclusion made by Fukuyama on the basis of statistics that the Great split as a whole was avoided by such countries as Japan and South Korea. That is a parameter of importance of the factor of culture during modernization and postindustrial development, and seems important for us the theory of management, that is the theory of the organization and maintenance of the order in the society (state), which knew one productive scheme - hierarchy of imperious relations. However, it has recently been supplemented with a new scheme - a network based on different types of connection ("horizontal", instead of "vertical") of elements of the system and movement of information between them. In a foreshortening of the synergetic approach networks (as against hierarchies) possess ability to the spontaneous self-organizing, producing the order not in hierarchical ways.

Emphasizing the difference between these types of management, the author writes: "Other solution of the problem of coordination of strongly delegated organizations is a network - a form of a spontaneous order, which results from

actions of decentralized agents, instead of being created by any centralized authority. In order to make networks really capable to succeed in creation of the order, they inevitably should depend on informal norms occupying the place of a formal organization – in other words, on the social capital” (12).

However, recognizing the role of network systems in management, Fukuyama believes justly that the future is for a reasonable supplement of them by hierarchical systems. “First, we can’t count existence of networks and the social capital, which lays in their basis, something natural in itself, and there where they don’t exist, the hierarchy can be a unique form of the organization. Second, the hierarchy is often functionally necessary for achievement of purposes, which the organization puts before itself. And, third, people by nature like to be organized hierarchically.” (13).

Not pressing any further details, it is necessary to determine what values and norms can make the base of the formation of a new social capital in Azerbaijan, what should be assigned to a hierarchical control system of authorities and what to give to self-organizing networks of the civil society in this process. Besides it is necessary to find out when the variant of the “Great split” started to be carried out in Azerbaijan. Azerbaijan has gone through several similar phases, the last of which falls on the periods of colonization of the country by Russia, the establishment of the independent ADR, the Bolshevik coup and the gaining sovereignty at the end of 20th century. Our last Great split seems the most global and dramatic (14).

Globalization and the destroying of the old "classical" world of mankind rests on the new methodological pillars. The general condition of spiritual and cultural searches of mankind of this and subsequent periods is united at the world outlook level by the concept of postmodernism undermining a habitual classical picture of the world. Really, the condition of postmodern is experienced by culture, science, philosophy, by all the mankind. The circle of problems of the new “philosophy of life” is curious: it is knowledge, science legitimate (J-F Lutar), aren’t they built in hierarchy of ordinary imperious relations far from democracy (M. Fouko), and in general, has the person alignment with reality" (Z. Bodriar); what depressing result waits the theoretical idea of carrying out the deconstruction of literary and even scientific texts (Z. Derrida), and do we understand correctly the phenomenon of the unconscious? (J. Lakan) – here is a list far from complete, of questions and problems inverted to the latest time.

Gradually, the world, the person disappear; the object and the subject are switched no more; isn’t it a new world in which the traditional person should disappear or adapt to the simulation of life? The person, to live further, must

accept in himself death of the subject, the individual, the person, the personality, say, destruction of the uniform beginning conformable to unity of the world (which is rejected by postmodernism too).

Hasn't the mother of "exact" sciences - physics - passed from physics of things to physics of relations after the wreck of the classical outlook? So, why not replace sociology of the person with sociology of relations? In fact, in reality we have a whole number of identities, distinguished from each other, generated by local historical and cultural events. And if it is so, what can know, more precisely, what truly new can know the "subject" of postmodern itself, how far "into depth" is it capable "to read" itself? Thus, a curious picture is made by postmodernism: a certain infinite network of relations instead of the real world (socium), any cell of which can be taken as (but to not be!) the center.

Monism, having waved good-by, has proclaimed the termination of the era of the world unity, making way for pluralism, omnivorous and willing up to any statements attacking universalism and rationalism of the postmodern existence of the mankind, destroying any systems applying for completeness. And minus these systems, by the way, there is nothing more left! And in general – down with (any - from philosophy up to politics) hierarchies! The essential item is continuous democracy struggling with any kinds of totalitarianism, recognizing cultural pluralism, equality of any philosophical and scientific doctrines.

The network, thrown on nature, is also ready for socium, now institutions and organizations are already not important, but the riches of the network of relations between them.

Postmodernism turns quickly from a theoretical foundation and methodology of philosophy into daily practice and a valuable dominant of politics. But if the philosophical postmodernism is really democratic, really asserts pluralism of values and methodologies, then, in the political aspect postmodernism is more selective, if not to say, - biased. The epoch of a democratic recognition of the value of all cultures and religions, pluralism of multiculturalism, a postmodernist basis of philosophical anthropology began to be exposed to revising with the beginning of the globalization "successfully complimented with the concept of "clash of civilizations", and after September, 11, 2001 they have been under the threat of a radical revision. Politics takes from postmodernism only what corresponds to its offensive spirit.

The epoch of postmodernism has left a deep trace in humanitarian research, if not to say that it has revolutionized them. So, from the middle of the 20th century there has started the formation of new directions, which does not go in the frameworks of separate disciplines, but applies for wide areas of knowledge

of both the natural-scientific, and humanitarian character. These directions simultaneously embrace methodological, world outlook and general philosophical problems. For a short time they have made essential changes to the settled perceptions about the world, the generated civilization and styles of knowledge of the person. It is possible to relate global and social ecology, synergetic, culture of the world, gender, the theory of globalism, the concept of "alive" history and the theory and practice of informal movements, etc. to the number of such directions. All these directions are united with a new sight of democracy, as they themselves have become "spokesmen" of democratic principles, for they are based entirely on methods of pluralism and the postmodernist vision of the world. Alongside with it, they demonstrate superbly all the limitation and narrowness of the totalitarian and authoritative thinking depriving the person of his right of creative choice. In their totality these directions have laid down bases of new consciousness and new thinking, which permanently confirm the effectiveness of democratic principles, the necessity of becoming-to-be of a steady civil society and a legal state, freedom of informal movements not only in science, but in the practice of social life too. The concept of relations and networks is a prominent feature of the methodology and the world vision of these directions. Spontaneously organized networks take the place of structures and hierarchical organizations already not only in theory, but in practice as well.

For example, gender is a difficult social-cultural phenomenon, determining distinctions in roles, behavior, mentality and the emotions of men and women. Gender in its founders' reflections is deprived of concreteness or consumerism, more likely, it is a composition of interlacing sex-role relations, presented in formal and informal networks of society. The gender discourse demands the researcher to think by relations, procedurally that characterizes all the named new directions of knowledge also. Natural-scientific and humanitarian thinking agreed one point, a postmodernist vision of nature and society. We live in the world alternately created and destroyed by our paradigm of culture. That is why, as Ionin marks, in the modern society "the naive belief in objectivity and pre-definiteness of public processes disappears, and it means that the society itself changes. Objectively significant systems of stratification disappear, compulsorily obligatory ways of life vanish, the place of traditions is occupied by styles, vital forms are chosen freely, a postmodernist arbitrariness dominates in an explanation,so also in behavior. Social changes receive basic cultural motivation. All these phenomena testify that culture adopts progressive functions of the motor, the mover of a public change and development" (15).

A comprehension of the new realities of society and the state under globalization demonstrates on what grandiose challenges of modernity Azerbaijan must find adequate answers.

#### REFERENCES AND NOTES:

1. Вебер М. Избранные произведения. М., Прогресс, 1990, Протестантская этика и дух капитализма, с. 44 -344.
  2. Фукуяма. Ф. Великий Разрыв. М., АСТ, 2003.
  3. Ионин Л. Основания социокультурного анализа. М., 1995.
  4. Ионин Л. Основания социокультурного анализа...
  5. Ионин Л. Основания социокультурного анализа, с. 24-25.
- Let's pay attention, that Ionin presenting trinomial partitioning of culture, refers to the book (Kroeber A., Kluckhohn C. Culture. A critical review of concepts and definitions/Cambridge, Massachusetts), left in the USA in the middle of the last century (1952). Our backlog, hence, is equal approximately to half a century.
6. Фукуяма. Ф. Великий Разрыв, с. 29.
  7. Фукуяма. Ф. Великий Разрыв, с.21-22.
  8. Фукуяма. Ф. Великий Разрыв, с. 28.
  9. Фукуяма. Ф. Великий Разрыв, с. 30.
  10. In the same place. 11. « All societies have some reserve of the social capital; real distinctions between them are connected by that it is possible to name «radius of trust » ... Obviously, that in any case family - is an important source of the social capital ». Фукуяма. Ф. Великий Разрыв, с. 31.
  12. Фукуяма. Ф. Великий Разрыв, с. 270.
  13. Фукуяма. Ф. Великий Разрыв, с. 303.
  14. In this connection I shall allow myself to bring a rather big citation from F.Fukuyama's book: "The social capital is not any rare and precious object which was created once in the century of belief and handed down by virtue of ancient tradition. It has either no constant source, which today is destroyed by us, modern secular people. However though the stock of the social capital replenishes constantly, this process does not go automatically easy and without costs. The same invention, which increases productivity or creates a new industry, undermines existing community or makes all way of life out-of-date. The societies rising on the escalator of technological progress are constantly compelled to play overtaking, as social rules develop to correspond to changed economic conditions. The mechanical production moves people from village to city and separates husbands from families while information technologies return them in the countryside and push women for work. Nuclear families disappear with the advent of agriculture, appear and again with industrialization and start to fall into decay with transition to the postindustrial era. People can in due course adapt to all these changed conditions, but speed of technological changes frequently can exceed the speed of the social adaptation. When manufacture of the social capital is not capable to satisfy the requirement, societies have to pay the expensive price for it.



In the society there are two processes, developing in parallel. In the political and economic sphere history is progressive and linear, and at the end of 20th century liberal democracy as a unique viable choice for technologically developed societies became the culmination of it. In the social and moral sphere, however, history, apparently, is cyclic, and the social capital decreases and grows during the life of numerous generations. There is nothing that would guarantee growth of the social capital in a cycle. The unique basis for hope is very powerful internal human abilities to a reconstruction of the social order. On success of this process of the reconstruction depends, whether the arrow of History will be directed upwards » (pp. 383-384).

15. Ионин Л. Основания социокультурного анализа, с.5

### *Summary*

## **AZERBAIJAN: CHALLENGES OF THE MODERN WORLD**

*Ali Abbasov*

*(Azerbaijan National Academy of Sciences, Baku, Azerbaijan)*

In the article the modern problems of development of Azerbaijan in a context of its cultural heritage are considered and some models, capable of lowering challenges and risks of the modern world of globalization are presented. In this connection the following blocks of problems are presented:

1. The basic geopolitical factor - *globalization*, - rendering solving this influence on a course of world processes as a whole, is considered in changes of political, economic and cultural scripts of the development of Azerbaijan.
2. The paradigm –*Social-cultural models of the development* - is considered within the limits of processes of modernization with reference to the experience of Azerbaijan.
3. It is noted that the standard division of culture into material and spiritual not only *is not enough*, but also interferes with the practical realization of theoretical installations of models of interrelation of cultural tradition and social development.
4. In this connection into the discourse is entered a conception - *the social culture*, allowing us to define which social-cultural model is preferable for optimum development of the Azerbaijan society and for the activity of its individuals - the carrier of certain cultural traditions.
5. In article}on the basis of ideas of Francis Fukuyama about the so-called «Great Disruption», the problem of their becoming in Azerbaijan variants of «Great Disruption» and a modern condition of this phenomenon are discussed.

6. The general condition of the spiritual and cultural searches united at a world outlook level by the concept of *postmodernism*, which has destroyed an habitual classical picture of the world, is analysed, having replaced the world of objects (and subjects) by the world of sporadic arising *networks of mutual relations* between them. Unlike natural processes, processes of a social reality are constantly designed by the person (T.Lukman) and it creates a uniqueness of the environment, examined on an example of Azerbaijan society.