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ETHICS
(TEXTBOOK)

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In Azerbaijan University of Architecture and Construction, the book “Ethics” is written on the basis of a syllabus covering all topics of the subject. In this book, the role of ethics in society, philosophical foundations of ethics and its historical stages are explained.

This book can be used by other high schools that also teach “Ethics” in English to bachelor students, master students, teachers, as well as to the independent learners of Ethics.

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Foreword

The book “Ethics” is the first textbook written in English in Azerbaijan University of Architecture and Construction. This book is a valuable source for the local and foreign students studying in English. It is known that since the restoration of our independence radical changes in all areas, as well as in science and education have taken place. It has also opened up new opportunities for the education of Azerbaijani youth abroad. Important measures for the studying of the English language to the youth both in our country and abroad were taken. First of all, special attention was paid to the need to develop English language teaching in secondary and high schools.

A number of English speaking groups for all faculties at Universities were also created. Now the subject “Ethics” is taught in English-speaking groups of the Azerbaijan University of Architecture and Construction. However, there hadn’t been a textbook named “Ethics”, therefore this textbook was written. The textbook was written according to the syllabus of the subject and covers all topics. This textbook means that the direction of our studies is to teach the foundations of Ethics to students. We are confident that this textbook will be able to help both local and foreign students in studying “Ethics”.

SUBJECT I. INTRODUCTION TO ETHICS

Ethics is a science of morality. It complies with the words “ethika” in Greek and “moralitas” in Latin. Ethics holds an important place in the system of philosophical sciences. Even in the primitive era, people had relations in the form of definite customs and traditions, rules and prohibitions. These relations were being complicated and acquiring a new content time by time. They were changing under the influence of totemism, animism, fetishism and magic those were people’s perceptions about the world. With the development of these perceptions, the philosophy of myth is formed. Thus, a myth is appeared in initial class society. But this mythological worldview had been reaching to “the threshold of philosophy”. Despite this, a mythological worldview became a predecessor of philosophical worldview. Philosophy is a science that creates a complete perception about the world and learns the world wholly and fully. Mythological worldview was reflecting people’s political, legal, religious, scientific, philosophical, ethical and aesthetic views in union. Complete philosophical worldview was namely formed in the period of ancient slavery.

Various philosophical systems established in India and China started to grow rapidly namely in antique period in the appearance of comprehensive theory and schools. The main reason why mythological worldview was not changed to philosophical worldview was concretizing of “the main issue” of philosophy. The questions like emergence of the world, death and life of human were interesting people even since ancient times. But those times, people were approaching to these issues by mythological aspects, not philosophical. A phi-

philosophical approach to the issues occurred almost at the same time – approximately in the middle of 1st millennium BC (in 7th century BC). Exactly in this period, philosophical schools were formed in India and China and this wave surrounded the antique period.

Even “Avesta” full of various philosophical issues emerged at this period. So, the 2 aspects of the main issue of philosophy are: “what is the world made of” and “is it possible to grasp the world?” These questions established a philosophical worldview. This period is called “axial age” by the word of Karl Jaspers. As if God created “smart heads” everywhere in the world. These “heads” should have carried society ahead. They should also show the possession ways of material and spiritual wealth. These were the ways of possession of public experience, labour and achievements of available sciences. In ancient times it was referred to the first aspect of “the main issue” of philosophy – “what is the world made of”. In antique period the second aspect of this issue - “is it possible to grasp the world?” was making philosophers think.

Thales, Anaximander and Anaximenes (7th century BC), the representatives of Milesian school – the first philosophical school of antique period started engaging in the relations of object and subject (i.e. world and human). At a subsequent period, Pythagoreans (6th century BC), further Heraclitus, Democritus, Empedocles engaged in it. They were linking all the events taking place in the world with cosmos. Nature as well as human concerns to the concept of “Antique cosmos”. Cosmos was in the foreground and human was in the background for the philosophers engaged only in analyzing the nature. This kind of approach to the world is called “cosmologism”. This case continued until 5th century BC.

The philosophers trying to grasp the essence of the world were seeking for an answer to the questions “what is the world made of” and “is it possible to grasp the world?” the traditional problems of philosophy. In addition to this, they started to look for answers to the questions “human life”, its activity in society”, “coexistence norms” Philosophers were already interested in the relations of either object and subject (nature and human) or subject and subject (human and human). Development of the matter started from the era of Socrates (5th century BC). “Cosmologism” was replaced by “anthropologism”. “Cosmologism” – is a science explaining problems of global significance on the basis of cosmos. “Anthropologism” is a science of human. According to this theory, human is moving foreground and cosmos background.

For the first time, Socrates lowered the direction of philosophy “to the ground from the sky”. Socrates founded training about “theory of morality”. Socrates was saying that – “know thyself and you will know human beings and gods”. This expression is also topical for philosophy and psychology in modern area. So human, its fate, life position, cognition occupied an important place. Kindness, mutual respect, deep and tender feelings caused “Ethics” to become a free science. Ethics still remains as a philosophical science even after separating from philosophy. Since this separation does not affect to philosophical character of Ethics. Being a science of morality, “Ethics” is such field of philosophy that connected to the practical matters of human life a lot more. “Ethics” clarifies the moral attitude of human to reality and structure of moral consciousness of society. This science explains moral experience of human, purpose of human deeds and motives that

manipulate human manners. Ethics answers the following questions: “How should human’s character be?”, “which moral qualities should human have?”, “which norms should human guided by?”. Being a theory of morality, “Ethics” analyses the categories like good, evil, justice, debt. This science looks through moral feelings, emotions, habits, customs and traditions. “Ethics” also takes a look to human secrets, his relations with other humans and the whole world.

So, “Ethics” explores everything concerning morality and moral values. But ethics creates neither morality nor new rules of behavior. Ethics only explores their source, forms their theory of morality. “Ethics” does not teach people how to act. It is a theoretical training exploring the nature of morality. Aristotle mentions in his “Nicomachean ethics” that purpose of “Ethics” is not knowledge, but deed. “Ethics” has its own concept and categories. For instance, the opinion of “telling the truth is kindness” may belong to all the people and society. “Ethics” uses the following categories: Good and evil, justice, moral consciousness, moral activity, norm, purpose, attitude.

Ethics, dealing with morality is from the word of “ethos” in Greek. The meaning of this word is custom and tradition, character, habit, behavior, temperament. This word meant motherland and dwelling of coexistence in Homer’s Iliad (6th century BC). In antique philosophy it meant physical or social event. For instance, Empedocles was talking about ethos of primary factor and Heraclitus about human ethos. In the result of observation, it is revealed that customs and characters of human are formed in coexistence. This observation was the origin of ethos.

Despite the fact that the emergence of “Ethics” as a science is associated with Aristotle, the formation of this

process belongs to times earlier. Religious notions of primary era, myths, tales and proverbs were the first initiative to comprehend the position of human in the world and relations among humans. The suppression of old custom and traditions and consolidation of state in the middle of 1st millennium BC created demand to formation of new reviews. Various ethical theories occurred in ancient India, China and Greece during this period. The authors of these ideas were Buddha in India, Confucius in China and Hippias, Antifonte, Socrates, Plato (“Protagoras”, “Meno”, “Euthyphro” and other works), Aristotle, Xenon, Seneca, Epictetus in Greece.

“Ethos” was used as both noun – “ethics” and adjective – “ethikos” for the first time by Aristotle. He distinguished “ethos” from the meanings like “residential dwelling that people were used to” and “custom”, “habit”, “character”, “temperament” and formed it as “ethikos”. For Aristotle, these qualities are “ethical virtues”. These qualities form the main object of research of “Ethics”. Aristotle nominated namely the term of “ethics” in order to notify the sum of these ethical virtues. The works of Aristotle about ethics are the followings: “Nicomachean ethics”, “Eudemian ethics”, “Great ethics”. Ethical problems are in the spotlight of other works of Aristotle. For instance, in the “Second analytics”, “Politics”, “Rhetoric” works, Aristotle explains ethics in 3 meanings: 1) Ethical theory; 2) ethical books; 3) ethical practice.

The works regarding ethics were written during the following periods as well. For example: “Ethics or Know Yourself” by a French philosopher Pierre Abelard (1079-1142), “Ethics” by a Dutch philosopher Benedict de Spinoza (1632-1677) and “Ethical Essays” by a German philosopher Edward Guartman (1842-1906).

In ancient Rome Cicero created the term “moralis” which means “moral” out of the concept of “ethics” in Greek used by Aristotle. Cicero used it as “mos” in singular and “mores” in plural. And this is the Latin analogue of the word “ethos” in Greek. Cicero wrote about this in his work “On Fate”. “Moralis” meant temper, habit, character, behavior, property, law, fashion and clothing style. Later in the 4th century AD an ethical term “moralitas” in Latin formed from the word “moralis”. This term is the Latin equivalent of the word “ethics” in Greek. So the words “ethics” in Greek and “moralitas” in Latin correspond to each other for their ethnic concepts.

Today the words “ethics” and “morality” are widespread in many countries of the world. Modern ethics develops in tight bonds not only with other chapters of philosophy, but also with psychology, pedagogy, history, ethnography, sociology, esthetics, theology, archeology and even biology.

SUBJECT II. ETHICS, ITS SUBJECT AND RESPONSIBILITIES

- 1. Ethics is a science of moral values.**
- 2. Essence and main functions of morality.**

1. Ethics is a science of moral values.

Morality did not reach present day suddenly, “ready”. Morality started to grow up by primitive norms and notions. It existed throughout history and it passed complex, long and hard path. People created various behaviour norms, principles, rules, customs and traditions and vogues at every step of historical development. They followed this coexistence rules from first days of formation of society in order to regulate the relations among one another. Via the categories of good and evil they assessed what is good and what is bad in their acts.

Morality, one of the oldest forms of public consciousness reflects the relations among the people. Morality regulates the relations of people to one another, state and society and adjusts the actions of people in all fields of public life. For instance, in labour, welfare, policy, science, family and public places. It plays various roles in each of these. In this regard, terms of “labour ethics”, “family and marriage ethics” and etc. are emerged. In all these fields, there are also other regulators of human actions. For instance, legal norms and edicts of state, laws and orders in production, charters and instructions of company, orders of officials, rules of religious and ritual character, etiquette, decency, rules of conduct, conditions of sport and other games, rules of vehicle management, sanitary

and hygienic norms and etc. In addition to the concept of “it’s like this”, “it should be like this” suits to morality much more.

Every period and society has peculiar moral rules, principles and norms. And every person obeys to the moral rules of the period and society he lives. Morality, a historical event changes and develops in the process of public progress of humanity. When society separated to the classes, moral norms started bearing a class character. Every class has its peculiar moral norms formed. Morality, serving to appropriate class serves the ruling class bearing class character. There are the following types of morality in the history: 1) the primitive communal morality; 2) morality of slavery; 3) feudal morality; 4) bourgeois morality and etc. In the development of morality at primitive communal age, the simple forms of mutual help were formed. The tradition of eating human flesh disappears. Blood hostility comes to end by formation of tribal alliances and state. Feudal morality does not allow killing a serf peasant, whereas killing his slave was slave-holder’s own business. Respect to personality is certified in bourgeois morality.

Morality is a way of grasping reality, practical-moral worldview of human. The structure of morality should be clarified in order to explore its nature. The structure of morality is defined by public relations. Moral relations hold an important place in the system of public relations and these are explored by ethics, the science of morality. Place of morality is relations among people. It’s not important to see person in relations with other people and compare in order to define how strong or smart he is since these are the peculiar specifications of individual. But it’s important to see person in process of intercourse with others to be a witness of how kind, generous

and friendly he is. For instance, as long as Robinson Crusoe was alone in island, it was not so important whether he has moral qualities or not. But as soon as Friday appeared, these specifications came to the surface. Moral norms come into sight everywhere and carry a human character. They are based to reviews of both society and different people.

There are quite sufficient moral norms: from simple norms requiring courteous manner with people around to “don’t kill!”, “don’t steal!”, “respect elders!”, “don’t lie!” and other norms. But it’s not right to imagine morality as aggregate of norms. Since, firstly, these norms should be substantiated (for instance, “why not to steal?”, “why not to kill?”); secondly, these norms can deny on another in concrete situations. For instance, a criminal runs after a woman and asks from people the direction she went. Should these people tell him the truth? Or should a doctor tell the true diagnosis to his patient?

Human was not born with moral consciousness. He masters moral norms and rules of conduct gradually. These norms and rules find their place in human consciousness after some time and it helps to distinguish “good from bad” and “morality from immorality”. Human sometimes goes against even his own will. For instance, he is supposed to act according to moral norms and rules of conduct accepted by everyone, taking into account the public opinion. Since human cannot be isolated from the society he lives in. He is supposed to obey the society rules either way. Most of the time, person basically acting by “command of his heart” takes any step by incitement of feelings of duty and conscience before society and different individuals. In this case, he takes public interest higher than personal interest regardless of himself. Otherwise, neither material and moral boons could be produced nor human society could exist. Despite of which society the any step taken in, it is appraised by positions of “the good and evil” and “justice and injustice”.

2. Essence and main functions of morality.

The main functions of morality should be looked through to understand its essence better. Definite moral functions formed in the process of formation of morality and its turning to an independent field of culture. The following ones are the most urgent functions of morality. These functions are still relevant today. These are the main functions of morality: 1) evaluative; 2) cognitive; 3) worldview; 4) educational; 5) regulative.

Evaluative function - Existing as the main function, it applies to not only morality, either other forms of social consciousness – such as art, religion, law, politics and etc. The peculiarity of this function is that, the evaluation is going through the prism of the basic concepts of moral consciousness such as good, evil, justice, conscience and etc. Moral evaluation is usually universal in nature and relates to all acts of man. In the field of law it is different. For instance, no one is judged for irreverence, rudeness, ungraciousness as a criminal. Political assessment does not belong to all actions either. There are some restrictions and reasons like taking into account the occurrence of the actions under pressure, intimidation, any type of affect (fear, jealousy) and etc. As well as, moral evaluation is based on the reputation of the individual's moral beliefs and public opinion. Not usually being 'pure' in the person's mind, moral evaluation is complemented by aesthetic, political or etc. appreciation.

Cognitive function – Although not being as intensive and important as the evaluative function, however, these functions are in harmony in a broad sense. Usually, when assessing the action of oneself or others, a person at least gets the idea of the inner world of his own and others. The main objective of all

forms of cognition, as well as the scientific cognition is moral qualities. So, a biased savant may envy and deceive, act selfishly and distort the results obtained. As well as, he may deceive himself and others because of his avidness. The cognitive function of morality is distinguished from the cognitive function of the science by the existence of morality in more figurative way and putting forward senses, belief and intuition. In scientific cognition wit and sense outrival them. However, moral consciousness does not reflect the social presence or public relations in the form of laws, but in the forms of ideas, imaginations, hopes, desires and moods defining the demands of society and individual interests. So what, it reflects them as “this must be so” instead of “this is the case”.

Worldview function– consists of the set of values of the various moral norms guiding the actions of society and person. Assimilating the moral norms created by society, individual forms the necessary opinions in his mind. Morality cannot consist of simple norms. The individual must assert, acquit and prove the importance of implementation of them. Thus, moral consciousness is concerned with vital interrogations and supreme values. It is required to clarify the opinion of the person about the world for solution. And for this, one at least has to have an elementary idea about the world. It must not be based on the scientific results to have an idea about the world. Under the present circumstances, it might be incomplete. The scientific view of the world and worldview is not identical. Worldview is not only formed under the knowledge. It also includes a colourful range of human emotions. The world is observed as either benevolent or cruel or neutral: irreparable or chaotic.

Educative function – is one of the main functions of morality. Neither society can exist without continuous, intensive and effective training process, nor can an individual be formed as a personality. Moral education which forms the spiritual core of the personality exists in the center of nurture.

Regulatory function – is the unique combination of other functions. However morality is not the sole regulator of the actions of people: religion, art, law and politics are also examples for those. Meanwhile, especially the moral value of the people stands in the center of the spiritual world of people. Moral values influence his political position and attitude to existing legal norms. As well as, moral values influence various religious doctrines he esteems and his understanding of art (aesthetic pleasure). In contrast to the law, politics and aesthetic consciousness, morality regulates almost all spheres of human life. By requiring a lot of things, morality brings people near the moral ideal (although it is inaccessible). Finally, this function is based on moral beliefs and influence of public opinion and primarily on conscience. However, in addition to all these, morality does not have enough power. Heaps of crimes, rudeness in the daily life, impoliteness and etc. are examples for it. There are not less reasons for these: first, usually, the level of moral consciousness of individuals is not the same. Second, the public opinion can be wrong too. Moreover, sometimes living conditions may suppress moral feelings. For instance, attempts of a woman to commit a crime and steal because of having starving children and etc.

SUBJECT III. HISTORY OF ETHICAL THOUGHT

- 1. Ethical thought in ancient India and China**
- 2. Ethical thought in antique period**
- 3. Ethical thought in middle-ages and new age.**

1.Ethical thought in ancient India and China

Ethics is formed as a science officially by Aristotle. But its history begins from earlier times. Yet in primitive times there existed various moral norms and rules regulating human behaviour. They were considered sacred and people who were not following them were punished and even expelled from community. The morality regarding slavery was concerning only the relations among free citizens. Since slaves were not considered as a human.

Ethics started to develop in ancient East countries like philosophy. Ethical theories that started to form in Egypt, Babylon, India and China later found their own expression in Ancient Greece and Ancient Rome.

Attitude to ancestors in ancient India later leaved a mark in formation of various ethical theories. Both orthodox (“Astika”, i.e. Veda-accepting) – Samkhya, Yoga, Vaisheshika, Nyaya, Vedanta, Mimamsa and non-orthodox (“Nastika”, i.e. Veda-rejecting) – Jainism, Buddhism, Lokayata had ethical content. According to the Ethics of Vedanta (the name of school means “ending of Veda”), the basis and the beginning of everything is Brahman, an absolute substance. Everything emerges from it and returns to it. It’s not an object of faith, but abstract thinking. Religious people try to reunite with that by its help and it’s an only reality.

According to this theory, the purpose of cognition is to rescue from wrong notions about the world. If the expressed in Brahman is about reaching to truth, the purpose of morality is to become purified rescuing from deceptive affections, passion and “seven sins”. The “seven sins” are the followings: drunkenness, bone games, women, hunting, stick punishment, abuse and violation of property rights. The ones who were aware of only Brahman could achieve high wealth. Since Brahman was an example of kindness. Kindness is concretized with 3 deeds: be discreet, be tender-hearted and give presents.

A moral duty of human is to follow the lifestyle rules and it is called dharma. Dharma is used as an important personal morality law. It assumes significance for not only Vedanta ethics but also ancient Indian ethics in whole. There is detailed information about it in Upanishads and “Manusmriti”. Various forms of behaviour (pleasure, benefit, debt, survival) mean different for people of different categories (pupil, head of family, beggar, dervish and etc.). For instance, sexual intercourse, characterized as pleasure, is of ethical content if it happens only in a family between husband and wife and is for purpose of giving birth. People’s fulfilling their duties is to follow the customs and traditions and go the way of their father and grandfathers. People going this way are not destructed. And those who are away from kindness encounter a punishment. If not themselves, then their children or grandchildren. But even they themselves can’t get rid of incurring losses.

Vedanta tradition was close to objective idealism. For the proponents of this tradition, those who follow the other traditions were unbelievers. Yoga – philosophical-ethical conception related with “Yoga Sutras” spread in 2th century

BC. But in practical terms, the history of yoga trainings is more ancient and it's remembered not only in "Mahabharata", but also in "Upanishads". Some movements referred to Yoga are also found in Vedas. The main duty of the people engaged in Yoga is to clean a mind from erroneousness and omissions and bring it to light. The life should be spent for silence and search for peace. For this purpose, all what is needed is to get rid of suffering. The feature differentiating Yoga tradition from other trends of ancient Indian philosophy is that it does not look at a person as a passive executor (as in Vedanta). Conversely, it looks at person as an active being who feels responsibility for his actions. Popularity of the Yoga training exists not only among the proponents of this tradition, but also in wide audition. While solving psychological problems, the Yoga trainings that try to create a connection between the physical and mental situations of human use specific methods like "psychotherapy" and "auto-training".

Jainism. Orthodox schools were expressing the interests of Brahmins. Therefore the formation of democratic trainings became necessary. Non-orthodox schools were formed in 7-6th century BC. These trainings considered "unbeliever" and were in the opposition against traditional Brahmanism. Jainism spread widely in the first century of its existence and it was even competing with Buddhism in 4-3rd centuries BC. But in New Age, it gradually started to change into a closed sect. Spirit of a human holds an important place in Jainism ethics. Despite of clinging to body, spirit has the right of free choice. Spirit should be separated from material in order to set it free. Perfect knowledge, perfect intuition and higher boons are the attributes of spirit unknown to human.

Knowledge is required to release spirit from material, because passions appear by ignorance. Right belief, right cognition and right behaviour are the three ways of becoming free. So it is important to learn and trust what teachers teach. The right belief is to respect truth. It's not fanatic, but streamlined. If going deep into the reviews of teachers, perfect belief is achieved. The right cognition is to comprehend the real nature of "I" and "Non-I", i.e. spirit and material. Perfect knowledge combining with perfect belief affects on the right behaviour.

The essence of the right behaviour consisted of "5 great oaths" that Buddhists were following either:

1) not to harm the living beings. Animals and plants were related here, because they have spirits. Hunting, fishing and also farming was prohibited. Because insects can be destructed while plowing the land and it was considered a sin. Jainists were using fabric while breathing in order to avoid the entering of insect to their mouth.

2) to be away from lie, always tell the truth;

3) not to commit robbery;

4) to resist temptation. I.e., to refuse everything you take pleasure, even not to marry, even not to wish to get to heaven;

5) to refuse everything you like – voice, touch, colour, taste, odor. In of the Jainism sect – Digambara, people were refusing even clothes. According to this sect, the cover of body with fabric prevents daily comfort. They were living a wandering life and going begging. The greatest heroism was the death through starvation allowed only to monks.

Buddhism – originated in 6-5th century BC. The founder was Siddhartha Gautama. Later he took the name Buddha (means light). Initially, Buddhism acted like a weak protest

against Varna and Brahmins. They were denying the holiness of the Veda and Upanishad. Buddhists were affirming the equality and equal suffering of the people. Spreading widely in India in 6-3rd centuries BC, Buddhism became a state religion. It became much popular in Ceylon, Burma, Siam, Tibet, China, Korea and Japan. Despite the fact that Buddhism is replaced by its new branches – Shaivism and Vaishnavism in India in 6-10th centuries, it still exists as a religious-philosophical-ethic current up to this day. As a Jainism, Buddhism is a “godless religion” either. The path taken by Buddha is an example for everybody. Everybody can achieve it. To do this, it is required to reach 8 virtues:

- 1) right outlook;
- 2) right decision-making (to do this, it is required to give up affection to the world and hostility);
- 3) right speech (give up lie and slander, bad talks);
- 4) right behaviour (give up killing a living being and theft);
- 5) right life style (to earn money only the right way);
- 6) right efforts (to get away from bad thoughts and obtain good ideas. These efforts should be regular, since bad thought can return);
- 7) right orientation of thought (not to forget what is taught);
- 8) right focusing of the mind.

Despite of similarity with Jainism, Buddhism feels love to people. New concepts of morality found their reflection in “Bhagavad Gita” – one of the books of “Mahabharata”. “Mahabharata” is considered an excellent example of Ancient Indian literature. Some of its ideas got into “Arthashastra” and

“Manusmriti”. Explanation of Brahman traditions is innovatively commented In “Bhagavad Gita”. The provisions of Yoga, Jainism and Buddhism were taken into account in this book. Despite this, “Gita” is not actually a combination of elements not concerning to each other. There is expressed a harmoniously existed unique new ethical position. Formation of the current in the poem happened in that period when religious-philosophical schools and tendencies like Brahmanism, Buddhism, Jainism, Samkhya, Yoga and etc. had already existed. At the same time, “Gita” – interacting with them and accepting some of their provisions showed itself as a system of independent outlooks.

Lokayata. There is no information about the works of the representatives of this school. They were considered materialists. There is also an idea that they were atheists. Even some modern Indian researchers think that Lokayata was not a philosophy related with any person or people. The roots of outlooks forming the basis of Lokayata system are being related with ancient times. It's indicated that Lokayata was reflecting a lot of life rules existed during the matriarchy in primitive time. According to the Lokayata doctrine, a human was born to live well. As life on earth is the only life, it's required to try to live happy. It's meaningless to be an ascetic. It should not be given up from pleasure because of torments in the life. Pleasure is always connected with torment. Some Indian researchers equate Lokayata with hedonism. Some of them blamed them in saying “eat, drink, carouse, anyway we will die tomorrow”.

China. Despite that there are touched upon the morality problems in the books of history and philosophy of Ancient

China, there are no specific works devoted to ethic traditions. In contrast to the Ancient Indian philosophy, there was no mythological source related with ethics in China. “The book of changes” – “The I Ching” became the only reference source for philosophy and it basically consisted of texts on palmistry. The main idea – is the permanent changes happened in the nature. There are oppositions like “yang” and “yin” in the nature and society (light-dark, hard-soft, man-woman, successful and unsuccessful).

Taoism. Lao Tzu is the founder (6-5th centuries BC). There is talked about the difference between the true and false moralities and behaviour of egoistic character in this current.

Confucianism. This current is linked is linked with the names of 3 people: Confucius (552-478 BC) was the founder of this tradition. He explained its general provisions in “Lunyu” – “Analects”; Mencius (372-289 BC) systematized the tradition; Xun Kuang (313-238 BC) was in opposite position with Mencius. The main concept and ethical law of Confucius tradition is “Jen” – humanism. Jen is a principle of morality determining the relations among people in society and family. Xiao, related to the Jen is a respect to parents and elders; Li – ceremony, ritual; Xunzi means loyal, fair and courteous husband, an example of morality.

Mohism. Mozi (Mo Di, 470-400 BC) was competing with Confucius’ ethical-political conception and even gaining the upper hand. According to this tradition, carriers of evil are the riche people.

Legalists (Fa-Jia). This school is named as “the legists” or “fa”. The management of the country should be carried out not with rituals or traditions but on the basis of laws. Law is even

higher than the emperor. Everybody is equal before the law. Laws were the key for the life of mankind, not morality.

Materialistic ethics. (Yang Zhu and Wang Chong) In Yang Zhu's opinion, if the virtues don't serve the happiness and silent and amorous life, they are harmful. Wang Chong was considering that benevolent people are benevolent for their nature. It is also possible to educate the bad people and encourage them to do good. Being in acting can make person moral or immoral. Wang Chong was criticizing the Confucianism and Ancient China religions and refusing the religious traditions about sky, ghosts and sacrifice.

2.Ethical thought in antique period

Ancient Greece. The moral problems of both primitive and antique periods found their reflections not only in mythology, but also in epos, poetry and dramaturgy. Moral problems were also discussed in first philosophical conceptions of antique thinkers. In 7th century BC, the naive materialism of the representatives of Milesian school (Thales of Miletus, Anaximander, Anaximenes) – considered first philosophical school in and dialectics of Heraclitus of Ephesus denied the mythological traditions. Athens became a philosophical center in 4-3rd centuries BC. It firstly happened in the result of the activity of sophists (Protagoras of Abdera, Gorgias of Leontini, Prodicus of Ceos, Hippias of Elis) of other polises (city-states). Later it happened in the result of the activity of Socrates, Plato Academy and Aristotle Lyceum who always argued with sophists. Alongside with these traditions, the Cyrenaics (Aristippe), Cynics (Antisthenes), Stoics (Zeno of Citium),

Skeptics (Arcesialus) schools emerged. In a struggle with these, Epicurus created his optimistic conception which was close to materialism. In the 2nd century BC, when Greece became a province of Rome, the Ancient Greek philosophy fell into decay. Its last phase dates back to the period of prosperity of Neoplatonism (Plotinus, Porphyry and Proclus) in 3-4th centuries.

The best interesting period of Greek ethic is 5-3rd centuries BC, starting from Democritus and Socrates till Epicurus. Namely this time all the features of the Hellenic traditions about morality appeared more radiantly. Democritus (460-370 BC) was the first encyclopedic genius among Greeks. He combined ethics, logic and policy in his tradition. In Democritus' opinion, there were 2 laws: the laws of nature and laws determined by people. Disorder of the first law causes destruction. If not following the second law, a person can also remain unpunished. Democritus considered that it should be given up from the pleasure without good. Good and evil are neither in nature, nor passed heritably. People choose the right behaviour by means of nurture and can perceive the good and the evil. Happiness is not having a flock, gold, power or money. The things making a person happy are honesty and wisdom.

Family relationships, educational problems, attitude to citizens, friends and relatives are wide ranged in Democritus' ethics. He mostly explains it by means of aphorisms. The moral principles of Democritus are defined by eudemonism (gradual meeting the needs of people). According to this tradition, everything should be in norm. Neither less nor more. The moral position of Democritus is also rationalism and

utilitarianism. According to rationalism, the highest virtue is wisdom and the criterion of moral behaviour is mind. And according to the utilitarianism, the good – it's what is useful and the evil – it's what is harmful.

Socrates (469-399 BC) consciously denies the research of “the great diacosmos”. He focuses on the “little diacosmos”, i.e. human. He considers that it's vain to teach people the practically non-beneficial things. If people will not be able to make changes on stars, why to learn them?! Research must be concluded with real changes. Person should explore the objects which are subject to their own judgment. This kind of object is person himself: “perceive yourself so you can change”. Saying that cognition is infinite, Socrates often repeated: “I only know that I know nothing”. It's required to be knowledgeable to be benevolent. The person who perceived the true essence of the good can never do evil. As virtues are acquired by means of science and education, the essence of morality is intellectual development.

The basis of Plato's ethics is formed by ideas and theory of soul (427-347 BC). He considered that the right nurture regulates the moral qualities and wrong nurture destroys what person has “in himself”. The foundation and spirituality example of morality is God. The god is a criterion of everything. The idea of the good holds an important place in Plato ethics. The good exists under the regular control of God. All the types of the good on the Earth can only be a portrayal of higher “idea of the good”. Higher “idea of the good” consists of the combination of 3 words: shape, beauty and truth. Person's aim to this is an example of moral behaviour.

So, Plato believed that the morality of human is run by God. The higher “idea of the good” is related with 4 virtues. 1)

wisdom; 2) courage; 3) foresight; 4) justice. Justice is a harmonious convergence of the previous 3 virtues. And this is compatible with the parts of the soul: 1) mind; 2) will; 3) sense. Wisdom is a virtue consistent with mind, courage with will and foresight with sense. In his work - "Republic" Plato gives a classification of the moral rules compliant with the position of the public groups of his time: wise men – are the philosophers ruling the society, heroes – are those who always stand guard over the homeland. Either the members of society should rise to the level of philosophers or philosophers should manage the society. Plato believed that only people, who are aristocratic in origin, can have higher morality, i.e. wisdom and courage. And the morality of Demos (people), in its turn, is related with subordination or arbitrariness that inspires it to struggle against the existing rules. Plato did not consider slaves human and he believed that they are not able for moral life. So they can't be in spotlight. We can see Plato's ethical thoughts in his works like "Phaedo", "The apology of Socrates", "Laws", "Republic", "Symposium", "Theaetetus", "Protagoras" and etc.

There were both supporters and competitors of Plato's philosophy. In the row of his competitors there was a school of cynics. They considered Plato's ideas of happiness abstract and impossible and they were putting the personal happiness of every person against it. Antisthenes was denying the sense of pleasure: "Be mad rather than enjoy". It is better to be natural. There should be neither rich nor poor.

Another representative of this school is Diogenes of Sinope. He was living everywhere, even in tub, wearing primitively, eating wild food and drinking only water. He was calling people to a spiritual freedom and not to depend on society. Once when Alexander the Great asked what he wants,

he answered: “Get away, you overshadow the sun!” Material boons and natural desire of taking pleasure corrupt human. Refusal of wealth and pleasure and the ability of enriching the inner world is the highest virtue. So, the theory of cynics is a negative form of hedonism.

Cyrenaics believed that emotion is pleasant and unpleasant. Unpleasant emotion is evil because of bringing torment and pleasant emotion is good because of creating pleasant emotion and pleasure. In Aristippe’s opinion, happiness is a sense of flavor and pleasure. The ethics of cyrenaics is connected with hedonism (hedone – means enjoyment, pleasure in Latin). Aristippe sees the purpose of human life in enjoyment. To his way of thinking, human can get into 3 mental situations: 1) pleasure; 2) agony; 3) neutral.

Stoicism is formed by Zeno of Citium (336-264 BC) in 4th century BC. Stoicism – porticus in Greek – is “a columned porch attached to a building”, means the place where stoics gathered. Stoics believed that human should educate himself in order to be wise and well-behaved. Therefore, virtue is related with becoming perfect, not pleasure. Only the spiritual perfection of human can resist the immorality around. The pick of the spirituality is being indifferent to passion. Since obeying the sense and passion, even sense and passion of good will is a sign of weakness. The true happiness is not related with pleasure. The reason of wealth, fame and other boons is fate. The pick of culture is achieved when human does not prevent the issues that he can’t change.

The last – Rome period of stoicism is linked with the names of Seneca, Epictetus and Marcus Aurelius. They believed that human should always pay his duty. The basic concepts of morality – debt, good and evil are related with fate of human. Fulfillment of duty is happiness itself. Epicurus

(341-270 BC) considered ethics the main sphere of philosophy. On his opinion, ethics is an education about achieving the human happiness on the Earth. Happiness is more solid and long-lasting sense that is away from agony and excitement. The purpose and the highest boon of life is the health of body. And the virtue of morality is feelings. Exit point of morality is happiness. Like Hedonism, Eudemonism (“happiness” in Latin) also holds an important place in ancient Greek ethics and it improved mostly in the creativity of Epicurus. To achieve happiness is a natural effort. The beginning and end of the happy life are pleasure. Pleasure is first innate virtue of human. This opinion brings Epicurus to hedonists. Real happy life is a life without excitement and agony. It can be achieved by science and following the ethics. Naturally, it is not always possible to get rid of sorrow and agony and there is agony in every pleasure. There are 2 types of pleasure: 1) material and physical pleasure got from food, place of residence, clothes and etc; 2) spiritual pleasure got from knowledge and friendship. These should be chose by mind. It is necessary to get rid of physical pleasure that causes illness and agony and target simple and useful pleasure.

Some authors put namely Epicurus in the pick of ancient ethics, not Aristotle. **Aristotle (384-322 BC)** generalizes some fields of science existed till 4th century BC. He plays an important role in history of ethical thought of ancient times and its development. The great philosopher systematizes the issues of the science of ethics. Aristotle was the first to include ethics in scientific-philosophical system of knowledge. He places ethics in the middle of psychology – the science of spirit and politics – the science of state. Aristotle believed that ethics is much related with policy and economy.

“Nicomachean ethics” is the theoretical treatise where Aristotle expressed the problem of morality more deeply. He

looks through ethics as an applied and practical science, a type of the science about society which subject is morality in it. In this work, Aristotle gives advice to his son regarding correct behaviour. If ethics of Democritus was based on aphorisms, Plato was expressing his thoughts in dialogue form and Aristotle in monologue form.

In Aristotle's opinion, in order to create a moral system it is required to identify what is virtue. Secondly, can human acquire these virtues? There are touched upon the problems of evaluation of act and freedom of will. Thirdly, which path to go in order to reach virtue? There are mentioned virtue, its essence and the problem of nurture opportunities. Fourthly, what are the highest virtues – the decent purpose of human efforts? The treatise is concluded by judgment about moral ideal. Aristotle thinks that virtues are not inborn, but later achieved qualities.

According to his theory of spirit, Aristotle gives a classification of virtues. Determining the specificity of virtues, Aristotle addresses to psychology. Moral virtues are not given by nature. Nature only creates conditions to become virtuous. All of the moral virtues are implemented while human's activity. These are justice, friendship, love, courage, moderation, open-handedness, peacefulness, good-natured and etc. All of these are also public.

As virtues are not inborn, Aristotle was specially paying attention on their educating. Also, not only children, but all the citizens, even human's emotional ability of perception and feelings can be educated. In Aristotle's ethics, justice becomes a virtue while relations with people.

Roman philosophy was under the influence of Greek culture as well as its ethics. Stimulus to the development of the philosophy of Ancient Rome was the Embassy of Athens opened in Rome in 155 BC. Diogenes from stoics, Carneades – the head of

the Academy – from skeptics and peripatetic Critolaus participated in its activity. Cicero, considered first Roman philosopher, had wish to stoicism endeavouring to spread of philosophical knowledge. Cicero's ethical views are not different with any originality. His works reflecting his ethical views are the following: "Tusculan disputations", "On the ends of good and evil", "On duties".

Titus Lucretius Carus (99-44 BC), the successor of Epicurus returns again to Epicurus' ethics and natural philosophy in his poem "On the nature of things". Seneca (1st century BC), the richest Roman, was politician, writer, philosopher-moralist (writer on morality). The ethical theory of Seneca (primarily known as a teacher of morality) found its reflection in his treatises "On anger", "On kindness", "On the happy life" and works like "On providence". Marcus Aurelius, the emperor of Antonine dynasty, the last representative of the Roman stoicism advanced an idea about life, its emergence, human's position in his private diary named "Thought on me". Generally, ancient ethics standing in the hedonism position considers that the purpose of human's activity is to get benefit and profit, take pleasure and achieve the happiness. But besides this, human should not be a slave of his own carouse and should comply with the norm in everything.

3.Ethical though in mediaeval century and new age

In middle-age century, both in East and West, i.e. Europe countries ethical thought was developing in the frame of religious ideology. For instance, Philo of Alexandria was cautiously propagating religious ethics commenting Bible and Greek mythology. In his opinion, if human lives at least one day, he is not innocent. The main purpose of human's moral life is to imitate the God. Morality subordinated to religion was of theological nature.

At first time when emerged, Christian morality was basically democratic and progressive. Promotion of the idea of

equality of all the people before God became one of the greatest achievements of Christian ethics. To kill human and commit adultery are also included in higher principles of religious morality. But unfortunately, people who call themselves Christians were not only following these but also doing the reverse. For instance, so many people died in bonfires of the Inquisition during the crusade. Immorality of religious figures was perfectly described in Boccaccio's "Decameron". Immorality of Popes was reflected in the work of Pavel Karmanski, former worker of Vatican.

Foremost thinkers of new age were opposing religious-ascetic ideas continuing the progressive traditions of ancient time. They were propagating the humans' rights of being happy and equality. In their opinion, morality had to be an independent field and it should not depend on religion. People can achieve spiritual wealth without church.

Morality should rescue from church yoke. Among the people chosen this direction there were thinkers like Giordano Bruno (1548-1600) – Italian, French Rene Descartes (1596-1650) – French, Baruch Spinoza (1632-1677) – Dutch, Thomas Hobbes (1588-1679) and John Locke (1632-1704) and etc.

Spinoza even wrote a book named "Ethics". Europe enlighteners of 18th century as well as French materialist philosophers like D. Diderot (1713-1784), J. O. La Mettrie (1709-1751), C. A. Helvetius (1715-1771), P. H. Holbach (1723-1789) left peculiar mark in history of ethical thought. They link human's behaviour with its natural state.

The representatives of German classical philosophy – I. Kant (1724-1804) and G. Hegel were attempting to distinguish ethics from life. One of the historic steps of Kant is related with debt problem. The debt problem holds a central place in Kant's ethics. According to G. Hegel (1770-1831), even if mo-

rality is not foreign for human character, it is not also a feature appearing from birth. Human is neither benevolent nor malevolent at birth. These features are got in the result of something. Every person has a purpose. The main goal is reaching wealth.

The main morality categories for Hegel are debt, good and conscience. Morality can exist only in society. Hegel's basic ethical thoughts found their reflection in his works "Phenomenology of spirit" and "Philosophy of law". Hegel's philosophy is formed on trio: 1) thesis; 2) antithesis; 3) synthesis. Hegel relates spirituality with phases of "objective spirit". Spirituality is output of the objective of the movement of spirit. The spirit develops with triad steps: 1) law; 2) morality; 3) spirituality. Law, being a thesis, is subordinated to external necessity which is far from freedom. Morality, being an antithesis, is a subjective consciousness and conscience of an individual. Spirituality, being a synthesis, is true freedom and it's a junction of law and morality as well as necessity and subjective will. It becomes real in social life and Hegel indicates 3 forms of the development of spirituality in here – family, civil society and state. Referring to these social forms, Hegel gives ethics as a sum of specific duties of an individual before state.

In 20th century ethics already became a knowledge system about morality and it has a peculiar categorical apparatus. In the various stages of historical development ethics tried to find out the solutions of some problems and specific questions. Examples for these kind of problems can be moral virtues, moral norms, behaviour rules of human, requirements concerning this rules and etc. as well as "what is the good and the bad?", "what is the spiritual duty of human?", "how should human behave?" and etc. can be examples for above mentioned specific questions. Normative ethics is about these problems.

SUBJECT IV. ETHICAL VIEWS IN ISLAMIC EAST

1. Islamic ethics

2. About the history of ethical views in Azerbaijan

1. Islamic ethics.

Since the seventh century, Islam began to expand in the Middle East countries. Islam made changes in the people's worldview (religious, legal, political, scientific, moral and etc). This religion caused a great coup in educational system. A new culture, as well as a new philosophical view began to shape in the Arab Chaliphate area. There occurred philosophical works of a number of Eastern peoples in arabic and progressive members of medieval philosophical thought. These philosophers have benefited from the ancient heritage and progressively exuberant traditions of non-islamic-oriented thinkers.

Arabic and rich Islamic philosophy based on Islamic religious worldview in VII-XI centuries witnessed its classical period. Moral norms and unique codes of conduct were established by the philosophy which was developed on the basis of Islamic civilisation. "Koran" - the holy book of Islam is the basis of Islamic ethics. In particular, Islamic ethics is reflected in various verses of Koran.

"The muslim ethics" formed after establishment of Islam is based on two sources: Koran and Sunna. "Sunna" being formed from the word of "sample" in arabic, means "path", namely, the life path of prophet. "Sunna" is the collection of hadiths. These hadiths were delivered by competent people who lived during the Prophet. The hadiths give information

about the Prophet's words, actions, behaviour, vindications or [authorizations](#) and etc.

The sayings of Prophet Mohammed reflects ideas of humanity, kindness, internationalism, universality. According to the Prophet, people must be responsible to the community. Sacred duty of human being is to think about the community. According to the Prophet, greed, deceit, maliciousness, envy are the worst qualities in person. Deceiving and chattering are condemned in sharia. Telling the truth, being the supporter of justice in the cause of Allah is appreciated. Prophet Mohammed was urging everyone to integrity, and not to forget truth and justice. Prophet's wise sayings are rich in upbringing, morality methods. Collection of hadiths, researches and comments on their contents led to the creation of a sphere called Hadiths. Hadiths can be "authentic" and "non-authentic" or infirm.

Approval of hadiths as "authentic" was possible as a result of a long, serious and detailed research. Al-Bukhari and Muslim can be given as examples for "authentic" hadiths authors. Being compatible with "fiqh" (canonic conceptions) in certain aspects, in muslim ethics evaluative system is based on five deeds: 1) Important (Obligatory); 2) Recommended; 3) Permitted; 4) Insignificant; 5) Prohibited. These actions being related to the Creator's command or prohibition, are concluded with reward or punishment, merit or sin. When a person fulfils compulsory deeds, he is rewarded, contrary, he might be punished. When a person abstain from prohibited deeds, he is rewarded, contrary, he might be punished. For recommended deeds, a person is rewarded, contrary, he is not. A person is not punished for insignificant deeds, however he is rewarded when

he abstains from them. Neither award nor punishment is intended for permitted deeds. According to canons, a person is free to perform or not to perform them.

The main indicator of the evaluation of the actions of the people as good or evil is the intent. Even a judge often has a difficulty to judge without knowing the motives of the act's verdict. Thus, Koran cannot exist without Sunna and Sunna cannot exist without Koran. They complement each other. Muslim ethics cannot be fully comprehended with absence of any one of them. [Regardless of the fact that](#), “muslim ethics” does not exist as a special field in classical arabic muslim culture, being of a more scientific character, Koran and Sunna, as well as canon, decency and various doctrines are completely the carriers of ethical problems. Moreover, these are not intended only for Muslims, but for all mankind. Because, the nature of the last divine book “Koran” and overall, Islam is universal.

So far and in the modern world not the religion of Islam has been criticized, but a number of actions and their manifestations connected with it have and still are done: superstition, ignorance, illiteracy, bigotry, belief in patriarchs, bid‘ah – to bring innovations to religion after the Prophet, to present the actions in the name of “sharia” which had not been performed by the Prophet in fact. In particular, to transform Islam into a religion of mourning, spreading lewdness in the name of “temporary wedlock” and etc. Lier mullahs carrying out their dirty deeds, perplexing people illeterately or intentionally, clergymen acting with no religious education or authority and others are also strictly criticized.

Matters relating to the morality of people - disinterested attitude towards parents, loyalty and care for his family,

honesty, truthfulness, to help the poor etc. occupy an important place in Islam. Usury (interest payments), murder, adultery, theft, carousing, fraud, infidelity, treachery, greed, deception, violence and etc. are condemned moral qualities in religion. Thus, people of Islam who refers to holy Koran and the Prophet's hadiths abstaining from bigotry, superstition and bid'ah are capable to demonstrate good moral values all around the world!

2. About the history of ethical thought in Azerbaijan

World history of mythological and philosophical thought is rich with examples of man's spiritual life. One of such examples is "Avesta". Zoroastrianism and its holy book Avesta which took a prominent place in the conception history of Eastern nations and generally the whole World nations were developed on dualistic base. Zoroastrianism, being a religious-philosophical doctrine, simultaneously is rich in ethical ideals. Reflecting the lifestyle, behaviours of people, it calls people to respect each other and nourish brotherly relations. As well as, invites them to be kind and to fight against evil forces.

According to Zoroastrian belief, the whole life is based on the struggle of two opposing forces: 1) the light; 2) the darkness. Ideal of personality arose by combination of three factors: 1) good intent; 2) kind word or thought; 3) good deed.

Azerbaijan is an ancient cultural country with century-old history. Since ancient times respect to hard-working people and personality, humanism, sense of collectivism have been widely promoted in Azerbaijan. In our cultural monuments people are praised for their hardworking and their skills, spiritual power in their professions are described there. There are a numerous

tales, legends and songs describing the humanist dreams and desires of people. There can be observed hatred to oppression, injustice and sounds inviting to a happier future. The invitations to loyalty and friendship protecting peaceful life and labour of people are the basis of humanist ideals.

Such humanist thoughts are come across as well as in labour songs. Labour songs are one of the ancient genres of folk lore. Such songs were sung in the labour process to facilitate the toils of people. Those songs pepped the collective, mobilized them to work, nullified the hardship and onerousness of labour, created good mood in people. As well as, it is praised fellowship, considerateness and friendship there.

One of the most interesting genres of our literature - Azerbaijani national tales attract more attention from the ethical point of view. Not only in realistic styled welfare tales, even in romantic styled fairy tales, as well as in the tales about animals it is also disputed about good and evil. In such tales it is disputed about the subjects like justice and injustice, friendship, hardworking, loyalty, betrayal and love.

In this regard, our written literature does not arouse less interest. For instance, Azerbaijani philosopher Bahmanyar bin Marzban, who lived in eleventh century, gave place to humanist thoughts in his letters and various writings called "Degrees of existence", "Metaphysics". He prioritised reaching the happiness by kindness. He tendered the possibility of obtaining loyalty, honesty, humanity by wisdom and knowledge. Main line in Nizami Ganjavi's (1141-1209) writings were researches of happiness and justice for people. There are told about objection to oppression, exploitation, inequality and hatred in those writings. A person should not

beg or degrade his dignity. Wisdom and knowledge of people are the main characters in Nizami's writings.

In "The treasury of mysteries", "Iskendername" and other poems the ideal of kindness is viewed related to political ideal. The principle of justice is highlighted in public administration. "Igbalname" emphasizes the importance of being sincere one and disputes about people's integrity with nature. According to Nizami, there is no need to protect private and public property from thieves in the ideal society. Members of society because of being economically determined do not act indecently. These people are decorous, honest and wise as well. Nizami considered thievery, any fault and treachery as a disaster for society. He demanded from individuals that, they should not protect only their own poverty, but also must protect the poverty of others. To his opinion, if anyone does not touch someone else's poverty for seduction it shall be deemed self-protection.

The interesting is that, in the ideal society described by Nizami cattle pasture without any shepherd and nevertheless, do not damage crops. There is no watchman to protect crops either. The elders of the ideal society tells Iskender about it: six month after ploughing, we visit there to mow. According to the poet, planting, garden and orchard cultivation must be carried out in accordance with the level of civil society. Nizami estimates denunciation and slander as the cause of malice and disturbances. He always hated such inept and purposeless people. According to Nizami, a noble man might not irritate anyone blaming him without any reason and disturb others with his behaviour. Gentle and generous people must not debunk others by bruising. Speaking on behalf of the people of

the ideal society, Nizami wrote in “Igbalname” – No one of us is aware of denunciation and **turns the blind eye to others’** faults.

Nizami thought that the wise and good men, must spend their good deeds on the interests of others rather than their own interests. Nizami shows that, if someone is angry, a kind one should help him to calm with his gentle and smart advice. Thus, he prevents vain bloodshed. Nizami said that, if someone had a disaster, the members of society must pity his fate. Everyone has to make merry and lead a joyful life together in happy days like merriment and feast. The genius poet showed that, if the members of society comply with necessary rules, diseases could be prevented there and people would not die prematurely.

According to Nizami, there must be existed solid moral norms in a decent society. The members of that society must be morally clean, as well as not greedy. Being of the people well-behaved in the ideal society should be carried out routinely and who breaks these sacred rules, should be dismissed. As well as, Nizami showed that, training or education is one of the most important resources in the development of society. In “The treasury of mysteries” Nizami mentioned training, education and ethics rules. The poet praised good people and criticised bad ones there. He stated that, he was in sympathy with good people and condemned bad ones.

Nizami considered nurturing a patriot, talented and decent person as one of the main duties of society. So, the happiness of society greatly depends on the perfection of people and their attitude towards the community. The poet showed in his “Leyli and Majnun” poem that, prosperity can be achieved by

perfection. It is important to show respect to people and live decently. According to the great poet, a well-mannered person can put forward solid and progressive ideas. As well as, being in favor of these ideas, he should become accustomed to live gently and cope easily with all the difficulties encountered. No one should be deceived by anyone, community members should be fearless, courageous, enterprising and merry. They should always live sincerely without doing harm to one another and not having a spite. Nizami showed that, living happily by constructing a beautiful life is the biggest happiness.

Nizami considered that, being a highly well-bred, noble, polite, nice, mild-mannered and especially educated person was a fine condition to build a good life. The poet showed that, if a person well-educated and gained perfection, he should always be welcomed respectfully. Prosperity can only be achieved by perfection. Nizami always abominated those who engaged in trickery and mischief. A person should try to be righteous and honest in life and welfare. Nizami called everyone to live genuinely. Nizami considered that, other reasons for the troubles in the world were hypocrisy, moral corruption, arrogance existed in the society. Hypocrisy, trickery, fraud, envy, maliciousness, greed, parsimony were criticized in the works of the poet.

Nizami dispraised negative moral qualities like parasitism, despising labor, and worker, rudeness, partiality, orgy addiction, overly rich greed, unscrupulousness. We observe such negative moral qualities in tyrant kings, courtiers, rank holders, usurers, counterfeit clerics. The poet created the images of betrayal sheikh and tyrant king hurt citizens in “The treasury of mysteries”. Bahram Chubin and Siruya in

“Khosrow and Shirin”, Yezdegerd the King - who ruled the death of Simnar, Rast-Rovshan the Vizier – who lynched the people, avaricious Milikh the Merchant, ambitious Slavic daughter in “Seven Beauties”, Dara in “Eskender-nameh” and the rank owners who killed him had such negative qualities.

Nizami praised the following positive moral qualities in his poems: honesty, integrity, simplicity, humility, kindness, benevolence, empathy, diligence. He told that he cognised these qualities in the poor, hardworking people and partially in savants. The old brick moulder in “The treasury of mysteries”, Farhad in “Khosrow and Shirin”, Fitne, old shepherd, old gardener, 7 miserables in “The seven beauties”, Chinese maid, old shepherd in “Iskendername” had such positive qualities.

The principle of fairness was significant either in the literary creativity of Shabustari (1287-1320), the Azerbaijani philosopher, who lived in 13th – 14th centuries. He preached noble qualities as treating everyone equally, serving people faithfully and making friends with them. He made mention of having good moral almost in all of his works. Being fair is one of the main features of a good moral. As, if the one is fair, he has a good moral. Because, you are never harmed by him.

“Akhlagi nasiri” (“Prosaist morality”) by Nasreddin Tusi (1201-1274) which holds an important place in the social and philosophical life of Near and Middle Eastern nations, is a significant event in the history of ethical views of Azerbaijan. “Prosaist morality” caused N. Tusi to be loved by Eastern nations. This work has a history of bizarre creation date. The Ismaili ruler Nasir was interested in philosophy and logic issues. One day he called Tusi and suggested him to translate Ali Misgaveh’s work to Persian. At that time that book was

considered as the most appreciated work written on ethics in Arabic. Tusi did not translate that book. Instead, he decided to write a more accomplished book to expound philosophical and moral issues, which he had been engaging in for a long time.

It is obvious from the beginning of the "Prosaist morality" that, the work is purely a philosophical work: The author defining the wisdom, divided it into two parts: Knowledge and observance (act). Observative wisdom is divided into three parts: first – purification of morality, second - the procedure for home set up, third – townbuilding policy. Tusi praised the moral qualities of men. Tusi mentioned that, moral qualities emerge only in public life and it is not a congenital process.

According to Tusi's ethical system, people are divided into four groups due to their character:

1. the one who shares his knowledge is a savant, respect him;
2. the one who relies his knowledge is braggart, criticize him;
3. the one who has no knowledge, but tries to learn by all means is hard-working, help him;
4. the one who do not want to learn is unwise, avoid him.

According to Tusi, to assimilate good moral qualities in life, people should be properly trained from childhood. Parents must teach their children to be honest and hereinafter must begin to bring up. Education must begin in early babyhood. Because, in early ages, children have a simple and clean spirit. Every parent must try to become the ideal of his child. Every parent and tutor must comprehensively speak about the importance of the labour spent on wealth. Children must understand that, their parents had spent a great afford to gain

the wealth which they eat, drink and wear. If so, they would properly conceive the capability of labour beginning from childhood. They must not exaggerate the importance of wealth, gold or silver in the mind of children. Because, the damage caused by gold and silver can cause big troubles.

No one is born with virtue. For instance, no one is born as carpenter, secretary or other specialist. The virtue is gained by experience. Four factors make a person respectful: truthfulness, good breeding, being educated and well-behaved. The splendor of honesty is decency, prettiness is its moral purity and its benefit is knowledge. Decency causes your honor to be raised and knowledge causes you to be upsurged. The benefit of science is more advantageous than the benefit of wealth. Benevolence means the happiness of men. Benevolence is the backbone of blessing.

According to Tusi, friends must have the same character. They must not be jealous of each other. They must trust each other. Selecting a loyal friend and to maintain him till the end is difficult. Benevolent people must have 10 positive types of moral qualities: 1. Must not be liar; 2. Must be fair; 3. Must not seek a defect; 4. Must be able to forgive people; 5. Must be able to beg smb.'s pardon; 6. Must be able to endure sufferings; 7. Must be able to criticise himself; 8. Must cognise his own fault before other ones'; 9. Must behave mannerly to everyone; 10. Must not be proud of himself and overpraise.

Tusi showed the types of interest and happiness: good is honorable, laudable and instructive. Happiness has four types as good does: wisdom, courage, chastity and justice. Scholar mentioned that, no character is innate. The ways of family support and housekeeping, saving and educating children are

explained in detail in his works. The great thinker analyzed the rules of managing servants and slaves, expression methods, acting and hushing habits. He even explained the ways of eating and drinking wine. Finally, he expressed his opinions about country (city) government rules. Behavior rules with faithful people (friends) and with the all sections of people are also analyzed by him.

The problem of love takes an important place in Fizuli's (1494-1556) creative work. Fizuli's love concept existing divinely, approves the moral beauty of a person. Fizuli's love is at the same time ideal. Fizuli wrote that, thanks to labour, everyone pushes his way, gains a reputation and becomes famous. Hereafter, it is important to be hard-working. Enduring of a person hardship and labour, makes him fair and have high valued moral qualities. Social injustice and oppression are criticized in his following works - "Complaint", "Rind and Zahid", "True friend" ("Enisul-qalbi). The poet thought that, malevolent people could never be happy in life. Fizuli praised Aristotle's philosophy, Hippokrate's medical views and preached them therewith Ibn-Sina and Logman. The poet told about water, fire, earth and air and noted that, The Greeks had great scholars. Conserving the platonic love, Fizuli stated that, the malice of people is to be calmed by the meeting of lover, but for lover, it is malice to behold. The definite appearances of platonic love also exist in "Leyli and Majnun". Fizuli comprehended the importance of dealing with issues of ethics in science and considered to speak specially about ethics as science. So, he proclaimed that, Ethics was a doctrine about morality and science speaking of moral concepts and rules.

Although the poet accepted the ethics (science of virtue) as a science, he proclaimed that, a bad person would always remain as he was. Thus, the poet accepted the divine origin – the God as the birth point of morality. Fizuli mentioned that, the morality, acts and behaviour of people depend on God's will . The poet acknowledged the dependence of happiness and misfortune on God. He asked in “Leyli and Majnun” that, and where does this misfortune come out and is it possible to eliminate it and reach the good luck and happiness? It turns out that this was a pre-determined fate of Majnun, and his luck, fate, destiny had already been determined in this way. He would have to be unlucky and not to met his love.

The poet found the meaning of life not in gathering wealth, but in gaining knowledge. Rationalist ethics took its brode shape in Fizuli's all works. He paid a great attention to the role of mind in people's behaviour. He cognised the reason of human honor in the power of mind and the role of knowledge. In one of his persian rubais he mentioned that: Honor is reached by knowledge and dignity, If it is not a pearl, what does nacre need for? Fizuli mentioned that, first idea and then deed. So, it is important to think about the results before beginning the work.

In 17th – 18th centuries socio-political and philosophical thought was developing in close connection with historical events of that period. Govsi Tabrizi, Saib Tabrizi and etc. was carrying on Fizuli's traditions. In XVIII century Molla Vali Vidadi and Molla Panah Vagif became the strongest expressionists of humanist ideals. Zeynalabdin Shirvani who lived in that period showed the necessity of gaining 50 qualities for people to be improved. To Shirvani, a man had to be moderate, modest, careful, kind, honest, hard-working.

The Azerbaijani literature of 19th – 20th centuries is a major milestone in the history of ethical thought. That literature played a role as an indispensable source in moral education of all sectors of society. The works by Abbasgulu Agha Bakikhanov, Mirza Fatali Akhundov, Seyid Azim Shirvani, Nariman Narimanov, Abdurrahim Bey Hagverdiyev, Jalil Mammadguluzadeh, Uzeyir Hajibeyli, Mirza Alakbar Sabir, Huseyn Javid, Jafar Jabbarli and others - who were prominent educators and thinkers of that era are examples for it.

SUBJECT V. THE MAIN CATEGORIES OF ETHICS

- 1. Good and evil**
- 2. Duty and conscience**
- 3. Honour and dignity**
- 4. Happiness and the meaning of life**

1. Good and evil

Each doctrine has its own apparatus of definitions – “language”. Such definitions which called “categories” play an essential role in moral appropriation of reality. “Category” means “judgement”, “definition” in latin. Each science uses special words to learn its own object: mathematics – minus and plus, physics – electron, chemistry – molecule and etc. Ethical categories have two types – structural and substantial. Structural categories – characterise the ethics in terms of internal communication. And substantial categories characterise the ethics in terms of the relations between society and identity. Structural categories contain – moral norms, principles, moral evaluation, traditions, behaviour, relations. Substantial categories contain - good, evil, duty, conscience, justice.

Moral categories are objective according to their contexts, however subjective according to their forms. On the one hand, they exist regardless of us being related to life. On the other hand, their choice by a subject is free. Namely, a person choses good or evil. A part of categories is bipolar. It includes good and evil, justice and injustice. And the other part of categories is mutually specified. And this includes duty and conscience, honour and dignity and etc.

The philosophers of previous times brought one of these categories forward and subordinated the other ones to it. For instance, Aristoteles and Plato prioritised good, Kant prioritised duty, Hegel prioritised conscience, Democritus, Epikuros, Helvetius, Faerbach prioritised happiness. The main categories of ethics are: good and evil, duty and conscience, honour and dignity, happiness and the meaning of life.

The central definitions of ethical consciousness are good and evil. Any actions of the people are estimated through the prism of good and evil. Being related to people, good and evil are studied by only ethics. Ethics is also called the doctrine about good and evil. In ancient times good and wealth were examined in unity. According to Hegel, a new-born person is neither benevolent nor malevolent. He achieves such qualities afterwards. Rousseau considered that, people are naturally benevolent. However to Fraud, people are cruel. To Aristoteles, virtues are not innate and they are gained by experience. Good and evil are attributed to natural events too (for insatance, «evil forces», « dreadful epidemic », «good morning» and etc). In a word, good is - the thing which is for benefit of people, evil is – the thing which is detriment of people. Good is – the thing which dreamed by everyone, valued and meritorious, evil is – the thing which must be annihilated. In this regard, good is usually the synonym of positive, namely the spiritual and evil is usually the synonym of dissoluteness. These definitions estimate the conscious actions of people. Usually, people have a conscious itch to benevolence. But evil is not explicitly told about or presented as the main purpose of activity and it is described as a compulsive action. As the people do good, enlarge its borders

and narrow evil's. Benevolence improves people to perfection. Mostly, people feel good by intuition. People recognise evil, because they have sufficient idea about good. They value good, because they have faced evil in their experiences. Therefore, good and evil are comprehended by each other. People also perceive environment by the concepts of good and evil.

The estimation of any ethics or the status in community causes evil and good to become more concretised: principle, norm, moral quality. These definitions are also historically inconstant like other moral qualities. For instance, the ignition of people in bonfire in the period of inquisition, sacrifice of people, totalitarianism and etc. arose from the false perceptions of people about good and evil. It is expressed the general and essential interests of people, their hopes and dreams about the future by the definition of good. Good is used in more concrete meanings depending on what it is attributed to: benevolence, justice, virtue and etc.

Justice, particular from good and evil, has more concrete-historical nature. Justice is the reflection of equality and inequality. In primary society justice was cognised as the demand of punishing the ones who violated the rules of conduct. It also included blood feud. Femida, the goddess of justice in Greek mythology was described blindfold. It was the sign of her fair approach. The scales which were invented in that period was Femida's symbol too. Pythagoreans mentioned that, the scales should not be angled to one side. So, punishment should seriously fit the crime. To Democritus, justice is, to fulfil your own duty. To Socrates, justice is welfare (happiness) of others. Good one does not act in injustice way. Socrates and pythagoreans thought that, rather than being injustice, it is better to suffer from injustice.

Aristoteles assumed that, there are two types of justice: by nature and by law. The last one is defined by state. Although Aristoteles preferred the first one, but he focused on the second one: to be justice - requires to follow laws and laws require to follow bravery and wisdom. So, justice is the most perfect virtue. Other virtues are gathered in it. However, justice is defined by the attitude to other people. Therefore, its benchmark, principle is – equality. Inequality leads to injustice and some people satisfy themselves better in contrast to others. In short, justice is among prodigality and deficiencies. In addition, Aristoteles mentioned that, if someone **unintentionally** does evil (for instance, if he kills his father deeming that he is his enemy), it is not injustice, but misfortune. To Aristoteles, virtues are not innate and they are achieved by experience.

In medieval period, christian ethics disputed about 3 types of virtues:

1) belief; 2) hope; 3) love. Belief was considered as – the belief in Allah, hope was considered as the hope in Allah's mercy and love was considered as the love of Allah. Evil – is the antithesis of good, namely a negative ethical category. It is the total characteristics of all negative spiritual qualities. Negative spiritual qualities include antihumanism, violence, deception, meanness, theft, **hooliganism**, cruelty, betrayal, denunciation and etc. There is also “microevil” in the society where exists global “evil” like exploitation, aggressive wars, persecution of other religions, free-thinking, dark-skinned people, people of other ranks, origins and etc. And it becomes a tradition by entering the daily life and psychology of people. Rudeness, selfishness, being careless to others' and even own relatives' sorrow, cruelty, lying, drunkenness, guile, deceit and

etc. belong to these. In such cases, a strong one hurts a weak one and everyone throws the blame on someone else. A hooligan abuses people, a seller taunts buyers. A bureaucrat expects bribe, taxists, masters and waiters demand too higher fees than they deserve and infants do not respect adults. Men sit, but women are left standing on, there is done hackwork and positions are used for personal aims and profit. Managers do not care about their subordinates, thinks only about their own ranks and live with unearned income. Evil exists either in the form of effort to self-actualization at the expense of others or in the form of weak will like not being able to resist to the pressure of existing condition.

2. Duty and conscience

Duty and conscience come from internal needs of people and occupy a central place in ethics. They come from the spiritual liabilities of individual against the community, collective, other people and himself. Therefore, they are related to definite moral norms. Moral values are imperative, namely essential. They regulate the relations among people being related to moral norms and principles. They must be followed not only in any condition, but regularly. They must be guided not only in limited circle – with relatives, friends, colleagues, countrymen but with all people. Moral imperatives are universal being independent from their positions, condition, time, nationality, identity.

The views about the connateness of definitions of duty and conscience in ethics are widespread. These definitions are shaped in the process of personal development. Because, the

development level of duty and conscience of different people in society is not the same. Some contrast duty and conscience with happiness and consider that, meantime a person is made to act contrary to his wishes: Definitions - «I want» and «I must do» oppose each other. However, many philosophers think that, people are satisfied and get pleasure from their behaviours when they fulfil their duties or act conscientiously. For instance, a person must not pity for corruption of his expensive clothes while saving the drowning one. Sometimes, criminals carry out their dirty deeds in the name of “official duty”. For instance, inhuman acts committed by Nazis are example for it. In “Investigation” movie a culprit substantiates not betraying his criminal comrades with whom play the same hand in this way: «I promised them to work under these conditions and now I am performing my duty».

Duty category is the spiritual liability of people against society and others. The sense of duty existing in human has been available since ancient times. Transition to class society laid the groundwork for origin of this sense. Meantime, there began a new period of spiritual development. It began to arise the sense of duty against the collective in people.

The fear in connection with punishment leads to the growing influence of the collective. In hard times, a person comprehends the availability of relying on the help of people. So, he feels an inner need to reckon with the collective and redeem social principles and norms.

The fulfillment of the duty must not be compulsory. The duty of people must fit moral ideal. He must always make his way to benevolence, do good to everyone as possible and avoid evil. Duty is the specific mechanism of relations among people.

Personal and social features must be in harmony in the duty which bases on the principle of voluntariness. Obligation – which is included to moral duty is not only related to future, but also to past. It includes the respect to spirit of those who sacrificed their lives for their homeland and etc. Voluntary fulfillment of duty indicates high moral consciousness of individual. Duty has various forms and it depends on social conditions, vital situations, obligations. For instance, «patriotic duty» relating to homeland, «civic duty» relating to state. Besides, «internationalism duty», «military duty», «professional duty» and etc. However, people have definite duties not only against society, but also against themselves and relatives. For instance, «family duty», «friendship duty» and etc.

According to sources, the definition of duty first was brought to ethics by **Democritus**. He binds it up with the inner motive of human activity and preferred to good deeds performed wisely than the deeds performed under fear or compulsion. For instance, if a seller serves the buyer well, it may have 2 reasons: either the seller is afraid of losing his job, or he merely fulfils his duty. Children, not having any idea about their obligations, by growing up they master the demands of adults. Thus, they lay the groundwork for formation of their moral qualities. And, there are formed duty or feelings and imaginations like this in individual's mind.

The perception of duty is closely linked to other components of ethical intelligence, like – justice, conscience and etc. To act fairly – comes from the fulfillment of duty. To fulfil duties is – related to conscience of people. Then, duty is a moral necessity. It can also be called special moral motive. The definition of duty is used in two sense in our language: material

and spiritual duty: 1) «I am indebted to my neighbour for 100 manats»; 2) «I am bound to help my friend». Moral duty includes the obligations which came out during the coexistence process (for instance, the duty to homeland, nation, collective, family, parents or wedlock duty), including duties related to professional activities (teaching duty, medical duty and etc.)

The fulfillment of special (non-typical) duties, special rules and requirements must be distinguished from duty. These are related to etiquette, communication area and etc. For instance, if you go to the “theatre”, first, you buy a ticket, then take your place in the hall, switch your phone off, do not speak during the performance, do not litter around or etc. You are obliged to do these, namely, you have obligation to follow the rules of the theatre and it is your duty. Duty links a person to others and society and gains objective obligations. Objective obligations are - the obligations which exist regardless of our desires. If we do not follow these, we may harm others. For instance, if we deceive our friend and do not perform our duty, friendship obligation, we can lose our friend; or if we carelessly act in our workplace, thief, we can lose our work. In some cases, social duty is regulated by law. Immanuel Kant named duty a norm of conduct considering it as the main category of ethics. Kant’s ethics can be named «duty ethics». Kant raises the concept of duty to an extremely theoretical and normative level, coordinates it with the specification of ethics. Kant has many works about ethics. The more essential one of them is “Criticism of practical intelligence” which he wrote in 1787.

It is supposed that, conscience relatively stands ahead in individual moral consciousness of people in comparison with duty. It acts as the capability of feeling and comprehending his

own actions being the internal judge of a person. Relating to increasing of identical independence, ethical liberty and spiritual responsibility appropriate to it, after a while there is formed duty conception in moral conscience of a person. Duty and conscience have many general features in common. Being similar in content, they similarly function during the ethical regulation of human behaviour. Although imperative, domineering features of ethics are expressed in duty, but conscience is the controller of human actions first. The main feature of conscience is, it is a deep intimate feeling and shows itself in internal alarms of people. Conscience is - the subjective comprehension of responsibility and duty of identity to society. Conscience, being the ethical category which realizes moral self-control of identity, creates opportunity to independently comprehend moral obligation, demand their realization and evaluate oneself for his actions.

The one who guides his conscience, analyses his actions, the motives and results of them himself. Conscience is, moral appraiser and supervisor of human actions (in point of ethical norms of existing society). Like duty, conscience also combines appropriate feelings, imaginations and knowledge in itself. Duty acts as the one's ability of critical approach to actions, thoughts and dreams of people. Conscience is autonomous such as duty, being independent from others' feelings or thoughts. In this point, conscience differs from shyness - the other internal control mechanism of human consciousness. We must note that, there is a relationship between conscience and shyness. Shyness is also either the comprehension of discrepancy of people to some existing norms, or the comprehension of their sins. However, shyness is

completely related to others' opinion. The more others blame a person, the more he is ashamed. In some cases, a person even can be ashamed for occasional events. For instance, if others do not approve the event which he deems normal, then he may be ashamed for this too. A sense of shyness can also arise if others' opinion is not true about him. Nevertheless, shyness cannot supersede conscience.

Shyness arises when there is a witness, but existence of witness is not important for conscience. While a person analyses, evaluates his behaviours, his moral persuasions and worldview turn into the main factor. During analyzing his actions, a person measure other's corn by one's own bushel whether they are just or not. However, because of the variousness of their ways of thinking, in some cases, people who do wrong neither be ashamed nor conscience-stricken. They even try to justify themselves. Such people suppose that, they have a clean conscience. But vice versa, sometimes, a person is ashamed for no reason. While acting justly he supposes that, his behaviour is not right and everyone will blame him. To evaluate his actions, a person must have clear moral beliefs, a scientific worldview. The one who betrays his believes feels remorse. It can happen as a result of faults made in his morality and work too. A thoughtful person feels remorse for his fault. At least in his mind he thinks as if he reports against his collective, confesses his guilts, searches for ways to correct his mistakes and tries not to repeat them in the future.

Remorse also emerges during the emotional anxiety. It is essential to have a definite life experience for development of the sense of conscience in a person. Bu hissin formalaşması müəyyən yaş dövrünün yetişməsinə tələb edir. Vəcdan əzabı və

utancaqlıq da bu qəbildəndir. In contrast to people of modern era, in ancient times it demanded them sufficient time to gain these qualities. These long-term process parallelly existed with formation of fashion, custom and traditions. Therefore, possessing not biological, but a social origin, it exists in a definite condition and only in humans. While the cultural life of a person is enriching, this definition is cleaned from expired, unnecessary elements. For instance, the low level of productive forces, hard life conditions caused the tradition of killing olds and ills to be created. Primitive men did not feel remorse for it at all. However, over time, there came out the opportunity of caring the disabled people in result of the development of productive powers. Henceforth, not only such actions began to be criticised, as well as, who acted like this began to feel remorse.

Remorse can play an essential role in human life. It can suddenly enter into the moral life of man. It is able to make plans of people untidy and to change radically their way of life. Ancient Romans considered that, conscience equals – ten witnesses. Thus, conscience category has a an evaluative character. When a person comprehends that,he did good, he feels satisfied, contrariwise, when he does evil, feels remorse. Conscience can be active or passive by nature. In first case, conscience tempts people to do good, but in the second one, only prevents from evil deeds. The activeness or passiveness of conscience much depends on education and character of a person. It is possible to look through remorse both a form of shyness and deep emotional exciments of personality.

However, despite the overall similarity, it is not acceptable to equate conscience and shyness. As noted, shyness demands

a witness. For instance, a person can feel ashamed even if he does not dress fashionably. Whereas, he can freely walk at home in this dress and even if he is sure that he will not come across acquaintances, can go out too. But in some cases, although a person feels ashamed, he does not feel remorse. For instance, if you have trampled someone's foot down since someone pushed you, even though you apologise, you will not feel remorse. Because, you had not had a fault. Mostly, conscience becomes the synonym of the whole morality. Therefore, we often hit upon the expressions like this: «You do not have a conscience». In conscience, evaluation, actions and conclusions are associated not with the references of others around, but with the sense of duty. Conscience demands people, not to do evil even if they are not seen by anyone, are not controlled, even if they are sure that, no one will be aware of such actions. Conscience demands people to be responsible to themselves. Conscience causes duty to be fulfilled. In such cases we say: «my conscience is silent» or «clear». Namely, a person fulfills the works which he is responsible to as possible. One of the expressions which is used often in ethics and generally in daily life is «freedom of conscience». To ethics, conscience must be free and freedom must be understood as living with conscience.

The moral life of person, his inner world, choice of profession must be free. In the narrow sense, it is related to following of religious rites. First and foremost, conscience belongs to separate people individually. However, there exist thoughts about “social conscience” too. Mass media, public organizations express and form the opinion of society. This opinion is usually independent and very strict. Thus,

conscience activizes the whole moral life of people and acts as the essential “mechanism” of approval of benevolency and justice. Although we do not come across the definition of “conscience” in Democrit’s era, but it seems, during telling about “shyness” Democrit meant conscience: The philosopher told, «When a man does evil, first he must be ashamed of himself» and put forward the thesis - «Learn to be ashamed of yourself more than being ashamed of others». Also, Democrit’s saying is known that, good man is not the one who always do good. Good man must be considered the one, who cannot even think about doing evil and does not do evil once in his life.

In The Nicomachean Ethics Aristoteles wrote that, mind and conscience were given to people by nature. In his treatise named «On the natures of the Gods», Cicero was all in hopes of conscience: «It has an ability of planning virtue and vise carefully, independent from any divine intelligence. If it does not exist – everything goes under». Representatives of naturalist theory – Darwin, Spencer, Leturno, Kropotkin viewed conscience as a non-public event which also belonged to animals, like people. They saw the origin of conscience in social instincts. Darwin even told that, any animal which has public instinct, obtains moral feeling and conscience. The great Russian writer L.N. Tolstoy emphasising conscience exceptionally in his works, wrote that, he knew a couple of real: remorse and illness.

Conscience is, the guide of human life. To great French philosopher and mathematician L. Pascal, conscience is – the best ethical book we have. It is needed to view this book frequently not to lose your way. To genius Norwegian writer H. Ibsen, a clear conscience is – the softest pillow. To views of

prominent French writer and ethics theorist O. Balzac, conscience (if we have not tarnished) is the judge which is never mistaken. The prominent American writer Hemingway wrote that, to be protected from forgery, it is required to have an absolute constant conscience like the meter standard which is saved in Paris. Looking at ones who have flaw on their character is more terrible and terrifying than looking at ones who were bruised and beaten. Conscience is an important sign of moral purity. Only the one, who does not cover himself with the armor of lie, cynicism and impudence can stand not shivering before the judgment of conscience. Even if you have a great mind, you cannot live without conscience.

It must be noted that, ethics theorists of East like Sheikh Sadi, Shirazi, Hafiz, Naziri, Jalaluddin Rumi, Mahmud Shabustari also praised conscience and mercy namely as an essential sign of high chasteness and virtuousness. They all considered being honest and fair as the fundamentals of moral virtues. From this point of view, the thoughts of prominent Azerbaijani educators and philosophers are very characteristic too. Our prominent educator and theoretician of ethics A. Bakikhanov devoted a separate chapter to interpretation of category of mercy in his philosophical treatise named «Tahzibi akhlag» (“Moral education”).

3. Honour and dignity

Like the other categories, honour and dignity regulate the relations between the identity and society. At the same time, it clears the attitude of a man towards himself, expresses the moral values of people and turns into the means affecting their

ethics. These categories are formed during the moral activity process of people. Their subjects are defined by the economic structure of existing society. For instance, the ruling classes of feudal society spoke much about honour and dignity. Various militant traditions were related to these definitions. However, most of time, these were external. The militant might not humiliate himself by acting indecently. They might not join to “lower” section and had to keep themselves “exalted”. Duels kept the central place in Code of honour and dignity of medieval noblemen. It is known that, because of real or fictional humiliation of his wife, the husband had to call the other side out. Although, he deemed tempting others’ wife a great knight courage.

The bourgeoisie, which abolished the laws of feudal society, kyboshed the medieval imaginations about honour and dignity. However, it conserved the attitude to issues which are about stratification. In addition to this, each nation, people has their own imaginations about honour and dignity. Though they are close to each other, there are definite differences between these categories. Honour links moral values of human with his concrete social situation, his role in life and ethical services.

Being a part of society, no one can escape from public opinion. The subject of the definition of «Honour» is explained by following the requirements put forward lifestyle of people. In this regard, there is a concrete set of requirements for men, women, soldiers, workers, doctors, youth and etc. In its turn, public ethics is related to definitions «male honour», «female honour», «military honour», «workin honour», «family honour», «honour of factory», «honour of school» and etc. Formerly, there were definitions like «honour of tribe».

Distinguishing people from one another, honour is reflected in their fame, reputation and confidence they have gained.

Like honour, dignity also regulates human behaviour. Comprehending of man his own dignity is a form of self-awareness and self-control. Insistence of man towards himself is formed on this basis. To protect and approve his dignity a person acts like that, his actions were not the reason for his dignity be spotted. Comprehension of personal dignity, first, increases his responsibility to himself. Dignity is – to demand others to respect for preserving his rights and himself. The one who dignifies his personal dignity, does not infamy or betray, does not humiliate neither himself nor others, does not overmaster his life to something. Dignity guides the principle of equality of people.

Dignity can be either real, or delusive. In first case, public opinion fairly appreciates man for his benevolent deeds and goods he did. In the second case, this opinion is not true, because, the one who is spoken about succeeds in deceiving everyone. He extremely exaggerate his actions, but in fact, his role in socially useful labour is too negligible. One of the issues related to honour and dignity is conceit. To be famous, be ahead of everyone, earn fame, to be prominent, to be distinguished from his contemporaries, to be enlightened as a personality is the desire of many people. To some extent, it can give good results. Namely, a man is doing good regardless of his aim. However, in most cases these feelings lead to conceit. It can be realized as the result of egoism too. But, it must not be forgotten that, fame comes to people itself. It is impossible to keep it alive more by artificial ways. The exaggerated fame blows up sooner or later. Conceit can become a terrifying case for society. Some people even resort a crime for fame or for taking their names place in history even in bad terms. Hitler,

Mussolini and others are as such as them. The contrary quality to conceit is – modesty. It captures attention more and is greeted with respect. The categories of honour and dignity were first used by Roman stoics Seneca, Epictet and Mark Aureli. According to them, these categories are the supreme values of human and without them life loses its essence. They even preferred suicide than a dishonourable and unworthy life. Epictet wrote that, it is not needed to feel sorry for being born and dying, being deprived of your house. It is possible to feel sorry only then, when you lose your real property – dignity. In renaissance period Pico Della Mirandola, Lorenzo Valla, Erasmus Roterodamus theoretically substantiated these categories more.

There are some essential ethical resources – honour, rectitude and dignity which arose and formed in the history of development of human society. Like conscience, fairness and modesty, *honour, rectitude and dignity* are interchangeable ethical definitions. Like other ethical categories, honour, rectitude and dignity are also output of lingering ethical progress. Honour is – approval and evaluation of human and his actions by group, nation, people, collective, society. Honour is the human's comprehension of his own personal dignity. And dignity is his comprehension of himself as an identity. Rectitude is preserving his own honour and dignity by caressing and evaluating them. As can be seen, these three definitions cannot be separated from each other. These are the same general conceptions and ethical wealth, pair moral categories completing and existing one another in indissoluble dialectical unity.

Though the imaginations about honour and dignity by nature are formally identical and independent, but in content they are always social. Because, honour and dignity consider the relations of people with society. Honour and dignity

personalize the price given to himself by identity with the social price given to identity. If these two types of price are not proportional, the nature of moral wealth like honour, rectitude and dignity cannot be correctly clarified. Some ethical theorists limit the honour with the price given to himself by identity not considering the social price given to identity during trying to define the content of honour category. For instance, T.Lipps wrote in his book named «Major issues of ethics» that, honour can only be my honour, namely my own honesty and chasteness. Though others can approve my honesty, but they cannot give an honour to me. Of course, to explain the content of honour and dignity in this way, to exaggerate the price given to himself by identity on account of the price given to identity by society and not to take the price of society into account is false. Because, as it is impossible to think about the identity out of the society, rectitude, honour and dignity cannot be imagined out of public price either. In fact, the concepts like the price given to himself by identity, honour, rectitude and dignity consider the public price. If rectitude, honour and dignity are not taken into account by the attitude to others, they would be meaningless.

In his article named “A few notes on the historical development of honour”, A.I.Herzen links honour and rectitude with the formation of human identity and indicates that human starts to realize his honour and dignity before society only after becoming a personality in social life. In the article A.I.Herzen divides the development of honour and rectitude into 3 basic periods: First period – is the period of tribal society. The initial ideas of honour, rectitude and dignity are formed in this period. However, due to the fact that personality was not fully formed yet in this period, the personal honour and rectitude were nearly equaled to zero. Since honour and rectitude of

personality were the honour and rectitude of tribe, kin and family as personality himself was not separated from tribe, kin and family. Separate individuals were taking revenge on enemies not for their personal honour and rectitude but the whole tribe and kin. In other words, the honour and dignity of personality were melting in the tribe and kin as well as personality himself.

A.I. Herzen calls the second period of the development of honour Greco-Roman period. The separate individuals' ideas of civil dignity and civil honour are highly increased in this period. As Athens and Rome were the independent cities in this period, the citizens born and living there were considered free citizens. So, as A.I. Herzen mentioned that dignity of people was defined by their place of birth, honour actually was not people's personal honour but the honour of the cities like Athens and Rome. In addition, the citizens of the cities like Rome and Athens considered the population of other cities and villages completely dishonourable and unworthy. They also considered their slaves and foreigners barbaric. Therefore, honour, rectitude and dignity of personality were not formed completely.

In A.I. Herzen's opinion, honour and dignity reach the top only in third period – middle ages. A knight morality enters the scene of history in this period. Honour, rectitude and personal dignity become the highest virtues. Honour and rectitude become a kind of criterion of morality. But personal honour and rectitude develop at the expense of civil honour. Nationwide honour of society stays in the shade going into the background. Hence A.I. Herzen came to the conclusion that personality's true honour, rectitude and dignity can be possible after the establishment of contact between developed free personality and society. As long as the true freedom of personality is not provided, honour, rectitude and dignity cannot be developed properly.

4. Happiness and the meaning of life

The questions like “Why person lives the life?”, “What is his position in the world?”, “What is person’s happiness in?” cannot help but cause anxiety in every smart person. Happiness – is closely related to other categories of ethics despite of having more specific content than them (particularly debt, conscience, honour and etc.). Happiness (related with the depths of human spirituality) – being one of the main concepts of consciousness, is such a case when a person is intuitively satisfied. As a wish, happiness is an emotional form of person’s ideals too. But the difference is that, it consists of not only purpose and effort but also related with their realization. Happiness expresses the ideas about what human life and true joy consist of. It is a permanent comfort of spirit. It is not continuous joy but a specific emotional rising moment of spirit. Therefore, sad and sorrowful moments may be related to a happy life too.

Happiness includes refusal to many joyful things in the life as well. Being quite powerful, intense and positive excitement, happiness is a state of being satisfied enough with life. Actually, it is not required to achieve success in all the spheres of life in order to have this state. This success is only related to global problems. People can feel happy in many different situations. For instance, newlyweds usually feel happy despite of having different odds and ends. They are not interested in a luxury house, foreign cars or other wealth. Even a poor craftsman can feel happy when he achieves success with his works. Painter’s presence in a prestigious exhibition, poet’s release of a new book, singer’s receiving an honorary title are similar examples.

As can be seen, the events causing happiness are not long-term as state of satisfaction in the life is not permanent.

Happiness is short-term and it reminds the moment of thunderbolt. It is no coincidence that, there is an expression like “honeymoon” and an expression of “five-year period of honeymoon” can evoke laughter. Simply, a person gets used to his achievements and wants to conquer new picks that requires carrying new, deeper feelings. He looks for new ways of self-affirmation and spiritual enrichment. Absolute happiness is impossible. It is constantly developing according to the requirements. In the moments of happiness a person perceives the world differently. Can criminals feel completely happy? Probably they can't. It is not true happiness, no matter how criminals enjoy their handiworks or how long they feel joy.

The process of creation of happiness also reveals a few unique moral specifications. Assessment of an event in terms of higher moral values plays an important role in understanding of happiness. There are certain differences between the happiness of people of different morality and its understanding. Happiness is like a free bird. You cannot force a person to feel happy when there is no happiness. There are various proverbs about happiness. For instance, “happiness is not a horse to be curbed” or “happiness is not a fish to be caught by fishing rod”. Happiness is individual. I.e., there may be happiness of a person, family, social group or nation. The questions like “What is a good life and what should a person aim to firstly” are the key issues related to happiness. Thoughts of people about happiness are different. For some of them, happiness should be measured by own appearances that primarily include success, pleasure, honour, wealth and etc. The person's aiming to joy, comfort and implementation of dreams is natural. But its collision with moral requirements like debt may create problems.

The happiness understood as luck and fate does not depend on person. And others can't interfere in it either. Thinking about this, Aristotle paid attention to the fact that person's being fair or his kindness is not evaluated as success. Since these qualities depend on person's efforts. But having a legacy, good life and being an inborn talent are understood as success. Getting rid of bad accident or crash is also success. But even happiness sent by God requires work. The proverb of "Effort from you, profusion from God" was not made by accident either. But any success or "laughing of life at a person" does not let a person feel happy yet.

Simultaneously, living and feeling the happiness are its key moments. Happiness is true when it arouses the feelings of joy and consent. One of the widespread notions about happiness is that feeling of joy is deeper happiness is lived. But this kind of moment of excitement is fast passing. Happiness is remembered as a short-lived, episodic moment just because a person does not remember time when he is happy, every single hour becomes a moment. People did not only understand the difference between the pleasure and happiness but also perceived that not every pleasure leads to happiness. Solon – a popular political leader lived in Greece in 6th century BC said that "runaway from a pleasure that brings sorrow". Sometimes even unhappy people can enjoy something. At the same time, happiness is accompanied by pleasure either. It is hard to perceive happiness without a pleasure. But pleasure is neither a condition nor a content of happiness.

Another spread idea of happiness is related to wealth. But does wealth always lead to happiness? The way of acquisition of wealth plays an important role here. Besides this, most of the wealth owners don't feel happy. Of course, the wealth acquired by honest ways does not torment a person and there is no need to run away from it. It is really hard to be happy when

you are poor. But we should remind again that happiness is not measured by wealth or its amount. It is true that lucky fate, joy, financially and morally rich life are the factors that provides the acquaintance of happiness. But these are only the favourable conditions for happiness and they are not its reason or content. Socrates was saying that happiness depends on person's behaviour, education and how much he is benevolent. Only decent and honest people may be happy, unjust and rash people may not. If the unjust people are not punished, then they are especially unhappy. If happiness is understood as satisfaction, then this satisfaction is not instant but long-term and it covers a long period of time. There are no quantitative indicators for happiness but there are quantitative indicators like person's satisfaction by life as a whole or by its separate sides.

Happiness is also very close with a sense of joy. While joy is emotional, happiness can be lived silently too. A person existed in coexistence should put up with something, sacrifice himself for something, endure some limitations. Such a life that is durable and full of kindness may cause happiness. Many people namely think that "if you want to be happy, be benevolent". This, of course, is a difficult happiness. Most of the ancient philosophers were already expressing their opinion about the ratio of happiness and benevolence. W. Tatarkiewicz (1886-1980), a Polish philosopher talks about a few types of happiness: " 1) pleasure, enjoyment; 2) success, luck; 3) fate (a Goddess of fate and happiness were Tyche in ancient Greek mythology and Fortuna in ancient Rome); 4) possess wealth".

There are some factors that are a manifestation of the existence of happiness. These factors can be divided into 2 groups as objective and subjective. Objective factors usually don't depend on person's consciousness and will. But person

himself is present in the emergence of subjective factors. Objective factors include natural condition (favorable climate, geographical location, non-occurrence of natural disasters and etc.) and the situation of society (living in war or peace conditions, acting of law, restoration of justice and etc.). If there is a natural disaster, dreadful epidemic, civil war or other circumstances in a country, there is no place for happiness. If people suffer, blood is spilled, what kind of happiness we can talk about? Which nation can live in comfort if its territory is under occupation?

The emergence of happiness is related with the factors like age, tradition, cultural specifications, political regime and etc. Objective factors also include person's health and type of temperament (for instance, somebody is not loved by society, collective, neighbours or relatives because of being quick-tempered or any other feature) as well as appearance. Person's employment may also play an important role by this point of view. Since most of the time the creative success not only creates sense of satisfaction in person, but also makes him quite happy. Subjective factors contain person's creed, belief and faith, interests, enthusiasm to something, mood and etc. Subjective factors generally form a relation of an individual to different events. And this once more means that although we can't change the events, we are able to change our conduct to them and it can make us happy. Seneca thought that: "A person who does not count himself happy is wretched. Indeed, happiness of a person depends on not only objective or external conditions, but also subjective factors, person himself, his activity and purposefulness.

A pessimistic person can easily pass his happiness by. According to the legend, when Alexander the Great asked Diogenes "who is the happiest man in the life?" he answered that "Me, because you can't get enough while the half of the

world is yours. Although I don't have anything, I don't need anything". But F. Nietzsche thought that only selective people have a right to happiness because they have power over others. In A. Schopenhauer's opinion, happiness is only absence of agony. Then when agonies are positive and real, happiness will always remain an illusion. According to L. Beethoven, making others happy is happiness in itself. J. Racine believed that happiness existed to be able to share it with somebody.

In his works named "Tahzib-ul-ahlaq" ("Correction of manners") and "Kitabi-nasihah" ("Book of exhortations") A.A. Bakykhanov considered modesty one of the crucial ways in acquisition of the happiness. In his opinion, if a person is not modest, he can never have silence or peace of mind. Modesty helps person to optimize his position in society as well as spiritually improve inward. An immodest person can't purify his moral. Since an arrogant and conceited person does not see his flaws and weaknesses most of the time. The spiritual benefit of modesty is that a person prefers simplicity as he knows his flaws and weaknesses. In Bakykhanov's opinion, person can't say "I already know everything" putting some restrictions on his mind, since there are still too many things in the world to learn. The one who does not feel a need for increasing his knowledge or experience is seriously mistaken. Relying on knowledge excessively is a sign of ignorance. On this occasion, Bakykhanov sets himself as an example and says that "I completely counted on my mind in my youth and I never thought I was faulty. I was always blaming the people of that era on the things that were not in accordance with my opinion and the matters which were resulted in contrary of my desire. Although they were not guilty, their sins were not as I

thought. My research and experience gradually grew. I started to doubt the degree of my mind and the flaws I hadn't knew gradually appeared. Finally, I looked through my conduct. It became known that all my imagination was nothing and it was under the influence of my passion and lust. The thing that I considered good had not actually suited my situation. If my mind and alertness defeat my selfishness, remembering today, I would never do the things I regret". Bakykhanov advised that we can't rely on our science and belief when we realize that our science and perfection have deficiency.

It is interesting that while talking about modesty and simplicity, Abbasgulu Agha Bakykhanov demanded that simplicity should not be stooped to the level of unscrupulousness or incapability. He wrote that it is necessary to runaway the stooping of gentleness to incapability and modesty to meanness. Because many people hurry to hurt the one who is helpless.

Happiness is closely connected with ideal and dream. A moral ideal and dream are not only the important part of human happiness, but also a precious moral wealth. As it is hard to imagine a meaningful human life without an ideal, dream, purpose and faith in future, true happiness is impossible without these. A person's life consists not only of joy, but of grief. Like happiness, unhappiness is also accompanied by excitement. But if happiness is a philosophical problem, the grief is not. In contrast to psychologists, philosophers don't discuss this matter. Not because they are indifferent to a human life, but because the concept of happiness is close to ideal. People can differentiate unhappiness from realization of chance or bad luck as they do it between happiness and luck. Even when we pronounce grief, disaster and deep excitements as

unhappiness, we understand that this is not true unhappiness. Unhappiness – is a disaster. During this, a person loses the opportunity to realize his desires due to objective or subjective reasons.

Some think that those who don't suffer are happy. But this is a case far from humanity. A soul of human must understand others' agonies, commiserate with them, and be prone to help as possible. Only after facing the agonies, a person realizes how the life is multicoloured and that it consists not only of happiness, but also of sorrow. Sometimes, happiness is more the result of bad character of a person, than luck. Nobody is insured from making mistakes, committing sins, falling ill, being hit by bad people and losing close people. And these are the reasons of unhappiness most of the time.

Each person has happy and sad days in the life. Happiness and unhappiness don't exclude each other. Being happy in the same level in the same society is impossible. Happiness of one of the opponents may lead to the unhappiness of the others. Most of the time, people mean only personal happiness while talking about happiness. And most people believe that a person becomes happy namely after executing his duty. Sometimes there are such episodes in the human's life that he wants to do the things condemned by society or that he does not deserve. And he even creates such situation in which he won't have to follow any rules. A person who imagines it for a moment feels independent and free. He does not even follow his customs or habits.

There is a special condition in these cases in the culture of some people. One of these mass forms is carnivals. During a carnival a person wears a mask and behaves freely as he is sure that he won't be known, does what he wants and searches for ways to achieve his goal. Such "acquisition of freedom" is

implemented not only in carnivals, a large-scale event, but also little forms as anecdotes. With the help of jokes, there is a wide range of conditions of exposing of delicate subjects touching to "yellow string". Despite the fact that there are multitude sources of person delighting, pleasure is always sudden, temporary, short-term. It's never enough. Pleasure - is feel and excitement accompanied by the provision of demand and interest. From biological point of view enjoyment and suffering effects (role) are determined by its adaptive (harmonizing) function. Pleasure stimulates the activity the body needs, lack of pleasure and suffering isolate the body from the effects that the body may cause danger. From psycho-physiological point of view, pleasure is being provided the needs, accompanied with declining and closing of the internal tension by physical and mental point, causes to restore the body's essential functions. Usefulness of pleasure for a man causes certain normative position: delighting, satisfying due to its ideality for body, are should be achieved. In ethics, such a position is called hedonism (Greek: "hedone" is meant to be enjoyed). Hedonism which is available as view's systems and lifestyle is based on such ideas, the basic meaning of human activity and real foundation of happiness is suffering aversion against agony, striving pleasure.

S.Freud has take great role in the study of pleasure of human life. Special investigations promoted to reason of "pleasure principle" about natural regulator the mental processes. According to Freud, regardless of individual regulatory goals in person psychology whether or not to take pleasure is prevailed. The pleasure getting more intense and bright, but also in relatively easy way is flesh pleasure, such as sexual. Dinner, bask in the cold, ensuring the rest of the requirements are these kind of pleasure. By nature, the man is "hedonic". The baby's needs is not difficult at all. It is done by around. These require-

ments are very simple and easy: to feed, cradle drive, flaky, warm and soft hands temperature and etc. Content with these babies do not cry and even to some extent, means its "consent".

According to Freud, the sexual pleasure of young in early adolescence is important and memorable so that these pleasure he feels are an adult matter. Out of all of this, it is not mean that pleasure is contrary the morality, ethics and humanistic outlook. It probably can be considered as an element of some moments of happiness. The happiness of all ethical systems is directly associated with concept of the meaning of life.

As happiness the meaning of life can not be based on personal happiness too. This case sooner or later being individually leads to selfishness. In most ethical systems happiness is considered as an innate nature of human. Starting with perceiving the human is concerned the important questions: "For what does human live?", "What is its goal?", "What is human happiness?", "What is the content and goal of life?". Thus, the problem of the meaning of life exists regardless of a person.

Happiness and the meaning of life problem was a subject of thinking of a lot of people in ethics. These vision can be basically divided into 3 groups: 1) Those who associates the meaning of life with individual achievements; 2) those who won the other world by follow the religions; 3) those who believe the existence of human life as absurd and meaningless. The representatives of the first trend, who put forward the concept of individuality fore of hedonism (pleasure) and eudemonism (happiness) principles. Happiness maximum understanding acceptable principle is also available in utilitarianism (fitness) ethics. Due to this selfish concept is contrary perceived to morality by its supporters they were finding various excuses to exonerate themselves. Since Epicurus till the French educators, who are dealing with this problem, came up to the new theory - "rational egoism".

The second trend is more nominated by religious ethics. Whether a test from God to the world and thought of real life is in the other life are used for certain purposes. Some religious leaders in this way inspire the people to ascetizm. This position basically served to the interests of the ruling classes of the past centuries, avoided against oppression, struggle, injustice, formed the wrong attitude against religion. In fact, religion does not stop life to human activity, labor, the fight, on the contrary, instigates the people to learning the science, diligence in order to improve, facilitate to their own lives. It advises human to think of the happiness, as well as to take care of others, in particular poor. As a result of the increased awareness and religious knowledge of peoples Islam is considered to be the most humane religion. People who aware of fanaticism, ignorance, illiteracy and take away from the purely religious position understand the real meaning of life, spend all the power, strength, time, mind, and the idea of happiness of the people to the struggle for life.

The third trend can be called pessimistic trend. Representatives of this trend deny the meaning of human existence, try to prove it is absurdity, meaningless. It can be found in Cynic ethics school (IV century BC, who denies the moral and philosophical school), excistensialists (philosophy of existence). Epicurus is the creator of the first training on the meaning of life, human joys. He sees the meaning of life in wisdom. According to him, a man with its mind should give up all senseless dreams, achieve the soul comfort. The ancient Greek philosopher Gegesi believed that it's worth living then that the pleasure of life is more than agony. On the contrary it is better if a person dies. According to Cicero, this philosopher later earning the nickname Peisithanatos, that means the "death-persuader". His lectures were banned for this reason in Alexandria.

French materialists of eighteenth century have acted decisively against of separate the meaning of life from worldwide human interest. This is their invaluable service. They see the meaning of life in happiness, joining a secular ideal, consider scientific achievements as foundation of infinite confidence to human progress. E.Fromm, the psychologist, wrote: "A man is the only animal that his presence is becoming a problem for itself, it must solve this problem and it can not escape anywhere." The life of man who is not thinking of past and future, itself and people around, its actions and innovations can cause can not be considered meaningful. A man is a naturally practical existence. It aims the goals and try trying to reach them. A man turns into animal without goals and objectives. A man should understand, know and see its develop and prospects, the goal of life, what its based on.

Even though the meaning of life and the goal of life is closely associated with each other, the concepts are not identical. The meaning of life - exists objectively regardless of human's desire. The goal of life - is domestic, personal and specific, made by the human itself. It can be the possession of any profession, to obtain any results in particular case and etc. The goal of all human life which may consist of separate individual parts, that is the totality of the whole program. The moral side of the consciously set goal is measured of its occasion to the meaning of life.

All needs can not be performed at once. There are large and small goals. While small goals are achieved closely, directly, one-daily, the great one is sometimes forced to devote all its life. For example, to defend the dissertation, to collect a million dollars, to go to America to live there, to buy a house for itself and etc. These are goals-ideals. The significance of

the meaning of life determines not with different objectives of the goals, but the behavior of all human life, the direction chosen. Sometimes the human goal does not go beyond of the scope of personal gain and "over" the career. In fact, there are immoral goals, which is not possible to be justified.

But it would be wrong to think that the meaning of life must be only connected to the public welfare. Because of society is composed of separate individuals it is great importance for the happiness of every person. Each man, first of all, should think about its own personal happiness. In the case of higher education to the happiness of society, an individual's happiness is the ultimate goal. The concept of the meaning of life, as well as social factors, are also associated to some of the events happening in personal life. It is loss of close people, sudden changes in the personal life of a certain age and etc. applies. In this case, it is necessary to rely on high moral values. Because of it, human inevitably think of good and evil, justice, debt and about its own life and coordinates with fate, plans expectations. A man who understands that life is meaningless, is morally shaken, nerves violated. Of course, thinking about the meaning of life and the ability to be concerned is not the same in all people. It does not depend a man's profession, the business on the ability and other qualities. Such an idea plays a key role in a person's spiritual life, that is the meaning of life and good evil needs to win at the last moment. If there is no belief (even weaker form), human life will pass hard, arduous, tedious and painstaking.

SUBJECT VI. OTHER FORMS OF MORALITY AND SOCIAL CONSCIOUSNESS

- 1. Morality as a form of social consciousness**
- 2. Moral consciousness**
- 3. Moral activity.**

1. Morality as a form of social consciousness.

Morality – being an ancient form of social consciousness, regulates the mutual relations among people. The origin of moral relations came out from the early ages when the human society began to take shape. Numerous acts of primary ages – the process of food searching, labor division, making of labor tools demanded to regulate the relations among the people. Such regulation which realized in form of traditions transformed to first moral norms of primary society. The transmission of traditions from generation to generation consciously and the formation of the attitude to current system lead to the emergence of morality. In primary ages morality could not be able to be transformed into a social consciousness form as well as religion. Because, its origins could not develop enough either in that period. And it came from the fact that, period the whole conscious activity of people was directly associated with production activity in primitive community.

Namely the division of labour into intelligent and physical parts in result of social division of labor provided the basis for development of social intelligent forms. It took place in Slavery period. Morality could gain relative independence only in class society. Its essence is ultimately determined by the economic structure of society. The morality arose in primary

period, theoretically awoke only in class society. The theoretical comprehension and corroboration of morality generated the Ethics – the science of morality. Ethics is comprehension, explanation and corroboration of moral norms and principles, namely it is the theory of morality. The development of society opened up opportunities for other areas of inwardness as well as for other forms of social consciousness along with morality. Each form of social consciousness peculiarly reflecting the reality in itself, is closely integrated with other forms of social consciousness. There are 7 forms of social consciousness: 1) Politics 2) Law 3) Science 4) Philosophy 5) Religion 6) Art 7) Morality. As opposed to social consciousness forms like science, art and etc. reflecting object-subject relations, morality either reflects subject-subject relations as law does.

Politics and morality: - Politics reflects the relations among the classes and their struggle for authority. Morality reflects class interests too and expresses it as universal requirements.

Politics has the rules of class struggles, strategy and tactics. So, who do not comply with these, will be punished. In addition to these, it considers general opinion, moral evaluation, moral compliance in its strategic objectives and tactics. Both politics and morality regulate the behaviour of people, serve the ruling class and party. The policy of definite classes is related to the subject of moral feelings and views. Therefore, the ruling class is able to make its moral norms and principles authorised. Because, moral norms reflect the political demands of definite social associations – classes, groups, nations.

Political relations peculiarly regulate the spiritual sides of social life. All political acts, being the results of human actions, have moral meaning. Moral principles are realized by practical

activities of people in society. Such practical activities have political meaning. But the other sphere – economy, which demands practical activities, impacts moral relations by its political appearances – enterprises, doctrines, practical works. In this regard, morality reflects the political interests of society more correctly. The policy which is contrary to progressive morality, slows the progress of events, brings misfortune to people will fail eventually.

The policy based on progressive morality will always achieve success. The fair policy itself helps to destruct the reactionary morality and create a progressive one. Thus, politics is constantly exposed to moral evaluation. Contrariwise, morality is not able to be free from the political ideals of ruling class. On the other hand, it strongly reflects the politics which needs the moral support of the main forces of society. Just the political consciousness preserves the activity of the state and other political institutions, daily interests of social groups and society. Cultural, national, economical and etc. interests are attributed to it.

Each state has general interests for the entire population: border protection, to achieve certain results in the international community, the protection of national culture and traditions and etc. The political consciousness of ruling classes had a ruling role in primary ages of existence of the state - slavery and feudalism formations. But in subsequent periods, especially in XX century, political consciousness became richer in global context. The nature of mutual relations of political and moral consciousness is historically exposed to definite alteration. Usually political consciousness is directed by moral consciousness. The main concepts of moral consciousness are good and evil, but for political consciousness it is authority.

Use of force, coercion, intimidation, imprisonment and etc. are attributed to political consciousness. However, moral consciousness rarely resorts to use of force, for instance, if there is no other way of the destruction of the evil. The interaction of moral consciousness and political consciousness is necessary in each society. Both of them peculiarly protect the stability of society by responding the various moral requirements of people.

Law and morality: Law is more closely related to morality. Because, both of them are linked to the definite rules and norms regulating behaviour of people in society. Both of them have historical nature, serve the ruling class, protects the norms and rules which belong to the ruling class. In both cases, these norms affect each citizen. The origin of morality is older than law. Morality came out in primary ages when society began to be shaped and it will live throughout the society exists. But law was established much later - by the formation of classes. The birth of law is related to the establishment of state. Law is the main part of state. Its establishment, having a conscious nature, is corroborated by state.

Just with the establishment of state it was put an end to traditions like blood feud, human sacrifice and the relations between the different genders were regulated. State has a crucial role in disarming the evil forces, protecting citizens from criminals, eliminating confrontation and collision and etc. While wealthy people separately can help 10, 20, farthest 100 people, state protects millions of poor and helpless ones.

Each economic formation has its peculiar legal and moral norms. Each society has universal ideas about duty and conscience, fairness and injustice. The main category of law is justice, but the moral's is favor. Scope of the category of favor

is larger than justice. Certain legal norms are not related to morality at all. Not all of the moral norms are able to be reflected in legal norms. Though legal norms are usually general, moral norms can either be individual. Because, no legal code can consider motley of human activities in advance. Moral norms are concrete requirements set before individuals and collective. Their implementation depending on the conscience of every person is based on public opinion.

Legal norms are under the control of state organs and infringements of them are determined by sanctions. Though legal norms usually exist in written form, moral norms exist in verbal form. Moral norms live in conscience of people and being regulated by social opinion, they are voluntary by nature. Executions of legal norms are secured by power supplies (administrative, criminal and economical sanctions). Interaction of law and morality remains inseparable part of ethical theories formerly existed and existing at present. Socrates, Plato, Aristotle tried to link ethics with legality, commenting on the ideology of law.

Science and morality: - Science and reality complete each other to some extent. Although science bases on theoretical thinking and morality is related to daily domestic problems, they interact with each other. Guidance of moral principles by scholar in his activities is related to influence of morality on science. And scientific corroboration of moral principles is associated with the positive influence of science on morality. Because, some scientific discoveries may serve not the benefit of mankind, but its disadvantage. A scholar must not forget his civic duty and moral responsibility before mankind prior to use of means which negatively affect the health and psychology of people.

Art and morality: - Art and morality are much closer to each other. The basis of both art and morality is formed by the

unity of ethicism and aestheticism. The interaction of morality and art is also related to the unity of the ideas of beauty and kindness. It leads to the formation of definite ethical and aesthetical ideal in morality and as well as in art. Both social consciousness forms serve the formation of people's moral image. Even if art reflects the life in detail, morality reflects only its one part – spiritual relations. Moral problems take a prominent place in art. Therefore, art is able to illuminate life events in more detail than morality.

The problem of good and evil in ethics, being dissolved in artistic way in art, is estimated as beauty and deformity. Moral-ethical problems of life, for instance, the struggle of good and evil, liability, happiness, love and etc. are dissolved by artistic means and in an aesthetic way in art. Art becomes the propagandist of the spiritual ideal of society. Moral norms are not merely transferred to art. First, they pass through artist's intellectual filter. Art both morally (good and evil) and aesthetically (prettiness, holiness, abomination) evaluates a matter and combine them. A description of spiritual beauty in art - it is the main duty of artistic creativity. The art serving benevolence is beautiful. It is not considered as approval of good in many cases, but also considered the rejection of evil. Though artisan is not able to physically destroy deformity or evil, he spiritually destroys them. Art, with the rejection of evil, generates a definite aesthetical attitude towards it in a person.

The common function of morality and art – the educational function is the main one in morality and the auxiliary one in art. In many cases, art has a more effective role in moral education. However, its having educational function of art is not meant to be able to substitute morality. Some artworks can even negatively influence morality. The educational function art does not only consist of moral education. It can also include other types of education,

for instance, labor training, patriotic education, physical training (in the art of choreography, dancing and etc.), aesthetic education (by the use of genres like landscape, still life and etc.).

Religion and morality: - Religion is an consciousness form which came out later than morality. Various customs and traditions, moral norms (albeit in a primitive way) existed earlier than religion and people followed them. Each of the world religions many times also applied to morality therewith definite economical, social factors in its development. There is adequate information about moral systems, norms and rules in all religious systems. Religion was not the supplier of moral functions of society since its origination at all. For instance, the religions of the ancient Egyptians, Babylonians and Greeks formerly were not related to moral issues.

Gradually, religion became the supplier of dominant moral doctrines and began to strongly influence the subject of morality. From that time on, moral norms began to turn over the religious conceptions and it served the personal interests of priests and rulers. Religion must be treated not just like a belief system, but as well as like culture, worldview, morality and law. All religious monuments reflect the life, morality, welfare, customs and traditions of people. All religious books are historical and cultural monuments. The sacred book of Islam – The Holy Koran, covering the all spheres of social life of people, shows the solutions to any problems. Various scientific (related to all spheres of science – astronomy, oceanology, embryology, geography, physics, chemistry, sociology, ethics, biology, law, history and etc.), educational and other issues are illuminated there. It is not easy to comprehend all of these from the first time. Therefore, firstly, Islam necessitates people to be educated.

As well as, legal and moral education of people is emphasized in addition to religious education in Koran. How it is needed to act in particular situations is shown here as advice or necessity. From this point of view, Koran is the constant moral code for all times, peoples and nations. The gender problem which is quite in vogue today and generally, the position of woman both in society and in family were mentioned in Koran even in VII century.

Simultaneously, the interests of women were prioritized in all cases. Inheritance, adoption and other legal issues, attitude of a person towards his/her wife/husband, parents, children, guests, head of state and other people, even some moral problems about wear, walking demonstrate the benefits of Islamic values.

2. Moral consciousness

Most of researchers note two independent spheres existing in morality: 1) moral intelligent and 2) moral activity (practice or experience). Some separate the third element in morality and these are moral relations. However, being of moral activities (with practice) related to moral relations, in most cases, both elements are looked through in unity. Moral consciousness consists of the total of concepts and ideas reflecting social relations. Definitions system is the unique “language” of any political, religious, aesthetical and etc. education and without these it is impossible to express the main ideas. The most common definitions are named categories, which by the use of them the reality is comprehended in different levels. These definitions are used during the evaluation of any act too.

Moral consciousness concerns the main definitions like good and evil, debt and conscience, honor and dignity, moral

feelings, moral norms, moral principles, moral ideal, moral evaluation and etc. Moral consciousness consists of norms, traditions, fashion, views, ideas, emotions, feelings and notions which reflect the important sides of human life. And these are expressed in good, evil, justice, dignity and etc. The formation of moral consciousness began even in ancient times. The first philosophers who dealt with ethics – Plato, Aristotle, Epicurus and others analyzed most of the main definitions (justice, happiness and etc.) of morality. They even tried to classify various definitions and choose the main ones from them. It is also showed initiative to define the main definition and set other definitions on it.

The main definition of ancient ethics was considered to be happiness. Pleasure (take delight) was also considered to be so. Epicurus considered that, by nature, all virtues were related to an amazing life and pleasure was the first and innate happiness which was given us by life. Later, I. Kant put the focus on duty as the main definition and tried to define other definitions by use of it. The spiritual features of personality stood in the spotlight of ancient ethics. These were called “virtue” and “vice”. Under the definition of “Virtue” it is considered positive moral features like - diligence, humility, courtesy, kindness, sincerity, honesty, integrity, courage, courage to admit his mistake, sympathizing someone else. But under the definition of “Vice” it is considered negative moral features like - treachery, deception, flattery, treachery, jealousy, infidelity, violence, fear, cowardice, hypocrisy, dissimulation, ambition. There are not any “pure” ethical or unethical features. Only public assessment can define moral features as ethical or unethical and “virtue” or “vice”.

Moral consciousness exists personally and publicly. Individual moral consciousness is related to inner world of

people. Even in ancient times the inner world of people was divided into 3 parts: wise, sensual, resolute. In this connection, individual moral consciousness has 3 components: 1) wit; 2) feelings; 3) will. Consciousness – being the rational side of individual moral consciousness, is the notions, ideas or definitions about good, evil, debt, conscience, supreme resources. The important role of intelligent in innate life of people was even noted by Socrates and Plato. Emotions play an important role in the life of man. Psychology divides all psychical events into 3 groups: 1) psychical processes (for the procedural nature of mental events, they can also be called "process"); 2) mental cases; 3) mental characteristics or qualities. The first group which called psychical processes concerns volitional processes, emotional processes and cognitive processes.

Cognitive processes are also divided into 2 parts: sentimental perception and logical perception. Sentimental perception processes include as well as senses inherent both people and animals (vision, hearing, taste, knowledge of smell, tentacles (through the skin), perception, attention, memory, imagination. But logical perception processes include only processes of speech, thought and imagination which are immanent only in people.

The second group which called mental cases includes feelings, emotions, affects, stress, shock, depression and etc. These are more continuous than the processes in the first group. Though, the processes in the first group last for some moments, seconds, minutes or hours, but the processes in the second group may last for some days, even some months.

The third group which called mental qualities includes needs, interests, character, temperament, taste, ideals, abilities, worldview and etc. These ones are also called individual

psychological qualities of man and considered as more continuous processes. As can be seen, the second group includes feelings and emotions. Human feelings are various: hunger, thirst, insomnia, joy, sorrow, love, hate, jealousy, regret, remorse, anger, pride and shyness and etc. Being related to material demand, a part of feelings is also resident in animals. For instance, joy, love, anger and etc. There are also supreme feelings which are owned by only people. These feelings include mental feelings, aesthetic feelings and moral feelings.

Moral feelings are the subjective attitudes towards moral norms exist in society. The objects of moral feelings are attitude, people, groups, relationships, actions and attitude of the people, the laws of social life and etc. At whiles, there occur some cases due to lack of information that, only mind is not sufficient. Because, it was needed to quickly assess events. In these moments, especially moral feelings came to the aid of mind. It also includes sense of conscience, debt, justice and etc. Basing on innate experience, they can detect the actions and situations which cannot be perceived by mind. The positive (honesty, compassion, and do not share in trouble, kindness, friendship, sympathy, friendship, responsibility and etc.) and negative moral feelings (individualism, ill will, hatred, envy, hypocrisy, ambition, rejoice in another's troubles and etc.) have a great role in a daily life, mind and motivation of person.

Positive moral feelings serve to act relevant to the rules of coexistence in existing society which are compatible with definite code of ethics. The feelings like shyness, conscience, love and etc. existing in person are the main assailants of good deed.

Negative moral feelings make a person not to act compatible with existing moral norms and prefer his own

benefit to the benefits of society. Sometimes, a person acts harmfully because of feelings like hatred, anger, envy, jealousy, egoism, ambition. There comes out moral feelings like regret, sorrow, shame, embarrassment and etc. in human while he understands that, his behavior does not comply with social morality and he begins to agonize. Then, moral feelings are the reflections of positive or negative attitude of person to the behavior and moral norms of existing society.

The moral feelings of people who live in different life conditions are different in content. Therefore, the aim and direction of education of human feelings are changed in each historical period and they get a new form and meaning. The harmony of mind and feelings, being more effective, convene the creeds of people. But they do not always happen either.

The will – being the third component or element of moral conscience, comes out with determination, stamina, courage, independence, persistence, to be ready for specific work, self-control. Will as the specific form of human activity is a complex psychical process. It has 2 main functions: 1) incitement and 2) detention (prevention). In the first case, a person rejecting his wishes and needs choses the more important one. (For instance, instead of relaxing, he visits ill). In the second case a person consciously abdicates to do works which are not compatible with his worldview, creed or ideals. Namely, these features differs the will from the motive.

Socio-moral consciousness is shaped in mutual connection with individual moral consciousness and its bearer is the whole society. The structure of socio-moral consciousness consists of daily moral consciousness and theoretical moral consciousness. Daily moral consciousness being elementally born even in the primitive era indicated various moral problems and their

evaluation. These definitions are usually contradictory and vague. Daily moral consciousness is closely related to theoretical moral consciousness. It is not true to put “The Great Wall of China” between them. Theoretical moral consciousness is formed more purposely and being pointed to vital issues is characterised by its consistency and rationality. Because of more participation of belief and feelings in the inner life of person, they specially influence all levels of moral consciousness.

Some authors bring a couple of scales of moral consciousness to the fore: 1) senso-emotional; 2) rational. The senso-emotional scale of moral consciousness consists of the total of moral feelings and excitements. Moral feelings are related to spiritual needs and interests of personality. Moral feelings help to people to act righteously. These feelings because of being the motive of an act have moral importance. They usually consist of the senses of debt and conscience which can appear in various emotional situations. Such situations are related to shyness, sorrow, remorse and etc. Personal dignity and honor are also one of them.

However, moral feelings are not limited with these. Any sense of person may have vital importance. So, it is generated from the act which has a practical nature. For instance, as a natural feeling, a sense of fear which is unique to each person, especially because of being related to a sense of self-defense, has no moral importance. However, in various situations, it comes out both as cowardice and courage, bravery, valor or etc. which is directed to defeat the fear. It also can be attributed to other senses: love, hate, joy, regret, boasting and etc. These moral feelings are the specific reaction of personality, collective, group, which take place between human and human or human and society.

Consciousness, moral feelings and emotions are in mutual connection with one another. Moral consciousness leaves an impression of a crude, humble, schematic thing which only consists of only rules. It is insensitive to people, not worthy of love or hatred and its “norms” are not able to influence the deepest layers of human heart. Emotions and feelings make the inner life of people more informative and bring stability and clarity to moral consciousness. Emotions and feelings strengthen the evaluative skill of moral consciousness (in the case of correctly defining the satisfactoriness or unsatisfactoriness of an act). The emotional and rational sides, sensuous experience and perception (mind) unite with one another in moral consciousness too. I. Kant noted that, mind is worthless without sensuous experience and sensuous experience is blind without mind. Mind gives a definite social direction to feelings and consciousness acts as the intellectual base of emotional feelings.

Moral norms give direction to actions of people. It helps with the questions like - what is allowed to do or what is not and etc. Moreover, it defines the standards and scales of code of conduct. Moral norms consist of the unity of spiritual and practical sides. They are the base of moral consciousness. Moral norms do not only put forward a demand, but also reflect the attitude of society and evaluate them. Moral norms at the same time are both demands and evaluation. These are called norms-demands, norms-evaluation. Further, there are also norms-purposes defining any behavior line and norms-scales restricting or prohibiting the actions. By means of these society judges negative actions, but justifies good actions. So, moral norms act like the catalyst of the following one (good).

A part of moral consciousness - customs and traditions entering into people's welfare, act like constant side of code of conduct. Their formation proceeds for years, even decades with

the participation of large human communities. At this time, the needs of the people and public opinion are taken into account. The definition of “tradition” is wider than the definition of “custom”. Tradition may include several customs. For instance, hospitality, wedding customs and etc. There also exist military, patriotic, revolutionary, cultural, domestic, national and international and etc. traditions. Many traditions stood the tests of millenniums. Society parts from expired, reactionary customs and traditions and saves the ones which are in favor of people. Moral principles being a more complex form of moral consciousness are concretized in separate moral norms. The unity of moral norms and principles creates the moral codex. All religious books are the moral codex. Moral principles are the generalized expression of moral demands.

Spiritual ideal is a wider and more generalized form of moral consciousness. It came out in later periods of mankind history. It had not developed in primary or slavery societies yet. Though, the moral norms express the present rules of conduct as required, but the spiritual ideal necessitating moral demands as possible, is aimed to future. The spiritual ideal is the synthesis of moral evaluative principles and norms.

Moral evaluation – being the important element of moral consciousness, is notions of people about spiritual value of events, personalities, customs and rules of conduct. There is expressed the sympathy or criticism of subject for the evaluated object. Subject is – an individual person, collective of people, namely, collective, class, society and object is – a wider definition including the actions of individual, global socio-political events or historical periods. The judgments relating to evaluation include “it is a positive act”, “it is not fair”, “it is a decorous act”, “he is a decent person” and etc. So, we witnessed the diversity of moral consciousness.

3. Moral activity.

Morality does not exist only in an consciousness form but it also exists as a type of human behavior as politics, law, science, religion or etc. Any activity of people is deeply related to their needs and interests. Most of ethics and psychology experts think that, the basis of all of human motives consist of their conscious needs and interests. For instance, aesthetical needs and interests stand in the basis of aesthetical activity. The definition of Aesthetical conscious includes aesthetical interests, bliss, feelings, artistic emotions, abilities, consciousness and mentality. Including, moral activity is realized by moral conscious. (But it is true that, in some cases a person acts forcedly or to please someone). Along with the needs and interests, moral feelings, especially, shyness, love and etc. influence the moral activity of a person. In most cases these ones become the main reason for good acts. Feelings like envy, hatred, maliciousness, jealousy, selfishness, ambition and etc. come out as the result of malevolent deeds. So that, being different from aesthetical activity, moral activity can either be negative.

The "cell", "brick", "particle" of moral activity which is especially realized in daily life and behavior of people is the action. Activity occurs just in the result of the sequence of space-time. There are two types of actions: 1) operative və 2) practical. The opponent's attitude is not required in operative actions. For instance, there is not told about moral features in the sentence of "he picked an apple from tree". But while speaking about the sentence of "He picked an apple from stranger's tree", it is a thievery and an act causing to be judged. Further, there is the ethical side of the action in the focus but not the fact of occurrence of the action. The action changes into deed from operation. Usually, operation is called "neutral" action and deed is called ethical action. For instance, "he bought bread from bakery"

is a neutral action, viz it is operation, but “he bought bread from bakery for his ill neighbour” is an ethical action – a deed.

Operation is a spontaneous, mechanical action, but deed is a conscious action. For instance, buying something from store for home, doing house works, using transportation or etc. is not accompanied with any moral opportunity. And being responsible and fair, doing good somebody, taking care of somebody is not possible spontaneously. A person realizes these by understanding. Because, deed -an individual behavior act - is a consciously directed and finished action of people. The evaluation of deed deeply depends on the personality of the one who committed it (i.e. gender, age, social status, character and etc.). For instance, woman’s bring blow to a hooligan, Fitnah’s lifting the heavy animal, victory of women’s soccer team over men’s team, the hospitality and behavior of juveniles to elders and etc. A good deed of a bad one is directly noticed and praised. So, no one expects him to act like this. But, a good deed of a good one is not noticed by anyone. If any ordinary person saves the baby from fire, it is considered as heroism, but if the baby is saved by firemen, it is considered as their duty debt. Usually, ordinary actions of famous ones are exaggerated. Their bad deeds either is not sensed, or forgiven soon. On the contrary, the good deeds of ordinary ones are not sensed or their trivial faults are exaggerated.

In evaluation of deed, the object which it turned to plays an important role too. For instance, hitting a helpless one – child, old, disabled is considered more guilty action (diversely, hitting the one who is able to defend himself). The deed – consisting of the concrete actions of a person, is an act which matters public importance causing positive or negative attitude. The deed can be expressed by not only action, but also by inactivity, silence, quietness, passivity, negligence or tone, ges-

ture, look and etc. For instance, to assent proper people to begin proper works keeping silence instead of minding at the right time (it means, “silence is a sign of consent”), not to tell the facts which are in favor of his colleague who is exposed to charge and to wait for the result in passivity and silence (not to mess with anything telling “all I care”), to mention his or her objection to any work by means of voice tone, action, look or gesture, using his or her influence. “To read chief’s mind” in “ballot” and etc.

Some parents do not communicate with their children for a while in order to punish them. Or, one of the people fighting with each other merely leaves the other one’s curses, insults unanswered and do not go down his level. Or a child does nothing for his family or parents and do not even speak with them the whole day. Therefore, the aphorism of “Talking is silver, but silence is gold” sometimes ends up negatively. At times, the activity of people in the sphere of ecology, psychology, pedagogy, criminology is called behavior. In ethics behavior is only a conscious activity and it has to have a moral quality. Moral behavior plays a great role in arising of spiritual climate and formation of spiritual wealth in society.

Moral behavior carries narrower meaning than moral activity. Moral behavior is the total of moral deeds related to conscious and will of people. Namely, a deed is a unit of behavior. Committing of any deed can be resulted with definite attitude of people to one another. Such relations are usually ethical relations. Ethical relations not being existed in the form of dream or fantasy are related to definite activity. Help, advice, comfort and etc. can be examples for it.

Ethical relations are also influenced by national, religious and etc. factors and it leads to some customs and traditions. For instance, German accuracy, Eastern hospitality and etc. In fact, if any interpersonal relations have positive or negative qualities, they

can be explained as ethical relations. For example, if it is even exceptional, in terms of political relations, war is a necessary form in definite conditions. However, if it is morally appreciated, because of causing the massacre of people, war is an immoral activity. And so, moral behavior is the unity of deeds, traditions, moral relations.

Taking into account that, behavior can be moral or immoral, we have to note that, evaluate the behavior of a person is not so easy. In such evaluation the criterions are usually like these – what are advantages or disadvantages of it for people, how much does it fit the accepted norms? It is not always possible to immediately evaluate this advantage or disadvantage and foresee the results of works. Meantime, it is also important to know what this work is done for. In such cases, some criterions are to be taken into account. First, it is needed to begin from the structural elements of deeds which are in connection with one another. Motive, result, condition and means are referred to these elements. Usually, a person is incited to act by not just a motive, but by several motives. In such cases, the main motive should be revealed.

Same actions depending on motive can be evaluated differently. For instance, cutting of trees or cutting of them in order to hooliganism. Sometimes you observe that, the work started with good intentions does not lead to good deeds at all. As a result, bad deeds come out from good intentions: «I wanted to do good, but came out evil». That's why, the result of any work, i.e. to which extent it brings or does not bring benefit to people has to be taken into account. The importance of the condition which the deed took place is high too. For instance, there is a great difference between the help of wealthy person and poor person – “who helps by giving only what he does not have”, “reducing from himself”. Just the condition is able to turn the motive into a result.

It is also important to have the means which to be used for reaching the goal. For instance, in order to help relatives, state funds are used. In order to create a discipline in the state or office, it is connived to injustice and honor and dignity of people are violated. Sometimes, you try to help the one who is in trouble, but you cannot because of not having necessary funds or skills, principality, patience in that concrete field enough. For instance, the one who does not have elementary information about medical sphere is not able to perform first medical aid for the one who was in accident or acts improperly falling under the influence of people around. For instance, a student allows his mate to copy from him in exam. Such events sometimes lead to hypocrisy too: even students denounce to crib or miss a lesson inexcusably, it changes nothing. Such circumstances happen to teachers too. The teachers, who variously objugate students, have a chat in gatherings and even write desks.

And sometimes, there are such situations in which a person really craves to do but because of duty debt and being on work cannot perform benevolent work. For instance, while a soldier keeps watching of an important object midnight, someone is drowning in nearby river and asks for help. What should the soldier do? Keep continuing performing his duty debt or to try to save the life of a person? In both of these cases, he opposes his debts and conscience. It is called ethical conflict - being forced to choose one of the works which disprove one another. So, because of being not easy of the righteous evaluation of behavior of people as it is thought, it should not be conceded to hurry here. Nevertheless, the motive of the action must be evident. Sometimes, people even cannot correctly define the main motive of their actions themselves: They tell - «I do not even know why I did it». The objective or subjective, inner (for example, the condition of the psychology of a person, the lines of his character) condition which the deed came out can even be independent from

the will of its executor. Because, the results of the deed transformed to facts do not obey the man's sentence anymore.

In the words of Hegel: « If the stone went away from your hand, it belongs to devil. There are two contradicting ideas in history of philosophy and ethics about to give more attention to external actions - objective or domestic - to subjective elements of deeds. The members of Consequential ethics (consequential – result) (eudemonism, Machiavellism, utilitarianism) mainly give consequence to the results of actions. It is because; sometimes there come out unpleasant works from pleasant intents. The members of other theories measured the value of actions only with the value of motive. Kant said that, the essence of work is not in visible actions but in their invisible internal principles. Some people perform definite actions as a habit or for the sake of the society and to be praised. For instance, there are ones who promote their help to orphans as much as possible. It can be justified only when it shows an example to others. Or some people go to mosque not for deep religious feelings, or belief but for their habits or to show themselves devote.

It happens when the ethical behavior of a person is conspicuous, the will of committing charity and justice goes down to none and the ethical motivation is not enough. Motivation is – the choice, comprehension of motive and corroboration of it before others or himself. Ethical activity - the specific kind of human activity comes out from moral intent, namely, moral intent becomes its motive. For instance, it is got the answers to the question of “why did you do that?” like: “It was my duty” or “my conscience would not let me act otherwise”. It shows that, the behavior is born of net moral motive. It is an ethical activity in the narrow sense, which happens by chance. The activity which its motive is only purely moral feelings is a rare event indeed. Usually, people guide other aims which are not related to ethics in their behaviors. For instance, expediency (yield, profit-taking), efficiency (in terms

of better achieving the goal,), as well as political programs, games and certain rules in sport, beauty laws (in terms of fashion) and etc. Thus, ethics is an important side of any activity or behavior of people. Having moral features, all conscious and free activity of people is evaluated in terms of criteria as “good”, “evil”, “right” and “false”. The attitude of people towards friends, relatives, family, labor, collective and etc. belongs to it. These all form not only the attitude of people to society, but either the attitude of society to people, attitude of people to nature and themselves.

Intent - the internal element of consciousness can also not to be the motive of deeds. The intent is – being the image of the activity has not happened yet, do not often coincide with motive. For instance, if someone wills to mention in the meeting, the motives of it can be various: to prove the truth, to counter rivals, to show off himself before the mass, to broadcast oratory skills, to be famous for quick witting or etc.

In case when intent comes before the deed, the motive can arise after it too. It can be done to justify or to base the deed performed. For instance, in court an aggressive person motivates his harming someone as self-defense or protection of his honor and dignity. According to Hegel, motive is always an internal and subjective, but a comprehended reason. In the structure of the deed the only element subordinated to the conscious and will of people is the motive which has a subjective character. Hereafter, while ethical evaluation of deeds or behaviors, motives and their ethical qualities play an important role. Meantime, first, we go in for the positive or negative sides of the committed deed and then its performer's personality. Unlike animals, infants or insane ones, each normal person has to comprehend the essence, personal motive of his deeds and his spiritual (religious, ethical) and legal responsibility. Because, not knowing the law does not exempt a person from liability.

SUBJECT VII. APPLIED ETHICS

1. Professional ethics

2. Ethical rules in governance

1. Professional ethics

Today there is no sufficient literature or program for youth to be engaged in ethical issues. The appropriation of students to ethical values by means of special ethical courses is very important. Each student is tomorrow's producer, engineer. A person grown as a specialist has to simultaneously appropriate to manufacturing ethics. Ethical values must be enriched by practical and training means. And the largest source is the ethical values which were created by mankind.

The progress of human knowledge and technological potential caused the increase in number of ethical problems too. In this sense, ethical thinking also takes part in achieving of success in biology, physics, chemistry, medicine and other science branches. It also causes ethics to undergo definite changes as a science. The ethical problems which existed in medicine, politics, ecology, business and etc. caused "applied ethics" to come out. The term of "Applied science" first arose in nature study, in the structure of fundamental sciences. Further, this term passed to arts, including philosophy and ethics. Professional ethics is the code of conduct which determines the spiritual characters of relations among people related to their professional activities. Various ethical norms are universal. It means, these principles belong to each person. For instance, making of all activity on the basis of debt, honesty, loyalty principles and friendship, fellowship relations. As well, respect to elders, not to tell a lie, not to betray, not to harm and etc. Furthermore, the

types of activities relating to various professions have their peculiar codes of conduct. Because of being the spiritual life of people colorful, sometimes it is not easy to follow not only high moral values, even ordinary moral norms in daily life. For instance, a person lies for the benefit of his work or has to sneak to put the relations in order. Even, he is forced to use blackmail method to discover the truth and etc. And some profession owners because of facing such problems more often, their profession demands special tensivity and in such cases, to implement the spiritual principles becomes complicated. The activity of a person in charge, teacher, doctor, lawyer, reverend is related to these. Specially, professional ethics studies and analyses the concrete events relating to ethical problems of various professions. Such ethics helps to the implementation of ethical values during the complex activities of definite types of professions. However, professional ethics does not create new principles or concepts relating to ethical conscience. It adapts them to the following areas related to human activity. Thus, professional ethics which studies professional morals is the main component of cultural ethics. For the relative independence of the principles and norms of professional ethics, professional ethics is independent in itself too. Profession coming from the word of “professio” in Latin, signifies speciality, formal employment. Though the principles and norms of professional ethics arose in a certain stage of development of society, they are not unchangeable.

The norms of professional ethics are being related to the development of civilization, can be looked through as a form of ethical development too. During the existence of professions, the historically formed norms of professional ethics will exist

too. These ones encourage everyone to be responsible in his work sphere. Some principles of professional ethics can become individualized by exposing to changes in definite concrete condition. Each profession has its own social functions, aims and duties. There comes out the mutual relations of the people in these profession groups and therefore, concrete ethical rules are formed related to it. Professional ethics were created relating to occurrence of specific professional ethics in slavery period. Profession groups were formed in different times, because, not all of the professions were created at the same time. The origination of new professions generated special relations among people too. Depending on the object of labour and the tool used by it, a person comes across various situations and it demands appropriate psychological reaction. Each profession namely has its own peculiar contrasts and the methods of repulsion. The subjective relations and spiritual world of people appears namely here. The frequently appeared ones of these situations form the specification of ethical norms which are related to the same professions. People have to control their behaviour in proper situations according to these norms. All of these show the significance of professional ethics and problems of professional morality.

Though professional ethics issues had been existing since the ancient times, neither ancient philosophers, nor their followers could light these problems at the required level. At present there are nearly 40 thousand existing professions. The more ancient ones are profession of doctors and teachers. The definition of medical ethics began to be formed in the VI-V centuries B.C. and were used as the synonym of the definition

of medical morality. This definition declares the moral values in the daily life, behaviour and actions of medical staff. The definition of medical ethics also includes the doctrine about the duty of doctor – medical deontology. The norms of medical deontology regulate only the relations between doctor and patient. But medical ethics regulates the relations of doctor between collective, society, state and other medical workers. Inscriptions about primary elementary, general medical norms and ethical requirements put forward doctors belong to Ancient Egypt and China. The behaviour norms of doctors are traced in VIII-VI centuries B.C in instructions of ancient Indian doctors. It turns out of these inscriptions that, doctors must be benevolent, feel sorry for patients and not to be confused. At the same time, they must look after patient's family being sober, tolerant and promise their recovery. It was told in ancient Indian ethics that, "the doctor who wants to achieve success during the experience, must be healthy, tolerant, modest, pleasant, grow a short beard and must have his nails carefully cut and cleaned". "A doctor must put on white and perfumed clothes, absolutely must not joke with women and sit on the same bed with them". "His speech must be slow, benevolent and encouraging". "He must have a heart of gold, a calm temperament and must care about others". "A doctor must always long for benevolence and wisdom".

The testaments in ancient Greek doctor Hippocrates' "Oath" were popular at all times. The genius doctor summarized the rich experience of the art of medicine in his works named "About doctors", "About benevolence", "Advice". Therewith, he scientifically formed the main ethical principles and norms of medical activity for the first time in

the history of ethics. The definite part of them is still actual. Lets look through some statements of “Hippocratic oath”: “Wherever I visit, I do not think anything else besides the benefit of a patient”. “I will never show anyone means or ways to kill oneself”.

Medic Ibn-sina (980-1037) had great services in medical ethics sphere in medieval times. Attitude towards patient and the ethical image of doctor therewith the treatment of diseases were explained in his work named “The laws of medical science”. In modern era the cases of violation of medical ethics and the ethics of modern medicine are not coincidences in fact. It includes examples like to produce and sell counterfeit medicine, to treat badly with patients, to offer expensive firm medicine for his benefit, to demand a bribe, children bargaining and etc. The art of medicine denies indifference. The carefulness, benevolence, optimism, thoughtfulness and etc. of a doctor, raises his reputation and gives enthusiasm to patient. No profession other than the doctor so closely converges with a patient. Therefore medical ethics can even be an example for others. At the same time, the meeting of a doctor with a person takes place just when he faces a misfortune, namely, when he falls ill. This condition requires the doctor to be more careful and considerate.

The difficulty of a doctor’s labour is, that he cannot make a small mistake or imprudence. Negligence and carelessness is unbearable here. The duty of a doctor is not only to diagnose correctly. He also has to try to reduce the suffering of a patient and increase the belief of his curing. The unity of professional and ethical problems in medicine shows itself in psychotherapy. Regardless of which illness he treats, a doctor has spiritual-psychological and moral-ethical impacts on people too. Psychotherapy forms the behaviour principles of a medical worker to

mobilize the physical and spiritual powers of patient. Because, the illness process can considerably change people. A person can be pensive, think colossally and strictly about his illness, think over his role and opportunity in society and so, it may lead him to lose heart. Considering all these, doctor must treat very carefully and attentively, doing his best must try to physically and morally return him to life.

Medical ethics also includes medical secret. It exists in two types: 1) the information which is get from patient about himself or occurred in treatment process and to be protected as a secret; 2) The diagnosis of the illness which has no treatment (it cannot be absolutely told to the patient). The protection of medical secret had been existing even from ancient times. Beginning from feudalism period the necessity of protection of medical secret was reflected even in legislative acts of countries. The professional codex of medical ethics lets tell a “sacred lie” in favor of humanity and “allay” the diagnosis.

Medical ethics includes a number of other problems like – euthanasia, artificial insemination, cloning, organ transplantation, artificial maintenance of life in coma for a long time and etc. Bioethics, which is relatively a new field deals with these problems. Bioethics turned to one of the main parts of applied ethics in USA during the seventies of the XX century. The term of bioethics was used for the first time in 1971 by american V.R. Rotter. One of the main definitions of bioethics – euthanasia means “beautiful (light, pleasant) death”. This term signifies the simplification of the death of dying person and help to die. With this term, ancient Greeks described the situation of a person who perceived the approach of the death of his organism. That word began to be used at its

today's terms from the times of VII century English philosopher F. Bacon. Even in medieval times European theologian scientist, Saint Aureli August and Thomas Aquinas opposing this, told that, only Allah could decide the death of people. This problem rised in USA and Great Britain during the thirties of the twentieth century. The American eutanasian society which was created in 1938, defined the act of eutanasia as putting an end to the life of people in order to take the terrible physical pains. In Nazi Germany the attitude of getting rid of the ones who brings no benefit to "reich" – the patient and old was applied. Eutanasia, which was kept as a secret for many years and known by only concrete groups, was revealed by the bioethics.

In the ends of 80s, eutanasia became legalized in the USA, France, Netherlands and Belgium (with advise of the doctor and request of the patient). However, the doctors, lawyers, theologians and philosophers of these countries turn against this legalization often. Although The American Medical Association is against eutanasia, in some cases it lets stop treatment of patients and even associates it with Hippocratic oath. Though, it is allowed to commit a suicide according to the act of Oregon state of the USA, which named "dignified death" (by taking the medical drug in lethal dose), but voluntarily active eutanasia is forbidden.

The easy and hurtless death of a person can also become a reality by dispassionate murder. Though, many diseases – diabetes, daltonism and etc. are incurable, however they are not the reason for eutanasia. Eutanasia is related to a such special matter that, the death is considered to be the best solution for the patient. Sometimes the terrible aches or coma which are related to the incurable disease of a person continue for years. Does a doctor have to try to prolong the life of the person who suffers from such a situation as possible or help him to die?

Can the patient himself or his trustee choose it? If the patient refuses treatment, it means that, he deliberately chose death. During all of the selections, the objectivity of the relations between the doctor and the patient and between the patient and the trustee (the kin or other people who are authorized to decide) have to be paid attention. If there is observed a subjective attitude, hostility, the purpose of gaining inheritance and etc., euthanasia cannot even be the word. The results of euthanasia can be evaluated in different ways. It can be both “to create opportunity to die” and “to kill”.

In some Western countries the decision of the patient is the confirmation for euthanasia. In this case, the patient's written description must be clear, unambiguous and be decided without any pressure. The patient must repeatedly demonstrate his decision and his information about his disease must be in detail. The supporters of euthanasia base their ideas that, as the person was helped while his birth, he can be helped while his death too. If the conscience of person is active and he understands what is happening (he is given drug in lethal dose or the system which is the guardian of his life is deactivated) at that time he holds stress. But does a person have the right to end the life given by God? Will not the doctor or the other one who decided to it scruple all his lifetime?

Pedagogical ethics is also rich in humanist aspects. Definite traditions formed in this ethics long ago and spontaneously. In ancient times teachers were demanded to be educated, love the children, be able to be discreet. As well as, they were demanded not to easily “distribute” either praise, or punishment, to be attentive to pupils, teach them well, control their ethics and not to booze. At those times, the position of teachers was the same level as fathers and sometimes even higher. The teacher always had to take care of the progress of his

cultural level and understand his crucial role in society. Because, pedagogical ethics studies not only teacher-pupil relationships, but also teacher-teacher, teacher-society, teacher-state, teacher-parent relationships. Therefore, teachers were demanded to be polite, to know how to act, to have beautiful speech, to be able to clearly express their opinions. There to, teachers have to have ability to talk fluently, beautiful tone, rich outlook and lexicon and be able to note the essential issues while explaining the lesson.

One of the important issues for a teacher is, to gain the confidence of children. In pedagogical process the main goal is not only to gain the confidence of children and also to be able to trust them. The noted pedagogue A.S. Makarenko always set his pedagogical activity up on the basis of the belief and trust of the children who were engaged in their education. If so, a child can cognise his personal dignity, he gains a sense of self-confidence to his power, believes to justify the confidence shown to him, learns to broadcast his positive features and self-critical approach to himself. N.A.Dobrolyubov wrote that, “if the belief to teacher was lost, then his word immediately would lose its power and criticism or praise would have no essence”. Teacher also loses his prestige when he tries to debunk his colleague before students. It also applies to other professions.

Rules of scientist ethics derive from the duties of science - the search of truth in favor of the happiness of mankind. A scholar must have definite ethical features in addition to the abilities to research. That is, he must deeply think if his invention is in favor of or against mankind. So, scholars also bear moral responsibility. One of the biggest depravities in science branch is, to deal with plagiarism (I mean, to privatize others' works, thoughts and ideas). The famous russian producer K.S. Stanivlavskiy's book named “Ethics” (“Actor's work on his own”) was devoted to the issues related to onstage ethics. Stanislavskiy

considered that, “order, discipline, ethics and etc.” are needed in arts too. Professor Timuchin Afandiyev explained his thoughts in the section “Creative ethics and theater” of his book named “Methods in Azerbaijani drama” in this way: “Creative ethics actively helps to reveal the potential opportunities of talent in modern theater”. Ethics is the moral activity codex of producer and actor. Actor ethics is the creativity law of the stage.

Like other concepts, there are specific concepts of professional ethics too. For instance, professional liability, professional honor and dignity, professional judgment, professional courtesy and etc. Professional ethics has the unique principles too: - the principle of humanism, professional optimism principle, the principle of patriotism and etc. The principle of humanism, being related to all spheres of professional ethics, demands to respect the personality of each person. The understanding of humanism principle is more important for executives, law enforcement officers and teachers.

This principle is coherent with the principle of humanism. For instance, a teacher cannot educate the little citizens who are under his auspices if they do not have the belief in their own powers and future. It is also difficult for the workers of various reformatories to operate without optimism. If the person in charge does not trust people, the realization of plans would become difficult. This kind of trust is also necessary for other professionals like – doctors, teachers and others. Most of professions, especially which are directly related to people, must be fed from superior ideals. Therefore, professional ethics must also reflect patriotic ideas in itself. The principle of patriotism demands to respect and be attentive to not only your own country, as well as even other countries and nations. So, the core of professional ethics consists of its main concepts and principles and it becomes rich with a new content in different life conditions.

2. Ethical rules in governance

A chief's skill of understanding others is the key of solving all problems in the "director-subordinate" system. It is required to comply with ethical rules here.

1. The first rule is that, it is required to approach people unbiasedly. It is not true to advance an idea about the one you are in contact for others' opinions about him. In this contact process the director must conduct like as he knew nothing about him previously.

2. According to the second rule, director must not pay attention to the opinions put forward about his subordinates. If a director makes this mistake in his management, then he repeats bias towards the people in another form.

3. According to the third rule, director must not influence the psychology of his subordinates. In a word, he must not hurry the employee to reveal the qualities he has. Because, this process must proceed with its own flow. It is inexcusable to be too insolent and show interest in needless things during the process of contact. Experience shows that, if someone tries to infinitely and suddenly penetrate the inner world of the person who he is communicating with, then that person tries to hide his personal qualities and in a way, does not allow to learn them.

4. The fourth rule recommends to listen carefully to people during contact. This is the important indicator of the general cultural level of a person in charge as a human. If employees feel once that their director does not want to hear anyone, then the sense of confidence against the director will be reduced too. In this case, the workers would be afraid to express their suggestions and opinions. The democratization of governance in modern phase requires every person to exercise his right of self-expression. And a person in charge is obligated to listen carefully to the employees and take into account proposals as soon as possible.

5. The fifth rule in a way, is the continuation and completion of the previous one. According to this rule, the real intellectual one not only has to attentively listen to his companion, also has to act like, that the companion would be able to tell all he has on his mind comprehensively, in their fullness and in friendly manner. In other words, he should be able to make his companion be involved in it and simulate him in a good sense. Psychologically, listening is divided into two parts – reflective listening and non-reflective listening (videlicet, the ability of keeping silence paying attention). In first form, director letting the employer notice that he is attentively listening to him, may apply the following clarifying questions: “If you do not mind, please, repeat your last opinion again”, “What do you mean concretely?”, “Are you exactly sure about the accuracy of your opinion?” and etc. Another reflective form of the director’s activating his companion is, to stimulate him partially repeating what he said. In this case, the director applies to his employees nearly with following sentences: “If I am not mistaken, you are speaking about issue like that”, “If I am mistaken, tell the truth yourself...”, “In other words, you think that...” and etc. The third form of activating is expressed in generalizing the opinion of companion and briefly putting an end to his opinions. Such appeal is often realised by following sentences: “It is possible to come to conclusion from what you said that...”, “In result of short summarizing of your opinions, we can say that...” and etc.

6. According to the six rule, first, to perceive the other one, it is required to pay attention to his appearance and behaviour. Because, it is possible to pursue certain discretion about the various qualities of person. In fact, this requirement comes out of the science named [physiognomy](#). Being one of the old sciences, Physiognomy is a science branch identifying the signs and qualities of human

character for his appearance. A. Schopenhauer, one of the great philosophers of the XIX century, mentioned that, the lips of person express his mind and his face expresses the nature of his mind. It is important to note that, in the modern era there are sufficient people who justify the statements of physiognomy. In one of the latest researches done in the USA it was concluded that, the director's leadership style and eye color is characterized by his own principality, endurance, quick reaction in difficult situations. They make the right decision most of the time. Brown-eyed directors act decisively, however show some weaknesses in the resolution of issues which are beyond the intellectual borders. Bright-eyed directors usually prefer to closed management and achieve success only if they act independently. Blue-eyed directors are characterized by their endurance. Furthermore, they have emotional nature, approach monotony disgustingly and are nervous very often. Green-eyed directors' own styles make a very good impression. They literally, manage, are stable, have enough creative imagination, act decisively and are realist. At the same time, they are patient and fair, find a way out of the circumstances of any kind, can attentively listen to people and are almost interlocutors.

7. According to the seventh rule, director must not restrict himself to approach from only two sides – “good” or “evil” criterions while characterizing his employees' work qualities. He must manage to characterize employees comprehensively and diversely, namely, he must be able to cognise the different nuances in their activities and evaluate them correctly.

8. According to the eighth rule, it is not acceptable to accept director's opinion as dogma and make it absolute about a certain employee, although even if the director's opinion is motivated. By and by the activity and character of human undergoes a definite alteration. On the other hand, the content

of the information about employees is not the same at various times. Therefore, everytime when new information is obtained, director must attentively analyze and update it.

9. The ninth rule expresses that, director must not deduct over long-term and summarized results about the qualities and [characteristics](#) of his subordinates. O, hør Everytime arguing about it, he must definitely concretize the indicators and criterions he guide. Summerizing all of these rules, it is possible to come to a conclusion that, it is a very difficult and lingering process to comprehend the members of collective, create conditions for mutual understanding among employees. The continuous care of director for his subordinates in management activity, meeting their needs, sharing their personal tragedy and grief, comprehensive assistance in solving social problems they face are considered as necessary psychological qualities. For satisfying moral factors in a high level, first, the level of cooperation should be improved in the collective. Experience and sociological analysis persuasively prove that, in any enterprise or organization production and work process achieve great success in the case of voluntary cooperation of employees. On the other hand, each member of the collective must be instilled with the sense of business owner and the sense of pride. Usually, the employees who consider the enterprise they work for as the best workplace, broadly advertise the activity of that enterprise. Discipline always has to be kept on focus too. Director must carry out the management in such a way that, employees followed disciplinary rules voluntarily and consciously but not because of force or any fear.

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