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The ontological status of civilization

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Civilization such a joint concept of life and humanity, which is difficult to imagine separately. So theoretically usage of this conception is complicated, even some take in as a culture. (1, c.V) Therefore, from methodological point of view, it is even harder to give perfect explanation of the conception. That is the reason why western philosophers and sociologists mention that there are more than 300 definitions of civilization. Misunderstandings often related in the ontological status of civilization and culture, as well as the relationship between them. Culture is the codex of norms, principles and statues of reasonable arrangement of human activity. However, civilization is the form of its appearance. In other words, "culture is the criterion of the human development" (2, 5), but civilization is the direct basis of social reality, that is the manifestation of the existence of culture. From this point of view, the ontological aspect of civilization, even though researchers rarely express their opinion on this aspect, is very important. In this article, we will try to determine exactly the aspect of ontological status of civilization, in order to get pure and more accurate way of philosophical thinking.

Transition from vandalism to the civil life, in fact, is a transition from antisocial life to the civil society. It means civilization is the result of socialization. In this regard, civilization is an expression of the peak stage of cultural development. There is a little bit of culture, but no real conditions for the foundation and development of civilization in common societies. In ancient societies, there were cultural norms, taboo systems and it means there were some cultural relationships, but no city life, state and statehood, public organizations and ways of management, education system, philosophy, science, technology, public relations system, practice of production, monetary and commodity relations, law and legal relations, targeted nurture system, relationship between nations and states and so on. Whereas civilization is based on all of these relations and finds its ontological status by these means. (3, s.66-76) Complicated complex of social sphere we listed creates ontological base of civilization and regulation of the mechanism of existence and activity of social reality forms its science of reasoning. So the article is dedicated to this issue.

The ontological aspects of civilization are as complicated and colorful as existence spheres of people and society. First, we have to consider that these aspects are the phenomenon related to the formation and development of cities. City life forms a certain way of living unlike common societies. Life style is a direct method of the existence of society and individuals. It means it is some kind of existence, creature and we can and need to talk about the ontological aspect of civilization. This creature, such kind of existence of civilization, covers a special, unique stage in the development of society, social life and individuals. This kind of lifestyle and the way of thinking is different from one's attitude towards himself and life he lives. The difference is not only about the abstraction, but also about the difference, which shows itself in reality, that is a special state of the existence. City life is an essential part of the development of human activity and existence that also related to the creation of sphere and reality. In terms of organization, rationality, concreteness, attitude to the world, time, place, people and resources, this life is a different phenomenon. That is the reason why we call it civil life. It is important to consider that city life is an expression, copy, reflection of civilization and a category, which explains its content. A civil lifestyle of city means a sphere of existence and activity of society and people and its directly reflection. City life, and demilitarization, first of all, reveals itself in human's feelings and thoughts. The enrichment of feelings and thought has a great impact on the content of knowledge of human. In turn, it affects the model of behavior of society and individuals, mutual connections and relations, family relationships and so on. A subject that contains a civil way of life is an objective reality, which does not depend on, wills and desires of people such as actuality, system of production and relationships, activities etc. In fact, variety of different ways of life derives from social reality and covers the ontological aspects of lifestyle. It is important to take into consideration, if lifestyles of individuals depend on reality, it does not mean of their permanence and absolutism. Individuals, subjects may choose their lifestyle, regard to activities and thoughts, which could affect the social reality of the time. Socrates was symbolizing a

slavery society and its civilization. However, he had been ahead of his time. Therefore, Rousseau was saying that Socrates was the citizen of all time. Another fact is also sounds interesting: there are sects in England living customs and traditions of 15th century and trying to express the lifestyle of that period. So, opinion that civilization is a reflection of city life should be considered conditionally. Thus, the ontological aspect of lifestyle means civil society and ways of feeling and thinking of individuals representing the society, the content of knowledge and skills, norms system applying according to these skills, including speech activities and forms of applications as well. In any case, it is important to get into account that a structure of civil life and its ontological aspect has to be suitable for its source and social reality.

Civilization is such a phenomenon that it possible to see its ontological aspects in every sphere of the existence of nations. Here includes not only families but also all spheres. Progress of civilization and culture determines ethics, law, political institutes, and social relations and so on. As social-economic formations change, production and technique grow, dialectics of these processes require special ethics, superstructure forms and legal relations. Education, science, technology, even the system of religious relationships, other forms of social consciousness wholly contains ontological aspects. In this respect, a process of interconnection- communication phenomenon makes a great sense. That is what we mean by mentioning ontological reality.

Communication, first, means relations between people and all elements including mental sphere, as well as exchange of information. As a strange moment, it is important to point that this concept not only was uninteresting for philosophers but also they did not even think about to include it to the biggest philosophical dictionaries by 20th century. The concept attracted western public opinion from 70-80 years of 19th century. K.Yaspers established communication philosophy by making this concept one of the fundamental principles of philosophy. As an issue, social and civilization phenomenon, communication was attractive not only for existentialists, but also for sociologists and political analysts as well. As to the French existentialist: "There is nothing more useful than communication for people in the world."

The ontological basis of civilization is relations, connections and reciprocity. People, groups, societies and countries cannot exist without communication with one another. Such forms of existence depend on civilization itself: mode of civilization affects relations and connections between abovementioned. That is the reason why historical forms of civilization have a great impact on relationships of people. A communication model of people at the period of slavery differs a lot from people of modern society. It means, as a sphere of communication changes, the ontological aspects of civilization changes too. Considering this fact, K.Yaspers associated even his existence with communication. He wrote: "Even God is in communication. individuals, societies, system of values, everything is in It." "I am in communication, I live through communication." (6,225) It is interesting that Yaspers was not satisfied with association of communication to all creatures; he was trying to construct everything, even mental reality on communication. "Philosophy leads to communication express itself by communication, tries to announce its existence with communication, the essence of philosophy is to inform all, and it is inseparable from real existence". (6,225) Partially K.Yaspers' thoughts may sound exaggerated, because it is impossible to accept that existence is a result of communication, it can lead the clear subjectivism and anthropological existence. However, it is a real fact that communication is an important aspect of existence. Considering that, a communication process depends on civilization in general and it is conditioned with civilization, we will conclude that the reality of communication is a fundamental part of the ontological aspect. It is impossible not to feel a wide scale of this sphere when analyzing a concept of communication. In turn, it gives a ground to say that this aspect of civilization is more colorful than the content of the ontological concept other civilizations. As to the issue of the existence of civilization, we face more serious problems regardless of the language; people use every day, contracts, regulated by relations and communications of people, nations and countries. In turn, it gives a reason why the ontological aspect of civilization, related to communication, is more extensive and comprehensive than others are. So, this aspect of civilization that requires special researches. Generally, the ontological aspect of civilization is a large space of researches that is why it would be better if philosophers consider the wider sphere of researches, its particular researches, and should choose the concept as their subject of dissertation. Thus, the ontological aspects of civilization consist of a great network that deserve special individual investigations. However, there is more attractive field in this reality, called political existence, political communication. In general. It is important to point a special role of this reality in the formation and development of civilization.

"A concept of civilization is a result of abstraction of many people, country and nations, regions, different events and forms of activities'. (7,16) The abstracted reality makes the ontological basis of civilization. For example, a sphere of social relations. People live in the network of social relations; even society itself subsists in social relations, and is it impossible to image the society without these relations.

It gives a ground to say that the network of social relations is fundamental for the ontological aspect of civilization. Although, a series of relationships in different spheres, such as life, communication, exchange, and production people created, does not depend on people and it means it is objective in nature and a part of reality. A network of social relations acts as the ontological aspect of civilization, such as national and international features of management, political forms of management and all of these aspects have specific for them characteristics. These characteristics do not come from nowhere; they are the result of the necessity of cultural and civil development process. Civilization and society together is always in the state of growth and formation. Because of this tendency, civilization boundaries expand, therefore its ontological aspect become complicated. The development of civilization results in changes in human being, people's relations, and formation of society in engineering and technology and it means the failure of some elements of the ontological aspect of civilization. This fact helps to understand that the ontological aspect of civilization is not eternal and absolute. "Development of relations gives an opportunity for meetings and direct contacts of different political regimes, political forms of structure, lifestyles, and ways of thinking, cultures, ethics, and religious values." (4,127-128) Politics is one of the ontological aspects of civilization.

Inclination towards politics is a result of the anthropological essence. Politics, political atmosphere is a specific form of activity of life. Power of state, administration of government, the way of living and thinking of executives, especially professionals, a state of existence of administrative forms, their mutual relationships, and laws and orders regulating them, altogether are the specific forms of civilization existence. Here includes participation in the administration of government, politics and political authority of people representing government, their domestic and foreign policy, ways of ruling and organizing the process of management, political intuition, political thinking, even the language and terminology that politician needs. The ontological aspect of the sphere explains by the elements including this field, which is the special seam of civilization ontology.

Political relations is to be accepted as a sphere of social reality and a specific kind of human relationships. Social reality means, first, historically formed sets of activity forms of people. When analyzing this fact, it is necessary to describe political relations as a part of human relations. Political sphere is such a concept that people create it as a protector and provider of happiness to meet their requirements. This sphere combines unique people in it. It is impossible to forget the fact that inclination towards politics is a result of the anthropological essence. People united over government try to realize their "will to power" (Nietzsche), "the instinct of tyrannize over others and get pleasure" (Freud). That means they want to realize acts of violence that is impossible to do as individual. It is quite natural, because regardless of how big it is, every nation tries to form a government. In fact, formation of the political sphere means there is a division of labor and a form of human relations among people. This sphere exists as a specific element of social organism; in this structure, human relations and people's activities are regulating by laws accepted by selected bodies. A real life of people includes social, political and mental processes. The consideration of political sphere as a form of specific management of human relations attracted the sociologists and political analysts of 20th century. Founded by political analyst Mayo, this concept denies Taylor's method of public administration (the concept's approach to the public administration is only a strategy of economic interest), trying to bring forward of psychological approach and to prove that a political administration is based on just one principle: "human is a main focus of attention." The main purpose of this theory is to form human relations in rational basis in all spheres. All formed in this basis include to the ontological base of civilization.

Speaking about the ontological aspect of political sphere, there is an important thing to consider, as civilization itself, this aspect is of historical, national and cultural nature. It is possible to find out similarities between ages and between nations, without this it is impossible to speak about common civilization, nevertheless, different political administration models have been applied through ages from East to West. Psychology of people and nations, that is the subject of political existence, depends on people's lifestyles. It would be a mistake to think otherwise, because **"world culture and civilization witness that socio-cultural progress is directly proportional to intellectual culture, however inversely proportional to public ignorance."**(8, 31) Modernization of political administration forms is very effective. Therefore, it is possible to agree with F.Mammadov's opinion "people's intellectual potential should be considered as a strategic goal of the achievements of state." (8, 31) Although there are differences, in the structure of political existence and it impossible to eliminate all of these differences, time is able to reduce disparities significantly and it leads to some imminence and similarities. However, historically western society tends to democracy more than eastern society, puts much more new paradigms of political existence forward than East; it does not mean that eastern countries make no progress at all. Turkish and Iran democracy would be a great example of this point. Nevertheless, because of the globalization there is a convergence in the political existence of West and East. Global economic interests, national and

international security, the issue of borders' relativity in the war condition, convergence between states, changes in national and global scale in the ontological aspect of civilization is the indicator of systematic change and enrichment of political reality. It is suitable for the logic of civilization, because it has to change regularly as a result of growth tendency of society. In this sense, the constant enrichment of social reality in a global scale, gives an opportunity to the enrichment of the ontological basis of civilization. As civilization changes, its basis also is in the state of improvement and change. It is important for researchers to take into consideration as well.

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