

Dialectical Relevance Of Political Culture And Political Ideologies: A Socio-Philosophical Analysis

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Annotation. This article provides a scientific socio-philosophical analysis of the dialectical connection of political culture and political ideologies in views on society, integration with social consciousness and its formation as the main preaching. In the process of analysis, philosophical knowledge of the East and West, views and theories of the most famous scientists were used.

Keywords: culture, political culture, ideology, political ideology, socio-political institutions, political processes, social consciousness, political consciousness, political thinking.

INTRODUCTION

As a social phenomenon, it occupies an important place in the cultural life of society. Cultural policy, like other types, manifestations and forms of politics, has its own clear content, essence and characteristics. It is comprehensive and expresses, on the one hand, issues related to the political resolution of issues affecting the cultural life of society, and on the other hand, issues related to the role and role of political entities in the cultural sphere.

When did the concept of political culture come about, what does its essence find its clearer expression in? This issue has not appeared yesterday or today. It has been in existence for many years at all times of the development of the personality society and in all countries of the world. In ancient times, the Greek philosopher Aristotle in his work "politics" emphasizes many times that the work carried out in the cultural life of society in the ancient slave states should occupy a leading position in public policy, and the head of state and its officials should treat the spiritual life of society with special attention to issues related to it.

LITERATURE REVIEW

Issues related to cultural policy were expressed in the political views of Al-Khorazmi, Al-Farghani, Farabi, Imam Al-Bukhari, Ibn Sina, Beruni who lived in Central Asia in the 9th-10th centuries. For example, according to Ibn Sina, the ideal state

should be topped by an enlightened king. This opinion was also emphasized by Beruni.

It is considered that the German philosopher and enlightener I. Herder was the first to bring the term political culture into scientific circulation in the 18th century.

Scientific concepts of political culture based on empirical (participation of individuals) began to form in the West in the middle of the 20th century. G. Almond, H. Fayer, S. Verba and others, who are major international researchers, have made great contributions to this. For example, the American theorist H. Fayer, who was one of the first to use the concept of "political culture" in modern political science, published in 1956 the book "The Management System of Great European Powers", which was one of the first important steps towards understanding the essence of political culture. A little later, G. Almond and S. Verba published their book "Civil Culture" in 1963, based on the research of the political processes of five countries, the USA, Great Britain, Germany, Mexico and Italy. In 1965, L. Pai and S. Verba published a work entitled "Political Culture and Political Development" based on the study of the political culture of ten countries.

DISCUSSION

An analysis of existing literature on political culture shows that there are different approaches to this concept. We list some:

- Political culture is the culture of personality and social unity, which includes political enlightenment, political awareness, as well as socio-political activities;

- Political culture it is part of the spiritual culture of society, encompassing elements that have direct links with socio – political institutions and political processes that include;

- Political culture is a culture of political thought and political activity. Although these approaches vary, but there is also a common aspect that connects them all together. This is a state of direct continuity of political culture with the political-social processes of society, political institutions.

Based on the above general interpretations of political culture, it can be described as follows: political culture means the level and character of political knowledge, assessments and actions of citizens, as well as the content and quality of social values, traditions, rules governing political relations.

The process of validity of political culture will also depend on the mental mood manifested by its subjects. The person entering into political relations in society, how the mood of the gang group is directed at this moment, the culture of political behavior is manifested to such an extent and as such.

Political culture is the process of acting occurs through the behavior of people. But political behavior is manifested in society within the framework of the rules of law, which are formed in a certain order.

In the process of manifestation of political culture, national, class, religious, professional traditions and Customs also occupy a very important place. For example, hospitality, mass charity – hashar was perceived as a national tradition characteristic of Uzbeks.

The importance of historical succession in the process of decision-making, development and improvement of political culture is extremely great. Historical succession is a natural feeling (instinct) formed in oneself after separation from the human animal world – a vivid embodiment of coexistence, work, historical succession, from the feeling of living as a primitive gang to the present day.

Historical succession is manifested and finds its expression in the process of the validity of political culture, permeated with all the tissues of life during all the cycles of human consciousness, ideology, psyche, behavior, behavior, behavior, attempts, struggle for survival. The history of political culture, enriched with the heritage of experience, is always formed in accordance with the nature of the socio-economic system of the society in which it operates, and is manifested within the framework of this system.

The study of the history of society shows that the first past, the first settlements of material and spiritual culture of mankind were formed in the East and prepared the ground for the further development of mankind. The East is mainly understood as the Middle East (Egypt, Syria, Iraq, Jordan, Turkey, Yemen, Sudan, Kuwait), the Middle East (Iran, Afghanistan, Movarounnahr), South and East Asia (Burma, Vietnam, Indonesia, Thailand, India), the Far East (China, Japan, Korea, partly the Russian Far East). There are also common sides that combine the four listed parts of the East. If it is, the pressure of the peoples of the East, the solution of issues and problems in any tense situation through peace, negotiation, discussion, preservation of one's own, and the creation of one's path, the recognition that the basis and ground of life is consistent everyday work, and the observance of such features as the expression of kindness to parents.

Oriental democracy, its history, social roots and ruxian ground have hardly been studied. Because the era of stagnation, the problems of society are only class struggle, violence, oppression, uprising. It was recommended and required to resolve through rebellion. This, of course, accelerated the decline and destruction of the former regime.

When thinking over political consciousness and political culture, it has aspects that differ in the East in relation to the West. Democratic processes if more is based on the rule of law in the West, then in the East this process is based on traditions that have been formed over the centuries. While the western example relied on the philosophy of individualism in many cases and led to the excessive politicization of the masses,

In the East, the concept of democracy is formed on the basis of the idea of solidarity, the priority of public opinion.

Along with the models of political culture, there are also its types.

1. The “closed” type of political culture is characterized by its political bias. It will be uncompromising in relation to other types of political culture, absolutely not able to accept them.

2. The “open” type of political culture – able to positively perceive other types of political culture.

3. The patriarchal type of political culture is characteristic of peoples with a not very developed rich spiritual culture, not having values, and the state of political activity of representatives of this species is practically absent, they are not interested in political values, political norms and institutions.

4. An active type of political culture – its feature is that citizens actively strive for personal intervention in the political life of society.

Political consciousness and political culture are formed in a person on the basis of socio-political, economic, spiritual and educational conditions. As long as such conditions do not exist, political consciousness and political culture are not formed in a person. The formation of political consciousness and political culture is a complex process. This process depends primarily on the socio-political conditions—the existence of a Democratic political order. And the authoritarian, administrative – command political system existing in society does not allow the formation of human political consciousness and culture. On the contrary, this system condemns a person to slavery, alienates him from power, alienates the governing apparatus from the people.

So what is political consciousness? How does it differ from other forms of social consciousness? Political consciousness-political

it is considered one of the basic concepts of science. It differs, according to its essence, source, functions, from economic, legal, philosophical, ahlogical, aesthetic, religious consciousness.

Political consciousness is a subjective perception of political existence. It reflects a separate independent — political sphere of society. People are not content with just seeing the existing political reality in their activities. They always

strive to know, understand and change this reality. The knowledge, views, perceptions of people about this political being constitute their political consciousness. Political consciousness is the totality of the siyesian knowledge, imagination, depictions, beliefs and assessments of the political system in which they live.

Political consciousness is an active, lively, creative perception of political existence. Through it, self - realization of the political system of society takes place. Political consciousness reflects political reality as it is, as it is, in integrity and as a whole.

However, political consciousness does not reflect inanimate, in such a mechanical way, as if it were a mirror of political reality. He is the perception of political reality, "penetrating" into the meaning, mystery, identifying its problems and ways to solve them, predicting the change and development of social political processes. Political consciousness is a form of social consciousness that is capable of exerting a great, influence on the political consciousness of society and all its spheres. In addition, the character of the behavior and activities of both separately taken people and socio — political associations of society largely depends on the levels of formation and development of political consciousness. Therefore, in the practice of managing, regulating social processes, it is extremely important to take into account the state of political consciousness of both society and the individuals, social groups, strata that make it up. In this place, it will be necessary for the authorities, political parties to strive for the formation and development of political consciousness, which will allow maintaining socio — political balance, fully expressing the needs of the development of society.

Political consciousness often consists of the sum of political representations. The spiritual world of politics is made up of its own imagination. There can be no political sphere without the political unconscious, without the imagination, just as there is no human society without the mind, without the imagination.

An important sign of political consciousness is the fact that it has a clear — historical nature. In political consciousness, first of all, the imagination and values of social groups that dominate society

are summarized. At the same time, the spirituality of the past period is also involved in the system of valid views. For example, the concept of freedom is an achievement not of some kind of class, but of the Universal. But these and other political concepts will have different meanings at different times.

An important feature of political consciousness is its dynamism, rapid variability. This is due to the specificity of political existence. If decades are needed for economic, social systems to change, political structures and relationships can change dramatically in a few days or months.

Political consciousness is directly linked to social and political practice. He quickly reacts to conflicts and disagreements that arise in society.

Political consciousness is a consciousness that has a social nature. Each person is a member of a certain social group, class, A representative of any nation, a citizen of a state. It is this affiliation that determines the social content of the political consciousness of people. In other words, political consciousness is formed by people on the basis of the realization that they belong to some kind of social rybuh. Belonging to a social group, in turn, gives rise to the property of owning a certain political position in people.

Political consciousness has not only a social, but also an individual nature. He is the consciousness of certain people belonging to a certain rybuh elat, nationality. Individuality, uniqueness are inherent in him.

Political consciousness is a product of specific historical conditions, the influence of certain factors. The following resources are a key factor in its formation and development.

The first source is the family environment of a person. Political ideas and emotions are given to him by upbringing in the family. The socio — spiritual views that coincide with this — build the foundation of political consciousness. And on its basis, the personality of a citizen is formed.

The second source is information in a broad sense. It "enters" a person both through treatment, communication, and through the media (television, radio, press).

The third source is the individual's personal experience. This is what makes or confirms the knowledge gained from personal experience. However, in what case they have an important influence on the process of formation and development of political consciousness.

The sources mentioned above constitute the totality of knowledge that allows a person to analyze the world of politics and determine his attitude towards it. In this case, the knowledge gained in the family can also be as an experience accumulated by different generations, but at the same time there may be prejudice. Information can be either real or false. A person's life experience may also not be typical and may not be able to reflect political reality. Therefore, it is very important that the following conditions apply in the formation of political consciousness:

- human perception of his belonging to a group;
- the realization that a person is a supporter of certain political views, points of view, the owner of his status as a subject, rights, freedoms, a person who is able to influence power;
- the realization that the interests of the rybuh to which he belongs cannot be solved without engaging in dialogue with political power is closely related to the perception of political problems by people, their vision of the world of politics, their interests. For example, an employee of an enterprise in a critical situation believes that an employee of an institution is a good decision to correct the situation — decisions that do not provide for dismissal. The ruling party activist thinks that if there is opposition to power, the economic situation in the country will worsen. If a political figure is accused of corruption, he believes that this is the reason for his political position.

So reality is not judged by itself—by itself, directly through political consciousness. It will also depend on the previous beliefs and interests of those.

Political consciousness acts not in isolation, but in interaction and together with other forms of social consciousness: economic views, philosophical teachings, legal theories and norms, moral laws, aesthetic values.

Many political teachings and values are the product of political consciousness and have

ideological significance in the current society. They are very important not only for improving the political culture of people, but also for the spiritual, educational, cultural development of mankind.

At the same time, in the process of political activity of certain states and associations in them, social groups, nations, parties, it is extremely important that one or another position of political consciousness does not coincide, remains, does not grow into opposition, intolerance, it is of a peaceful, cultural nature.

The essence of political consciousness finds its expression in its functions. Let's take a look at these features below.

1. Know-give information. People sooner or later, whether they like it or not, but firmly face the world of politics. They do not want to deal with this industry, but politics "deals" with them anyway. It influences the lives and destinies of people through the state, parties and then public organizations. Politics "enters" people in the form of political information.

The mechanisms of the present life are such that people are always obliged to choose a path, including a political one. This encourages them to know the world of politics, to acquire political information. Political consciousness from this side helps people to assimilate political knowledge and information, to establish their place in socio — political life and to obtain the right purpose in it.

2. Evaluation. Political consciousness not only knows, interprets, but also evaluates socio — political reality. People, in the process of understanding one or another political figure and events, express their attitude to them, draw certain conclusions for themselves. It is on the basis of an assessment of political reality that people form their political views, beliefs, positions, interests.

3. Orientation. Political consciousness helps people to realize that they are citizens in front of society and the state who have not only duties, obligations, but also certain rights, freedoms and political interests. Self-perception, in turn, as a citizen, encourages people from a sluggish, one — sided understanding of reality to a clear and active participation in socio-political life. Political consciousness, through its guiding function,

determines the political behavior of people, implies the need for social life participation, political parties, public organizations and other political associations to unite with their own thoughts in order for them to defend social political interests.

4. Regulation. Political consciousness regulates the social behavior of people on the basis of the perception of reality, as well as on the basis of political ideas, norms, perceptions and beliefs developed by it. The need for the regulatory function of political consciousness increases unparalleled in the stages of a sharp turn in the development of society, in times of crisis. It is the effectiveness of the political system, the path of development of events, the direction of socio — political changes that will depend on the political consciousness of the broad layers of society, political guidelines.

Thus, political consciousness consists of the totality of knowledge, perceptions and assessments of social entities (individuals, groups, classes, social units) about the political sphere of social life. It plays an important role in the life of society with the performance of a number of functions: cognition-information, assessment, orientation, regulation.

RESULT

Political consciousness is manifested in theoretical and empirical levels and forms.

Theoretical political consciousness is a variety of ideas, concepts, views that have a political character. The owners of this consciousness are not elites, but scientists, scientific communities and organizations. They develop theoretical concepts of politics. And these concepts are expressed in the programs, instructions of party and state organizations.

The political concept is a leader idea, a leading idea, which is laid on the basis of the activities of political institutions. It serves as a direct landmark of political practice. On its basis, strategies and tactics of activity are developed.

The signs of theoretical political consciousness are as follows:

- integrity;

- systematization;
- ability to predict.

This level of consciousness is connected with the ideology of Science and this or that social class, ruling circles. It is formed on the basis of a special analysis of political processes by certain social groups. Theoretical political consciousness is manifested through political ideology. In political theories and teachings, it is intended to investigate the following problems:

- a) meaning-meaningful manifestations of politics;
- b) legal political trends and processes;
- c) causes that cause them;
- d) the real way of political position;
- e) the real and future consequences of political decisions made by legislative, administrative and judicial authorities.

A feature of theoretical political consciousness is its close connection with economic, legal, military—strategic and other reality. This form of political consciousness also differs in that political theories are formed as necessary political programs, declarations and doctrines.

These programs, declarations and doctrines that are put into practice strengthen political consciousness as a leading element of politics. Political relations and the character of political institutions, organizations and institutions in turn depend on this element.

Understanding politics in the level and form of theoretical consciousness also allows:

The rules, customs, theoretically and practically abandoned and eliminated by the party, can remain in the political consciousness of society as a complication for a long time. This hall is noted by many political figures, sages.

There may also be an inverse situation: in the mass political consciousness, the need for one or another political action, for some kind of political decision, is recognized, while a special consciousness is not ready for this. For example, the idea of the need for multiparty in a country found its confirmation in society in advance 6, although the initiative that is needed by the khukmron party, can be made much later by the state.

In itself, it is obvious that for the constructive and stable socio—political development of society, the interaction of special and mass political consciousness is very important. Even more important is their joint clear and timely reaction, response to changes in the inner world, mood of people and society, the social groups that make it up.

Understanding politics in the level and form of theoretical consciousness allows:

- a) to put and solve its goals and fundamental (strategic), as well as everyday (tactical) tasks;
- b) to determine the means and ways to achieve them;
- c) to clarify the directions and ways of organizational and political provision in solving urgent problems;
- d) to develop conceptual approaches to social control over the implementation of political decisions and target programs;
- e) to make adjustments to the policy, taking practical experience to the hicod.

Empirical political consciousness is a level and form of political consciousness based on direct practice, the lively participation of small, small and large social units of individuals in the political process. It serves as the basis of theoretical political consciousness.

Empirical political consciousness—reflects political reality in the form of sentiments, visions, homchayols, experiences. He is, first of all, a feed for the formation of public opinion in relation to politics and political figures in the public;

Secondly, it serves as the spiritual basis of the political culture of society.

Political consciousness is also manifested in universal, national and usual (everyday) levels and forms of consciousness.

Universal political consciousness is the highest and most complex level of political consciousness. It is a form of political consciousness that reflects the universe and man as a whole and as a whole. This consciousness is manifested in the fact that a person understands, understands the problems of humanity, the whole universe, other states, and values, protects peace. Because in the universe there are such problems that they cannot be realized

and resolved at the border of national consciousness. For example, the issues of preserving the universe and Man, ensuring peace in the World, Health, providing the population with food, developing education and culture, science and technology — are among the universal problems. To understand and solve these problems, it will be necessary to get out of the level of national consciousness and rise to the level of universal thinking. Universal political thinking is a form of political consciousness that comprehends the essence, threat and ways, means of solving universal problems.

The owners of universal political consciousness are states and their international associations. These associations were called upon to go beyond the borders of the national state, to realize the interests of universal civilization and to protect it from various disasters. Human being, understanding the problems of peace and development of the entire kurrai floor and being in charge of solving them — is the most important feature of universal political consciousness.

Universal political consciousness does not deny national consciousness, but, on the contrary, dictates. He relies on national consciousness.

National consciousness is a high level and form of political consciousness. At this level, the interests of the country, the nation are deeply understood, official policies are developed, substantiated, implemented and social relations are regulated.

The owners of the national consciousness are state and public institutions that express the people and his will. These institutions serve its interests by expressing the will of the people through the development, adoption and implementation of the Constitution, various bills, programs, decisions, etc.

The most important sign of national consciousness is the expression of common interests of the nation, various social groups and the preservation of it from various disasters. At this level, the existing national political procedures and management principles are protected by consistency, perseverance, adaptation of public opinion to the policy pursued by state institutions takes place.

For the national consciousness, the perception of political reality in a rational - pragmatic style — the aim of achieving success in the process of seizing power, holding hands-is also a characteristic feature.

National consciousness is the correct understanding of national interests. But, national consciousness is not nationalism. It is not about putting his nation, state above other nations, states, striving to create privileges for him, worshiping his nation and state and praising him. Absolutization of national interests is nothing more than great statehood, chauvinistic views.

National consciousness means to look with respect to all nations, states and learn from them good things, apply in life.

The usual political consciousness is the height level of political consciousness. It is the sum of ideas, views, visions that arise directly from the daily life of social groups. This consciousness is in many ways similar in content to empirical consciousness.

But, the usual consciousness is different from the empirical consciousness. It has certain ideological and theoretical elements. Social — spiritual signs that are clearly visible to the usual mind: conflict, continuity, non-entry into the system, superficiality, emotion, mood, objections are formed. This gives him a specific dynamism (rapid variability), a clear, characteristic change in the political situation.

Elements of reality in the structure of the usual consciousness

sokolom intelligence and fantasy, knowledge and blind confidence will exist together. At this level of consciousness, political reality is perceived superficially, phenomena are assessed by their external signs, often in terms of everyday needs and new interests.

The usual level of political consciousness differs from rationality and emotionality in the interweaving of minute moods and stable stereotypes of living experience and traditions. That is why it is unstable, characterized by vibrations linked to changes in emotion and direct experience.

Political consciousness is divided into Democratic and despotic consciousness, depending on its attitude to social being.

Democratic consciousness is the most perfect, rational type of political consciousness, which is devoid of any bias. It seeks to address social problems on the basis of universal values — mutual unity, equality, trust, cooperation, solidarity. Democratic consciousness denies social intolerance, the use of force-as a decisive way to overcome social conflicts. He considers social unity, solidarity, compromise-madorani, the main method of his activism. Despotic consciousness is a kind of inappropriate political consciousness that is approached from one side, narrow interests into social reality. He seeks to solve social problems not by relying on intelligence, scientific potential, but by uncompromising, using force.

The despotic mind does not ignore and adequately assess mutual unity, equality, trust, cooperation, compromise and madora. He believes that social intolerance, the use of force — a decisive way to overcome social conflicts.

Political consciousness is divided into open and closed political consciousness depending on its attitude to external influence.

Open political consciousness is a type of consciousness that perceives other social experiences, other national — cultural values and traditions. By Type, political reality is reflected in universal interests, considering its belonging to the human race.

Closed political consciousness is a type of consciousness that remains within the framework of corparative, focal, group norms and goals. The content of this type of political vision does not deviate from the framework of Group or individual imagination. These visions are determined only by the private interests of a person.

Types of open and closed political consciousness depend on the level of development of society, historical conditions. The clearly visible group views of people prevail in the era of revolutionary storms. And in the period of peaceful development of society, universal civilizational values prevail.

The realization of the intended goal of political consciousness is real and fantastic according to the degree of probability; depending on the attitude towards the existing political order, the khukmron and the muholic mind are divided. He is reformist and revolutionary according to the method of achieving the intended goal; depending on the content, there may also be an active and sluggish mind.

Political consciousness is also manifested at the levels of political ideology and political psychology. We will consider this issue separately in the following chapters.

Thus, political consciousness is manifested at different levels, forms and types. They not only reflect political reality in their interconnectedness, but also create, transform and develop it.

CONCLUSION

Political consciousness is not formed in a person on its own, in a rip — dry place. It is formed on the basis of certain socio — political, economic, spiritual and educational conditions. As long as such conditions do not exist, political consciousness is not formed in a person. He remains an object of politics. The formation of political consciousness is a complex process. This process depends primarily on the socio — political conditions — the existence of a Democratic political order. Political consciousness is not formed in a person if there is no such relationship in society, it is not strengthened. The authorities existing in society, and the administrative — command political system, do not allow the formation of human political consciousness. On the contrary, this system condemns a person to slavery, alienates him from power, gives birth to indifference, indifference, alienates the control apparatus from the ring.

The existence of a Democratic political system in society and the strengthening of the uniig is a determining condition for the formation of a person's political consciousness. Such a political system provides ample opportunities for the development of human political consciousness and activity, stimulates it. The more democratic the political system of society, the more actively a person participates in political life.

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