

CONCEPT OF TRANSFORMATION OF POLITICAL CULTURE AND ITS SCIENTIFIC BASIS

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Abstract

This article analyzes political and cultural factors and their role in social development, as well as the transformation of the political culture of citizens in the new Uzbekistan on a scientific and creative basis. Special attention is paid to the concept of transformation and transformation of political culture.

This article is important from a scientific, creative and analytical point of view. In particular, "political culture" is not a separate phenomenon of political mentality and national character. The American researcher R. Dalton emphasizes that political scientists have not paid attention to many other important aspects of his national mentality, socio-cultural and intellectual level. This approach is a clear example of a new approach to the concept of political culture.

The article also draws scientific conclusions that transformational processes are formed in a specific situation and represent a kind of synthesis of the processes of functioning and development, allowing us to consider it as a dynamic system. The article is relevant today.

Keywords: Political culture, political system, cultural factors, political mentality, political values, civil society, political activity, democratic processes, social ideas, transformation, modernization.

Introduction

Formation and development of society in accordance with democratic principles is based on political and economic factors. Political and cultural factors and the role of political culture in achieving their harmony is one of the most important issues.

In every society, the political system exists and develops within a certain cultural framework. If we approach it from this point of view, fundamental changes in the political life of society are determined, first of all, by the level of political culture of citizens. In other words, political reforms cannot be implemented without changing the political culture of citizens.

It should be noted that many thinkers in the past have paid attention to issues related to political culture - Aristotle, N. Machiavelli, S. Montesquieu, A. De Tocqueville, M. Weber, N. Danilevsky, N. Berdyaev and others. However, the concept of "political culture" in a broad sense was founded by the German Enlightenment philosopher Johann Herder (1744 - 1803), who conducted research on the problems of the interaction of culture and politics. Later, in the late 19th and early 20th centuries, this concept was widely used by various scientific schools. In particular, it is deeply analyzed in the work of the American scientist G. Almond "Comparative Systems" (1956). The American political scientist D. Paul defines political culture as "the configuration of values, symbols, and patterns of behavior and attitudes that underlie public policy." Scholars such as G. Almond, S. Verba, L. Pai, D. Elazar, U. Rosenbaum, and M. Crozier



also made significant contributions to the development of political culture theory.

In particular, the book "Civic Culture: Political Attitudes and Democracy in Five Countries," written by American researchers G. Almond and S. Verba, provides a comprehensive definition of the concept of "political culture." For the sake of research in this area, a large-scale public survey was conducted in the USA, Great Britain, Germany, Italy, and Mexico in 1959-1960.

In particular, G. Almond was one of the first to introduce into scientific circulation the new concept of political culture, which is suitable for studying political behavior and political processes. In his opinion, political culture is a special form of knowledge directed at political objects based on the political system. G. Almond and S. Verb write about this as follows: "The term "political culture" means the political system and its various parts, and the attitude of each person to his role in the existing political system, his political views." [1].

G. Almond and S. Verbal emphasize that political culture consists of knowledge (knowledge and ideas about politics), emotions (feelings about politics) and evaluation (comparison of opinions about political objects). Also, many researchers reject this approach to political culture, considering it subjective and vague. In fact, "political culture" is not a phenomenon that can be understood separately from political mentality and national character. American researcher R. Dalton dwells on this separately, emphasizing that political scientists have not paid attention to a number of other important aspects related to national mentality, socio-cultural intellectual level.

Political culture is a large area of the general culture of humanity, directly related to politics. It is expressed in the achieved level, quality and direction of human political life and the political life of society, and therefore in the nature of the system of relations of political processes, political activity of people, the activity and development of political institutions and systems, leading political values and behavioral patterns, theories and ideologies, political socialization of citizens and modernization of social relations [2].

Transformation processes are a unique synthesis of the processes of formation, functioning and development in a specific situation, which allows us to consider it as a dynamic system. Let us dwell on the term transformation. Transformation [lat. transformatio - re-transformation, re-creation (in genetics)] - a change in the hereditary characteristics of a cell as a result of the introduction of foreign DNA into it; one of the methods of genetic material exchange in prokaryotes. It was first discovered by the English scientist F. Griffith (1928) in pneumococci. F. Griffith found that when pathogenic pneumococci were killed by heating, they did not harm mice, but when the bacteria were introduced into mice together with live bacteria that did not have pathogenic properties, non-pathogenic bacteria acquired pathogenic properties. The American scientist O. Avery in 1944 found that the reason why non-pathogenic bacteria become pathogenic (transformed) is due to DNA isolated from a pathogenic bacterial strain. Later, the term transformation was widely used not only in concrete sciences, but also in various fields of science, that is, in the field of social sciences.

Political transformation (lat. transformatio - change) - the acquisition of new features by the political system, a change in political norms and values; fundamental structural changes aimed at achieving a qualitatively new state of the system. Political transformation is the process of changing the form, type, character or nature of the political system or individual elements of its structure. Transformation does not imply the existence of a vector of change - it can be



progressive, regressive or have a complex (non-linear) character. The main thing in transformation is precisely the change in the forms and content of political life, its institutional sphere, norms, values, political actions and models.

The result of transformation processes can be the political alienation of a certain social group, which can lead to the inability of its representatives to influence political processes. Despite such consequences, a change in political culture is often a way out of unstable and pathological conditions, a move towards a new reconstruction of society. In such conditions, transformation becomes a necessary and inevitable process, as a result of which existing contradictions are resolved.

Political culture - the system of political relations, at the same time, is the result of the exchange of generations, includes the process of development and retraining of its constituent elements. It is more correct to say that political culture is a dynamic phenomenon that develops regularly.

Political culture as a dynamic system. The change of political culture is analyzed as a complex concept that includes changes in various directions. This means the evolutionary change of political culture as a system. The dispersion of political culture is especially noticeable when the process of transformation occurs in unstable periods of social development. The subculture of an individual, organization or group also manifests itself as a necessary condition for social integration or fragmentation.

It should also be emphasized that the political improvement of the social life of society, the democratization of the bodies of governance and control are naturally based on political modernization. In the process of political modernization, new political institutions emerge, and existing political institutions develop and acquire a new meaning. In such conditions, on the one hand, maintaining political stability, which is an important condition for social development, becomes an objective necessity, and on the other hand, it is necessary to expand the opportunities for increasing the political participation and activity of citizens. The transformation of the political life of society is of great importance for the successful course of such processes.

Modernization involves replacing particularism with universalism, expanding the freedom of choice and responsibility of political actors, increasing the opportunities and significance of political participation, rationalizing the political process, and prioritizing the paths to success.

This is due to the emergence of new political practices, which leads to the differentiation and specialization of the institutions of the political system, the emergence of new political institutions. Modernization is aimed at the development of political culture, its acquisition of new qualities.

The following groups of mechanisms for the modernization of political culture can be distinguished:

- the main spiritually integrated systems - the separation of religion and politics, the secularization of political culture;
- the emergence of new elements in the changing system, such as the nation-state, political parties, and civil society structures;
- the acquisition of new components from other cultures and their introduction into the system of political culture.

G. Almond and S. Verba, in their work "Civic Culture," link the formation of political culture with the education system as "the most important factor determining political positions and the



most easily functioning factor” [3]. However, they did not pay attention to the fact that political participation and economic activity of the population are one of the most important components of development.

Political culture changes under the influence of a number of factors (institutional and non-institutional), which are directly or indirectly determined by the potential for transformational activity of the social state and social subjects. The political culture of society can change under the influence of state policy, as a result of ongoing reforms. Such processes are manifested in the processes of globalization as a result of the modernization of social structures, as well as integration into the world community.

Global political changes cover various spheres, from the family to political institutions. Transformation can lead to fragmentation, division, stratification of political culture; the emergence of various political subcultures. The fragmentation of political culture is especially noticeable when the transformation process occurs in an unstable period of social development. The subculture of an individual, organization or group should be considered as a necessary condition for social integration or fragmentation.

The result of transformation can also be the political alienation of a certain social group, which can lead to the inability of its representatives to influence political processes. Despite such consequences, a change in political culture is often a way out of unstable and pathological conditions, a move towards a new reconstruction of society. In such conditions, transformation becomes a necessary and inevitable process, the result of which is the resolution of existing contradictions.

Political culture is a tool for social change. It contains methods and means for resolving political conflicts. The formation of such a political culture of society is one of the most important tasks of state leadership.

In the context of the transformation of the political system in society, the role and importance of political socialization are increasing, the result of which is not only the formation of institutional changes (changes in the institutions of political power, etc.), but also the creation of other systemic cultural values. Political socialization is understood as the process of assimilation by a person of political values, ideals, knowledge, feelings, and experiences, which allows him to successfully fulfill various political tasks. During the period of political and cultural transformations, changes occur both at the level of ideology, at the level of institutions of power, at the level of the formation of a full-fledged civil society, and at the level of cultural relations. The importance of the media in such a period is primarily associated with the expansion of the social functions performed by this institution when changing society.

By selecting and organizing information, the media shape information flows that significantly blur archaic stereotypes, dispel myths, and fundamentally set new standards for lifestyles, meanings, values, norms, and motives for social action. This is one of the factors that stimulate the transformation of modern political culture.

A stable component of political culture is the hierarchy of values, the internal structure of values, based on social ontological relations. Therefore, evolutionary changes in political culture do not consist primarily in the emergence of a qualitatively different system, but in changing the functions of the elements that make up a particular structure and the significance of the relationships between them.



N.I. Biryukov and V.M. Sergeev link the dynamics of political culture with changes in the integration mechanism of a society “imbibed” in political culture. In a traditional society, integration processes manifest themselves as a stable component of political culture [4].

Russian scientist E. Ya., who summarized the interpretations of political culture. Batalov gives a simplified definition of political culture: Political culture means the consciousness of individuals and groups, patterns of behavioral patterns that have been formed historically, as well as the system of political institutions' functioning models [5].

Thus, the phenomenon of political culture is characterized by its multifunctionality and complexity of dynamics. The layers of political culture formed in ancient times are not replaced by new ones, but coexist with modern ones, which determine its configuration at each historical moment. The core of political culture is a system of social ideas, political values, as well as norms, standards and rules of political activity. It has been developed over centuries and ensures the preservation and transmission from generation to generation of information that guarantees the historical repetition of political life.

In other words, political culture is a complex formation that has been formed over centuries and in which layers belonging to different historical periods are in dynamic relations. It unites the past, present and predicted future. Also, with the change of historical periods, new layers of political culture are formed, but they do not disappear.

In conclusion, transformation is a whole complex of processes that include modernization, traditionalization, and archaization of political culture. The dynamics of political culture are determined by its two main functions, which are dialectically opposed to each other: the development (redevelopment) of political life and the transformation of the political system.

The political culture that exists in Uzbekistan is aimed at serving the development of democracy and the building of civil society. In other words, political culture is based on the improvement of democratic processes, the respect of our people for the law, loyalty to moral and spiritual values, and the basis of democratic principles in political relations. The political culture formed in Uzbekistan embodies the most advanced aspects of the transformation processes of the past political culture and the political culture of foreign countries at the stage of development.

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