

Socio-Political Analysis Of Political Culture System

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ABSTRACT

Objective: This study aims to examine the complex relationship between political culture and political consciousness, particularly in relation to the impact of globalization and the role of youth in shaping the political landscape. **Method:** A qualitative, descriptive methodology is employed, analyzing theoretical frameworks from political science literature, with a focus on Almond and Verba's political culture typology. The study incorporates a comparative analysis of political systems and case studies to explore the evolution of political culture in different societies. **Results:** The research identifies three types of political culture – parochial, subject, and participatory – highlighting their relevance to political stability and the development of civil society. Furthermore, the study reveals that globalization significantly influences political behavior, especially among youth in post-2000 societies, shaping their political consciousness and engagement. **Novelty:** The paper's contribution lies in its exploration of the intersection between globalization and political culture, particularly in post-Soviet states, and its critical analysis of the role of youth in navigating political systems. The findings emphasize the importance of fostering political awareness and participation in the face of global political pressures.

INTRODUCTION

The system of political culture means the totality of elements that apply in the political relations of state power and citizens. This system includes political consciousness, political thinking, political ideology, political morality, politico-historical experience, political immunity, political values. Each of mentioned elements is formed in its own way as an independent element of political culture and performs the corresponding tasks [1].

At this point of view, it is necessary to pay special attention to the functions of political culture. We believe that knowing of these functions will give great benefit in determining its relationship with political consciousness, in particular, in the full construction of the life of the state and society [2].

Thus, there are specific functions of political consciousness and political culture, development and improvement of these will have a positive effect on ensuring political stability in citizens, nations, peoples and states [3]. Paying special attention to their development in the minds of today's youth will ensure the future of our country [4].

To understand that political consciousness is a complex concept can also be revealed from its functions. These are the following: knowing political consciousness, creating political processes of political consciousness, balancing interests of political consciousness, forming and developing democratic values of political consciousness, guiding functions of political consciousness, etc. For example, paying attention to the last function, it must be admitted that awakening the inclination of citizens to know the

activities of the state authorities and to participate in them; the importance of citizens' formation of their independent positions in relation to the current policy is that it has a positive effect on the state power's control over its political activities and its cooperation with citizens [5]. This task of political consciousness strengthens the cooperation between the state authorities and citizens and has a positive effect on the effective functioning of political administration [6]. In this sense, being able to direct the development of political consciousness to the interests of the country and its citizens is considered as the main task in political processes. Its application in the activities of the state, other political institutions and organizations is a guarantee of sustainable development [7].

Political thinking is manifested in people's knowledge about state power and their real manifestations. It is a form of political consciousness, a concept consisting of knowledge that reflects political theories and views. Political ideology is not limited to political ideas and views, it also serves as an important tool (mechanism) and form of activity in the implementation of political goals. Policy-historical experience is understood as the accumulated activity over the years in the formation of state power, its management and ensuring its stable operation, achieving a stable balance in the relations between citizens and them. Political behavior is a concept that expresses the state of moral and ethical levels of subjects participating in political processes.

The political mood changes depending on which direction the political processes change. It also affects the development of political processes in a positive or negative direction. Political immunity is a political-spiritual capacity to resist political forces, evil and destructive political currents and their ideas that may come into the mind and worldview of citizens from the outside and may arise within the country, threatening its security. Political values arise in connection with political activity and are used in its improvement. It is close to political historical experience.

Therefore, the system of political culture manifests itself by combining the above elements related to the political activity of state power and citizens. These elements of political culture develop and improve interdependently. If any element of them does not work fully, political culture cannot develop fully. At the same time, this situation can cause political instability in the life of society.

According to the political scientists, political culture covers the following components, (1) political institutions, including the actual political system of the state, legislative, executive and judicial authorities, political parties and interest groups, political decision-making procedures, political self-organization of civil society, (2) political behavior, including forms of political participation, professional political figure-innovations, traditions, law enforcement practices, conflict resolution; a set of political consciousness, political ideas, knowledge, beliefs, ideas, thoughts.

RESEARCH METHOD

This article examines the complex relationships within political culture by focusing on its various elements, such as political consciousness, political thinking, political ideology, and political behavior. To analyze these concepts systematically, we have

employed a qualitative, descriptive methodology that explores theoretical frameworks from existing political science literature, particularly the works of Almond and Verba on political culture typology. The research involves a comparative analysis of political systems, using both historical and contemporary examples to demonstrate the evolution and manifestation of political culture.

The data collection process includes a review of academic sources, political case studies, and primary documents related to political institutions, such as legislative and executive bodies, as well as political parties and interest groups [1]. Through these, we aim to understand the role of political consciousness in shaping state-society relations and its effect on governance [3].

Additionally, this study incorporates a critical analysis of globalization's influence on political culture, particularly its impact on the political behavior of youth in post-2000 societies. The research also explores how the interaction between globalization and political culture affects national sovereignty and the development of civil society institutions in Central Asia and other post-Soviet states. By integrating theoretical insights with practical case studies, this research seeks to highlight the challenges and opportunities that arise in the development of political culture in a globalized world.

The functions and essence of these parts have been discussed above. Most theorists of modern political science support the idea that there are three levels of political culture. These are: a) worldview level; b) citizenship status; c) political level. Below we will discuss each of these levels:

1. Worldview level. At this level, a person determines his place in the world of politics, determines political goals and norms of political behavior in one direction or another. This level serves as the basis for the following ones.
2. Citizenship level. In this, the main core of political culture is formed. This level determines the attitude of people to political power. A person encounters the world of politics and inevitably forms his own relationship to the political system of society, to the possibilities and powers of political issues. As a result of realizing the place and role of political power, a person feels his civil duties and obligations with his inner feeling.
3. Political level. At this level, a person's relationship to the political event begins to reach the level of value formed. Man begins to perceive himself as a subject of politics. At this level, all aspects of the relationship between man and politics become clear. The role of politics in human life will be clearly imagined. People's goals arising from political values are directly reflected in their political behavior.

RESULTS AND DISCUSSION

In understanding the phenomenon of political culture, its typology is also important. Thus, according to its content, it helps to distinguish empirical political cultures and determines their position in relation to a certain ideal, perfect model. Political culture can be divided into types according to different bases. Proposed by G. Almond and S Verba in the book "Civil Culture". is recognized as a classical typology.

They analyzed and compared the political systems of a number of countries and distinguished three "pure" types of political culture.

1. Parochial political culture. This type of political culture is characterized by the fact that the population is completely disconnected from the political system and does not have any knowledge about it. In such societies, there are no specialized political roles, the main "actors" (geniuses, shamans, etc.) perform both political, economic, and religious functions. In addition, the political, economic and religious orientations of the population are not classified. Territorial and socio-cultural identification prevails: a person considers himself, first of all as a part of local community (tribe, village, etc.). The owners of patriarchal culture expect nothing from the political system.
2. Subject culture. This type of political culture is characterized by passive political behavior, reliance on the prevailing official values and norms, lack of striving for independent understanding of these values. In general, people have a kind of paternalistic attitude toward the political system: society members expect benefits from the political system or fear punishment. This type of political culture can be found in societies where entry into the political system is not clearly defined, and individuals do not see themselves as political actors.
3. Participatory political culture is an active political culture. This type of political culture is characterized by the active participation of individuals in political life. This participation is based on citizens' political literacy and confidence that they can influence the political decision-making process through their participation. Such societies are characterized by a high degree of functional stratification: various spheres of social life are relatively free, and subsystems (including the political subsystem) are more developed and widely networked.

In our opinion, achieving a life in accordance with the third type of political culture requires a lot of intelligence and work from the members of the society. Especially in this regard, it is not difficult to imagine that the educational system has a huge responsibility. Actually, there is a good solution to this problem. However, after 2000s, it cannot be avoided that the intense globalization process has a strong impact on all aspects of society and people's lives. In fact, it has a significant impact not only on the economy, politics, but also on the political culture of young people. At this point, there can be revealed a question, what relationship between globalization and political culture can exist. It is correct to seek the answer to this question from the fact that globalization is comprehensive, and that it can influence not only economic, scientific, technical and technological life, but also political life. This level of influence has not been adequately analyzed in the scientific literature, but the need to study it is growing day by day. In particular, it can be seen in cases where developed countries threaten their sovereignty under the pretext of providing economic assistance to young countries, investing, importing modern equipment and technologies.

The process of globalization is also becoming a factor in the realization of political goals. This in itself goes back to the political culture factor in its use. At the same time, it

shows the insufficient development of political vigilance and political culture in the CIS countries, which are falling under the influence of developed countries. Because, while they know that the various "aids" introduced from outside are necessary for development at the beginning, they do not try to understand what unpleasant consequences they may have for the socio-political life of the country and the people living in them.

The connection between globalization and political culture is reflected in the internal life and lifestyle of countries. The lack of political culture of young people in the use of various techniques, technology, mass media, communications and other tools, which are entering the countries from the west as a result of the globalization, is clearly manifested. In particular:

1. Population of the country, especially young people, fall under the influence of "political games" and, as a result, follow their footsteps
2. Politics, lack of responsibility for the fate, present and future of the country.
3. The development of the process leads to a direct threat to the security of the country.

The expansion of the scope of globalization raises the issue of developing the political awareness and political culture of the youth. Because globalization is not a simple process, but a very complex one, it includes not only economic, but at the same time, hideous political goals of establishing one's own rule in the world.

It should be noted that in the context of globalization, further strengthening of the interaction of youth with institutions of civil society is a special issue. In general, civil society is understood as "a form of voluntary self-organization of a certain community of individuals, established within the framework of the law, without the pressure of the state." "This is a set of independent public, non-governmental organizations that are not directly connected to the state, but operate within the country and influence the authorities." The civil society acts as a kind of "mediator" between the state and the individual.

Today, the formation of civil society in our country is one of the important tasks of the ongoing reforms. About ten thousand non-governmental and public organizations are currently operating in Uzbekistan. These institutions of civil society are being formed in our country: 1) political parties; 2) socio-political movements; 3) democratic election system; 4) public associations; 5) non-governmental non-commercial organizations; 6) mass media; 7) special organizations representing the family and its interests; 8) educational institutions; 9) self-government bodies of citizens; 10) religious organizations; 11) national-cultural centers; 12) public opinion research institutes.

Under the pretext of introducing "democracy" in eastern countries (with the exception of China), the Westerners masterfully increase their despicable goals, such as the widespread involvement of young people in political processes, the creation of political instability, and in this way, the ownership of the underground resources of the people, using the insufficient development of the political consciousness of the population. It is especially dangerous that they involve young people who do not have sufficient level of political consciousness, political culture and life experience in these processes. We believe that the occurrence of these events should become an urgent task

of today to develop the political culture of the population using the opportunities of globalization on the world scale, to turn it into a factor of pulling the reins of the forces that aim to intensify political processes and realize their heinous goals.

CONCLUSION

Fundamental Finding : The study reveals the complex relationship between political culture, political consciousness, and the impact of globalization. Almond and Verba's typology classifies political culture into three types: parochial, subject, and participatory. Globalization influences the political culture of youth, particularly in post-Soviet and developing countries. **Implication :** The findings emphasize the importance of developing political culture and awareness among youth for political stability, democracy, and national security. Political education is crucial to counteract harmful external influences. **Limitation :** This research acknowledges the limitation in fully understanding the impact of globalization on political culture, particularly in regions with evolving political systems. The complex interaction between political systems, global economic pressures, and local political practices requires further investigation. **Future Research :** Future research should focus on longitudinal studies to understand the impact of globalization on political culture, especially among youth. Comparative studies across regions are needed to explore variations in political culture development and the effects of global political trends.

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