

MODERN POLITICAL PHILOSOPHYYesbulatova Z. 

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The article is dedicated to the main ideas and concepts of modern political philosophy. Political philosophy is a part of practical philosophy and political science. The purpose of modern political philosophy is to study political ideas, political values, the essence of political realities and challenges, and the intellectual components of political analysis. The practical and scientific significance of this article lies in the detailed analysis of political processes in the contemporary political arena. In addition, political philosophy today is necessary to study the problems of modern international relations and world order. The scientific methodology in the analysis of modern political philosophy consists of qualitative event-analysis, and also here the historical-comparative method is widely used, which helps to understand the main political trends of modern times. Also the issues of modern political philosophy include problems arising in the sociological aspect. By comparing different concepts in philosophy and political science, issues of morality, ethics, as well as liberalism and its main components, provide answers to the main questions related to the problems of social and political justice at different levels of institutions of power. The issues of modern political philosophy have always been considered from the point of view of world politics, institutions of power and morality and ethics.

Keywords: *political processes, liberalism, morality, ethics, institutions of power, international political arena, world politics, world order, justice.*

Introduction

Political philosophy plays an important role in modern political science, because political philosophy deals with the study of ideas that relate to politics, political processes and philosophical analysis of political processes. After all, today in the era of globalization and with the rapid development of information technology, it is important to be able to analyze and give a correct assessment of some political processes occurring in the international arena. In this regard, political philosophy helps to answer many questions related to crises in world politics. Since philosophy and politics are interrelated, it is important to consider the influence of philosophical values and paradigms on the development of many political processes. Philosophy is an ancient science that originated in the era of ancient civilizations and cultures, such as Ancient Greece, Ancient Rome, Ancient Egypt, etc. Antique philosophers created many scientific and political treatises related to the management of the state and the conduct of foreign policy with neighboring states of antiquity. Thus, political philosophy deals with the study of politics in general, studies the nature, meaning of politics and many political processes. In addition, it should be noted that modern political philosophy studies the relationship between the individual, society and the institutions of state power. Modern political philosophy influences the social development of many nations and representatives of some ethnicities and cultures. It is assumed that contemporary political philosophy can act as a guide in establishing intercultural communication and intercultural dialog.

Materials and methods

In this research study, modern research methods of political science, sociology, cultural studies and philosophy were used. First of all, it is important to pay attention to the comparative-historical method, content analysis, event analysis, dialectical method, information analysis method, as well as the method of structural-functional analysis. In socio-humanitarian sciences, the descriptive method also plays an important role. Accordingly, on the basis of the above mentioned

methods, modern political processes and the development of political institutions are analyzed from the point of view of modern political philosophy. Politics and its main characteristics are examined through a philosophical prism. Scientific and methodological components influence the development of analytical approach in solving modern political problems in the world political arena.

Main part

Political philosophy is a branch of philosophy that is concerned, at the most abstract level, with the concepts and arguments involved in political opinion. The meaning of the term political is itself one of the major problems of political philosophy. Broadly, however, one may characterize as political all those practices and institutions that are concerned with government. The central problem of political philosophy is how to deploy or limit public power so as to maintain the survival and enhance the quality of human life. Like all aspects of human experience, political philosophy is conditioned by environment and by the scope and limitations of mind, and the answers given by successive political philosophers to perennial problems reflect the knowledge and the assumptions of their times. Political philosophy, as distinct from the study of political and administrative organization, is more theoretical and normative than descriptive. It is inevitably related to general philosophy and is itself a subject of cultural anthropology, sociology, and the sociology of knowledge. As a normative discipline it is thus concerned with what ought, on various assumptions, to be and how this purpose can be promoted, rather than with a description of facts—although any realistic political theory is necessarily related to these facts. The political philosopher is thus not concerned so much, for example, with how pressure groups work or how, by various systems of voting, decisions are arrived at as with what the aims of the whole political process should be in the light of a particular philosophy of life [1].

Political philosophy deals on the one hand with questions concerning the social order and on the other with concrete social and political challenges of the present time. Since people began to understand the communal order (living in communities) as something that can be changed by their own actions, political philosophy has offered a systematic discussion of these issues. In other words: "Political philosophy is the philosophical reflection of the conditions of politics. Certainly, the conditions of politics shall be differed in various ways. This reflection can be more analytically oriented towards the structure of political action and political institutions (e.g.: When was one or another political action? What is a state?) or the meaning of political concepts (e.g.: What does authority mean?) or, with normative intent, ask about the justifiability of the political order or certain rules of social coexistence (e.g.: According to which principles should the community be organized? According to which principles should the polity be organized? What rights should citizens have vis-à-vis the government? Why should there be a government at all?). The word "politics" goes back to "ta politika", which is synonymous with "civic affairs" and thus refers to everything that relates to the city, the "polis" and the community. Historically, there is evidence that people were already concerned with the organization of the community in the third millennium BC. For example, Sumerian legal texts (around 2100 BC) express the intention to "deprive the powerful of their privileges, protect the powerless, combat hatred and violence and restore justice." In today's everyday language, the term "political" is used in different ways and refers to collective organizational structures such as states as well as a range of specific actions such as demonstrations or elections [2].

The last quarter of the twentieth century has seen a powerful revival of political philosophy, which in Western societies at least has mostly been conducted within a broadly liberal framework. Other ideologies have been outflanked: Marxism has gone into a rapid decline, and conservatism and socialism have survived only by taking on board large portions of liberalism. Some have claimed that the main rival to liberalism is now communitarianism; however on closer inspection the so-called liberal-communitarian debate can be seen to be less a debate about liberalism itself than about the precise status and form that a liberal political philosophy should take - whether, for example, it should claim universal validity, or should present itself simply as an interpretation of the political culture of the Western liberal

democracies. The vitality of political philosophy is not to be explained by the emergence of a new ideological revival to liberalism, but by the fact that a new set of political issues has arisen whose resolution will stretch the intellectual resources of liberalism to the limit [3].

It is important to emphasize the role of liberalism in modern political philosophy, because the values of liberalism reflect the philosophical conception of modern processes in world politics. The issues of liberalism touch upon the problems of social justice in modern society. As a rule, it is important to pay attention to the analysis of certain processes occurring in society from the point of view of political and philosophical aspects. Modern philosophers and specialists in the field of political sciences believe that liberalism also has its critics. This theory is argued by the famous American philosopher, political scientist, political economist and writer, Francis Fukuyama. It is suggested that today in the age of information technology and globalization, liberal political systems are receiving internal serious challenges as they come from populists on the right and new progressives on the left. Accordingly, opinions will always be divided into several categories, camps, in contemporary political processes. In this regard, liberalism from the point of view of modern political philosophy may experience a certain crisis. After all, the system of world order began its formation after the end of the Second World War. Thus, it becomes obvious that some political and philosophical theories are beginning to lose their relevance or go into the background in modern world politics, as the influence of global trends and tendencies on the modern political development of many world states is already yielding its results. Everything is reflected on economic and social policy of many world states. At the beginning of the 21st century, liberalism and its theories gained more and more popularity, but it is worth noting that today the influence of liberalism on the domestic policy of many states begins to weaken, destroying the process of democratization in the development of domestic and foreign policy of world states. It cannot be argued that liberalism can completely disappear, along with the institutions of democratization in some countries of the world. An analytical approach to solving this problem is important here. Today it is necessary to defend the theory of liberalism not only at the political but also at the scientific level. It is necessary to conduct applied research in this field to preserve the concept of modern political philosophy and the concept of liberalism.

Francis Fukuyama believes that it is first of all necessary to look at the concept of "identity" from the perspective of a philosophical approach in contemporary political studies. In his view, "identity politics" tends to focus on a fixed characteristic such as race, ethnicity, or gender. These characteristics are not seen simply as one of many belongings of an individual, but rather as an important component of the inner self that requires social recognition. In many parts of the world, identity politics tends to be very pronounced. Countries such as Afghanistan, Myanmar, Kenya, Nigeria, India and other nations are believed to be divided into demarcated ethnic, religious groups, and loyalty to these smaller identities often overrides loyalty to the larger national identity. Consequently, identity politics makes it difficult to introduce liberalism and its basic institutions in such societies [4, p. 73].

If we look at the development of the modern world order from a philosophical point of view, it should be noted that in the 21st century the failure of a unified system of balance of power and the need to reconstruct international relations and world politics begins to occur. Trends and tendencies occurring on the world political arena begin to negatively affect the domestic politics and situation of many states of the world. International organizations such as the UN, OSCE, regional alliances of member-states, etc. play an important role in the settlement of many political conflicts. If we look philosophically at such events in world politics, it is important to be able to properly analyze and compare the dynamics of development of these or those events. There is no unambiguous answer to the question: "Will there always be peace on the planet?", because no one can give an unequivocal answer to the question: "Will there always be peace?" - No one can give a firm guarantee that all controversial and conflicting issues will be settled once and for all at the international political level. Although to the best of their ability, politicians, scholars, activists and ordinary citizens at various levels are striving to maintain some kind of political peaceful balance at the global level.

American politician, Henry Kissinger in his book "World Order" writes the following [5, p. 20]: "The history of most civilizations is an account of the rise and fall of empires. Order is established by the structure of internal governance, not through achieving balance among states: strong when the central government is strong and cohesive, disintegrating under weaker rulers. In the imperial system, wars were usually fought on the borders of empires or took the form of civil wars. Peace was identified with the extent of the emperor's power." Thus, agreeing with Henry Kissinger's opinion, it is important to note that the world order, or rather its formation depends on the formation of the internal order of the states of the world. Here it is important to have a strong and strong-willed ruler of each state to form a political balance and balance of political forces. Many philosophical treatises of antiquity are devoted to the formation of the structure of state management. After all, the management of the state is a great art, which a strong ruler must master and master perfectly. Politics and philosophy are related to each other in that without philosophical reflections, philosophical thoughts for scientific development will not be formed, and accordingly, without politics, many philosophical concepts, scientific and philosophical schools, treatises, thoughts, etc. will not be formed. Politics influences philosophy, and philosophy has its own influence on politics. Philosophy influences the development of social institutions. Without philosophical thought, politics, economy, social (public) life will not exist.

If we talk about modern political processes and politics in general from the point of view of philosophical morality, then it is important to pay attention to the issues of responsibility and ethics in the first place, as well as their influence on modern politics. Politicians of modern times constantly rely on demagogy, i.e. talking about everything, but not addressing specific issues and problems in modern political processes. Basically, demagoguery is widespread among parliamentarians of many states of the world. Modern MPs of any country must be able to prove that they deserve to be members of the parliament to which they were elected by the people. This is an important feature for sustaining the institution of democracy in any state. Issues of morality and ethics should be of paramount importance for politicians, i.e. priority, because any politician, as a rule, is always voted for by the society, he or she is elected by the people.

According to the Chilean philosopher, Dario Salas Sommer [6, p. 137]: "Public officials and politicians have a duty to report to the electorate on the fulfillment of promises made during electoral campaigns". From a political perspective, special committees/commissions on parliamentary ethics should be established. The members of such committees or commissions should be prominent citizens who have some merit to the society and citizens of a particular state, but who have not previously been involved in politics or public service. As a rule, these should be outstanding scientists, philosophers, representatives of creative intelligentsia, writers, famous artists, poets, etc. With such an approach, political philosophy will change for the better and many people will have hope for the creation of a just political system and a just society. Political philosophy in such an understanding will acquire a new understanding among theoretical scientists, philosophers and many philosophical concepts will change dramatically for the better. Political development and philosophical understanding of political development will have a completely different interpretation.

It should also be noted that as early as the Middle Ages, philosophical treatises were written on politics, government and the creation of powerful nations. One such outstanding work is Nicollo Machiavelli's treatise "The Sovereign". This philosophical treatise details the principles of government, as well as the methods of government necessary for the "ideal ruler." According to Machiavelli, three forms to the coming of power are necessary for a ruler: arms, force or violence, luck or virtue. However, what is mainly detailed in this 16th century philosophical work is that the ideal ruler must also be always virtuous towards his subjects, friends and enemies. Here we are talking about the ability to spare and be just. These are the basic principles of this philosophical treatise. After all, the state is a whole community of people, representatives of different ethnicities and cultures. In this regard, it is important to take into account certain forms of government of such a community, so that there is justice in such a community and there are no internal feuds [7].

Results and discussion

Having considered the main concepts and concepts of modern political philosophy, it should be noted that philosophy, politics, history, and sociology are always interrelated elements. Having considered the main works of such philosophers and political scientists as Niccollo Machiavelli, Francis Fukuyama and Henry Kissinger, the focus will always be on political processes and political institutions of governance. Power here is generally considered in terms of philosophy and its main approaches. Political studies always include philosophical concepts that describe and deal with ethics, morality, social and political justice. From the position of liberalism, modern political philosophy is about the just governance of the state. From the point of view of morality and ethics, as well as issues of sociological nature, political philosophy is the ability to make the right political decisions in modern political processes, as well as the creation of fair and democratic institutions of power in any state, since international relations play an important role today in world politics, thus, in any modern state of the world should be built a fair internal political system, with certain foundations and values. Thus, this study has shown that today, despite the many crises in modern politics, it is possible and realizable. It is important to take a philosophical approach to problem solving in modern political processes of the 21st century, as political philosophy began to gain more and more popularity after the end of World War II, so it is needed today more than ever in the world political arena among the actors of international relations and member states of various international regional and global organizations.

Conclusion

Thus, modern political philosophy helps to answer many questions related to political processes in the world today. Philosophical approaches are used in politics, political research and sociology. The familiarity with the mechanisms by which questions of power and distribution are decided in everyday politics: majority and minority, government and opposition, struggle and compromise. Alongside ethics, political philosophy is the second 'major discipline' in practical philosophy. As a discipline, it goes back to ancient times. Broadly defined, all human action, insofar as it is not naturally regulated, falls within the scope of political philosophy. More narrowly defined in the ancient times and during the Middle Ages it was concerned with the common life in a city-state. In modern terms, political philosophy is concerned with the legitimization and forms of state rule.

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ҚАЗІРГІ САЯСИ ФИЛОСОФИЯ

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Бұл мақала қазіргі саяси философияның негізгі идеялары мен тұжырымдамаларына арналған. Саяси философия практикалық философия мен саяси ғылымдардың бөлігі болып табылады. Қазіргі саяси философияның мақсаты-саяси идеяларды, саяси құндылықтарды, саяси шындықтар мен сын-қатерлердің мәнін, сондай-ақ саяси талдаудың интеллектуалды компоненттерін зерттеу. Осы мақаланың практикалық және ғылыми маңыздылығы қазіргі саяси аренадағы саяси процестерді егжей-тегжейлі талдауда жатыр. Сонымен қатар, қазіргі заманғы халықаралық қатынастар мен әлемдік тәртіп мәселелерін зерттеу үшін саяси философия қажет. Қазіргі саяси философияны талдаудағы ғылыми әдістеме сапалы ивент-талдау жүргізуден тұрады, сонымен қатар қазіргі заманның негізгі саяси бағыттарын түсінуге көмектесетін тарихи-салыстырмалы әдіс кеңінен қолданылады. Сондай-ақ, қазіргі саяси философия мәселелеріне әлеуметтанулық аспектіде туындайтын мәселелер жатады. Философия мен саясаттанудағы әртүрлі ұғымдарды, мораль, этика мәселелерін, сондай-ақ либерализмді және оның негізгі компоненттерін салыстыра отырып, билік институттарының әртүрлі деңгейлеріндегі әлеуметтік және саяси мәселелеріне қатысты негізгі сұрақтарға жауап береді. Қазіргі саяси философия мәселелері әрдайым әлемдік саясат, билік және мораль институттары мен этика тұрғысынан қарастырылды.

Кілт сөздер: саяси процестер, либерализм, мораль, этика, билік институттары, халықаралық саяси арена, әлемдік саясат, әлемдік тәртіп, әділеттілік.

СОВРЕМЕННАЯ ПОЛИТИЧЕСКАЯ ФИЛОСОФИЯ

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Настоящая статья посвящена основным идеям и концептам современной политической философии. Политическая философия является частью практической философии и политических наук. Целью современной политической философии является изучение политических идей, политических ценностей, сущности политических реалий и вызовов, а также интеллектуальным составляющим политического анализа. Практическая и научная значимость настоящей статьи заключается в подробном анализе политических процессов на современной политической арене. Кроме того, политическая философия сегодня необходима для изучения проблем современных международных отношений и мирового порядка. Научная методология в анализе современной политической философии состоит в проведении качественного ивент-анализа, а также здесь широко применяется историко-сравнительный метод, помогающий понять основные политические направления современности. Также к вопросам современной политической философии относятся проблемы, возникающие в социологическом аспекте. Сравнив разные концепты в философии и политологии, вопросы морали, этики, а также либерализм и его основные компоненты, дают ответы на основные вопросы, связанный с проблемами социальной и политической справедливости на разных уровнях институтов власти. Вопросы современной политической философии всегда рассматривались с точки зрения мировой политики, институтов власти и морали и этики.

Ключевые слова: политические процессы, либерализм, мораль, этика, институты власти, международная политическая арена, мировая политика, мировой порядок, справедливость.