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Section: Political philosophy:

Correlation between Philosophy and Politics: Complex Systems Approach to the Question

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Abstract:

The very fact of philosophical values necessitates its concretization in social life. Values are transferred through reflection of philosophical ideas in political sphere. The process proceeds as follows: *philosophy* → *ideology (political philosophy)* → *political life*.

In the course of politization of values, a part of them, incapable of matching the social structure, vanishes; another part – is privatized; third – specifies limits and dimensions of borders.

Politization of philosophical values and their role in political processes differ from political institutions, stages of political processes and their subjects.

Based on major principle, the philosophical concept is designed to determine the social-political structure, its standards and regulations. Principles and standards of the social structure contribute to the specification of original value within social life. *Philosophy* → *ideology* → *politics* pilot process of values intensifies, weakens or discontinues depending upon changes within social-political system. Following a certain period of stagnation, the ideology ceases to comply with new conditions; changes are required within the system of values of social life. Thus, the process is of circulatory nature to progress along *political life* → *political philosophy* → *philosophy* lines.

Realization of philosophical principles within social life, their sustainable and stable character call for a respective social base, specifically, masses-carriers. Security of political status of values makes it necessary to extend them, step-by-step, to increasingly broader areas. As a result, a value or system of values goes through *philosophy* → *politics* → *philosophy (other)* process.

Keywords: philosophy, politics, political philosophy, value, ideology

Paper

Transition of philosophical values to politics

Subjective bases of the process. Transition of common values and philosophical thought to the political life happens through reflection of philosophical ideas in political sphere. Ideologues (individuals), public opinion, social groups act as carriers of the process. Source is *requirement* (moral, political, social, economic, etc.), and direction is *aim* capable to public or universal power. Because of joining of features of *intention* (philosophical colour) and *power with the public authority* (political colour) in the aim, transition of values to the political thought and practice, their realization is necessary and unavoidable for existence of philosophical values. Therefore, politicization of own ideas or transition them to political thought by carriers is accompanied individually and massively, consciously and subconsciously. If ideologue wants to see this as an optimum structure working in society life and international system, but masses want to live those ideas in their social life and current actual conditions.

Ideological basis of social stratification is mainly rests upon philosophical value of the ideologue, than social group and whole population. Because population is divided into stratum and definite model of stratification is not desired from all stratum. Consensus case is possible. But this consensus is aftereffect of firstly politicized, then presented and popularized idea. An idea is learnt, cleared and activated by social group after its politicization and insertion in the agenda by ideologue.

Philosophical idea features the traditional national value and population privatizes this idea after concretizing and cultivating the society for a long historical period. That is process of philosophy → ideology (political philosophy) → political life proceeds.

Politicizing values traversed the process. As stated above, transition of information – values from philosophy to politics occurs through political philosophy (ideology). But it is obvious that all philosophical views (doctrines) don't politicize. Then what values do enter to this flow? We accepted above value including of both intention (philosophical colour) and public authority (political colour) as an element of political philosophy. Hence, public or universal values with ability for regional application and concretization are meant. Roulz has approved this thought by his acceptance of political philosophy as normative form of practical philosophy. (Б.Папex 1999)

Determination of measures of values in their struggle with each other during politicization process. Philosophical values (freedom, justice, equality, conservatism, modernism and etc.) are politicized for application to social construction, i.e. relate to power and its features for getting means and opportunity. In this case, institution, organization, subordination and conflict of values proceed. For example, struggle of freedom and equality, conservatism and modernism starts. The struggle either happens among ideologies with different subordination of the same values, or remains as a source of instability in the structure of the ideology trying to embrace the most stratum of society. Sometimes a political party passes its basic value into the background considering the highly sensitive value of the historic moment and tries to show the acting (currently gained importance in agenda) value as its core value for the purpose of gaining public opinion. This case indicates contradiction and struggle within the ideological system of the political force. That is real opportunities and objective conditions of concretization of value in social-political life and structure, its application in the struggle for power and legal sphere should be determined in case value is politicized. If struggle for power is the first stage, then the next stages are concretization of value in domestic social construction, foreign policy and international relations. Indicator of optimality of value should be ensured in all stages. Value begins the linked losing process of its leading role in ideology and its substitution by others from the stage that indicator of optimality of value is not ensured.

In the process of concretization of the politicized philosophical ideas and application them to practice, the part of philosophical ideas can not play leading role, the other part estranges or disappears from political scene as utopian ideas (for example, communism), and the following is constrained to confine the measures in result of struggle with alternative ideas in practice. For example, struggle of politicized ideas of freedom and equality as liberalism and social-democracy, their practice in the social, economic, legal spheres showed limitation of each of these ideas and defined their measures. Synthesis of these ideas by Popper via their centralization, as he said, is aimed to prevent the idea of freedom from its estrangement. (Г.Ю.Семигин 1997). But measures and limits of values are defined by objective and subjective conditions motivating of opposite values more than struggle of political ideologies in the public opinion via stereotypes.

That is process of politicization and concretization of value results in achievement of its legal status and by reason of it applies to all (whole country), its uniform application can create some problems and estrange values, even do impossible its

application to hierarchic social system. In this case, it is strived to completion of values with alternative (opposite) values within ideological system. Process can be viewed not only in example of ideas of freedom and equality but also values and principles of liberty of conscience and secularization, liberalization and socialization, human rights and public interest, conservatism and modernism, private property and state control, etc.

For example, uniform application of the idea of equality strikes at the fundamental principle of social system such as subordination, results in massive totalization and dictatorship of a person or a group. Anomalous society appears – where all are equal slaves.

Uniform application of the idea of freedom in politics and economy as liberalization makes way for hard relations of production, a great difference among stratum, monopolization of politics after economy by rich stratum – oligarchs. So estrangement of the idea proceeds.

In case of uniform application of the politicizing idea of justice, load of the state may be on the increase to the last degree and this process results in crises and beginning of the estrangement of the idea. Interestingly, a left political force caused to deeply socialization for years can be compelled to provoke rage of own social base making a decision in direction of an escape of power from social load. (For example, processes in Turkey in 2000 when Bulent Ecevit was in power).

Monolithic nature of values and stopping of process. Formalization of solidity and serious consensus of philosophical values about human, society and power may be possible in spite of definite social stratification and subcultures in accordance with them, the existence of culture structure of communities on the basis of family line. Such commonality of philosophical values, absence of serious differences and contradictions in the subordination, moreover, long-term static stability makes way for deideologization in politics. In other words, philosophical thought fixes and concretizes in the political, social and legal systems by means of to become a ruling ideology. For lack of conflict situation in philosophical thought, commotion and changes created by this situation, ideological system does not possess the same processes, alternatives, contradiction, demands and offers. There is no opposite ideology except the ruling ideology transferred to legal system. (Even if it responds to the constitutional requires). Thus, above-stated process of *philosophy* → *political philosophy* → *politics* stops. This process had carried on in the Western society after II World War and till cold war, i.e. until the period of accepting the communist ideology as a serious rival. At that time, universal values had already settled into shape durably. There were no controversies of

those values in social sphere and accordingly in the agenda of politics. For that reason, there was scornful attitude to political philosophy.

Direction from politics to philosophy

Philosophy as a source provides information for social institutions. But it doesn't mean that philosophy does not retrieve information. Certainly, there is evolution of circulation process as well. But the difference is that information does not arrive to philosophy systematically and continuously, therefore its changing does not happen systematically and continuously. Besides, influences of separate spheres do not come separately. Result of certain substantial historic development gives novelty to philosophy. Although politics accordingly and permanently changes accepting great interrupted change (conceptual level) from philosophy and incessant change (program, strategic, tactic levels) from other spheres.

Above-stated process in direction of ***philosophy*** → ***ideology (political philosophy)*** → ***political life*** actually possesses a circular character and circulates. Thus it has a direction of ***political life*** → ***political philosophy*** → ***philosophy*** too. That is the development of political processes picks up speed in certain periods (moments) of history, great processes and changes happen in the short historic period and either existing values, ideology do not respond to the new situation generally or value system needs a change to be adequate to reality. Social-political and historic situation also result in development and redaction of ruling values. New trends appear both in political philosophy and philosophy, or approaches to them repeatedly shape, displace and develop.

The direction from politics to alternative philosophy or export of ideology

Side by side with round circulation (showing certain development stages), process of philosophy → politics → philosophy has spiral circulation also. There is an explanation of third direction characterizing the spiral circulation:

Any ideology (or universal, either national) has its sole local philosophical essence. In other words, unique cultural base underlies its creation. We may characterize this cultural base as national mentality including national, religious, historic, moral values or their part, but in greatest case as regional mentality. In any case, the source of ideology does not cross the regional bound. But ideas cross boundaries promptly (or with natural, i.e. intellectual flow, either with political pressures) and efforts of their application to other spaces appear. In this way, process of universalization of ideology goes. By

reasons of dissimilar cultural base, i.e. unlikeness of source of coming political ideology despite its universal features, the same ideological system is not able to be privatized by public opinion, or its application makes way for serious problems (conflicts, anarchy, system problems, etc.), moreover various crises creating the threat for the state security. In that case, exporters of ideology have also to export the culture for creating of its same philosophical base in place.

The export of the ideology obviously conveys regional and global motives. Political ambitions manifest as catalyst of the spiral circulation of process of philosophy → politics → philosophy. In other words, if round circulation indicates the natural development, but third spiral circulation direction – influence direction to the philosophical thought founded on the different cultural base characterizes political ambitions. We may express it as ***philosophy*** → ***politics*** → ***philosophy (other)***. But there is a problem of domination of the ideology within state frontiers before moving into regional and global frame.

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