

THEORETICAL APPROACHES TO POWER TRANSFORMATION

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Abstract

This article describes the concept of political power, as well as the political transformation, concept of transformation, development of these concepts, history of political thoughts, theoretical views on political power and its transformation, scientific approaches to the political transformation.

Keywords

power, political power, transformation, government, democracy, monarchy, state, separation of powers, checks and balances, autocracy.

Introduction

The study of the transformation of power requires, first of all, the definition of such concepts as power, transformation, and political transformation. The main subject of political science is “power”, and this term has many meanings. Therefore, it is possible to correctly understand the place and tasks of power in politics and, in general, the content of this concept, to make judgments about political processes, to evaluate them correctly.

One of the most basic and unique manifestations of power is political power. Political power is a specific form of activity of implementing the will of political subjects expressed in the policy with the help of various ways, methods and means. It occupies a special place in the life of society. This is determined by the fact that political power encompasses the life of society and the state as a whole, directs and regulates it, unites other forms of power, and subordinates them to the interests of the people. [1]

Transformation (Latin “transformatio” - re-transformation, re-formation) is defined in the dictionary as a change in the basic properties of something. [2] Transformation is the change of the previous state of an object or process under the influence of the elements and structure of the whole, its transformation into something new. According to Orientalist G.M. Yelfimov, transformation is nothing more than a change in quality, in which both elements of the previous structure that are denied today (a kind of “preservation of positivity”) and its basis are preserved. [3]

In general, “transformation” refers to qualitative changes in system properties under the influence of internal and external factors. Transformation is not just a process of reform or change, but a complete transition of society and the state from one state to another in all aspects. In the process of transformation, qualitative changes are observed in the life of the state and society, that is, a qualitative transition to a new stage is understood. The concepts of political transformation and political transit are often used together.

Discussion and Results

According to Yusupova, the concept of “political transit” means the transition from authoritarian political systems to democracy. It can appear in different forms and cover different time periods. The minimum term is one generation. But in England, this process continued from 1640 to 1918, in Sweden between 1890 and 1920, in Turkey from 1945 to the present, and in Latin American countries for more than a hundred years. Democratic transition refers to the transition to democracy within an authoritarian political system. [4]

“Political transformation” is a difficult and complex process that involves a gradual change in the political, economic and social situation in a given country. From the second half of the 20th century, the term “transformation” was mainly understood as democratic transit. Therefore, political transformation is also interpreted by terms such as “political reforms”, “democratization”, “political transition”, “political transit”.

However, if we understand it in a broad sense, humanity has witnessed various forms of political transformation. And democratization is a relatively new process, and views on power have been developing throughout the centuries-long history of the development of political thought up to this stage. To understand views on political power and its change, it is appropriate to look at the history of political power.

With the expansion and development of human society, political power arose as a necessity to manage society and maintain order. The main task of political power was to ensure the peaceful coexistence of society members based on the exclusive right to use force. Since 9600 BC, the warming of the earth’s climate has created the basis for the transition of mankind to a sedentary lifestyle - farming and animal husbandry. As a result of this process, called the Neolithic revolution, the division of labor and stratification among the members of the community occurred. Archeological excavations at the Natufian settlements in Palestine show that before the Neolithic revolution, there was a stratification among the members of the community and the formation of a political elite. [5]

Initially, management was based on the authority of tribal, clan or village chiefs and elders. At first, the first form of democracy appeared in the management of a tribe or village: the procedure for electing a chief or an elder can be considered as the first democratic institution.

The distinct separation of the political elite and political governance led to the emergence of the first city-states in the 4th millennium BC. One of the means of exercising political power - laws began to be established. The oldest written set of laws known to us - the Laws of Hammurabi - was valid in the Babylonian state and dates back to the 18th century BC. The Codex begins with the supreme gods of the Mesopotamian pantheon appointing Hammurabi as the head of the kingdom to “bring down those who sow the seeds of evil in the kingdom and let justice prevail in order to free the oppressors from retribution against the oppressed.” [6]

In the history of political thought, attention to power has existed for a very long time. Since the emergence of statehood and hierarchy, for several thousand years, political power has been interpreted as a divine gift, the will of God, and the ruler as the father of the people, a caring leader. However, with the development of societies, the nature, content, and interpretations of power also changed. Authority began to be seen as a social phenomenon rather than divine.

The development of society, its subsequent complexity led to the centralization of power in order to increase its efficiency. Power is concentrated in the hands of a single person and groups loyal to him. The desire to find the perfect forms of this power can be found in the works of many Eastern thinkers. But the growth of economic inequality, social stratification, the complexity of social systems, and the specialization of members of society in certain areas have given rise to institutional forms of power. The authorities began to rely on special institutions that perform management, stability, and coordination tasks.

The first theoretical views on political management that have reached us were formed in ancient Greece, which is considered the homeland of democracy. The core of the concept of politics (politics) is derived from the Greek word “polis” - city, which means state management.

According to Socrates, societies consist of three classes (producing, protecting and governing). Socrates believes that democracy can work well only when people are educated and have the ability to think critically, and states that the state should be governed by an educated aristocracy. [7]

Plato also criticizes democracy in his "Republic". He said that democracy is in danger due to excessive freedom. He also argues that in a system where everyone has the right to rule, all sorts of selfish people who act only on their personal desires can gain power. In his opinion, democracy risks bringing dictators, tyrants and demagogues to power. He believes that a wise, virtuous and devoted philosopher-ruler should rule the state. [8]

In "Politics" Aristotle defines different forms of government. According to him, a monarchy under the rule of a perfect ruler or ruling family is the ideal form of government. However, such management is not always effective. Aristotle proposes a system (polity) that combines elements of democracy and oligarchy. [9]

Human history can be said to consist of finding the optimal solution between lack of power (anarchy) and absolute power (dictatorship). Monarchy has been accepted as the natural form of government in almost all societies for centuries. Power is simply passed down from generation to generation within a family or dynasty. Sometimes the ruling dynasty changed due to external invasions or internal struggles. There are very few examples of republican rule in history (Athenian democracy, Roman republic, Italian city-states). Until the 18th century, almost all countries of the world were governed by monarchy.

The thinkers of the Middle Ages, while expressing their opinions about power, mainly described how the rulers should manage the state, what moral qualities they should have, and their dreams of a perfect ruler. For example, Abu Nasr Farabi in his work "The City of Virtuous People" states that a ruler should have 12 virtues. He believes that if all the qualities are not found in one person, several people can rule together. [10]

The interdependence of a just state and a virtuous society, issues of political power were also written in the works of Ghazali and Nizamulmulk (11th century). Imam Ghazali's work "Kimyoi Saadat" expresses the idea that the leader of the state is the heart of the society, and that people unite around a wise and pious leader in accordance with the will of the Most High. However, Abu Ali Hassan ibn Ali Tusi-Nizamulmulk in his works such as "Politics" ("Siyar ul-muluk"), "Dastur-ul-vuzaro", "Qanun ul-mulk" emphasized moral categories such as justice, fairness, correctness and honesty. although he gave, he interpreted the phenomenon of politics in connection with real life and firmly defended the idea of a centralized strong state. He put forward the idea that the king should be brave, wise, enterprising and determined. He considered that officials play a major role in state management, and their selection is a special requirement.

According to the Chinese philosopher Kunzi, power is embodied in the state, and state power is equivalent to patriarchal power and the relationship between the ruler and citizens. In China, the emperor's authority was emphasized as divine and no one could doubt it.

For a long time, the concepts of society and the state have not been differentiated in terms of content and terminology. One of the first steps to distinguish them from each other was made by Niccolò Machiavelli - he introduced the special term Stato to define the state.

By power, Machiavelli understands state power. According to him, the government's ability to control its citizens is power, and the purpose of the state and politics is to strengthen power by all means. "The weapon of power is rule, the basis of power is good laws and a good army." Power is a force that listens to people's passions and educates them in civic qualities. [11]

Machiavelli is one of the founders of political thought. In his book *The Prince*, he emphasizes how absolute monarchical rule can be implemented and any means can be used to maintain power. Although some researchers believe that he was a supporter of the monarchy, his works served to spread republican ideas in Europe. It is recognized that Machiavelli directly influenced America's Founding Fathers in choosing a republic as the form of government in the United States. [12]

The development of modern political systems formed in Europe led to major changes in the content and forms of power. In particular, in the 13th century, the first parliaments were established in England, Spain, and Portugal, and the procedure for the king to consult with the parliament in solving certain issues was established. In Western social systems, power, particularly political power, has risen to the level of the highest social value. The political transformation took place with the transformation in the thinking of the society and the change of views on power. As a result, most of the sociologists who lived and worked in this period tried to define power.

English thinker Thomas Hobbes believes that monarchy is the most convenient form of government. In his work "Leviathan", he puts forward the idea that the power of the ruler is unlimited, only then he can ensure the rights of his citizens, based on the fact that people are naturally prone to conflict. Hobbes is the founder of the "social contract" theory. In his opinion, in order to ensure their rights, the members of the society must surrender some of their rights to the leviathan, who has unlimited power based on the social contract. Hobbes's theory lacks the principle of separation of powers, he believes that any separation of powers leads to internal conflicts and threatens the stability established by the leviathan. According to Hobbes, leviathan should control the civil, military, judicial authorities, and the church as well. [13]

The idea of the separation of powers as a mechanism for controlling and dividing unlimited power was first developed perfectly by John Locke during the English "Glorious Revolution" of 1688 in the process of solving the problem of limiting the power of the monarch in favor of the parliament. Locke insisted that the constitutional government based on the sovereignty of the people should work, that the laws should be developed by the parliament and the government should execute them. John Locke gives priority to parliament in government. [14]

However, the French thinker Charles Louis Montesquieu is recognized as the author of the idea of separation of powers in the modern interpretation. In his "Spirit of the Laws", Montesquieu points out the factors that influence the "mode of government" or the "spirit of the laws". He proposed to divide the unified state power into three equal and independent parts: legislative, executive and judicial. None of the powers can be unlimited or superior to others. The judiciary was supposed to ensure that the parliament and the government followed the constitution and laws. [15] This principle was first stated legally in the US Constitution in 1778. In it, Montesquieu's theory is filled with restraint mechanisms (checks and balances).

James Madison, one of the founding fathers of the United States, is one of the prominent theorists of republicanism, whose ideas are based on the principle that the people are the only source of political power, and elections are an important feature of republican governance. He approaches the majority faction with caution, paying particular attention to measures to prevent the danger of using power to undermine the interests of the minority. Defends the need to guarantee the freedom of the minority. Madison argues that a liberal form of government is necessary along with a representative form of democracy. The separation of powers recognizes the relative independence and equality of each of them.

Justifying the importance of the republican form of government, Madison says: "If men were angels, there would be no need for government. If those in charge were angels, there would be no need for external and internal control over them." [16]

Adam Smith, Jean-Jacques Rousseau, Edmund Burke, Alexander Hamilton, Alexis Tocqueville, Max Weber, and Thomas Jefferson played an important role in the development of views on political management. "The Federalist Papers" written by Alexander Hamilton, James Madison and John Jay at the time of the adoption of the US Constitution is of great importance in the development of views on political administration. In it, the founding fathers of America explained the importance of

republican and federal government. It can be accepted as the official interpretation of the US constitution.

The role of the “French Revolution” in changing the political thinking of mankind is incomparable. On the eve of the revolution, new views on political management were forming in Europe. The revolution, as a vivid example of the implementation of political transformation in a radical-revolutionary way, later began to be supported in other countries.

Transformation means that the ruling elite will be deprived of certain privileges and rights. Therefore, it is a complex process. In this process, conflicts arise due to changes in the political and economic balance formed in society. Political and economic elites interested in the status quo seek to preserve the existing order. According to Douglas North, it takes an average of 50 years to complete the transit. Transits of decisive importance for human history - in the USA and Great Britain in the first half of the 19th century, in France in the 1880s. In Spain, the transit process was the fastest in Europe, and it happened in 1975 after the death of Francisco Franco. [17]

Conclusion

In short, political power emerged, views and theories about it were formed and developed. Thinkers have expressed their views about the perfect form of political power. Such views first began in Ancient Greece. The Glorious Revolution, which took place in England in the 17th century, accelerated the process of changing the views on political power in Europe.

Along with political changes in Europe, the principle of separation of powers, limiting the power of the traditional autocratic monarchy, and ideas of republicanism spread. And political transformation began to manifest itself in different forms. While the political transformation was relatively peaceful in countries such as England and the USA, in the case of France, the political transition took place in a revolutionary way.

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