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BASIC PRINCIPLES OF POLITICAL VALUES IN MODERN SOCIETY

Abstract. This article defines the theoretical foundations of political values, which are defined as recognition by the subjects of politics of the significance of various phenomena, processes and norms of political life. Which, in turn, direct the action of the subjects of politics and reflect the state of the needs and prospects for the development of society, as well as its main social groups. In addition, political values are linked to human rights and the forms of political organization, the development of society, its political institutions, ideas, the participation of the individual in politics, the expression and realization of his interests. Each of the countries of the world community is characterized by the specificity of the internal order, the device, and also the variety of cultures has its own political values. This trend has determined the theoretical significance of this article, which reveals the essence and content of political values from the point of view of Western researchers.

Keywords: Political Values, Freedom, Equality, Order, Democracy, Modern Society.

Introduction

The 21st century is a world system in which the process of globalization makes good headway. In connection with this, world political values are changing. The policy elite and the heads of nations, who are up to quality, with the goal of keeping the society independent and peaceful should form and develop political values that will meet the requirements of their country's system. And also, we can't forget about the preservation of conservative values and the prerequisites of the world system.

In connection with the diversity of civilization in the 21st century, we must tell about the increasing role of political values. Whatever the society, traditional, civilizational, modern society keeping political stability, as well as the need to improve the state of the people, which is the source of the state, should be important for the government. According to researchers in this field, this is an ideal condition, in practice the values of some states differ. Therefore, the definition of the meaning and content of political values becomes one of the important problems.

Methodology of study

In this article, as part of the study of the concept and foundations of political values, a systematic analysis is used. In addition, the authors used the method of statistical data of the international organization 'Freedom House'.

The concepts of freedom, order, and equality

Political values are important beliefs about which goals, principles, and policies are worthwhile in public affairs.

At first instance, peace, security, law and order, or war, domination, power can be used as goals. Independence, equality, justice and brotherhood or slavery, subordination, tyranny can be taken as a goal. Also, endless returns on national investment and respect of the people, endless sources of profit, a democratic and constitutional government, oligarchic and dictatorial authoritarian rule, economic development or the improvement of the welfare of particular people can be accepted as goals.

Firstly, the goal may be peace, security, law and order. Or it may be war, domination, power. The goal may be liberty, equality, justice, or democratic and constitutional government, oligarchic or dictatorial rule. The goal may be economic prosperity for all or affluence for the few. So, may be a fair return on national investment and international respect.

Secondly, the principle may be based on peaceful change or violent change, equality before the law or special privilege for the powerful, may be due process of law, majority rule or minority or dictatorial rule, fair procedures or arbitrary rule, freedom of speech for all, or freedom only for the elite. So, the principle may be civilian rule or military rule, a two or multi-party system or a one party system, it can be also capitalism, communism or a mixed economy. Principles actually at work in political communities often illustrate compromises among competing ideas.

Thirdly, defined the policy may be balance of power, or a balance of terror, unilateral disarmament. The policy may be progressive income tax, a public retirement or health program or a private one. Therefore, goals, principles and policies which sometimes overlap, often function as norms. They help determine whether certain standards are being met. Consequently, they serve as important guideposts in politics [Reamer 1993].

In history, with enormous changes taking place in the soviet union, it is difficult to pinpoint the values and ideals of current political actors in the soviet union and other communist countries. It is fair to say that historically, soviet and other communist political actors have favored the operative -ideals of communist philosophy and ideology. Their guiding vision is Marx's vision of freedom, peace, abundance, humanity, community and development. They value worker, or popular, control of the means of production and exchange. They have, in the past at least, valued the communist party as the voice and leader of the proletariat. They endorse the communist principle: "from each according to his ability, to each according to his needs" [Reamer 1993, p. 235].

In modern times, liberty and equality can be taken as the main components, the basis and content of political goals, which are full of statements in American politics. Both freedom and equality are positive terms that politicians have learned to use to their own advantage. Consequently, freedom and equality mean different things to different people at different times, depending on the political

context in which they are used. Order, on the other hand, has negative connotations. For most people, it symbolizes government's intrusion in their lives. Except during periods of social strife, few politicians openly call for more order.

However, freedom can be used in two major senses, freedom to and freedom from. F. Roosevelt used the word in both senses. He described four freedoms, such as freedom of religion, freedom of speech, freedom from fear, and freedom from want. As a whole, freedom to is the absence of constraints on behavior. In the modern political context, freedom from often symbolizes the fight against exploitation and oppression. The cry "freedom now" of the civil rights movement in the 1960s conveyed this meaning. If you recognize that freedom in this sense means immunity from discrimination, you can see that it comes close to the concept of equality [Kenneth 2004].

Taking into account the above factors, according to the data of Western researchers, the exploding countries cannot get rid of external debts and poverty. Distance between Military achievements and unresolved social problems under social supervision. Civil disobedience, drug use, an increase in refugees that do not require military intervention, like a forgotten humanity, still seems to be among the unresolved problems [Reamer 1993, p. 237].

According to 'Freedom House', who estimates the freedom and democracy of the whole world, the share of freedom around the world has reached 40 percent. Consequently, the number of countries with independence is decreasing, and the number of dependent countries is increasing.

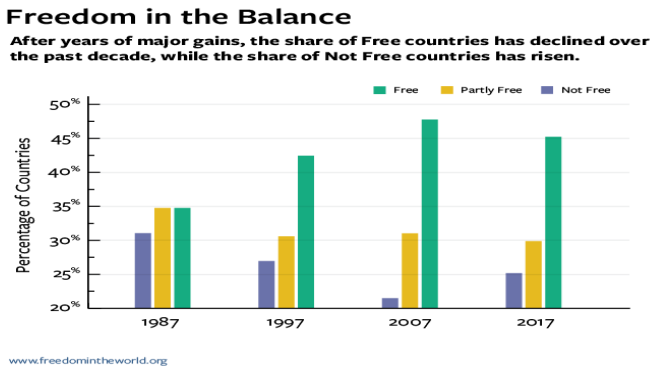


Figure 1 Freedom in the balance [Freedom House].

The change in the XX century seems to apply the inevitability of instability for most peoples. The hereditary elites that dominated past politics in many societies also give way, often to regimes that may be elite based but that take on at least the form of participatory democracy. Rulers face populations that are increasingly aware of how things are for their counterparts around the world. People expect to get a fair share of what their nation and the world can provide. If this is not forth-

coming, they demand a change. Fair shares are not yet the norm, and so instability plagues most societies. This is not always bad. Stability may be another name for immobility, for indecision and inaction or the preservation of privileges for the few. But at its best, stability is not the opposite of change. True stability refers to a balance, an underlying order that is able to cope with political and social change. In political terms this means an efficient, equitable political system that can meet the contending demands for both continuity and change [James 1984].

The wave of changes of the 20th century brought many peoples 'the instability to difficulties'. Hereditary elites took the leading places in the role of society, but were changed to forms with democratic participation, which were the regime at the heart of the elites.

Equality, like law and order, is also used in different meanings. But as the most common meaning, it means that every citizen has only one vote. This basic concept occupies an average place in the theory of democracy. However, according to foreign researchers, some people in politics have more than one vote [Kenneth 2004, p. 8].

Nevertheless, such elements of political values are not accidental. Of course, for political democracy, such elements are necessary.

Also difficult to characterize the values of political actors in the developing countries if only because of the enormous number and variety of cultures involved. In many instances, what might be termed hybrid sets of values have emerged, which may barrow from several traditions, indigenous as well as imported. However, many third world political actors have strongly endorsed the goals of national freedom and independence, in part as a reaction to their repressive colonial heritage in the XIX-XX centuries. Further, there would appear to be a shared endorsement of economic development and social advancement. Finally, increasing numbers of Third World countries have professed fundamental principle of democracy [Reamer 1993, p. 236].

The ideal of democracy should include effective citizens participation, voting equality, and well-informed choices on both the agenda of issues and the policy proposals for each issue. Different institutional formulas may produce different performances in democratic quality. However, in practice, the bases elements that make democracy better than dictatorship are freedom and elections. In this bases perspective of what democracy is about, Pobert Dahl coined the concept of "polyarchy". Its components, which focus on the procedures to makes collective decisions, can be restated as follows, such as freedom of association, freedom of expression and information, broad suffrage rights, right to form candidacies for public offices and compete for votes, free and fair elections and government policies depending on electoral results [Colomer 2010].

Among them, in society, especially in the society of the elite, is not only a widespread understanding, but also an agreement that has a mass description in sufficient volume, which, regardless of the state by economic characteristics, is a

well-established legal basis for middle-level culture is of profound significance. If all this were not or would not develop at an insufficient level, the social and institutional basis of democracy will not be so strong [Nazarbaev 1996].

However, according to Larry Diamond, various social, historical and economic barriers do not limit democracy. On the contrary, the most important thing is the participation of the elites of nations in the development of democracy and in the support of democratic norms, values and processes. Although, at the root of the emergence of new democracies lies pressure from the civil society and people's organizations [Diamond 2008].

In addition, according to the data of 'Freedom House' relative to the world system, we can see the following results.

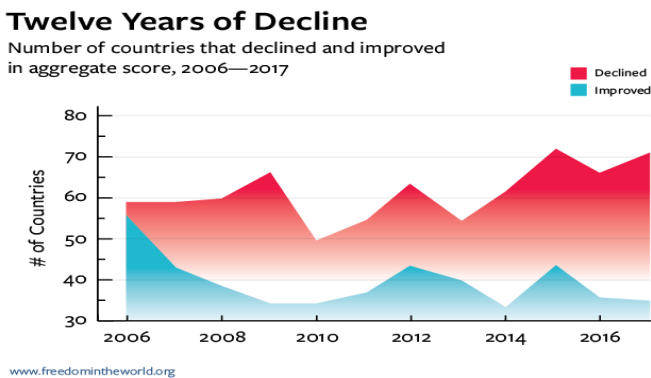


Figure 2 The results of democracy [3].

The values of nations as political actors

Of course, political values do not appear themselves, therefore, there must be actors who create this all, that is, political actors. Their exact political values are compared with such social values as, peace, freedom, justice and well-being.

If we consider the values of political subjects, then according to foreign researchers, the liberal democrats and democratic socialists divide values into popular, limited, empowered and governmental ones. They consider personal exercise in a general circle. Democratic socialists support the distribution of democracy in all spheres of society. They want the state to own the main aspects of the economy, and also they want to share exactly the common wealth of the world among the cooperative and peaceful society. Their managerial outlook is a social justice.

Political actors express and shape public values, engage in the struggle for power, and make decisions on issues of public policy. Political communities are political actors. So are governmental leaders who exercise power on behalf of political communities. Governmental, economic, social and military elites are political actors. Political parties, interest groups and agencies of the mass me-

dia are political actors. Nation-states constitute one important variety of political community. Individual citizens as demonstrators and voters are political actors. A number of regional and functional organizations, for example, the European Economic Community are political actors.

National leaders, ruling elites, or governing parties generally profess and often seek to protect the national interest in foreign affairs and the public interest in domestic affairs. They generally interpret the national and public interest in terms of four main values, such as security, liberty, justice and welfare. The national interest is frequently endorsed as the standard for statesmanship in nation's dealing with other nations [Reamer 1993, p. 239].

There is considerable historical evidence that leaders of national governments value their survival, security, safety, peace, territorial integrity, independence and power. They favor the principle of equal treatment of sovereign nations in the world community and respect for international law and procedure. They often favor policies to enhance national economic well-being through economic growth, productive economies, and full employment [Reamer 1993, p. 246].

Great minds of Kazakhstan also supported people's ideas, their rights and freedom. These ideas were reflected in their works, as well as in many documents, including the uprising in November 1917. It was clearly shown in the program of Alash party. In the program they told about the way of development of Kazakhstan, expressed their political, legal, economic, human, philosophical opinion, and also, the authority, rights, freedom and duties of the person were in their special attention. In the program of Alash party, not interfering in private life, freedom of speech and press, so, rights and freedom were disclosed for the disclosure of human qualities and protection of personal life [Kim 2001].

The people have a fable about Abylai Khan's dream. "What are you dreaming of, my khan?" asked Bukhar Zhyrau before his death. Abylai Khan answered "I have three dreams. The first is to save my country in peace. A lot of blood was shed. The second is that my people can't take all the gifts of the nature, can't build a village. The third is that. I was not able to unite my people.

Of course, Khan, who united his people against the enemy and who sought to make his people independent, had many dreams. But due to the fact that the people did not have unity, many dreams of the Khan did not materialize. The Kazakh people, because of its predestination, even after Abylai Khan's death, experienced many troubles. Due to the fact that many people wanted to destroy our people, they experienced a lot of suffering. But, despite everything and giving a bribe to our desire for life, we survived to these days. We have achieved our goal, which the great Abylai Khan dreamed of [Nazarbaev 2015].

Taking into account our history, we are interconnecting our political values with the times and demands of the modern world. President N. Nazarbayev pointed Kazakhstan's patriotism as a value in his strategy "Kazakhstan-2050". First of all, this preservation and strengthening of social unity by living as a state, society, and nation is our basic condition. Therefore, we must develop patriotism of

Kazakhstan, that is, to respect equality among citizens and strengthen their sense of dignity in relation to the country. Moreover, patriotism of Kazakhstan should unite all societies and diverse ethnic groups. Since our country is multinational, we should not have any double standards in relation to nations. Consequently, all are equal in the old, and there should not be divisions on ethnic differences or any other bad differences [Strategy “Kazakhstan-2050”].

In connection with the achievement of independence of the Republic of Kazakhstan, the political culture, political values and traditions of the social community were subjected to changes and the system of political values in social life at the development stage. Political scientists who appeared in these times give the following explanation: “The ethnic aspects of social life have been strengthened by the legitimate return to national values that emerged in the era of the collapse of political ideas and the emergence of a kind of ideological vacuum”. [Auelgazina 2013]. Political democratization brings new changes in the behavior of the people and establishes new relations. Such changes also affect international relations. If we take these interactions into account, we can say with confidence that Kazakhstan’s international relations have improved because of these interactions [Nazarbaev 1998].

Conclusion

The need to create values and the need to achieve the development of legal economic value all over the world requires resources to solve important problems. The social and political needs of society, such as human rights, people’s governance, social and legal justice, require unification for the democratization and constitutionalizations of societies.

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Түйін

Әбдіғалиева Г.К., Жампетова А.О. Қазіргі қоғамдағы саяси құндылықтар принциптері

Саяси құндылықтарды саяси субъектілер тарапынан қандай да бір құбылыстар, процесстер және саяси өмір нормаларын басыңқы қолдау ретінде анықтауға болады. Олар өз кезегінен, саясат субъектілерінің іс-әрекетін бағыттап, қоғам мен оның негізгі әлеуметтік топтарының даму қажеттіліктері мен перспективаларының көрсеткіші деп танылады. Әрине, саяси құндылықтар адам құқығымен, саяси құрылым түрлерімен, оның саяси институттары мен идеяларымен, адамдардың саясатқа қатысуы мен оның мүдделерін жүзеге асыруымен тығыз байланысты. Негізгі саяси құндылықтар қатарына, еркіндік, тұрақтылық, теңдік, демократия, тәуелсіздікті жатқызуға тура келеді. Сонымен қатар, әлем жүйесіндегі кез-келген мемлекеттің ішкі тәртібіне, құрылымына, мәдениетінің әртүрлілігіне орай, сәйкесінше саяси құндылықтары да өзгеше. Сондықтан, бұл мақала динамикалы түрдегі саяси құндылықтарының мәні мен мазмұнын батыс зерттеушілерінің көзқарасы тұрғысынан анықталды.

Түйін сөздер: саяси құндылықтар, еркіндік, теңдік, тәртіп, демократия, заманауи қоғам.

Резюме

Абдигалиева Г.К., Жампетова А.О. Основные принципы политических ценностей современного общества

В данной статье определены теоретические основы политических ценностей, которые определены как признание субъектами политики значимости различных явлений, процессов и норм политической жизни, которые, в свою очередь, направляют действие субъектов политики и отражают состояние потребностей и перспектив развития общества, а также его основных социальных групп. Кроме того, политические ценности связаны с правами человека и формами политического устройства, развития общества, его политических институтов, идей, участия личности в политике, выражения и реализации его интересов. Каждая из стран мирового сообщества отличается специфичностью внутреннего порядка, устройства, а также разнообразностью культур, имеет соответственно собственные политические ценности. Эта тенденция определила теоретическую значимость данной статьи, которая раскрывает сущность и содержание политических ценностей с точки зрения западных исследователей.

Ключевые слова: политические ценности, свобода, равенство, порядок, демократия, современное общество.