

THE ROLE OF POLITICS IN THE LIFE OF MODERN SOCIETY

O PAPEL DA POLÍTICA NA VIDA DA SOCIEDADE MODERNA

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Abstract: Politics is important for society because it can lead to content and development. The article aims to investigate the development of political thought among people in general, as well as to find out what role politics plays in the life of modern society. The first sources for comprehending our research were the fundamental political thoughts of philosophers in China and the entire Ancient East. A peculiar role was played by the views of Confucius, which are set forth in the book Lun Yu (also known as “The Sayings Of Confucius”) and the teachings of Mo Tzu, who put forward the idea of the contractual origin of the state and government. The prominent views and teachings of various historical philosophers and political figures up to the present day have also contributed to the creation of the article. Politics can be of various types, situations and structural factors, the study of which allows one to understand the essence, content and role of politics in public life. Therefore, it must be stated that politics is a complex, contradictory, yet a necessary and important phenomenon of the social world. Studying this issue is a long and complex cognitive process. Philosophers and experimenters of different generations and epochs enrich the treasury of knowledge about politics, discovering even more of its aspects, characteristics, references, and disagreements. In this way, they make holistic generalizations and statements that create a diverse picture of the political life of mankind.

Keywords: Politics. Spheres of Politics. Political System. Individuality. Differentiation of Society. Social Coexistence. Society.

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apresentou a ideia da origem contratual do estado e governo. As visões e ensinamentos proeminentes de vários filósofos históricos e figuras políticas até os dias atuais também

contribuíram para a criação do artigo. A política pode ser de vários tipos, situações e fatores estruturais, cujo estudo permite compreender a essência, o conteúdo e o papel da política na vida pública. Portanto, é preciso afirmar que a política é um fenômeno complexo, contraditório, mas necessário e importante do mundo social. Estudar esta questão é um processo cognitivo longo e complexo. Filósofos e experimentadores de diferentes gerações e épocas enriquecem o tesouro do conhecimento sobre política, descobrindo ainda mais de seus aspectos, características, referências e divergências. Dessa forma, eles fazem generalizações e afirmações holísticas que criam uma imagem diversa da vida política da humanidade.

Palavras-chave: Política. Esferas da Política. Sistema Político. Individualidade. Diferenciação da Sociedade. Coexistência Social. Sociedade.

1. Introduction

Political science considers politics as an object of study, which is an extremely complex phenomenon. Its social, organizational, ideological and cultural content is diverse and multifaceted. The constancy of the structural features of politics entails the originality of its specific manifestations in the development of human civilization. As a means of organizing and regulating life, politics has no equal and is likely to retain its importance in the future.

What is politics? What is the nature of this complex, multidimensional and dynamic phenomenon? What is the role of politics in human life and society? As the history of political thought shows, these questions have always been in the center of attention of ancient philosophers, who left behind a plethora of definitions of politics. The search for answers to these questions, as well as the definition of the place and role of politics in public life, continues to this day.

At the same time, it should be noted that the development of political thought has a long and rich history. This process is inextricably linked to the formation of the first states as a special organization of power. Mankind had to accumulate the experience of almost two thousand years of public administration before there were opportunities for theoretical generalizations and conclusions about political life as a special sphere of public relations.

The history of socio-political doctrines is one of the most important components of the spiritual world of mankind. It is the result of the activities of many generations of philosophers who were interested in the problems of social and state structure, politics, and the relationship between the individual and society. Due to the mutual influence of

philosophers from different countries and epochs, the "heredity" of the development of political thought, universal political values common to all civilized humanity were formed.

Knowledge of the history of political thought was the primary source of knowledge about the state and political life of past generations, and above all, it is a source that looks to the future, owing to the ability to learn from historical mistakes. It is therefore crucial to inherit the cultural achievements handed down to posterity by the most brilliant philosophers in human history. Therefore, it would be a great ingratitude to our descendants to study politics in its current state without first studying the historical development of political phenomena, that is, without understanding the origin of the ideology of politics. In view of this, it is necessary to make a short excursion into the history of political doctrines with "stops" in the political reasoning of the most prominent philosophers in the history of mankind (Weber, 1988).

The article aims to clarify the development of political thought among people generally, as well as to find out what role politics plays in the life of modern society.

2. Theoretical framework and literature review

The comprehension of the problem of the relationship between politics and morality began in ancient times. In general, three main approaches can be identified in the history of philosophical and political thought:

a) the first approach (N. Machiavelli, G. Mosca, R. Michels, I. Bentham, etc.) rejects any serious importance of morality for politics;

b) the second (Plato, Aristotle, E. Fromm, etc.), on the contrary, dissolves political approaches in moral and ethical assessments, its representatives express the opinion that ethical guidelines are the most essential in human life (equally in all spheres, without separating politics);

c) the third one (A. Schweitzer, M. Gandhi, etc.) advocates the need to "ennoble" politics with morality. From this point of view, morality is an important factor in assessing political activity.

The doctrine of Confucius (551-479 BC) played a fundamental role in the history of political thought in China and the entire Ancient East. Confucius's views are set forth in the book Lun Yu ("The Sayings of Confucius"), compiled by his students (Konfucij, 1996).

Mo Tzu put forward the idea of the contractual origin of the state and government. In ancient times, he believed, there was no governance and no punishment, everyone had their own understanding of justice, and therefore enmity reigned in relations between people. Realizing that the cause of disorder and chaos in society was the lack of seniority and governance, people elected the most virtuous and wise person as ruler, making him a "son of heaven" who was called upon to create a single model of justice in society and ensure order in it (Mo Tzu, 1996).

According to the beliefs of the legal practitioner and political theorist Shang Yang, expressed in the Book of Lord Shang, the law is "an expression of love for the people". Key points of the book are as follows:

- 1) the state should have many punishments and few rewards under the law;
- 2) even minor offenses should be punished severely; for example, a person who drops a burning fire on the road to bring it to his village should be sentenced to death;
- 3) people should be separated by mutual suspicion, surveillance and mutual informing of relatives and friends against each other;
- 4) the state apparatus should be strictly centralized, and any desire of a person for independence in public life should be a crime;
- 5) limitation of community self-government, its subordination to the local administration;
- 6) establishment of direct state control over the actions of subjects. ("The Book of Lord Shang")

Thus, insisting on the dominant role of a single law for the entire state, lawmakers perceived it as a repressive, punitive action and approved of the fear caused by the inevitability of this action (History of Western political teachings 2019).

A positive achievement of the lawmakers was the concept of equal opportunities, according to which positions in the state apparatus should be filled not by name, but by military achievements and management abilities.

The literary system is widely used in political wisdom, that is, the study of political phenomena in the process of their formation and development, in connection with history.

A significant place in the study of political wisdom is occupied by the system-functional framework. From the perspective of this system, politics is seen as a functional system that specializes in the functional problem of getting things done. The most important function of any system is stability. This stability is ensured by reduplication and

maintenance of balance in the entire system. The systemic approach allows for the establishment of general, universal patterns of the functional operation of political systems. Systems can be considered any political institution or association, the state, parties, trade unions, or the church (Modern political vocabulary by Vdovychyn and Ughrin (2015)).

However, the systemic approach does not consider such essential features of political life as social, religious, etc. The relative system is a complement to the system-functional methodology. This system is based on the premise that there are certain general models of the political relational system. The relational system involves comparing political phenomena of the same type of state system, political parties, electoral systems, etc. The use of the relational system expands the scope of research and facilitates the fruitful use of the experience of other countries and peoples.

However, political wisdom has become real wisdom as it has moved from academic reasoning to the ground of real life, and this requires the use of empirical styles of observation, testing, studying statistical instruments and documents, and laboratory research. The use of these styles allows for quantification in the measurement of political phenomena, and hence the possibility of using subtle styles and computer technology.

3. Results

The origin of the concept of "politics" is mostly associated with the title of the eponymous work by the ancient Greek thinker Aristotle, in which he discussed the foundations of the organization and operation of the state and political power.

As an independent sphere of social life, politics emerged simultaneously with the social, ethnic, and religious differentiation of society. It was called to life by the complication of the mechanisms of material production, the division of society into strata, cultural progress, and the growth of social mobility. As a result of these objective processes, groups of people with increased conflict and intransigence have emerged. And the mechanisms of exchange and distribution in the sphere of social production, the tenets of religious faith, customs, traditions and other regulators of human relations have proved unable to effectively resolve the contradictions that constantly arise in society. There was an urgent need for a social force capable of ensuring the realization of individual, collective and social interests, regulating relations between people in order to preserve the integrity of

society. Since then, politics has proven itself as an art of social coexistence, a necessity to maintain the integrity of a fragmented society.

"Politics" is one of ambiguous concepts. This is first of all evident in everyday life, when politics is referred to as any purposeful activity: the art of managing society, civic activism, the field of satisfying ambitious aspirations and earning money, human interests, etc (Voronyanskyi, 2017).

The ambiguity of everyday perceptions of politics is related to the complexity and multifaceted nature of its manifestations. That is why there are different interpretations in the scientific literature, in which politics is understood as:

- one of the spheres of society's life;
- a system of certain social relations;
- interaction between classes, nations, states in the form of power;
- a set of actions, measures, and institutions that harmonize the interests of different segments of the population;
- the desire to obtain and use state power, and to purposefully influence it;
- participation in the affairs of the state, in determining the forms, tasks, content of its activities;
- intentions, goals and methods of action of the ruling elite and its environment;
- manifestations of cunning, caution, secrecy, evasion, prudence.

Thus, the notion of "politics" is used today in different meanings, and it originated in ancient Greece and comes from the ancient Greek word 'polis', meaning 'the city'. Another term is also associated with this name - " Πολιτικά, ", which literally means "affairs of the cities". Since the creation of the first works devoted to the study of the state and social order (Aristotle's "Politics" is also translated as "the one that concerns the state"), this term has meant "state life" and "state system". According to Aristotle, politics characterizes the human way of life and coexistence within the state. Defining the essence of man, he called him a "political animal". Another ancient Greek philosopher, Plato, understood politics as an art, the ability to live together in a polis by following a certain set of rules of social coexistence.

Therefore, politics has long been associated with the ability to achieve the distribution of functions of citizens, to preserve their communication and the integrity of the community.

When studying this topic, it is necessary to pay attention to the fact that politics is one of the main phenomena in the system of the most important spheres of society: economic, ideological, legal, cultural, religious, etc.

Politics belongs primarily to the sphere of the spiritual life of society, to the sphere of people's awareness of their attitude to each other, to themselves, and to the world. Politics takes place in the period of transition from primitive communal life to civilization (Vynnychenko and Ukrainian social democracy in 2008.).

Politics expresses the fundamental interests of various communities, parties, and states and the goals that guide them. In all spheres where politics is implemented, it takes on various forms of expression. The theory distinguishes two large, closely related spheres of politics: domestic and foreign. At the same time, the diversity of real life allows and obliges us to distinguish narrower and at the same time important policy areas in domestic and foreign policy, such as economic, social, national, democracy development, cultural policy, etc.

Political life determines the main social and political structures of power, the type of political system, party systems, political organization of society, the type of government, the type of state system and political regime, the state of public order, etc.

The functions that politics performs in society:

- Engaging citizens in political participation;
- Rationalization of conflicts and contradictions, directing them towards a civilized dialogue between citizens and the state;
- Formation of value guidelines for social progress;
- Constitutionalization of relations, actions of subjects and the state of objects of the political process;
- Coercion in the interests of certain segments of the population or the whole society;
- Satisfaction of the power interests of all groups and strata of society;
- Socialization of the individual;
- Ensuring the consistency and innovation (renewability) of social development of both society as a whole and an individual.

The functions of politics demonstrate its comprehensive nature, continuous impact on society and its enduring importance for the regulation of social relations. Politics is

closely connected with various spheres of social life: economy, morality, law, religion, culture, ecology, etc.

To better understand politics as a social phenomenon, scholars use a research system called bracketing. It consists of dividing a set of policy outcomes into certain groups (classes) according to a certain criterion called the bracket point or the basis of the bracket. Given the complexity of the politics, it is classified into different categories:

- by spheres of public life (profitable, social, artistic, civic, military, etc.)
- by influence (internal, external);
- by scale (transnational, global, original, indigenous);
- by carriers and subjects (state, party, movement, individual policy);
- by duration (short-, medium-, and long-term).

It should also be noted that politics has a complex structure. It should be recalled that the structure of any object consists of a set of its stable factors (principles), united by aggregate connections that ensure the integrity and qualitative certainty of the object.

Politics, as a complex social phenomenon, is often characterized by five main principles, which in their correlation form the structure of politics:

- Political power.
- Subjects and objects of politics.
- Political relations and political burdens.
- Political unification of society.
- Political knowledge and political culture.

Moreover, policy funds and treasury can be attributed to the political structure. It is necessary to characterize the components of the policy structure in a compact way to form a general idea of it.

First, it should be noted that power, as a form of social exchange, consists of the fact that the lower class expects a positive effect from the service it recognizes from the sovereign state, which will not exceed the costs of its favor. In other words, power is a form of social relations in which one subject is able to generate requests for changes (concessions) in the gesture of another subject, even if the latter does not want such changes. Based on this, we can say that political power is the ability and capacity of a political subject to change the gesture of the object of politics in the right way with the help of the means and treasury of political power.

In turn, political actors are individuals, social groups, associations or societies that are a source of political influence. Political action is a purposeful action aimed at gaining, maintaining and using public power to achieve socially significant claims. The most influential subjects of politics are state authorities.

The objects of politics are society, a part of it (classes, nations, multicultural associations and unions, etc.) or a person targeted by the political influence of a political subject.

Political relations are stable social relations between political actors regarding the acquisition, retention and use of public power (Horbach, 2015).

Political tools are a set of measures (behaviors, procedures, methods, etc.) used to obtain, maintain and use public power, as well as to authoritatively regulate the life of society.

Political treasury – it is a set of material, fiscal, social, organizational, instructional and other public values that are used by political subjects to obtain, maintain and use public power.

Ultimately, the political union of society is a systematized set of all political institutions, political and other associations that interact in the process of political activity similarly to public authorities (political parties and movements, public associations and movements, mass media and other entities participating in political life). On the other hand, the political association of society is a set of forms of political life of society, a set of forms of activity and commerce of political actors in the process of political activity.

It is important to note that politics is essentially characterized by three situations of implementation, similar to the micro-, macro- and mega-levels.

The micro-position of politics is an original and indigenous politics. Macroposition is public policy. Megaposition — foreign policy of the state and its transnational relations.

Indeed, politics, as a certain sphere of society's life, plays an important role for its stable functioning and development, i.e. it has a certain impact on society. The directions of policy influence on society are called policy functions.

Political wisdom distinguishes the following functions of politics (essential in public office)

1) management of society, establishment of social commerce (an important means of this is the possibility of using coercion against members of society);

- 2) justification of emerging social contradictions, ensuring cultural dialogue between citizens and the state, functioning and management of social processes;
- 3) identification and satisfaction of significant interests of social groups with the help of political power. Through politics, people get new opportunities to satisfy their needs and interests;
- 4) integration of different segments of the population, maintaining the integrity of the social system, stability and order by aligning their interests with the interests of the whole society
- 5) development of the claims of the whole society and the subjects of cooperation that make it up, uniting millions and uniting the treasury for their realization
- 6) socialization (involvement in the complex world of social relations);
- 7) the thickness (renewability) of social development, both of society as a whole and of itself.

The functions of politics are classified by its comprehensive nature, continuous influence on society and unlimited importance for the regulation of social relations.

For a long time, politics was perceived as a universal form of labor. Understanding its certain autonomy made it easier to link politics with other spheres of life (Khomy, 2016).

There are two diametrically opposed points of view:

- 1) one of them determines political processes by non-political factors,
- 2) the other hyperbolizes the tone of politics, confirming its rebelliousness to the influence of other spheres of life.

Currently, the approach according to which politics and other spheres interact as fairly independent systems of regulation of social processes, and the possible advantage of certain factors and controllers is determined by various reasons (literal situation, intelligence, etc.) seems to be more justified.

In a stable republic, the relationship between politics and other spheres of social reality is dynamic and stable. There is a tendency to decrease the share of political regulation styles, increasing influence of moral and religious morality, communication styles in society.

The transitional state of political governance, which is often accompanied by extremes, contributes to the strengthening of the influence of political factors, increases the importance of political will and the position of institutionalization of political relations.

This is especially evident in the sense of authoritarian rule, for which politics is a means of prioritizing the strengthening of regulation of social processes.

As for totalitarian rule, the political misery in it reaches bottomless proportions. Political styles largely replace and cheapen factors of a different order, and profitable wisdom gives way to ideological considerations. Politics becomes hypertrophied, it really permeates the personal lives of citizens.

Let us consider in general terms the commerce of politics with certain important areas of social work, thrift, law, morality. Prudence has a significant determining influence on the conformation of political power. In particular, the developmental approach argues that underdeveloped frugality implies centralization of power and strengthens authoritarian tendencies. A high position of profitable development is an important factor in the establishment and maintenance of a stable republic (Waschkuhn, 2007.).

In the Western political wisdom, experimenters use such a concept as an indicator of comprehensive development, in which income indicators play an important role. Depending on their size, the prospect of establishing a stable republic in a modernizing country is predicted.

The relationship between economics and politics can also be considered from the point of view of dialectics, since not only the former determines the final value, but also politics has unsupervised possibilities in relation to thrift. It involves the coercion of the state - the power - in case of need, its influence becomes especially important. At this point, not only liberal, but also conservative Western ideologues are abandoning their clearly negative attitude to government regulation of thrift and abandoning the need to use these regulators.

In ultra-modern Ukraine, as in other countries undergoing post-totalitarian metamorphosis, the issue of strengthening the regulation of social processes is relevant. Political analysis is necessary for effective and profitable metamorphosis, creation of a competitive environment, testing of demanded relations, and development of entrepreneurship. Political measures are also needed to overcome the negative consequences of the former system and the extreme phenomena of the transition period.

At the same time, the success of the popular metamorphosis will depend on maintaining a dynamic balance between political and profit factors. In particular, the development of free profitable activity, the creation of profitable activities, and the widespread development of entrepreneurship are relatively important. Thrift and politics

interact laterally and through other social relations. Thus, the nature of their commerce largely depends on the content of the interests of the social groups that create a particular society.

The legal sphere enshrines in law the fundamental principles of political governance. The content of the morality that regulates political relations is a kind of indicator of the maturity of the state's policy and defines the limits of a respectful political gesture by political actors, especially the ruling nobility. Under totalitarian rule, the law serves politics, not regulating the arbitrariness of power. Under people's power, everyone is equal before the law. First and foremost, it strictly regulates the conditionality of political power, introducing the following principle of legal regulation of its social conditionality: "only what is expressly provided for by the morality of the law is permitted." Whereas for the legislation regulating social relations in civil society, the sphere of realization of private interests, the guiding principle is "everything that is not expressly prohibited by law is permitted".

The problem of the correlation between politics and morality was understood in ancient times. In general, in the history of philosophical and political studies, three main approaches can be associated:

a) the first (N. Machiavelli, G. Mosca, R. Michels, I. Bentham, etc.) rejects any serious importance of morality for politics;

b) the alternative approach (Plato, Aristotle, E. Fromm, etc.), negatively, dissolves political approaches in moral and ethical assessments, its representatives express the opinion that ethical guidelines are the most important in earthly life (the same in all spheres, without separating politics);

c) the third one (A. Schweitzer, M. Gandhi, etc.) asserts the need to "deify" politics with morality. From this point of view, morality is an important factor in evaluating political efforts in general.

In politics, the process of conformation and completion of interests is primarily related to a person's moral choice. Ideas about justice, the nature of relations with the state, the limits of freedom and equivalence affect political states. Ideas about justice, the nature of relations with the state, the limits of freedom and equivalence affect political states. In relations with the state (state power), a person is guided by the terms of experience and morality. Morality puts political issues in the plane of relations between good and evil.

It is clear that the morality of politics is conditional, especially since the moral assessment of the political means used depends on the specific situation. To illustrate, the state can effectively use its monopoly on the use of force only when it is legitimate, that is, when the moral passions of the people coincide with the morality of the sanctioned morality.

Moreover, it is necessary to establish a balance in the relationship between morality and politics - both hypermoralism, which leads to the mystification of political ideas and is a path to social catastrophes, and neglect of moral principles, characteristic of many famous dictatorial administrations. In history, yield, after all, it is characterized by the desire to achieve claims at the expense of a lower social price, in order to preserve peace and harmony, if politics does not divorce moral conditions.

Individual, group, and universal situations of political cognition should be combined into a coherent formula with the corresponding situations in the system of ethical values. The predominance of one of the situations (rudiments) has a negative impact, as it disrupts the dynamic balance between politics and morality, the real and the ideal. To maintain this balance, it is necessary to strengthen those stations that unite society rather than lead to its decomposition. The stability of society presupposes morality as a source of political development and politics as a means of strengthening and standardizing universal morality and moral values in law as important factors.

Thus, all spheres of public life not only persistently influence politics, but are also objects of conscious political management and functioning.

Traditionally, scholars distinguish five main periods of political thought, or five main concepts within which political thought developed (each of these concepts corresponds to a different historical period and stage of human society):

- mythological;
- philosophical and ethical;
- religious;
- civil;
- social.

In the further presentation of the material of the article, it will be possible to trace the substantive affiliation of one or another political theory to one of the listed concepts.

The motives for political participation are:

- increased interest in politics, aimed at understanding the essence of political events and their significance for society;
- search for social closeness, conformity, reproduction;
- career, satisfaction of ambitious intentions.

Political inactivity and a sharp decline in political participation are caused by poverty, hardships and difficulties in life, misery, and loneliness in attempts to change life for the better (Hold, 2018).

Elections are a special form of political participation, which is formed by central authorities (president, vice-president, congress) and original tonal governmental bodies of various situations. They stimulate political tension among the population. The issues of domestic and foreign policy are mainly at the center of the election campaign, and the results of the citizens' vote determine the course of the newly formed government at home and in the transnational arena. The choice is accompanied by a clash of political forces, a struggle not only between individuals, but also between political platforms and political courses, sometimes diametrically opposed.

The political life of society is characterized by the multidimensionality of political processes that reveal the direction of political tension of social actors.

A political process is a sequence of events caused by certain circumstances; a set of sequential actions to achieve a result.

A political event is a specific, rather limited commerce by groups of people who have political power to affect it to meet their demands and desires.

Political circumstances are the conditions for the political functioning and development of society, which are expressed in the relations of political forces in terms of accession, retention and use of political power.

In the political process, a distinction is made between the private (motivational) aspect - the efforts of individuals and social groups - and the objective aspect - the global result of these efforts. The side of accumulation of human labor consists of a will, a political doctrine, a political program, a system of values and morals that people profess, certain inclinations and feelings, knowledge of the situation in which people realize their claims.

Political efforts can result in changes in political power relations, social relations, relations between classes, between groups, between nations, and within these communities. The objective aspect of political efforts often does not correspond to the nature of the

subjects of the political process, since along with the expected results there may be unforeseen moments, which makes it delicate for forecasting .

As for the description of the subject of ultra-modern political wisdom, the concept of politics as an activity aimed at coordinating different interests within the state is widespread in Western political wisdom. Such a broad description of politics entails a broad understanding of the wisdom of the political system, which combines political gospel and political proposal, state and law proposal, political sociology and representation and choice proposal, sociology of political relations and political economy.

In addition, Western experimentalists do not fully include in political wisdom the disciplines that arise on the basis of interdisciplinary integration scientific processes - political terrain, political sociology, political psychology. Increased attention to the problem of republican governance and public opinion is the justification for the process of democratization of public life in all its manifestations.

Artificial capitalism requires a mobile and active type of personality. And the central axiom on which the Western system is based is the sovereignty of public opinion.

Before the First World War, the problem of public opinion was developed within the framework of the proposal of popular sovereignty. At that time, it was believed that public opinion could be recognized as public if its expression was accepted by humanity, which did not authorize it. After the First World War, the stage of sociological research of public opinion and the conformation of social institutions related to the formation and functioning of public opinion as a political force began. The main practical question was how to get people to think the way you want them to think, and not vice versa. After the first attempts to manipulate public opinion, there was a need for sociological evidence of the sovereignty of public opinion and its positive role in society. This problem was developed by W. Lippmann and E.-L. Bernays. In 1935, G. Gallup organized the American Institute of Public Opinion. It was the dawn of a new stage in the empirical study of public opinion. The Institute of Public Opinion became one of the main foundations of the political system of society.

Within the framework of the study of public opinion, there is another direction - the study of mass media and their influence on public opinion. Then the research of the reaction of public opinion to transnational events by H. Mygdal and P. Fogeyrol, research by O. Straufer and P. Lazarsfeld on the path to communism, K. Deutsch on the attitude of the ruling elites to the Atlantic Alliance, and others were of great importance.

The approaching problem of modern Western political wisdom is the study of the pluralistic nature of the political process. The main point of pluralism in politics is the legitimization of diversity aimed at the affirmation of freedom. Pluralism is understood by ultramodern political scientists as a form of expression of freedom of expression and protection of their interests for all social and political groups acting within the framework of the constitution. The problem of political pluralism was studied at different times by A. Bentley, K. Kerr, F. Haribson, R. Nisberg, W. Packard, J. Dunlor, and others.

4. Discussion

Thus, the most important problem of modern political science is the problem of the priority of human and civil rights as the basis of freedom. The need to ensure human rights within a liberal democratic society has raised two main questions: 1) to what extent social control and planning can be combined with democracy and 2) what should be the relationship between civil liberties and state and national loyalty.

Conflicting relations within individual countries shape the position of macro-politics. This is the most common and typical position of the association of intergroup dialogue. Meso-politics characterizes the connections and relations of a group nature that arise in place of individual regions, original structures, institutions and associations. Micropolitics is a lower position of interpersonal or intra-group relations.

At each position, political processes form specific institutions, mechanisms, and technologies for conflict resolution and dispute settlement.

The political world is a complex and multilayered set of phenomena and functions of the most important institutions in the system of transnational conflict resolution and agreement between countries (Tsyurupa, Yasynska, 2009.).

An important task of political wisdom is to study the differences, founding mores and peculiarities of commerce of countries, indigenous and global associations and other subjects of transnational relations in ultramodern conditions. This problem has become especially relevant today, when the study of decision-making mechanisms, the place and functions of the most important institutions in the system of transnational conflict resolution and agreement between countries is particularly relevant.

5. Conclusion

Therefore, it has to be stated that politics is a complex, contradictory but a necessary and important phenomenon of the social world.

As a sphere of social action, it is characterized by the fact that this action usually involves public power, i.e., the acquisition, retention, redistribution, use of power in a certain state-organized community or influence on government institutions.

As a sphere of social relations, politics is an arena where the interests of diverse large social communities, professional groups, classes, nations, countries, etc. intersect.

As an important social miracle, politics is an organizing force that can lead society to meaning and development.

Besides, as a complex social phenomenon, politics has numerous types, situations, and structural factors, the study of which allows us to understand the essence, content, and role of politics in public life.

However, the study of politics is a long and complex cognitive process that has been going on since ancient times to the present day. Thinkers and experimenters of numerous generations and literal epochs enrich the treasury of knowledge about politics, discovering more and more new aspects, characteristics, assumptions, and disagreements that make up holistic generalizations and provisions that paint a diverse picture of the political life of mankind.

It can also be added that the political process is associated with certain types of political efforts and, thus, manifests itself in other forms of the executive-command system, various forms of the republic (representative or direct), under the tonal government. The most important thing is always the degree of participation in the political process of both millions of people and every citizen.

The political process includes styles and systems of political efforts, forms and styles of their implementation in political institutions, styles of imposing political morality, as well as colorful types of political efforts to collect, analyze and use information, develop and impose opinions, social control. The political process involves committing political morality and holding conversations on political topics, defending political positions using bright means and styles of political struggle. Its characteristic point is a close connection with the political authorities, and the actors are diverse socio-political forces, parties and movements. (Political thought of the 20th and early 21st centuries. M. Khomy 2006.)

Political processes can be close to each other, antithetical and disharmonious. They create and manifest negative phenomena caused by people's dissatisfaction with political

prospects, which leads to setbacks, political cooling and discontent, loss of political trust in the government, splits and conflicts. Under certain conditions, political decline can develop into a recession and extremes in the political life of a society.

Thus, the political life of an ultramodern society is complex, multifaceted, and systematized, with each subject taking its place and having a reason for tonal expression.

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