
ALTERNATIVE VIEWS ON THE RELATIONSHIP BETWEEN POLITICS AND ETHICS

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ABSTRACT

Analyzing alternative views on politics and ethics and their specific features, we can see that the political process is determined by the struggle of interests between different social groups, conflict resolution factors, and optimal political methods for the parties, the realism or idealism of the chosen tools. In this article highlighted the alternative views on the relationship between politics and ethics.

Keywords: *policy, ethics, social situation, interests, social groups, conflict, state policy, cooperation.*

Real politics, based on the current social situation, is based primarily on the interests of the driving forces, in which the notions of friendship and cooperation between political allies are very relative, and as interests change, so do attitudes.

At the center of real policy lies, first of all, the priority of protecting its citizens as the main subject of state power, the need and necessity to withstand internal and external threats. Second, in politics, reliance on force and violence is seen as the key to resolving internal and external interstate conflicts. At the same time, the state evaluates not only its own interests, but also the interests of its opponent, and based on these needs, determines its real policy [1]. Third, real policy is based on interest, specific situation, efficiency, subordination, domination, use of force to achieve a goal, and is uncompromising in such activities.

Alternative views also exist among supporters of political realism. In particular, the proponents of the first view (N. Machiavelli, T. Gobbs, L. von Ranke, and later their followers R. Aron, J. Frenkel, Z. Brzezinski, S. Huntington) in their doctrine use only political results as the basis of real political reality. That is, the goal is to seize power and then retain it, and everything else, including morality and religion, is considered a means. In particular, Machiavelli subordinates morality to politics. He sees morality as a means of ensuring the stability of the ruler's state. Proponents of the second view (M. Weber, Diderot, Spinoza, Dicart, Russo) say that politics should be in balance or compromise with morality. The fact that politics is detached from moral values leads to its violation, but that ethics must also take into account the characteristics of politics, which is the basis of their theory. This problem is reflected in the issues of ensuring and justifying the legitimacy of the use of force in politics according to the teachings of M. Weber [2].

At the heart of real policy lies, first of all, the priority of protecting its citizens as the main subject of state power, the need and necessity to withstand internal and external threats. Second, in politics, reliance on force and violence is seen as the key to resolving internal and external interstate conflicts. At the same time, the state evaluates not only its own interests, but also the interests of its opponent, and based on these needs, determines its real policy. Third, real policy is based on interest, specific situation, efficiency, subordination, domination, use of force to achieve a goal, and is uncompromising in such activities.

"Resistance to violence, rebellion, is embodied in man's natural desire for freedom, and it has a legal basis. Anyone who violates this right must be stopped by this means" said J. Locke. Indeed, the Constitutions of most states today are legally justified in the use of force against threats that undermine national and universal values.

In the East, we can see that real politics is shaped by specific alternative views. In particular, in politics and moral relations, the priority of membership and harmony is observed. Politics is seen not as a means to an

end, but as an act of eternal bliss and noble goals. "I know that politics is about holding and ordering, keeping bad people in fear and trembling, rewarding the good. Without policy, important work of the state will not take place; If there is no law of order and punishment, the affairs of the state will not be normalized, because the development of the ruler, the community, the state and religion is politics". It is clear that in the definition of politics, ethically based social laws correspond to reality.

In Eastern philosophy, the problem of politics is intertwined with morality. For example, in the 17th century, the teachings of Hodja Samandar Termezi said: "My dear, creatures that are not worth a single fiber do not always raise their heads from the abyss of oppression and tyranny. They act prematurely, unreasonably stubborn, disobedient, like the king's wild horse.

If the leader does not strike the atrocity with an ax of wrath and destroy it, the wishes and dreams of the garden of time will be shattered". Therefore, there are different levels of moral views in society. Their interests can only be reconciled with ethical politics. Real politics should be based on this fact, and the state should serve it as a tool.

The concept of ideal politics is embodied in the notion of how political reality should be, not how it should be. Analytical conclusions have been drawn as the philosophical essence of ideal politics is expressed in a person's desire to get rid of a difficult lifestyle and live a prosperous and happy life. In particular, a person puts his dream against the hardships of life, expressing it first through fairy tales, songs and legends, and then finds solace. But a just society cannot be built by imagining life. The ideal perfect socio-political device will be focused on the past or the future.

The fact that spiritual-enlightenment views related to morality have more ideal features, the complexity of achieving or following them in the real world, promotes scientific views related to the level of spiritual potential of man. Realizing that today's social development of mankind is the result of the desire to build a free and prosperous society reflected in ideal ideas, it is necessary to learn from it. If there are no diverse ideas in society, the future of the nation becomes abstract. Therefore, the development of healthy democratic processes that ensure the existence of ideal ideas in society, along with healthy real ideas, is important.

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