

THE CONCEPT, CONTENT AND STRUCTURE OF "POLITICAL ALIENATION"

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Annotation

In this article the author tried to shed light on the concept of political alienation, the essence and structure of the sacrament from a theoretical methodological point of view. The article is a sociological analysis of the theoretical views that the author, Western philosophers and sociologists give to the concept of political alienation.

Keywords: political alienation, alienation, social problem, social relations, political processes, social contract, power, Constitution, limitation, election, laws, law, sociology, legal sociology, indifferent attitude.

Political alienation refers to the feeling of rejection of power by political forces, people who arise from dissatisfaction and frustration with the political system itself, as a result of which people are separated from political life, who treat political processes with passivity and indifference. It is understood that it is happening around, to feel the futility of any efforts in this area. Alienation (alienation) covers all areas of human life and is studied at an interdisciplinary level as a social problem [1].

When Plato spoke of "obligations and contracts" in the dialogue "Criton", Socrates also referred to a certain social contract in which he was obliged to live [2], Aristotle wrote about the alienation of "part of the population alien to citizenship" [3]. Showing the classical definition of alienation from union with God: "their intellect is dark, and because of their ignorance and the rigidity of their hearts, they have become alienated from God's life", etc. However, the "idea of the state of nature and its thesis, characterized by complete freedom", later alienated to the state, were "hypotheses completely alien to ancient and Renaissance texts" [4].

Social relations and alienation stand out as their inherent appearance in the right sense, when the emergence of tools of cultural, ethnic, trade and economic interaction between different social structures creates a complex of mediation that is "attached" to the direct contacts of people, groups. The development of industrial society forms a special logic of things to measure the economy, human potential and actions, working with abstract standards. It will be possible to study people through the embodiment and mediation of their activities [5].

T.Gobbs believed that alienation of population rights to the state would prevent everyone from war against all, creating "a true unity embodied in one individual through agreement" [6]. Taking into account the pros and cons of the social contract, J.Locke aimed to "implement" the inviolability of the fundamental rights of the individual, constitutional restrictions on state power: elections, amendments to

laws, the right to rebel [7].

As M. Markovich notes, the term “alienation” occurs even in Aristotle: the corresponding Greek words mean “excluded from society” or “transfer of property” [8]. In Christian theology, the concept of alienation became widespread. As E. Thuwson points out, in Judeo-Christian tradition, human connection with God involves the idea that intimacy between two people and distance from God (as a loving father) arises from the fall or indifference of the party. It is similar to the alienation of a person from another person and can be associated with similar self-disorder, guilt, loss of personality.

The modern tradition of using the term “alienation” derives from Hegel and Marx. K. Marx argues that an important manifestation of alienation is the alienation of man from man, which, according to Marx, will be the opposite and necessary consequence of the alienation of man from his work and from his general essence (himself): man treats other people different from himself and nature, in which he places himself and nature. That is why religious self-alienation necessarily expresses the opinion that it is manifested in the attitude of an ordinary person to a priest. A practical real world in a person, self-alienation can manifest itself only through practical real relationships to other people. Thus, by alienating labor, a person not only generates his attitude towards his object and the act of production as alien and hostile forces to himself, but he also creates the attitude of other people towards its production and production.

Thus, alienation, according to Marx, is manifested in the following phenomena:

- alienation of a person from the process and product of Labor (subjective dissatisfaction; feeling of forced activity; instrumental nature of activity instead of creative);
- "alienation of the individual from the general essence (inability to perceive the human meaning of cultural objects, "blindness" to values);
- alienation of the individual from the objective world (private property becomes the subject of possession, not real possession);
- fragmentation of life (a person's life in different areas does not have a single direction and is experienced by him as a broken, alien);
- alienation of a person from a person (humanization of relationships, another person becomes a tool, not a goal).

E. Fromm understands alienation as a subjective phenomenon, stating that “the fact that a person feels as if he is a stranger does not feel as if he is separated from himself, the way he perceives himself, the way he perceives himself, the driver of his actions, like all other people, has lost touch with himself both himself and others, with the help of feelings and common sense. The origin of the concept of alienation, in his opinion, lies in the idea of paganism in the old testament, when a person makes himself dependent on an external force (he is an idol, god, a close person, a political leader or another person).

According to Fromm, alienation is associated with the regularization of modern life and “suppression of awareness of the main problems of human existence.” This leads to loss of life satisfaction, loss of a sense of reality, depression, guilt, depression; this state in which a person can perceive the outside world only in a photographic way and lose contact with the inner world, in Fromm's opinion, is a one-sided opposite to schizophrenia, just like pathological.

In “existence and nothing”, J. R. Sartre relates the concept of alienation to the subjective experience that occurs when one meets another. The “alienated I”, which appears to the other as an object, does not correspond to my true self, and I deny it, but in the denial itself, I recognize it as part of myself and say, “this alienated and negated I am at the same time my connection and embodiment with

the other, our absolute separation" [10]. When the doctor listens to my body, he appears and says to me "body for another... defined in a special way, such as" incomprehensible and alienated " [11], can cause cowardice.

The first for M.Heidegger, the phenomenon of alienation is that existence is closed in its being, "unrestricted "professions", "restless knowing everything", and "tangled up in itself", becoming its potential [12]. Heidegger believes that alienation is the result of an indifferent attitude towards death and immersion in the present, in which the unrealistic, false existence of existence is manifested. In the work "letter on humanism " [13] M.Heidegger again refers to this concept. In his opinion, the real being says to a person that it manifests only when he is at the point of standing inside it; beyond this point, only the "memory" of being is possible, which is neither his theoretical concept nor the moral principle that arises from it. Thus, Heidegger suggests that one can speak of the alienation of a person from a being that constitutes the "essence" of a person, but is only phenomenologically cognizable.

S.L. Rubinstein speaks cognitively and morally of the alienation of man from being and of being from man. The content of the first is "to bring consciousness beyond the limits of being, being, to separate pure consciousness as a subject of knowledge from the real person – on the one hand, to deontologize the individual and reduce everything that exists in being, only to the thing, on the other hand" [14] to overcome this alienation is to reveal the interdependence of The moral aspect of alienation is S.L. Rubinstein reveals: "the task of understanding a person in his life is the task of overcoming"alienation " from a person as a manifestation of his human essence. Overcoming the "alienation" of an ideal that exists in the form of an idea, an ideal, a value, a duty, etc., can be by implementing them, not by cutting them off". The problem of" alienation "arises when a person is transformed into a social "mask", a carrier of a certain social function". "A person acquires the fullness of his being when he acts in connection with all aspects of being, life, and is manifested in all human qualities. A person who is out of nature, away from life, does not participate in the game of his elementary powers, is not able to attribute himself to them in front of these forces, find his own opinion and show his human dignity-This is an unhappy, small person".

Political alienation seems to be "new" in the system of legal knowledge, as it is called K.Marx is associated with the philosophical concept of alienation, which refers to subindividual social forms of law as a whole. According to Marx's theory, the concept of political alienation is such that politics is defined as an objectified coercion system that rules over individuals using legal norms, in which no dependence is found on the activities of the participants in the political process. Thus, the category of political alienation is given a critical reflexive and often revealing meaning - to show the class character of law as a weapon of domination, violence and pressure. We proceed from cognitive conditions that determine the inseparability of political alienation in the system of legal knowledge, the category of legal knowledge and the formation of state-legal phenomena.

We note that legal knowledge, although it is related to the influence of the state, the differentiation of social knowledge, unlike morality, contains the necessary conditions for the realization that law is reflected as a regulator of social life, I. Kant believes that a person has a range of freedom of choice. Political alienation does not differ in legal knowledge according to the "social order", but is associated, in our opinion, with the evolution of legal knowledge, the transition to the reflection of sovereign law, the determination of its independent theoretical and methodological parameters.

Political alienation demonstrates the validity of legal knowledge by opening up the possibility of applying the principles of law to politics, thereby reproducing the effect of alienation in legal knowledge.

No matter what arguments are made in favor of the origin of law from the domination of culture, in the system of differentiation of law, it is legal knowledge that is revolutionary in nature. In other words, a state-legal phenomenon arises as a result of the assertion of the right as a knowledge that gives fundamental and legal norms, contains formal, universal accuracy in relation to habits, does not obey various public moods or principles. Political alienation in law is the transformation of law into a tool, a method of regulating political processes, the principle of expediency not only applies in politics, if we limited by N.Machiavelli's position, it reflects the existence of the realm of rationality as well. Gives sovereignty to the law in relation to political events. If the law followed politics, then it would be a precedent of law only if there were no practical appearance or very limited opportunities for legislative creativity.

Political alienation in law is “veiled” in patriarchal or psychological theories about the origin of law. But referring to the theory of social contract, T.Gobbs and D. Locke from the traditionalism of the state, it is clear that was forced to recognize, based on the nominality of established legal procedures and legal norms. "The one-vector nature of law" in relation to individual rights. Indeed, if one does not agree with the image of a "large family" or does not repeat the foundations of the theory of suggestion, the right can be reflected as a "causa sui", which creates the order of relations between the individual and the state. In such a situation, law loses its true meaning, that is, it is not determined by General will or consent, becomes the fate of state officials and “law-abiding” lawyers, but if you think otherwise, then the specificity of law does not ensure the prospects for the transition of society to a civilized state, the development of the elite.

Perhaps the position of alienation in law does not need to be associated in one sense with class structure and class domination, since the right is given in the trust of the state, if it claims universal coercion and recognition, it has such a property. negation in the sense that it does not depend on the will, desires, intentions of individuals, rises to an abstract-formal form of law.

The procedure for institutionalization of law itself, recognizes E.Durkheim, which makes it “independent” of the subjects of law-making, while nationality representation consists in repeating the point of political alienation in law and establishing the possibilities of objectivity, methods of infraction. It is manifested in the growth of law in the integration of the manifestation of power of individual groups that can claim a monopoly on the use of legal resources.

In essence, political alienation in law changes the direction of research from the discussion about the delimitation of legal norms to the functionality, scope and possibilities of appropriating the law not only by the subjects of legislative creativity, but also by law-makers. This problem is "ambiguous" in discussions about the rule of law as a general rule governing existing social relations [15]. In law, political exclusion represents the paradox of law enforcement, in which equality in law can lead to narrowing the possibilities of political participation. The mechanism of alienation is manifested in the inconsistency, asymmetry of regulatory guidelines and non-legal relations, the right is perceived precisely as a weapon of domination, and, accordingly, the nature of the application of the right includes political privileges and political domination through the law. In essence, the experience of political alienation refers to violations that are the result of legislative creativity, free from individuality, but monopolists on legal resources, whether it be a state or a ruling elite, enjoy universal commitment.

The law applies to minimizing the costs of political alienation, the spread of the law, the concentration of power to give the law a neutral, independent character, in which the application of the right is determined by limiting the political monopoly and not allowing the use of the law. Political

alienation in law is also associated with overcoming the idea of a natural legal order. Alienation suggests that the objectification of the right, the granting of the status of a mandatory feature, leads to the inclusion of the right in the system of social, political relations, in which the right is perceived not as a value in itself, but in a real-pragmatic context, from a formal and informal point of view.

The methodological meaning of political alienation in law corresponds to the differentiation of politics and law in the quality of regulating political life. As a research guide, a nominal line is established between the use of law as a weapon of policy and the use of law in politics, aimed at establishing the legal limits of political activity and political behavior. On behalf of the state or the authorized entities it empowers, legislative creativity can be perceived positively in relation to the legislative creativity of political entities, fearing the loss of universal coercion of legal norms [16]. It is also seen that the principle of legality, which gives legal power to the legal norm in order to free legal norms from "foreign" encroachments, is a leading principle in law. As for the essence of the normative legal act, the concept of political alienation is universal in the order of legalization, and forcing personal wills to agree to act according to certain rules limits the independence of incompetent subjects.

At the same time, we must agree that the political sphere affects law enforcement by adopting basic, constitutional norms, establishing the dependence of the law on the will of the political majority

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