



## Philosophy of Political Ideologies and Trends or What is Political Philosophy?

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### *Abstract*

This study aims to recall the ideas and activities in the field of political philosophy. It is one of the so-called “practical perspectives of philosophical knowledge”, along with those such as the philosophy of law, social philosophy, ethics, aesthetics, etc. At the basis of the way of construction and reflection in our societies, the social-political-cultural structure are different ideas and religions, and in practice, in modern reality, they are expressed in political ideologies, stereotypes, reminiscences, etc. The structure of the article is: Introduction. “What is political philosophy?”; Philosophy of political ideologies and trends; Political ideologies in the conditions of globalization; Instead of a conclusion. The political ideologies in the conditions of globalization.

*Keywords:* political ideologies, trends, political philosophy.

### 1. Introduction. What is political philosophy?

This is a research direction in socio-ethical philosophy investigating the formation of attitudes of thinking and behavior in society in the aspect of the form of its government, ideologies, and attitudes.

The political philosophy examines the ideologies, perspectives of power, the state, government, politics, freedom, justice, property, rights, law and its application by authorities: what they are, why (and even if) they are necessary, what makes a government legitimate, what rights and freedoms I must protect and why, what form it must take and why, what the law is, what obligations citizens owe to the legitimate government if any, and when it can legitimately be overthrown, civil society and the forms of asserting civil rights, etc.

## 2. Philosophy of political ideologies and trends

### 2.1 *The politics as a social phenomenon*

Politics (πολιτικός), the term has ancient Greek origins; πόλις – city-state, and from there πολιτικά (politics). The original meaning of the term was broad and unspecific and meant “affairs, activities relating to the policy.” Later, it acquired the meaning of art and science for the management of the state. This is also the traditional definition of politics. Aristotle’s book *Politics*, which is an analysis of the construction of the human community and the techniques of state management, with a view to a state form that combines maximum stability and maximum expediency and justice, in the assessment, played a big role in establishing the term “politics” of Olof Gigon. He is one of the most important historians of philosophy of the 20<sup>th</sup> century and deals with the whole range of ancient philosophy. His books have been translated into many languages. An example of his work is the demystification of the figure of Socrates. Gigon pointed out that Socrates, as presented by his student Plato, was the bearer of Plato’s own worldview. Gigon was also of the opinion that all the problems of modern philosophy were already recognizable in ancient philosophy, even sometimes only in the germ. Aristotle defines man as a zoon political – “man is a political animal by nature;” “a creature that lives in the polis.”

According to him, “he who lives outside the state by nature and not by force of circumstances is either below or superior to the common man,” he is either “animal or God.” A specific feature of the political form of life, according to Aristotle, is autarchy, self-sufficiency that is lacking in smaller communities, the family, and the individual. The state is the highest community and through it, self-sufficiency is achieved, it strives for the highest good; it is a human association that unites such natural human communities as – “oikia” and “come”.

#### ***Thinkers of the past defined politics differently:***

***Plato:*** according to him, politics is the “king’s art” to govern all other types of art (military, oratorical, judicial, etc.). For him, politics is a skill “to protect all citizens and, if possible, to make good out of the bad.”

***Machiavelli:*** according to him, politics is knowledge of correct and wise management;

***Max Weber:*** according to him, politics is leadership over the state apparatus;

***Karl Marx:*** according to him, politics is politics – class struggle.

Does politics unite or divide people? Conflict and Consensus Concept of Politics:

On the one hand, there is the understanding that politics consists in working for the common good, in the search for ways to overcome the contradictions and conflicts that have arisen in the course of joint social life;

On the other hand, there is also the understanding that politics is a field of the conflict itself, a struggle between opposing group and class interests.

### 2.2 *Structure of the political sphere*

***Political subjects*** (leaders, political elite and organizations, party bureaucracy);

***Political relations*** (specific relations between large groups of people, between political institutions, between the rulers and the ruled, between political parties and their leaders on the occasion of political power);

***Political consciousness*** (political ideologies and political mass psychology).

### 2.3 *Essence of political ideology*

The term “ideology” was introduced into scientific circulation by the early 19<sup>th</sup> century French thinker Destutte de Tracy. With this term, he designates his doctrine of ideas, interpreted as a doctrine of the general regularities of the origin of ideas from the content of sense experience. De Tracy sees ideology as the basis of morality, politics, and law. The main thing – is the ideas in their connection with practical activity.

The political ideology is a system of views, ideas, convictions, values and attitudes expressing the interests of different social groups, classes and societies. Ideology recognizes and evaluates people’s relationship to reality, social problems and conflicts, as well as contains programs for activities aimed at strengthening or changing existing social relations.

Daniel Bell defines ideology as a system of beliefs aimed at motivating people to take or refrain from certain actions. Ideology, by determining the orientations in political activity, carries out the selection of means for its implementation and mobilizes broad sections of the population to participate in the implementation of the policy.

### 2.4 *Social functions of ideologies*

- Legitimizing;
- Mobilizing and integrating;
- Normative-controlling (for checking the practical projects);
- Socializing (forms the consciousness of the masses);
- Compensatory (compensates dissatisfaction with social reality).

### 2.5 *Types of political ideologies*

#### 2.5.1 *Conservatism*

The conservatism, along with liberalism, is one of the main political ideologies that shaped political thought in the last two centuries – of course, we can also talk about socialism, anarchism, nationalism, etc., but they are their derivatives.

The conservatism is a political doctrine that arose after the great socio-political upheavals in Europe caused by the French Revolution and the Napoleonic Wars.

Etymologically, conservatism is derived from the Latin *conservare* (to preserve, preserve). Hence the need to recognize the importance and protection of basic values and mechanisms for a society, which guarantee its existence and became necessary with its historical development. In this sense, conservatism without traditionalism is impossible

The English philosopher and statesman Edmund Burke (1729-1797) is considered the “father of conservatism” as a political philosophy. The main lines of his conception are set forth in “Reflections on the Revolution in France” (1790). Central to the book, recognized as the primary source of conservatism, is the critique of political rationalism. The main idea of the Enlightenment – the omnipotence of human reason – is put under skeptical scrutiny. Overconfidence in human abilities and an atheistic worldview based on the view of the scientific basis of progress lead, according to Burke, to harmful consequences for society (see Burke, 1790).

The destruction of the centuries-old order in which the state functions, the denial of the wisdom of the ancestors, and anticlericalism represent essentially a senseless but dangerous

rebellion against God's established creation. To political radicalism, leading in its wake to revolutionary thinking and action, Burke opposes the trinity of religion, morality and politics.

### *2.5.2 Anti-utopia as the main function of conservatism*

With conservatism, one cannot speak of underestimating human reason, but of doubting the overexposure of its role. According to Burke, the rejection of tradition and the revolutionary restructuring of society through the forcible redistribution of goods proves the unreasonableness of excessive rationalism. However, preserving order and stability is not a rejection of reforms, as long as they are rooted in a mature way in them.

According to Burke, the reformer should be like the gardener who removes weeds without reshaping the garden. Burke: "A revolution is a change in government; reform is a correction of abuse of power. Reforms can be carried out without the need for a revolution, and vice versa – a revolution not only does not eliminate abuses of power but can also deepen them" (see Burke, 1790). In short, it is about the opposition between a revolutionary and an evolutionary approach.

A justification of inequality, but not as a lack of freedom, but largely the opposite. Inequality is a consequence of freedom resulting from the observance of order and justice, not from that resulting from forcible equalization. Equality is slavery to the strong (in this case, to the able).

### *2.5.3 The following components largely apply to conservatism in Western societies*

- Man is a religious animal;
- Religion is the basis of civil society;
- Attempts at rapid and radical changes (regardless of intentions) destroy social ties;
- Gradual reforms are always preferable to revolutionary ones.

The main purpose of a government is to ensure order and legality; its achievement is unthinkable without realizing the principles of the rule of law, law and the equality of all citizens before the laws.

- Order and legality precede freedom; there is no freedom where there is no order and legality.
- In a well-ordered society, hierarchy, differences, and leadership inevitably exist.
- Political power should be limited and not have overarching tasks; it must provide conditions for human activity, not prescribe its content.
- Private property is a prerequisite for freedom and the pursuit of personal happiness.
- Social inequality is inevitable; moreover, it is desirable because it is the result of human freedom; any equalization limits human freedom, and often times the incentives for action.

The market economy is the best economic environment for realizing the principle of private property as a guarantor of human freedom.

Tradition	Order	Authority
Religiosity	Elite Justice	Anti-Universalism
Nationalism	Right	Anti-Revolutionary

2.5.4 *Stages in the development of conservative thought:*

- Classical conservatism (E. Burke, Joseph de Maistre, Disraeli) – an aristocratic reaction against the French Revolution;
- Market conservatism (criticism of state intervention in the economy and the advance of socialist statism);
- Neoconservatism (the 1970s).

2.5.5 *Main features of neoconservatism*

- “Less state, more civil society” (the main function of the state – protection of the right to freedom of the individual);
- Equality of the provided opportunities – to guarantee equal chances to every person by the law and the institutions. Society opens opportunities for people, and each person must react adequately, according to his skills and capabilities.

Christian democracy – the main variety of conservative ideology. It arose at the end of the 19th century. The conservatism seeks to combine the ideas of “justice” and “liberty,” a defender of “social capitalism” by using the redistributive powers of the state

2.5.6 *Liberalism*

The liberalism emerged as an ideological and political movement in the second half of the 18<sup>th</sup> century (Thomas Hobbes, John Locke, the French Enlighteners; later J. Bentham, John Stuart Mill, etc., see Locke, 1823; see Hobbes, 1651).

The liberalism justifies rule on the basis of law. The purpose of the state is to ensure the celebration of law, and it itself must obey the legal requirements and principles of law.

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Equality of citizens before the law. Need for procedures to prevent the marginalization of parliamentary minorities. Tolerance of differences, but not tolerance of the intolerable, of intolerance. Neither hyper politicization nor apoliticization. In human life, politics should only be given its due, i.e., neither more nor less than is necessary to achieve such collective decisions as favor the maintenance and development of the conditions for freedom (see Mill, 2001).

In the economic field, liberals defend the principle of free market exchange, of personal entrepreneurship, against political interference in the economy, against protectionism. The main function of the state – is the protection of private property, creation and maintenance of general frameworks of free competition, protection of order, and protection of foreign political sovereignty. The state is only a “night watch”. In the spiritual sphere – protection of tolerance and compromise. Freedom of opinion and speech are extremely important principles.

Cosmopolitanism, universal values	Personality choice leads to stability	Freedom
Secular consciousness, spiritual worldview, lack of racism	Justice	Universalism
Above a national worldview, Cosmopolitanism, globalism	Right	Protests, revolutionary attitude

### 3. Political ideologies in the conditions of globalization

#### 3.1 *Political dimensions of globalization*

The globalization is a process that most clearly penetrates into social spaces, is part of a person's daily life and forms his attitudes towards participation in society. The political space is the place in which a person expresses and gives voice to his ideas and claims for social existence. Through political space as a sphere of governance, globalization as a process creates regulations that achieve global reach. In this way, a large part of the countries of the world undertake to follow certain development guidelines. It is precisely this comprehensive and inclusive process that leads to gradual development – the progress of the countries as a whole. But by themselves, individual regions and the human masses inhabiting them have different levels of education and economic-technological development, and this is where the “globalization at different speeds” or “globalization slowing down” results. This is also the reason why, in the generally globalized world in which we live, it is impossible to “implement” or “apply” urgent political models in developing societies – the difference is huge, for example, a country with a 300-year-old civil society (Great Britain) and civil society at 30 (Eastern European countries). Or in other words, the consumer, material globalization towards the free movement of goods, capital and people, does not necessarily go with the immediate achievement of political and social trends in the development of societies.

Put another way, the globalization in politics is a phenomenon in which international mechanisms and institutions emerge that more and more nations decide to join. Individual countries then promise to observe certain norms, for example, regarding respect for human rights. Globalization in politics goes hand in hand with social globalization, which is the process by which all the people of the world seek the recognition of the same rights.

Likewise, we should not overlook the key role of technology in making remote communication possible in real-time. This has an impact on globalization in politics because if a country breaks, for example, its international commitments, it will spread immediately.

Some examples of globalization of politics are organizations such as United Nations (UN), World Health Organization (WHO), etc.

As a specific process with political dimensions, the globalization has its positive characteristics:

- The process of universalization and openness allows countries to cooperate to fight common problems such as poverty, global warming, or malnutrition;
- Decisions of international organizations can be directly applied to all countries that are members of these organizations;
- Thanks to political globalization, there are international bodies that citizens can turn to if their rights are violated. This can be of the greatest importance, for example, if a government commits genocide against its own

people. Faced with these situations, we have entities such as the International Court of Human Rights of the United Nations;

- The risk of authoritarianism in individual societies is reduced, due to the fact that the state may fall under international sanctions. At this stage, let us recall that electoral processes usually have foreign observers.

### *3.2 The globalization and its disadvantages*

- Often the implementation of an international agreement; leads to a renunciation of sovereignty, i.e., from the independent action of the individual state in one direction or another, oftentimes against its internal interests;
- Continuing with the above, the loss of sovereignty can generate discontent among a sector of the population. This happens mainly in the context of an economic or political crisis and can eventually lead to the emergence of nationalist movements;
- Often times countries with stronger economies impose their interests over countries in transition with weaker markets.

## 4. Instead of a conclusion. The political ideologies in the conditions of globalization

The topic of political ideologies is long. In itself, globalization is a kind of ideology or idea about the perception of the world and the ways and mechanisms by which it will be structured.

The classic division of ideologies into conservative and liberal values still exists today. Of course, today the shades are much more distinct than the classic trends. The boundaries of conservatism and neoconservatism and liberalism with neoliberalism are often blurred, as well as the extreme elements in them, such as anarchism, nationalism and moderate social democracy and socialism.

The globalization has mixed the mechanisms for constructing political-social spaces. The economies of individual countries, in an attempt to search for mechanisms for constant growth and escape from financial crises and bankruptcies, are ready to look for all possible ways to balance on the basis of ideological mechanisms.

When we talk about political ideologies in the globalization process, we must keep in mind that we are talking about the mechanisms that led to the formation of specific:

- International organizations with an economic orientation: G-7, G-20, BRICS, etc.;
- Political-economic unions: EU, EEC, etc.;
- Military, political and economic: NATO, SCO, etc.

Along with the fact that states seek a basis for economic and political cooperation, they often do so with an ideological-political orientation. For example, the cooperation between the USA, Canada and the EU gives rise to the transatlantic doctrine.

Nina Ilieva in a reflection on the transmission of philosophy writes: “The understanding of philosophy as a “voice in the conversation of humankind”, as a mediator in the

relationship between people and especially as a universal link in the mutual understanding of these same people” (Ilieva, 2023: 138).

The philosophical meaning from the point of view of analysis is an extremely important point in theorizing a political thought or concept. Without a thorough knowledge of the structure and history of philosophical concepts and trends, political analysis is empty and meaningless. A political concept is working progressive and perspective if it is built on the basis of accumulated thought experience.

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