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INVESTIGATING THE RELATIONSHIP BETWEEN CULTURE AND POLITICS: THE IMPACT OF CULTURAL FACTORS ON POLITICS

In recent decades, culture has been considered as a more serious analytical tool in social sciences. Today, experts point to the cultural dimensions of all institutions and political processes. And rightly so, they show the political dimension of culture, from children's arrangements to television shows to presidential inauguration ceremonies, from architecture to national gardens, from fairy tales to top fashions. Among some principles and scientific disciplines, today the study of culture is actually the study of the gatekeepers of power, the oral legitimacy of official organizations, the social principles that determine art and ideas, the reproduction of social hierarchy, the acquisition of social capital, and the publication of individual self.

Key words: culture, politics, society, government.

Introduction

In the practice of politics, culture by emphasizing its special aspects such as the national mood and customs of the tribes and people of different countries, has been the attention of scientists, and the book "The Spirit of Laws" by Matenskiu, which contained a description of the mood and customs of different peoples, is a testimony to This is the claim. The phrase "deculturalization" used by the colonialists to remove the customs of the colonized nations has been an indication of the politicians' attention to the factor of culture and its effect on political domination.

In the years after the Second World War, culture became a key issue in functionalist analyses. Passons paid special attention to culture and the role of religion and sacred things within a cultural system. Among these studies, some political scientists discussed political culture.

Regarding these studies, there are three main theories about the relationship between politics and culture: first, culture is the basis of all social actions, including politics, it is called culturalism and the determination of culture; Second, some scholars in the relationship between culture and politics give priority to politics and consider culture as subordinate to political power; Third, the supporters of "interaction" or mutual relationship, who examine culture and politics and even other phenomena in action and reaction to each other.

1. EFFECTS OF CULTURE ON POLITICS

If we accept a malefic definition of culture, in which culture, whether basic or complex, is introduced as a social totality consisting of material and spiritual tools of human life, such as habits and habits, which allow humans or concrete issues that confront them are confronted, then culture not only directs individual perceptions and behaviors but also determines collective behaviors. That is, culture encompasses all human life and regulates the relationships of humans with each other and with their environment. It plays an essential role especially in the process of integration of the individual into the body of the society. Clifford Geertz explains the basic coordinates of a cultural system as follows:

- **Integration of culture:** it means that culture is a creator of social bonds. Social interactions and actions and reactions between actors are possible only if there are codes of meanings or relationships between meaning and meaning-giving among them.

- **Normativeness of culture:** it imposes the rules of orientation of social actions on people.

- **Comprehensiveness of culture:** culture brings together different elements of social life in the form of unifying logic of its semantic codes. That is, it connects all the activities and relationships of the constituent members of a society.

Based on this, the famous French sociologist Guy Roche writes three determining factors of culture:

First, the factor of socialization, i.e. culture is the creator of society, because all objective and material factors of social bonds are reproduced and reinterpreted in symbolic terms by the system of culture and find meaning, consistency and coherence. In other words, a person enters the society in this way and becomes socialized by being connected with it. Second, it is the psycho-social determining factor that gives a model and example to the individual's personality and provides the rules of social behavior to the individual. Third, the determining factor of anthropology that humanizes the human life space and differentiates it from the animal life space. In confirming his opinion that culture gives direction to social action, Guy Roche highlights five basic elements in this direction:

1. Cultural patterns: more or less obvious rules that structure the actions of each member of a population in a social situation in a way that is understandable and acceptable to other members.

2. Social roles: There are specific sets of action patterns that determine the structure of different social tasks within the framework of a society, such as the role of a father or mother and its relationship with the role of children and their duties towards parents.

3. Rulings: Rulings, whether positive or negative, give a mandatory status to social roles. This requirement may be reflected in the law and may be merely hidden in customs.

4. Values: Values are the guarantor of the normative power of models and roles, which takes place through the internal acceptance of rules and principles by the social actor.

5. Symbols or symbols: Symbols or symbols are obvious signs and manifestations of a series of hidden facts that are exhibited through codes and signs that are placed between the signifying and the signified. There is always a close relationship between symbols and values.

With these characteristics, which makes culture a regulator of social relations and group actions and forms a social hierarchy, it means that culture has a completely political character. Stanley Hoffman believes that the foreign policy of countries is influenced by their general culture, which he refers to as

national style. For example, he believes that the intervention of the Americans in the affairs of other countries is due to their national style, which has a teacher-like view of the world, and they consider themselves the saviors of other nations. Jean-Jacques Rouvier, a professor at the Sorbonne University, mentions the national mood as a continuous line of culture that determines the political and social behavior of different nations. It is the national mood that creates political and social institutions and regulates the behavior of a nation or other nations.

Political culture - this direct relationship between culture and politics is also mentioned in the attitude of some contemporary political scientists. Scientists Aderno and Eysenck consider culture to be psychological orientations towards social issues, or in other words, the internalization of the political system in the specific psychology of each individual. From this political culture is the attitude and vision of each person towards the system and political figures and the attitude of political figures towards the people. Scholars Almond and Verba consider the alignment between culture and political system to be the cause of political system stability, and in this regard, they distinguish three levels of political culture that correspond to three types of political system:

- Restricted political culture: in this type of political culture, people closed their eyes and ears and obeyed the pre-prayer prayers of the clergy, which is compatible with primitive and closed political systems.

- Subjective or submissive political culture: people have knowledge, but due to fear or respect, they are purely subject to political power. This culture is similar to traditional systems where there is a level of structural fragmentation and division of labor, but there is no political participation and development.

- Participatory political culture: in this type of political culture, people have both full knowledge and participation, and this culture is aligned with western democratic systems in which there is a high division of labor and stable institutions [1, p. 74–76].

Political sociology must be indebted to the cultural revolution in which politics and society emerged as two fundamental elements intertwined in the form of double glasses to observe social life [3, p. 267]. Meanwhile, the economy has become increasingly dependent on culture, research and design, advertising, marketing based on lifestyle and leisure, and service industries. Politicians show themselves to their audience through the media, and personalities are more important than politics. In the social sphere, positional distinctions have become even more dependent on qualifications and cultural criteria than on economic and political power. According to this understanding of the "cultural revolution", the historical significance of culture is determined by changes in social structure [2, p. 47]. As such, rotations and continuities are vital to culture; Culture is the reproduction of traditions, habits, perceptions and impressions. Culture is a phenomenon that is constantly moving and changing, which makes it prone to become the subject of political conflict and at the same time it is somewhat resistant to political innovation. Such as, body gestures, flags, global brands, these are representations of the set of meaningful signs within which we understand certain movements, what a person's clothing conveys to us about him. This means that cultural politics is not limited to the manipulation of symbols in texts and images, but that the signs are politically meaningful and relevant, they must become a part of common and everyday use in practice [2, p. 49].

Now that the importance of culture for politics is clear, now we need to go to the effects of politics on culture.

2. EFFECTS OF POLITICS ON CULTURE

Social and political science scholars have closely examined the ways in which public culture presents its Kurdish action in the form of political action. Both Marx and Max Weber believe that the power of different cultures competing against each other is a direct function of the social power of the groups that support or carry these cultures. As in Marx's teachings, culture is a reflection of social conditions, and the dominant culture is not part of the values and beliefs of the same dominant class. Also, the political sociology of culture does not forget the specific political conditions in which a culture overcomes other cultures. This means that a value system without the support of an institutionalized

political power cannot find the possibility of opinion and stability. For example, the Ottoman Turks, who in the eleventh and twelfth centuries constituted about 10 to 15 percent of the Anatolian population and established their legitimacy in this way, and after the conquest of Constantinople in 1453, the Turkish language and the Sunni religion as The symbol of loyalty to the Ottoman political power was of particular importance [2, p. 79–80].

Based on Foucault's analysis of power, which has had an important impact on contemporary political sociology, he considers three main sources to be effective: The first source is the intellectual work done by social movements. Since the 1970s, sociologists have been active participants in social movements, such as feminism and anti-racism, and have been directly called to think about politics in new ways, which later movements lead to disputes over citizenship rights and identity. The second influential source of cultural studies on sociology has been the revival of attention to the importance of symbolic meanings in social life. In this sense, contemporary political sociology has a close relationship with the "cultural revolution". And the third and most recent influential source of this discussion is to what extent the importance of governments has been challenged during the process of globalization [2, p. 46].

The general term politics includes the struggle for power. Political struggles are always "negative", at least in some of their dimensions. They are against the existing social relations and against the power exercised by some over others, as Foucault's argument of power as the generator of submissive minds and obedient bodies is first of all concerned with this dimension of politics. On the other hand, politics may also be "positive" and convey what we sometimes call "political attitude". That is, an understanding of how social relations should and can be reorganized. Power shapes perceptions of reality, how we "deal" with everyday social behavior, and the creation of rules and regulations that social actors are expected to follow in their social behavior.

Considering that the government is considered the ultimate guarantor of micro powers due to its special privileges in relation to force, the action "in the name of the government" has a special importance in contemporary societies. It is not the case that force is the main factor of superiority in the exercise of power. On the contrary, the violence of the state, the control of the civil society, and the collection and distribution of wealth are all shaped, normalized, and normalized by means of the meanings given to them during the current procedures of the formation and reproduction of the state. The crucial point here is that the government itself is considered one of the most important areas of cultural politics [2, p. 52]. For example: regulating the activities of companies in specific territories, building and grounding communication and transportation infrastructure, commercial advertising, the nature of money, having the authority to establish regulations, providing education, health services, etc. are all related to political will and decisions.

The main way to politicize established social structures is the formation of collective will in social movements that reveal issues and injustices, challenge the assumptions that shape the status quo, and offer alternatives.

3. INTERRELATION BETWEEN CULTURE AND POLITICS

Unlike other theorists of political sociology, Talcott Parsons places culture and politics in a structural framework and alongside other factors. In Parsons's theory, farang is one of the four social infrastructures that influence the political sub-system through politicians-leaders who are the hands of the society's cultural system and through cultural institutions. But the political sub-system also affects cultural sub-systems through cultural policies, supervision of culture-creating and culture-promoting authorities, especially press and media, and finally cultural goods. At the same time, when it comes to the transformation of Bahdamian society, culture plays a very important role.

The same way of looking at the relationship between culture and politics can be studied in Pierre Bourdieu's theories. Bourdieu considers culture in the framework of class attitude and as a result shows less interest or attention to something called general culture and on the contrary, to the culture of different groups such as workers or students and the cultural differences of these groups or differences Culturally, he paid attention to the class status of people such as employers and workers [1, p. 80–81].

On the other hand, in industrialized societies, a close relationship can be felt between technical progress and culture. With technical progress, man is freed from the slavery of daily work. Machines are used with the help of humans. The requirement of education and the level of cultural improvement is the need to have free time. These times are provided when the members of the community do not have to be constantly involved in work and hard work to obtain the basic facilities of life. In richer societies, a number of people are more or less exempt from productive work and their time is occupied with intellectual and cultural tasks. While in undeveloped societies with no tools, no machines, and no techniques, all members must try to survive with all their strength and all their time. In these types of societies, the growth of culture seems practically impossible. But despite all these facts, a group is not so optimistic about the new culture than the traditional culture. Traditional culture is considered more authentic and deeper. But we cannot ignore the fact that the culture of traditional societies is more primitive while being authentic, and the new culture, which is still very young, is gradually penetrating the psyche. In any case, technical progress opens up two ways for cultural growth: First, people can use their free time for their cultural growth. Second, the development and abundance of cultural tools gives everyone access to them [4, p. 71].

Conclusion

The topic of this research was on the relationship between culture and politics. In this discussion, the effects of culture on politics are mostly focused. Certainly, culture contains the whole human life and regulates the relationships of humans with each other and the relationship of humans with the environment. Especially in the process of integration of the individual into the society, it plays a fundamental role :In other words, culture imposes the rules of social behavior on humans and connects all the activities and mutual relations of humans together. This is because the political culture of each society is diverse according to the cultural structure of the society. In the backward and third world societies, because they are traditionalist, the political culture is mostly limited and the citizens rule, and in the democratic industrial societies of the first and second world, a participatory political culture is proposed.

On the other hand, politics also has its influence on the formation and transformation of culture. According to Marx and Weber, the political power of different cultures that are in competition with each other directly influences them. And scholars like Talcott Parsons examine culture and politics in a structural framework. In Parsons's theory, culture is one of the four social infrastructures that affects the political subsystem through politicians who are the product of the cultural system of the society and through cultural institutions. But the political sub-system also influences the cultural policies, the supervision of culture-making and culture-promoting authorities, especially the press and media, and finally the cultural goods of the cultural sub-systems.

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ИССЛЕДОВАНИЕ ВЗАИМОСВЯЗИ МЕЖДУ КУЛЬТУРОЙ И ПОЛИТИКОЙ: ВЛИЯНИЕ КУЛЬТУРНЫХ ФАКТОРОВ НА ПОЛИТИКУ

В последние десятилетия культура стала рассматриваться как более серьезный аналитический инструмент в социальных науках. Сегодня эксперты указывают на культурные аспекты всех институтов и политических процессов. И это правильно, они демонстрируют политическое измерение культуры, от детских мероприятий до телевизионных шоу и церемоний инаугурации президента, от архитектуры до национальных садов, от сказок до модных новинок. Среди некоторых принципов и научных дисциплин сегодня изучение культуры – это фактически изучение привратников власти, устной легитимности официальных организаций, социальных принципов, которые определяют искусство и идеи, воспроизводство социальной иерархии, приобретение социального капитала и публикацию индивидуального «я».

Ключевые слова: культура, политика, общество, правительство.

Mohammad Ismail Qayumoghli. Investigating the relationship between culture and politics: the impact of cultural factors on politics