



THE IMPACT OF INFORMATION TECHNOLOGIES ON POLITICS: POLITICAL CULTURE AND MEDIA.

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<https://doi.org/10.5281/zenodo.17918908>

ARTICLE INFO

Received: 10th December 2025

Accepted: 11th December 2025

Online: 12th December 2025

KEYWORDS

Political culture, parochial, subject, participant, media, new media, hegemony, media content.

ABSTRACT

This article discusses the impact of information technologies on politics, political culture and media. Views of scholars on the topic, processes on problems, analysis of information development with writers.

Introduction:

The 21st century was marked by the revolution of information technologies in human history. The Internet, social networks and artificial intelligence (AI) have fundamentally changed processes. On the one hand, this technology has facilitated the political participation of society, opened a new system of democracy, and on the other hand, has become an unprecedented means of control and manipulation of organizations.

Let's analyze this in depth with the opinions and views of scholars.

Main part:

First, let's explain the concept of political culture.

Political culture is a set of behaviors, beliefs, and emotions that are directed towards political activity, reflecting values such as the political system formed in society, state-government relations, respect for the law, political rights and freedoms of citizens, as well as the level of compliance with legal norms. It expresses the attitude of citizens to political processes, their beliefs, and their understanding of the political system.

Lucian Pay defined political culture as follows: "Political culture is a set of attitudes, beliefs, and emotions that regulate and give meaning to the political process, as well as a set of basic conditions and rules for controlling behavior within the political system." [3]

Civic culture or ideological hegemony?

Discussions about the nature of political culture are often associated with the idea of a culture that is centered on the idea of citizenship, usually associated with the scholarly work of Almond and Verba (1963, 1980). Almond and Verba set out to identify the political culture that most effectively supported democratic politics. They identified three general types of political culture:

- Parochial — where citizens are only distantly aware of the existence of a central government and live their lives relatively close to the decisions made by the state, unaware of

distant and political events. They have neither knowledge nor interest in politics. This type of political culture is usually consistent with a traditional political structure.

- Subjective — Where citizens are aware of the central government and are largely subject to its decisions, there is little room for dissent. The individual is aware of politics, its actors, and institutions. He is influentially oriented toward politics, but he is on the “downstream” side of politics. Generally consistent with a centralized authoritarian structure.

- Participatory — Citizens are able to influence and are influenced by the government in various ways. The individual is oriented toward the entire system, both political and administrative structures and processes (both input and output aspects). Generally consistent with a democratic political structure.[2]

Now let's explain each culture with examples.

We can reveal the parochial political culture through Gabriel García Márquez's "One Hundred Years of Solitude." This work can be divided into 4 periods. The second of these is most directly relevant to our topic. Period 2: The Civil War and Colonel Aureliano Buendía A civil war begins between the Liberals and the Conservatives. At the beginning of the war, Aureliano Buendía goes to war against the Conservatives as the leader of the Macondo soldiers. He leaves his nephew Arcadio as the military leader of Macondo in his place. Arcadio José Arcadio Jr. and his playmate Pilar Ternera are the children of Arcadio, and are raised in the home of his grandparents. Their origins are hidden and he grows up thinking that his grandfather is his father (now you understand where Latin American TV series come from?). Once he becomes the governor of Macondo, he becomes a dictator, bans the church, and expels the conservatives. He was shot dead by conservatives. Aureliano Buendía, during his career as leader of the liberals, fought 32 major battles and lost all of them. Tired of defeats, the colonel realizes that nothing can be achieved by armed struggle. Later, Aureliano signs a peace treaty, after which he commits suicide, but he cannot do even that (what else can you expect from a man who has lost 32 battles?). He returns to Macondo and spends the rest of his life in solitude, making goldfish.

Also, for the inhabitants of Macondo, politics are almost non-existent at first. Their main concerns are family relationships, local conflicts, and the simple issues of life within the village. Later, the country's civil war begins, and Colonel Aureliano Buendía goes to war on his "liberal" side. However, for most of the inhabitants of Macondo, the purpose of this war, the differences between "liberals" and "conservatives", are not clear. They perceive the war mainly as an external, incomprehensible, and often meaningless event that affects their lives. Their main loyalty and understanding are to their village and the established order in it. Government decisions or national political processes are not central to their daily lives, but often seem like distant, confusing, and unnecessary noise.

The next type of political culture is the political culture of the subject. This culture is also easy and simple to understand if we look at it in the analysis of works. For example, a work that many readers have already read is George Orwell's "1984". This dystopian novel is about a hero named Winston Smith living in the country of Oceania. Oceania is ruled by a totalitarian regime led by "Big Brother". The government controls every movement of citizens, manipulates their thoughts and interferes in their personal lives. Also, in the work, the main character is forced by the government to repeat a word. "2 + 2 + 5". The real meaning of this

mathematical example is the government convincing citizens of false realism. However, the hero of the work fights for freedom. "Freedom is freedom! $2 + 2 = 4$ " he says over and over again. However, the government's dirty tricks eventually break Winston's spirit, and he writes " $2+2=5$ " in the dust on the table.

The last type of political culture is participatory. An example of this is Harriet Beecher Stowe's novel "Uncle Tom's Cabin". The essence of the work is that this novel exposes the cruelty of slavery in the United States of America. Tom is a kind, patient and religious slave. He goes through different masters and experiences all the suffering of slavery. The book had a great influence on the growth of the abolitionist movement against slavery. The book describes members of the anti-slavery movement. They actively fight for the abolition of slavery: they make political speeches, try to change laws, help slaves escape, and organize mass protests. They believe in the injustice of slavery and believe that they can make changes in society through their actions. Their activities bring the issue of slavery to the political agenda and make it a topic of discussion in society. Part of the population opposes slavery and opposes this policy.

Today, the Internet has developed rapidly. In every profession, databases on the Internet and artificial intelligence have had their impact. Also in the field of politics.

Mass media and political communication

The concept of "mass media" (mass media) includes social institutions that are engaged in the production and distribution of all types of knowledge, information and entertainment content. Their "mass" character indicates that they are able to reach the widest audience with the help of the latest technologies. From a grammatical and political point of view, mass media is a plural noun (i.e., numerous). Messages can be transmitted through "broadcast" (television and radio) and "print media" (newspapers and magazines); this also includes various tabloids and small-circulation newspapers. The so-called "new media" (cable and satellite television, the Internet, etc.) have greatly increased the volume of information transmitted and, by segmenting the audience, have changed the perception of the possibilities of mass media to an even greater extent.

The role of the media in politics was studied by the Italian theorist Antonio Gramsci. The media became a full-fledged, completely independent and extremely powerful factor in the political process. All this reflected three trends. Over time, the influence of the so-called "primary" political socialization factors, such as family and social class, decreased. Once upon a time, a person would receive a kind of political "vaccination" in childhood and adolescence: in adulthood, his views could change, but the vaccination remained for life. However, modern society, with its social and geographical mobility, the rise of individualism and consumer values, creates a completely different situation. People today make decisions about whom to vote for and what to vote for based on pragmatic considerations: on what the candidate says and promises. Therefore, the political importance of the media is increasing, they have become the main means of informing the public about political issues, programs, and, as a result, the options for choosing candidates or parties.[1]

Today, it is known that the media directly shape public opinion and taste; at least by emphasizing the importance of some issues and downplaying the importance of others; through this, they influence public perception, so that people have to choose one of two or

three possible political decisions and go to the polls with this decision. Nevertheless, there are different theoretical views on the political role of the media. The main models on this account are: the pluralistic model, the dominant ideology model, the market model and the elite values model. Pluralism, as is known, pays special attention to the diversity of the world, therefore, the pluralistic model presents the media as a kind of market of ideologies, offering the consumer a wide range of political views. Without completely denying the ability of the media to influence political views and sympathies, proponents of this model consider this influence to be only neutral, reflecting someone's specific interests and ideas, reflecting the overall balance of power in society.

The media plays a leading role in politics. For example, even today, election debates, party speeches and political news are covered by the media. Even in emergency situations, the public can be quickly warned through the media. This sometimes creates a situation where journalists and media workers can be said to be as powerful as politics and the government. That is why the media can be called the "FOURTH POWER". We can explain another historical event and information related to the political process. This is the marriage of King Felipe VI of Spain (then Prince Felipe) and journalist Letizia Ortiz Rocasolano. On May 22, 2004, Prince Felipe of Spain (now King Felipe VI) and talented journalist Letizia Ortiz Rocasolano got married in the Almudena Cathedral in Madrid. This marriage was a historic event for the Spanish royal family, as it was the first time that an heir to the throne had married a woman who was not of royal blood, but of common descent and had previously been divorced. This event served to modernize the Spanish monarchy and was of great political and social importance. The marriage of Felipe and Letizia had several important aspects for Spanish politics and society: [5]

- **Modernization of the monarchy:** This marriage clearly demonstrated the Spanish monarchy's desire to move away from the "old world" traditions of the 19th and early 20th centuries and adapt to the 21st century. It broke down the social barriers that had separated the monarchy from the people. Queen Letizia, with her professional activities and her humble background, became a figure with whom much of Spanish society could identify.

- **Strengthening public support:** Letizia had a reputation as a journalist and a professional reputation. Her entry into the monarchy gave the royal house a new, modern and working image. This increased the legitimacy and public support of the royal institution, especially in a Spain where republican ideals were also prevalent.

Stability of the monarchy and succession: Prince Felipe's firm decision to marry his beloved wife showed that he had his own will as the future King. This played an important role in ensuring the stability of the monarchy and the smooth continuation of the succession. If Felipe had refused to marry without Letizia, it could have led to a constitutional crisis or serious damage to the monarchy's reputation.

- **Symbol of Spanish society:** This marriage became a symbol of Spain itself, moving away from conservative traditions and becoming a modern, pluralistic and open society.

In this context, it can be concluded that the marriage of King Felipe VI and Queen Letizia was not just a union of two people, but a significant political and social event that reflected the transformation of the Spanish monarchy and society. The marriage modernized the monarchy, strengthened its position in society, and symbolized Spain's transition from the "old" values

of the 20th century to the new values of the 21st century. Queen Letizia continues to play a significant role, along with King Felipe VI, in shaping the image of a modern and active Spanish monarchy.

Media Content

We have often talked about the deliberate efforts of governments to use the media to influence the views and, therefore, the political culture of people, both at home and abroad. However, in many countries, governments do not control, or even own, the media. In many countries, where most media is privately owned and relatively free, media content is largely determined by profit (or at least survival) and other goals.

Therefore, in most countries, media content comes in four main forms: entertainment (most films, most television, music, etc.), advertising, fake news, and news.

News is undoubtedly political. However, we argue that the other three forms also contain political content, however subtle and indirect, and promote some core values. In this way, they have the potential to influence political culture—but not always in the direction that public officials want. Indeed, the less visible the political material, the more influential it can be. The film "JFK" has probably had a greater impact on views of the president's assassination than the Warren Commission report, countless books, and three decades of newspaper articles combined.

Television, soap operas, soap operas, soap operas, and sports also have political content to a greater or lesser extent. They are not simply entertainment. For example, sports broadcast on American television "emphasize competition, individuality, and achievement" (Paletz and Entman, 1981, p. 173), thus reinforcing the political culture's ethos of competitive individualism. [4]

CONCLUSION

To conclude, the impact of information technology on politics is relative. We cannot give it a one-sided view. If we negatively assess the impact of attacks on politics in the information age, we cannot deny its several advantages today. Therefore, the approach of this government, as well as each citizen, to protect themselves and contribute to the prosperity of society is important and significant. By working with reliable sources and facts, politics can be protected from information attacks.

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