

Секция «Политические науки»

Political socialization as a determinant of political power perception

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The problem of citizens' perception of political power is one of the most significant nowadays. Citizen's political behavior, including the electoral one, has been based on the personal image of political power.

Person appears in the focus of the process of political power perception because of its individual consciousness which is about to be an ultimate element that mediates environmental impetuses which definitely create the image of political power. People's political behavior has been formed on this structure. It's distinctly demonstrated in political power and regime supporting eventually. In this case, person's about to be the goal and the mean of political power's producing.

Person's about to assimilate and keep some rules of how policy works, some patterns and standards of political behavior. Political values and traditions, behavioral patterns and other elements of political culture are absorbed continuously, and this process may be limited only by a life span. People perceive plenty of ideas and skills, so they are able to modify their targets either and choose some definitely new types of how to interact with political power at the same time. This is how it works.

J. Deschamps defines political socialization as a process of people's mastering of status behavioral claims, some cultural values and orientations which are about to lead to skills and abilities' formation and are going to adapt people to the current political system [1].

Each person is an object and particular participant of policy. However, some citizens manifest entire political activity, other people demonstrate a little bit less level of political ardor, and the rest ones are all trying to "escape" from policy. There are citizens who adapt easily to any political regime. This variety of political behavioral patterns is deeply determined by the nature of political socialization.

Thus, people become gradually not only the individuals, but patrials either through the prism of political socialization. They become not only the objects of policy, and its creators in many ways.

There is an exegesis of socialization that sound as revealing of some kind of personal control. It's one of the most prevalent nowadays. S. Freud had developed his position within a theory of classical psychoanalysis. The basis of it lies in the position of individual's permanent conflict with society, which persecutes his innate sexual desires. The process of socialization means curbing these destructive instincts and impulses. However, social control over the innate instincts determines some tension to discomfort appearance. At the very end the person with lost freedom of expression appears. As a result the need of self-control increases. It's about to avoid situations of fear and nervousness [4].

C. Coolie and D.G. Mead had proposed to observe political socialization as a result of interpersonal communication. Their theory of symbolic interactionism claims, that every person's "self" forms as a result of people's interactions with an environment. People react

not to the incentives, but to their significances while interaction. Interpretation of thoughts, gestures, and other people's feelings becomes quite important. No coincidence, but authors point to the group influence effect on a person. It reveals the importance of social attitudes to political socialization. So they defined individual political maturity as a comfort achievement in the existing social and political system. It means personally free subordination to system's attitudes and goals [2].

The dominant model of political socialization in Western science describes its characteristic as role workout. T. Parsons's ideas of structural functionalism had become the theoretical basis of such approach. Thereunder, each individual behaves according to assimilated social and political roles in policy. Socio-political role involves both: the expected political behavior and appropriate role-playing prescriptions [3]. So, political socialization means person's inclusion into social and political system within role-learning action and non-stop adaptation to prevailing social values and behavioral standards.

The choice of political socialization's model has been determined by the type of dominant political culture of society. It reveals a specific sample of relations between policy and a person.

In general, the continuity and dynamism of political socialization are objective and necessary features for its development. Each person has to socialize itself constantly to live normal political life. Some person, living with emotions and values of the past, considers as a neurotic personality. Although it doesn't mean that a normal person has to change its value orientations in policy or even abandon its core political beliefs every day. So, political socialization is characterized by a dynamic poise. It's expressed in a case, when the person adapts to some new political conditions and affects actively them without losing its political identity.

Summing up, it's worth noting that in what way the development of the whole state will take place ultimately depends on a degree of political socialization of every citizen, political will, values and ideals of an "ordinary" people and finally how much they feel themselves as political actors.

The current time is crucial and gives a chance for everyone to express themselves and thus not in word but in deeds reveal an extent of their political socialization. However, precisely in such periods of history political socialization is mostly intensive. It's been erased a lot of an old restrictions and prohibitions and at the same time the conditions for free manifestation of political will are set. But we should not forget that its growth determines personal responsibility for our actions and deeds.

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