POLITICAL AND ECONOMICAL SOCIALIZATION: MEANING AND RELEVANCE

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ABSTRACT
The meaning and relevance of political socialization in the context of contemporary economic state are discussed in the article. The main conceptual directions of the study on political socialization are presented. Relevant conclusions were suggested with regard to the relevance of the issues raised.

KEY WORDS
Relevance, socialization, society, individual, political culture, political and economic socialization.

The term "political socialization" makes it possible to link the following concepts: Political culture, behaviour, participation, activities describing the behaviour of the individual in the political arena. In general, political socialization is viewed through the prism of the impact of political life of the society on the individual. The result of this impact is a certain way of political behaviour that reflects the norms of the political culture of society Imposed on the individual from the outside and became habitual to him. The outcomes of political socialization are political system stability and continuity of social development, which can be attributed in many ways to the increased interest of political scientists in this phenomenon.

The consideration of political socialization has rather deep methodological roots. The following four directions of the most significant conceptual fields of political socialization research can be distinguished: Political behaviorism (b. Skinner), Social Action (T. Parsons), role-related behavior adoption (C.Verba and N. Nai) and a psychodynamic understanding of political socialization (S. Freud).

Political behaviorism observes political socialization as individual's reaction to the effects of the social environment (incentives) adopted in the process of learning. Behaviorism representatives succeeded in converting the problem of political socialization into practice, that is to address the issue of the possibility of a factual influence on the political behaviour of the individual. In the works of B. Skinner and his succeeders, socialization is seen in analogy with the biological processes of adapting the organism to the environment. Adaptation to it is essentially a synonym for socialization. Man do not affect the world but the world affects man. Skinner considers socialization as controlled process in which the proportion of penalties and rewards, i.e. incentives that provide the desired response, must be carefully weighed. The control of the behavior for Skinner is not imposed on a man by civilization, but natural [4]. Without it, the integration into society and, ultimately, the personality becoming are impossible. Without social control, a person remains only a biological, feral creature. At all stages of evolution, nature has exercised strict control over the behaviour of all living beings, so that the ability to obey control is biologically embedded in a human being. Skinner finds practical, useful aspects of the problem of control in maintaining the stability of society by changing the psychology of its members in the right direction. The solution to this problem is the detailed development of a system of "reinforcement" of behaviour, i.e. "modification" of political behaviour through metered rewards. The problem of behaviour in the socialization process has been described by behaviorists as the teaching of certain patterns of behaviour under the influence of responses (incentives) from the external environment to human actions. Political scientists R. Sears, F. Greenstein, R. Lane transferred this vision to the political process. They described political socialization as the teaching of certain forms of political behaviour in the relevant political environment [9]. By studying the experience of

socialization, political behaviorists are trying to understand the causes of wars, revolutions, conflicts and rebellions. They link these reasons to psychological dissatisfaction from dissatisfaction of some essential human needs that lead to aggressive behaviour. The most successful approach has proved to be the study of electoral behaviour, political participation and the psychological characteristics of political behaviour (attitudes, beliefs and other personal factors). In conventional behaviorism, it is possible to highlight the common concept of the American political scientist, G.Lasswell, who proposed a contextual approach to the analysis of political socialization. According to G.Lasswell, the political environment affects the individual, not directly, but through the system of public institutions and values. He presented the process as a formula: Its participants strive to values: Power, well-being, love, respect, through institutions: the state, the army, and the police that own and distribute the resources. Lasswell divide all participants of the process into socializing agents and agents socialised-these terms describe the political activity of the actors. Socializing agents are adopting and implementing important political decisions, and the status of "agents socialized" refers to social-political immaturity, which makes a person a passive participant in the political process. The notion of immature or mature participants is a value proposition and is not related to social experience or to the age limits. American psychologists A. Bandura and R. Walters, adherents of the concept of "social learning", analysed the mechanism for converting of the norms and values of society into personal beliefs by the subject [9]. They supplemented the classic linear formula of behaviorism (S-R), with intermediate mediator (S-J-R) that allows to understand why the same stimulus for different influences causes different reactions. This model of behaviour is widely used by modern political researchers in the area of electoral behaviour. The mediator allows to take into account the individual characteristics of the subject: views, attitudes, beliefs. Political orientations allow to consider the public opinion that directly influences the outcome of the election, and the process of forming political orientations, allows to control electoral behaviour. Political orientations are displayed subject to their intensity in: attitude, beliefs and behaviour becoming the source of political activity.

Social action studies political socialization as a process and result of numerous interactions among people, which is determined by relatively sustainable and stable society political system elements. Lawrence Kohlberg's understanding of control stages of man's social behavior (stages of moral development) can be regarded as a basis for this concept. The first stage is pre-conventional based on a control and punishment system. According to Kohlberg, this stage is comprised of 70% of children under the age of seven, 30% of ten-year-olds and 10% of adolescents aged 13-16. The second stage is conventional, controlling behavior by way of imitating the behavior of the reference group. Most children reach this stage by the age of 13. The third stage is post-conventional, characterized by an independent morals development. Behavior is controlled by way of man's inner regulations and his/her own self-awareness. Only 10% of adolescents reach this stage. It is noteworthy that not all adults reach this stage during their lifetime [8]. It is, however, the social point of reference. Parsons was able to create a general analytical and deductive system that encompasses human reality in all its diversity, and it allows for the consideration of social human action as a self-organizing system, whose specific character is defined by its *symbolism*, i.e. by the existence of symbolic regulatory mechanisms (language and values); and *standardization*, i.e. how an individual act depends on societal norms as well as by its *voluntarism*, i.e. irrationality and independence from the environment and at the same time, depending on subjective "interpretations of the situation". The basic concepts of this theory are "[social] actor", "intuition", "actor's commitment to the situation". Parsons created a comprehensive, formalized model of the system of action that includes cultural, social, personal and organic subsystems, which are in constant interaction and interchange. Parsons's system of social action is based on the principle of systematic society arrangement, he lists four functions necessary for the system to survive: *adaptation, goal attainment, integration and latency (or latent pattern maintenance)*. Adaptation is regarded as an individual's adjustment to a particular situation as well as to the general environmental changes [2]. Goal attainment considers system's objectives and ways of fulfilling them.

Integration describes how the system relates all its components and ensures their normal operation. Latency gives an idea as to how the system creates, maintains, improves and updates the motivation of the included individuals, behavior patterns and cultural principles. According to this theory, in the course of socialization a person is taught social stereotypes and by learning them he/she is included in a particular social and political system. The existence of the system is conditioned by the existence of norms and values in the mind of the individual. Socialization is an ongoing process of man's adaptation to a society's behavior patterns based on the value system. Parsons developed an understanding of socialization being an interalization process of norms and values in a personal system, which ensures a successful integration of an individual into a society [3].

Role behavior considers political socialization to be a process of social role adoption, characterized by dynamism of its meanings (symbols), which has a secondary impact on the objective socialization environment. An individual is considered through a set of functions that are determined by a total of the social roles performed by the individual in the society. The role set shows the degree of political socialization of an individual. As the roles relate to the person being part of a social group(s), the political socialization of the individual is derived from a total of the social groups to which the individual is included. By passing political socialization, the individual is learning the characteristics of role behavior, n ways to perform roles, and thus becomes a person. These concepts have been widely applied in various aspects of management, as reflected in practical recommendations to develop the role of a leader (including political). American political experts S.Verba ans N.Nie complemented the model of political socialization. It is based on the basic principles of the individual, which determine the choice of a political role and serve as indicators of the citizen's inclusion in political activity [9]. It is *a psychological involvement in politics*, measured by interest and attention to public affairs; *Political participation*, measured by the intensity of party identification; *a sense of political involvement*, measured by the respondent's belief that he is contributing to the affairs of his community. Role theory considers the possible causes of failures in political mechanisms in the inconformity of role expectations in a society and the implementation of an individual's role. Process of political socialization is to synchronize the expectations and role execution which is regarded as a training of political role execution. In examining the relationship between the political system and the individual, western researchers have drawn attention to the fact that psychological factors have a complex impact on politics. The combination of psychological conditions (attitudes, opinions, customs, traditions, values, etc.) within which the political system operates, has been marked by the term "political culture". The main conceptual views of political culture were developed by G. Almond, S. Verba, R. Tucker and others, mainly by American researchers [1]. Political socialization in their conceptions was portrayed as a process of transmitting cultural heritage, the result of which is a person mastering a political culture. Political socialization here is an automatic process in which the individual as "tabula rasa" perceives culture in his/her individual development.

Political freudianism defines political socialization as a socially controlled process of assimilation of peremptory political norms and ideologies that restrict asocial human nature. The psychodynamic model of political socialization is connected with the basic idea of classical freudianism: People are born with motives that are inherently selfish, and are designed only to meet their own needs and are, consequently, asocial. At the heart of the Freudian understanding of political socialization lies the human topology model developed by S. Freud. Its main structures are: "Id", "Ego" and "Super-ego", between which there is a constant exchange of energy that ensures the supremacy of a structure [5]. Traditionally, the most energy-strong structure is considered "Id", which gives rise to the claim of rule unconscious motives to ensure the asocial nature of a human being. The threefold Model of Personality has the interplay of the principles of pleasure and reality in its very core. The central motive of the unconscious mind is pleasure, but due to the deterring influence of social situational awareness, a clash with reality, social behavior is shaped. Consequently, socialization in general, and political socialization in particular, is a personal drama for an
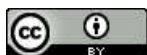
individual and his social and economic problems, in which the society "pares them down" according to its own models [9].

The problem of socialization consists in the "taming" and controlling the destructive instincts of the unconscious mind. Psychotherapy has drawn the attention of researchers to socialization and the need to control of the society over natural instincts.

Thus, political socialization is a gradual addiction to social control when its rules are assimilated into basic structures of the individual, becoming accustomed. This process is closely linked to the transfer of cultural heritage, the mastery of the culture of society as a whole and social and economic conditions.

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