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POLITICAL SOCIALIZATION AS A FACTOR OF ELECTORAL CULTURE

Elections are the main sign of the existence of a democratic political system. Therefore, the study of electoral culture, which reflects the attitude of a person to the election, his political identification, the assessment of a person of political events, remains relevant at various stages of development of society.

Electoral culture is a part of a political one whose type is formed in the course of political socialization. Often, political socialization is understood as the process of the active assimilation of human ideological and political values and norms of society, their formation into a system of socio-political attitudes, which determines human behavior in the political system of society. In the broad sense, the political socialization of the individual can be defined as the process of actively reproducing the personality of political experience, a certain system of norms, values and attitudes of political activity and political relations. Political socialization is a complicated process of becoming a citizen in a society in which common political knowledge is formed, an understanding of the nature of the political process, the activities of political leaders, political values and institutions, common to all members of the political system. Forming a «specific-role dictionary», «an understanding that is not transmitted by words, evaluation, emotional color ...» [2, p. 224-225], electoral behavior and elements of electoral culture.

Electoral culture involves a conscious choice, directed not only by personal interests, but above all by the interests of society, awareness of responsibility towards society and the state. In order to form an electoral culture of this type, it is necessary that in the process of socialization it is necessary to be interested in political information, the habit of political assessment of what is happening in the world and the state, systematization of political knowledge, the desire to penetrate the essence of the political processes that occur, aspirations and skills to defend their political and civic stance [4, p. 322]. If we are guided by the models of electoral behavior that contemporary political science is considering, then it is possible to conditionally distinguish the types of electoral culture.

One of them is rational (the «theory of rational choice») (K. Arrow, J. Buchanan, G. Tallock, E.D., J. Stygler, M. Fiorin, H. Himmelveit, etc.) when a

person rationally approaches to choose and vote, guided by his own calculation, interest or benefit; she recognizes herself as an independent, active political actor who has his or her political setups, weighs all the positive and negative effects of his vote. Sometimes rational choice is the refusal to vote.

The second type is «solidarity», in which people vote in favor of solidarity with their social group (class, ethnic, religious, etc.), and their political preferences and electoral behavior are motivated by social determinants – social status, income, profession, etc. Such a model of electoral behavior is described in the theories of B. Berelson, P. Lazarsfeld, S. Listset, S. Rookan and others. It can be assumed that this type of electoral culture is formed in societies that inherited «significant social capital in the form of rules of reciprocity and structures of civic engagement» [6, p. 207]. Social capital encourages cooperation, it is a mechanismsocial solidarity, becomes a decisive factor in the formation of a democratic political culture.

Representatives of the «socio-psychological» type of electoral culture are guided by political sympathies for a particular party or leader, emotional attitude to certain political platforms, problems, and candidates.

The leading factor in the formation of such a type of electoral culture is the party identification – «stable establishment» in relation to a particular party, «loyalty» to it, «stable orientation towards the party», «constant communication between the voter and the political party», «feeling of belonging to» reference «(reference) political group». In the political system, identity is formed through the presentation of signs that prove the personality belongs to their political community and distinguish them from members of other communities (political integration and political differential references of the reference group); through a set of ideas about the features inherent in a typical member of the community («political autosectory»); because of the idea of the features inherent to the individual as a member of this community («political» I-image «) [5, p. 270].

Phenomenological sociology (A. Shyuts, G. Garfinkel, P. Berger, T. Lukman, etc.) considers identification as a continuous process of social interactions, when an individual constructs his own social world and shares it with others. Political identity is the result of the formation of a political outlook of the individual [1, p. 29] and is an indicator of a «mature (adult) person ...» [9, p. 12]. It stimulates the existence of differences in ways of expression, forms, content and approaches to one or another political phenomena, actors and political processes [1, p. 31]. «Choosing a group as its own, the subject ... ideally must recognize its members of this group» [8], as well as «ideological basis, system of rituals and symbols» [8] of this group. A person begins to perform a group role, finds his place in the group hierarchy, recognizes the authority that exists in the group, shares the purpose of the group's activities and participates in its achievement. For example, membership in a political party implies the need to adhere to party discipline, to comply with the charter and to adhere to the program of the party, to have the appropriate ideological beliefs, to appreciate leader's leadership skills, etc. When forming a group identification is the formation of a positive installation on its group and positive, ambivalent or negative – to someone else.

Thus, all types of electoral culture are formed during the life of the individual, in the process of its political socialization.

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ПРОБЛЕМНІ ПИТАННЯ ПОЛІТИЧНОГО ЗАБЕЗПЕЧЕННЯ ПРАВ ДИТИНИ НА ОСВІТУ

На сьогоднішній день пріоритетним напрямком діяльності державних органів влади в Україні є забезпечення прав дитини на освіту. Державна політика України по забезпеченню прав дитини на освіту реалізується у відповідності до вимог міжнародно-правових актів. У цьому контексті для сучасної політичної науки важливе значення мають науково-прикладні розробки проблем забезпечення прав дитини з боку державних органів та органів місцевого самоврядування.