

The Essence of Political Socialization Processes and their Role in Social Development

Rasulov Rustambek Odilovich

University of Management and future technologies, senior teacher

Annotation: *This article explores the essence of political socialization processes, emphasizing the role of family, community, and society at large. It highlights the interconnections between the political socialization of youth and the influence of family and educational institutions.*

Keywords: *Political socialization, political duty, political consciousness, family, community, youth, societal development.*

INTRODUCTION. The 21st century has ushered in profound changes in social and political life. Events such as the September 11 attacks in New York City and subsequent military interventions in Afghanistan and Iraq have shaped perceptions of the new century as one of threats, fear, and uncertainty. Alongside these changes, global media and communication systems have undergone significant transformations since the century's beginning. The global financial crisis of 2008-2009, marked by the collapse of major financial corporations, also signaled increasing instability in the global economy.

Moreover, shifts have occurred within political and civic institutions, as well as in the manifestations of national and local identities. Norms and values encompassing gender, nationality, and religious beliefs have notably evolved. These factors collectively highlight the distinct character of political socialization in the 21st century.

MAIN PART. Political socialization refers to the process through which individuals develop civic orientations shaped by political, social, and economic contexts at local, national, and international levels. The complexities associated with political socialization processes and their outcomes become particularly evident during transitional periods. Understanding how these processes function allows for a better grasp of societal changes and their impact on contemporary democratic systems.

According to American scholar Diana Owen, political socialization “not only provides an understanding of cultural and subcultural phenomena within society but also helps identify which elements of socialization processes are changing and which remain constant”[1].

In such unpredictable and unstable conditions, a crucial question arises: what should we understand by the term “21st-century citizen”?

Political socialization is a complex and challenging process to define. Broadly, it represents the intergenerational transmission of political culture within a society.[2] This process emerges from the interplay of micro and macro-level socialization phenomena. At the macro level, the key question is how political values, attitudes, perspectives, and behavioral norms are disseminated to the public, while at the micro level, the focus is on how and why individuals begin to act as citizens.

At the macro level, political socialization involves mechanisms through which political systems instill various norms and practices in their citizens.[3] Political systems use tools such as family, education systems, peer groups, mass media, political institutions, community organizations, religious entities, and military units to cultivate thought and behavioral patterns. These tools embed traditions and practices within the population. Key questions in macro-level socialization include, “Where and how do individuals form political orientations that shape their worldview?”

At the Micro or Individual Level, political socialization refers to individuals engaging with political development and educational processes, beginning to interpret their specific relationships within the existing political context. Through this process, individuals gain knowledge about their political systems and how they function. They assimilate the political values and ideologies of society, understand its symbols and rituals, and become aware of active and passive participants in the political system. This enables them to actively participate in political and civic life.

Political socialization is not a monolithic or linear process. It is dynamic and influenced by factors such as age, socio-economic status, and the prevailing political regime in society. From an early age, individuals encounter political information, start interpreting it, and, over time, these experiences shape their political orientations. This ongoing process involves various factors that contribute to the continuous development of an individual's political consciousness.

Political socialization is significant in both democratic and non-democratic societies. It plays a critical role in maintaining political stability, ensuring the continuity of governance, and achieving social progress. In democratic societies, political socialization fosters informed citizens capable of making rational decisions, participating meaningfully in political discussions, and embracing democratic values such as tolerance, justice, and the rule of law. Conversely, in authoritarian societies, political socialization may instill a sense of submission, loyalty to the state, and suppression of dissent.

Several theories explain the processes of political socialization, one of which is the Social Learning Theory. This theory posits that individuals acquire political behaviors through observation, imitation, and modeling rather than through reinforcement or punishment. For example, children often observe their parents and teachers, emulating their behaviors. Mass media also plays a crucial role, providing symbols and political messages that individuals can adopt.

The Cognitive Development Theory, developed by psychologist Jean Piaget, links political socialization to cognitive development, suggesting that individuals' political understanding evolves through distinct stages of development. According to this theory, children move from concretely understanding authority figures, such as parents and teachers, to comprehending more abstract systems like political ideologies and structures. It explains how cognitive maturity affects political thought, particularly why adolescents tend to gravitate toward more complex ideologies.

LITERATURE ANALYSIS AND METHODS. According to Sigmund Freud's Psychoanalytic Theory, unconscious motivations underlie political attitudes and behaviors. Childhood experiences, especially relationships with authority figures like parents, play a pivotal role in shaping an individual's political views and orientations. For instance, authoritarian parenting may lead to the development of conservative and authoritarian attitudes and behaviors in children [4].

This multi-faceted approach to political socialization highlights its dynamic, lifelong nature and the various individual and societal factors that influence it.

According to the Social Identity Theory developed by Henri Tajfel and John Turner, individuals form part of their identity through membership in specific groups. They believe that political socialization is merely the process by which an individual internalizes the values, norms, behaviors, and views of the group to which they belong. This theory helps explain phenomena such as competition between political parties, a sense of loyalty to a group, and intergroup rivalry in political contexts.

According to the theory of deliberative democracy associated with philosopher Jürgen Habermas, rational debates and communication play a central role in the process of political socialization. This theory emphasizes that an individual's understanding of political concepts and participation in political processes develop through open discussions and dialogues. At the same time, this fosters critical thinking and the skills needed for collective decision-making. This perspective is particularly significant in democratic systems, where civic engagement and public opinion are of paramount importance.

Studying the processes of political socialization is crucial for understanding how political views, attitudes, and behaviors form, persist, or change over time. It sheds light on why individuals maintain certain beliefs, how these beliefs are transmitted from generation to generation, and the conditions under which they change or shift.

Political socialization is critical in shaping individuals' political views, attitudes, and behaviors. It influences how people understand political events, how they join specific parties or movements, and how they vote, express dissent, or actively support changes in politics. For instance, introducing individuals to civic education programs from a young age increases their political awareness and encourages lifelong active participation in democratic processes.

In democratic societies, political socialization leads to the formation of active and informed citizens who can meaningfully participate in governance processes. Moreover, political socialization fosters political identity and civic responsibility, which are essential for the effectiveness of democratic institutions. Additionally, political socialization enhances social cohesion by passing down essential political norms and values such as human rights, the rule of law, and tolerance toward diverse perspectives to future generations.

Conversely, in the absence of effective political socialization, issues such as indifference, conflicts, and extremism may arise among individuals, posing barriers to social stability and progress. Political socialization serves as a foundation for societal development by increasing citizens' political awareness, encouraging civic engagement, and promoting social cohesion.

As a mechanism for shaping intergenerational political beliefs, attitudes, and behaviors, political socialization nurtures democratic values and contributes to both social and political advancement. However, one of its risks is that it may exacerbate conflicts within existing political structures, leading to societal divisions. Therefore, understanding the role of political socialization is crucial in devising inclusive and socially just strategies for building a developed society.

To understand how individuals form political beliefs, it is necessary to review the classical theories of political socialization. These theories began to emerge in the mid-20th century and have influenced subsequent research. Early theories of socialization focused primarily on childhood, a critical period when individuals first internalize systems of political symbols, values, and norms. According to early researchers, including American sociologist Herbert Hyman, "political socialization is primarily a process occurring within the family environment, where children form their political beliefs and orientations mainly by observing their parents' political behaviors." [5] This perspective suggests that early experiences leave a lasting impact on an individual's subsequent political development.

According to behaviorist theories developed by scholars like B.F. Skinner, an individual's political beliefs are shaped by external stimuli. This perspective emphasizes that political behavior is a learned trait, acquired through conditioning mechanisms. Early exposure to certain ideas and perspectives can lead to specific political behaviors in adulthood. These theories highlight the role of external influences such as mass media, schools, and peer groups in shaping political views.

In contrast, constructivist theories, influenced by Jean Piaget's cognitive development theory, view political socialization as an active process of engagement and interpretation. Unlike the passive reception of information suggested by behaviorism, constructivism argues that individuals actively interact with their environment to develop their political understanding. Piaget stated, "Political lessons are acquired through developmental stages, where each stage enables increasingly complex cognitive and moral reasoning" [6].

Piaget's contributions emphasize that children's understanding of political concepts, such as authority, law, and justice, evolves according to their cognitive development stages. For instance, young children

may view authority figures as absolute and infallible, while older children begin to grasp the nuances of legitimacy and limitations of authority.

John Dewey's educational theories also significantly influence research on political socialization. Dewey considered education essential for fostering a sense of democratic citizenship. He advocated for schools to serve as arenas where children can actively engage in democratic practices, gaining hands-on experience. Dewey emphasized that education should instill critical thinking, active participation, and a commitment to the public good, preparing individuals for meaningful political engagement in the future.

American psychologist Robert Dahl links his theories on democracy and pluralism to political socialization. According to Dahl, political socialization helps sustain democratic systems by promoting values such as tolerance, diversity, and political participation. He argues that effective democratic systems need politically competent, aware, and critically thinking citizens. Therefore, the role of political socialization in shaping these attitudes is crucial.

In the 1970s, Henri Tajfel and John Turner developed the social identity theory, which brought a new perspective to political socialization. This theory emphasizes the importance of group membership in shaping an individual's political views and behaviors. According to this theory, people form their political identities and beliefs based on the groups they belong to, such as political parties, religious communities, or ethnic groups. A sense of belonging to a group influences how individuals perceive political events, join political ideologies, and engage in political actions.

The concept of deliberative democracy, discussed by Jurgen Habermas and other scholars, further expands political socialization. Deliberative democracy involves not just passive reception of information and norms but active participation and debate in societal discussions. This theory highlights the importance of rational political will and free choice in shaping political decisions. Through this process, individuals develop the skills to participate in democratic practices effectively. In this context, political socialization should enhance individuals' abilities to discuss, debate, and engage with others on political matters.

The rise of digital information technologies and the increasing process of globalization have accelerated political socialization. Unlike traditional media, which worked hierarchically (top-down), digital media offer decentralized platforms where individuals can freely create, share their political content, or accept others' viewpoints. This shift is reshaping how political identities are formed and influencing the nature of political participation.

Digital information technologies, especially social media websites, have created new ways and spaces for individuals to express their political views and engage in political debates. This has led to the rapid spread of political information, the quick organization of collective actions, and the bypassing of traditional state-controlled media or educational institutions. However, these transformations also have negative aspects. For instance, the spread of fake news through these new information networks, the emergence of "echo chamber" effects for people with specific political views, and political polarization are some of the challenges that can negatively affect the outcomes of political socialization.

The field of political socialization intersects with several disciplines, such as sociology, psychology, and pedagogy. In sociology, political socialization is one of the central topics, where the influence of social structures, institutions, and other processes on people's political behavior and views is examined. Sociological theories explore how categories like religion, class, race, gender, and ethnicity affect political socialization and reflect in the distribution of political power in society.

Political psychology, on the other hand, focuses on the psychological processes underlying political behavior. It studies the cognitive, emotional, and social factors that shape individuals' political views. Psychological theories also provide interesting insights into the mechanisms of political learning, the

development stages of political ideologies, and the influence of personal characteristics during political participation.

As mentioned earlier, American educator and scholar John Dewey believes that education, particularly in the field of pedagogy, plays a crucial role in political socialization by fostering democratic values and developing a sense of citizenship. Contemporary educational theories place a special emphasis on developing critical thinking, information literacy, and active citizenship skills in the digital age.

Political socialization occurs through various mechanisms, each of which influences a person's views, political behavior, and attitudes throughout their life. These mechanisms can be broadly classified into primary and secondary mechanisms.

RESULTS. Generally, the family is considered the primary mechanism of political socialization. The early childhood years are particularly important in this regard. According to Herbert Hyman, the family is the primary environment where children learn about political power and power relations. Families serve as a point of contact with the external world for children, and it is through the family that children internalize external values and prepare for future political life. Research shows that children typically adopt their parents' political views, and these views tend to remain consistent into adulthood. Parents have a strong influence on children's political values, particularly in terms of which political party they may align with. This influence often arises from daily conversations, observations of parents' political behavior, involvement in voting processes, and listening to their views on political matters.

Education, especially public education, plays a critical role in political socialization by providing systematic education about political systems, civic duties, and democratic values. According to Dewey, "Education is not just preparation for life, but life itself"[7]. This highlights the importance of education in fostering informed and active citizens. Schools serve as channels for conveying political knowledge to younger generations through curricula that include subjects like history, governance, and civil society. Civic education, particularly through promoting political engagement, critical thinking, and democratic values, influences the educational process. Students who receive high-quality civic education are more likely to participate in democratic processes and understand democratic principles.

Peers are also one of the main mechanisms in the political socialization process, especially during adolescence and early adulthood, when individuals are more susceptible to external peer influences. Peer groups serve as contexts for discussing political ideas, forming political identities, and participating in political activities. Peer groups create an environment in which political views and behaviors are formed and shared.

The influence of peers is particularly strong in shaping political norms and behaviors, such as participation in voting and protests. Researchers Hug and Stoll suggest that "adolescents usually align with the political views prevalent within their peer groups, which can lead to both positive and negative political attitudes."[8]

In political socialization, both traditional media (newspapers and television) and digital media (social networks and online news platforms) play secondary but important roles. Media outlets shape public opinion and serve as vital sources of political information, motivating individuals to form their political views. As researchers Maxwell McCombs and Donald Shaw suggest in their theory about the media's role in setting political agendas, "The media teach people not what to think, but what to think about."[9]

Especially digital media have transformed the landscape of political socialization by opening new spaces for political participation and discussion. With the rise of digital information sources, a fragmented and individualized media environment has emerged, influencing how people learn politically and engage in political processes.

However, it is incorrect to assume that the influence of media is always positive. Research shows that media influence can often lead to political polarization, the spread of misinformation, and the creation of "echo chambers" where individuals only receive information that confirms their existing beliefs. The internet, by delivering information that aligns with individuals' pre-existing views, can deepen ideological divides and expand the gap between different political groups in society.

Political institutions, such as political parties, legislative bodies, and civil society organizations, serve as platforms for political participation and engagement, making them essential mechanisms in political socialization. These institutions shape individuals' political views and behaviors by promoting specific ideologies, political agendas, and values.

For example, political parties play a significant role in shaping individuals' party choices and their party identity. According to American political scientist J. Oldrich, "political parties serve as structures for political communication, mobilization, and the socialization and incorporation of citizens into the political system." Another mechanism, such as civil society institutions, including non-governmental organizations and advocacy groups, work to mobilize citizens for various political purposes, aiming to increase political activity and improve political literacy.

Political socialization varies across different political systems and adapts to the local cultural, socio-economic, and institutional factors. For instance, in liberal democratic systems, political socialization aims to develop citizens' civic duties, critical thinking, and political tolerance. Citizens are encouraged to participate in political processes through voting, activism, and public debates. In democratic societies, educational systems and media play a crucial role in promoting democratic values and encouraging political participation.

DISCUSSION. In democratic societies, political socialization is aimed at cultivating "participatory citizens" who are encouraged to engage in political processes and contribute to the functioning of democracy. Family, educational institutions, and civil society organizations work together to instill values of political equality, individual rights, and civic responsibility.

In democratic systems, political socialization tends to be pluralistic, allowing for the formation of diverse political identities. Such an environment fosters the development of a political worldview that emphasizes critical evaluation of political systems, tolerance for opposing views, and the importance of personal freedom in decision-making. According to R. Dalton, "in democratic systems, the emphasis is placed on promoting critical thinking and political efficacy, both of which are essential for active citizenship"[10]

In democratic conditions, one of the goals of political socialization is to shape a sense of civic participation and political affiliation. For example, schools play a crucial role in teaching students about democracy, civic duties, and how the state apparatus functions. Civic education is aimed at developing informed and active citizens capable of participating in public life. According to researchers, students who engage in high-quality civic education programs tend to have a positive attitude toward their civic duties and responsibilities.

In addition to developing a participatory mindset, democratic political socialization fosters tolerance and respect for diversity. This is particularly important in pluralistic societies, where citizens must coexist with people from diverse ethnic, religious, and political backgrounds. American scholar R. Putnam argues that "successful democratic societies are built on social capital, which is cultivated through trust, tolerance, and successful collaboration among diverse groups."[11]

In authoritarian regimes, however, political socialization serves a completely different function. It is typically used to maintain political stability in society and legitimize the dominance of the ruling elite. State control over mass media, educational institutions, and other socialization agents is often employed

to promote official ideologies and suppress dissenting opinions. Authoritarian governments use propaganda to create loyalty to the regime and manipulate public opinion.

In authoritarian systems, education often promotes loyalty to the state, respect for the government, and calls for the rejection of political pluralism. Textbooks and curricula typically promote the official views of the regime, while alternative perspectives are either denied or outright banned. According to French philosopher Louis Althusser's theory of ideological state apparatuses, schools in authoritarian regimes become tools for disseminating the state's ideology and centers for shaping politically docile citizens.[12]

Another important aspect of political socialization in authoritarian regimes is the control of mass media by the state. In such systems, governments impose strict control over the media, and only state-approved information is made available to the public. Authoritarian regimes monopolize communication channels, which hinders the spread of alternative political views and, in turn, strengthens the state's control over political socialization.

In authoritarian systems, the political socialization process seeks to suppress dissenting forces and create a state of political harmony. Citizens in such regimes are typically socialized to accept the legitimacy of the regime and the absence of political opposition. Propaganda, censorship, and the use of force help maintain an appearance of political stability and unity, even in the face of mass protests.

However, authoritarian socialization cannot entirely eliminate political dissent. Even though authoritarian states may maintain political unity on the surface, opposition can form through covert movements and organizations. In the most repressive regimes, individuals can still express their opposition through underground resistance activities.

The cultural values and norms of a population have a significant impact on the outcomes of political socialization. For example, in collectivist cultures, political socialization emphasizes loyalty to the group, social cohesion, and respect for the ruling elites. In individualistic cultures, there is a greater focus on political independence, personal freedom, and individual rights. As G. Hofstede suggests, cultural traits such as individualism and collectivism influence how citizens in different societies undergo political socialization.

In multicultural societies, political socialization is influenced by various cultural identities, including factors such as race, ethnicity, and religion. These factors determine how individuals engage with political institutions and processes in society. For example, members of ethnic minorities in a society often develop political views that reflect their cultural background and their marginalization within the broader political system.[13]

Another important factor in political socialization is an individual's socio-cultural status. People with higher social and cultural backgrounds tend to have better access to political information, a higher level of civic engagement, and a more active and effective role in political processes. Social and cultural inequalities provide individuals with the resources needed to participate in political processes, influencing their level of political socialization and participation.

Race and ethnicity play a significant role in political socialization. Due to differences in their origins and history, the political socialization of minority groups in society can differ from that of the dominant ethnic groups.

Gender also affects political socialization, as traditional gender roles in society shape the cultural behaviors and expectations for men and women. Historically, women's political socialization has been influenced by activities related to the home, leading to less politically active socialization compared to men.

Political socialization is a force that shapes societies and determines the direction of social progress. Through defining political values, perspectives, and behaviors, political socialization can serve as a catalyst for positive change or, in some cases, reinforce existing social hierarchies.

Political socialization is the mechanism through which democratic values, such as political equality and social justice, are passed down from generation to generation. In democratic societies, the process of socializing citizens aims to foster democratic principles, political participation, the rule of law, and respect for human rights. Political socialization in democratic societies plays a crucial role in shaping a political culture that values civic engagement and individual freedoms.

In particular, the education system supports political socialization by developing inclusive curricula that emphasize democratic principles and focus on social justice. In democratic systems, education should not only aim to develop the skills and competencies required for active citizenship but also promote the principles of justice and equality. Schools with comprehensive civic education can help address social inequalities and injustices by supporting minority groups in society.

Political socialization, in addition to promoting critical thinking and active citizenship, can lead to the reform of existing power structures. In today's society, there is a need for an education system that helps raise political awareness and shapes a political consciousness capable of forcing changes in ruling systems. This view demonstrates how political socialization, when combined with democratic values, can lead to positive societal changes by fostering politically active and conscious citizens.

Active citizenship is one of the primary outcomes of political socialization, especially in democratic systems. The process of individuals' engagement in political life and socialization, such as participation in elections, activism, and fulfilling civic duties, increases motivation to engage in democratic processes. Individuals who understand the importance of civic duties and political participation are more likely to engage in political activities that contribute to the health of a democratic system.

Political socialization not only informs citizens about their rights and duties but also increases their political effectiveness, fostering a sense of confidence that participating in political processes can bring about societal changes. High levels of political activity and effectiveness in various societies are typically linked to higher participation in democratic processes. This connection shows that individuals, who believe they can contribute to political processes by participating, are more motivated to take part in them. Such active citizenship plays a crucial role in ensuring the effectiveness and accountability of democratic governance systems.

Empirical research indicates that political socialization leads to significant social progress. Studies show that civic education in schools contributes to the development of political knowledge, activism, and democratic values among youth. For example, "students who receive high-quality civic education are more likely to vote, engage in volunteer work, and participate in political debates when they reach adulthood"[14]. This demonstrates that effective political socialization leads to increased participation of citizens in high-level democratic processes and the emergence of more active citizens.

Research on the political socialization of marginalized groups shows that efforts to socialize certain groups have historically aimed at improving the situation of minorities. Specifically, through community and charitable organizations, attempts to develop political socialization processes within marginalized groups lead to their mobilization in political processes and their demand for greater political equality and justice.

While political socialization has the potential to bring about social progress, this process is not without its barriers and critics. In some cases, political socialization may become a propaganda tool for certain groups, leading individuals to accept the legitimacy of specific ideologies and power structures unquestioningly. According to Louis Althusser, "political socialization through state-controlled

institutions helps maintain the dominance of the ruling ideology by instilling views that align with the interests of the ruling class”[15].

In democratic societies, political socialization can sometimes reinforce existing social inequalities. For example, individuals with a higher social-economic status often have access to better political education and training, which may result in their higher levels of political activity compared to those from lower social classes. Social inequalities related to political participation highlight the unequal distribution of resources needed for effective political engagement. This suggests that while political socialization may protect the interests of certain groups, it can simultaneously exacerbate the inequalities faced by others.

Theories of political socialization have also faced criticism from various ideological theorists. For instance, Marxist theorists argue that political socialization often works to instill bourgeois values in citizens, which strengthens and perpetuates capitalist relations. Italian scholar Antonio Gramsci, through his concept of cultural hegemony, explains how the ruling class uses political socialization to control the working class, thereby reinforcing the status quo and reducing the potential for revolutionary change.

From a feminist perspective, political socialization is criticized for reinforcing patriarchal norms in society and limiting women's participation in political processes.[16] Typically, traditional gender roles, formed through family and educational institutions, expect women to be passive political participants, which leads to their marginalization.

Political socialization is a fundamental process that shapes individuals' political views and regulates their integration into society. It acts as a bridge between the individual and the broader political system, having a profound impact on social development. By promoting democratic values, encouraging critical thinking, and fostering a spirit of political participation, political socialization can act as a catalyst for social change, leading to the strengthening of social justice, equality, and democratic governance in society.

CONCLUSION. In democratic societies, political socialization teaches citizens to approach political processes critically, emphasizing the importance of holding power to account when necessary. Key actors such as schools, families, media, and civil society play significant roles in political socialization, helping to reinforce democratic values like tolerance, civic duty, and respect for human rights.

However, in authoritarian regimes, political socialization often becomes a tool for instilling state ideology, maintaining state control, suppressing dissent, and reinforcing existing inequalities. The impact of political socialization is felt differently across various cultures and societies. Cultural, socio-economic, and historical factors significantly influence the political socialization process of individuals within a society. Despite its potential to encourage democratic participation, political socialization can also contribute to the reinforcement of existing inequalities, especially when resources related to civic education and political participation are unequally distributed. Criticism of political socialization from various ideological positions, particularly Marxist and feminist viewpoints, highlights how this process can strengthen existing power structures and perpetuate societal problems.

Siyosiy ijtimoiylashuv o'zgaruvchan va ko'p qirrali jarayon bo'lib, u jamiyatdagi siyosiy madaniyat darajasini tartibga soladi va uni aks ettiradi. Uning ijtimoiy taraqqiyotni keltirib chiqarishi, yoki mavjud tuzumni mustahkamlashga sabab bo'lishi jamiyatda mavjudyd muassasalarning tabiatiga va ijtimoiylashuv jarayonida ishtirok etuvchi agentlarga bog'liq hisoblanadi. Siyosiy ijtimoiylashuv jamiyatdagi ijtimoiy taraqqiyot dvigateli sifatida rol o'ynashi uchun siyosiy ijtimoiylashuv jarayoni fuqarolar orasida inklyuzivlik, tanqidiy fikrlash va faollikni targ'ib qilishi va individlarga o'z jamiyatlarining demokratik hayotlariga mazmunli o'zgarishlar kiritishga ko'maklashishi zarur.

Bibliography

1. Owen, Diana, "Political Socialization in the twenty first century: Recommendations for Researchers" // The Future of Civic Education in the 21st Century, Center for Civic Education and the Bundeszentrale für politische Bildung, James Madison's Montpelier, September 21-26, 2008, pp.2-3.
2. Almond, G. A., & Verba, S., the Civic Culture, Princeton, NJ: "Princeton University Press", 1963.
3. Sapiro, V., "Not Your Parents' Political Socialization: Introduction for a New Generation," Annual Review of Political Science, 7, 2004, p. 2.
4. Зигмунд Фрейд: Тотем и табу. Будущее одной иллюзии; Москва: "Издательство АСТ", 2023 г.
5. Hyman, H. H., Political Socialization: A Study in the Psychology of Political Behavior, New York: "Free Press", 1959, p. 59.2
6. Piaget, J., the Moral Judgment of the Child, London: "Routledge & Kegan Paul", 1932.
7. Dewey, J., Democracy and Education: An Introduction to the Philosophy of Education, New York: "Macmillan", 1916.
8. Hooghe, M., & Stolle, D., "Good Girls Go to the Polls, Bad Boys Go Everywhere: Gender Differences in Anticipated Political Participation among American Fourteen-Year-Olds," Women & Politics, 26(3-4), 2004, pp. 1-23.
9. McCombs, M. E., & Shaw, D. L., "The Agenda-Setting Function of Mass Media," Public Opinion Quarterly, 36(2), 1972, pp. 176-187.
10. Dalton, R. J., and The Good Citizen: How a Younger Generation is Reshaping American Politics, Washington, D.C.: "CQPress", 2008, p. 78.
11. Putnam, R. D., Bowling Alone: The Collapse and Revival of American Community, New York: "Simon & Schuster", 2000, p. 137.
12. Althusser, L., "Ideology and Ideological State Apparatuses (Notes towards an Investigation)," in Lenin and Philosophy and Other Essays, New York: "Monthly Review Press", 1971, p. 145.
13. Chong, D., & Rogers, R., "Racial Solidarity and Political Participation," Political Behavior, 27(4), 2005, New York: "Political Behavior", 2005, p. 65.
14. Ажаева В. С. Политическая социализация // Канада: тенденции социально-политического развития. 2001. №1. URL: <https://cyberleninka.ru/article/n/politicheskaya-sotsializatsiya> (Manba qaraldi: 17.09.2024); Kahne, J., & Middaugh, E., "Democracy for Some: The Civic Opportunity Gap in High School," Circle Working Paper 59, 2008.
15. Althusser, L., "Ideology and Ideological State Apparatuses (Notes towards an Investigation)," in Lenin and Philosophy and Other Essays, New York: "Monthly Review Press", 1971, p. 131.
16. Неронов Александр Владимирович, Неронова Марина Юрьевна ПОНЯТИЯ "ГЕНДЕР" В ИДЕОЛОГИИ ФЕМИНИЗМА: ФИЛОСОФСКИЙ АНАЛИЗ // СИСП. 2021. №3. URL: <https://cyberleninka.ru/article/n/ponyatiya-2-gender-v-ideologii-feminizma-filosofskiy-analiz> (дата обращения: 17.09.2024)