



A Field Study on Political Socialization of Political Science Students

Ali Çiçek^{1,a,*}

¹ Department of Marketing and Advertising, Yıldızeli Vocational School, Sivas Cumhuriyet University, Sivas, Türkiye

*Corresponding author

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ABSTRACT

Political socialisation refers to a process in which every individual who is born into a society learns the basic values, institutions, and rules of that society and becomes amenable to its political culture. In this process, the individual learns the boundaries of their own society unconsciously, the roles in that society, the forms of behaviour deemed legitimate and political beliefs. In political socialisation as a learning process, institutions such as family, friendship networks, school, mass media, and religion have constructive and transformative roles in the process. Political socialisation processes of individuals are shaped by these institutions worldwide. This study claims to reveal the factors affecting the political socialisation processes of political science students in Türkiye. The field research part of the study was carried out with quantitative research methods and survey design. In this context, a survey was administered to 426 students who continue their education in the department of political science in Türkiye. The hypotheses determined for the study were tested by analysing the survey data in the SPSS package program. The findings of the study show that students who continue their undergraduate education in political science in Türkiye frequently discuss politics with their families, but their families do not want to support their children in joining a political organisation. Political science students do not respond favourably to invitations from their friends to attend political meetings, and although they frequently follow politics through mass media, they avoid interacting even online platforms. In addition, the hypotheses of the study show that there is a significant relationship between political socialisation and gender and political ideology.

Keywords: Political Socialization, Political Culture, Students of Political Sciences

Siyaset Bilimi Öğrencilerinin Siyasal Toplumsallaşması Üzerine Bir Saha Araştırması

Süreç

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ÖZ

Siyasal toplumsallaşma, topluma katılan her bir bireyin, içine doğduğu toplumun temel değerlerini, kurumlarını ve kurallarını öğrendiği ve siyasal kültürle uyumlu hale geldiği bir süreci ifade etmektedir. Bu süreçte birey farkında olmaksızın kendi toplumunun sınırlarını, o toplumdaki rolleri, meşru görülen davranış biçimlerini ve siyasal inançları öğrenir. Bir öğrenme süreci olarak siyasal toplumsallaşmada aile, arkadaşlık ağları, okul, kitle iletişim araçları, din gibi kurumların inşa edici ve dönüştürücü rolleri bulunmaktadır. Bireylerin siyasal toplumsallaşma süreçleri, dünyanın her yerinde bahsi geçen kurumlar sayesinde şekil almaktadır. Bu çalışma, Türkiye'deki siyaset bilimi öğrencilerinin siyasal toplumsallaşma süreçlerinde etkili olan faktörleri ortaya koyma iddiası taşımaktadır. Çalışmanın saha araştırması bölümü, nicel araştırma yöntemleri ve tarama deseniyle gerçekleştirilmiştir. Bu bağlamda Türkiye'de siyaset bilimi bölümünde eğitimine devam eden 426 öğrenciye anket uygulanmıştır. Çalışma için belirlenen hipotezler, anket verilerinin SPSS paket programında analiz yapılmasıyla test edilmiştir. Çalışmanın bulguları, Türkiye'de siyaset bilimi alanında lisans eğitimine devam eden öğrencilerin aileleriyle sıkça siyaset konuştuklarını ancak ailelerinin siyasi bir oluşuma katılma konusunda çocuklarına destek vermek istemediğini göstermektedir. Siyaset bilimi öğrencilerinin arkadaş çevresinden gelen siyasi toplantılara katılma davetlerine sıcak bakmadıkları ve kitle iletişim araçlarından siyaseti sıkça takip etmelerine rağmen online bağlamda bile etkileşime girmekten kaçındıkları tespit edilmiştir. Bunun yanı sıra çalışmanın hipotez tesleri, siyasal toplumsallaşma ile cinsiyet ve ideoloji arasında anlamlı bir ilişki olduğunu göstermektedir.

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Anahtar Kelimeler: Siyasal Toplumsallaşma, Siyasal Kültür, Siyaset Bilimi Öğrencileri

alicicek@mail.com

<https://orcid.org/0000-0001-9875-2400>

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Introduction

All societies have a diversity of social relations defined within the world of their totality. Each society has some specific characteristics. The division of labour, status, privileges, inequalities, power relations, and traditions may differ in societies. Individuals, on the other hand, find themselves defined in the cultural codes of the hierarchical world and the network of relations of this social structure in which they are born and raised. The process of seeking a place and role in society, in this field of identity and personality that surrounds the individual, is called socialisation.

People do not know anything about the political system, economy, culture, or institutions of the societies into which they are born. The process of gradually acquiring knowledge about the values of the societies into which people are born through various means and different intermediary institutions refers to the process of socialisation. In general, the process of adopting the values, rules, beliefs, tendencies, and behaviours of the society in which they live is referred to as socialisation.

Socialisation is a result of intergenerational interaction. Socialisation can take place if there is a regular flow of information from one generation to another. The transfer of existing social values, beliefs, rules, and attitudes to each new member of the society is essential for socialisation. The process of harmonising the newly joined individuals with the society and the transfer of this harmony from generation to generation is an important dimension of socialisation. Political socialisation, on the other hand, means the continuation of the existence of the political system and political culture. It is possible for individuals who have recently joined the society and the political system to become actors who can play a role in the political system through their upbringing as "political people". Through political socialisation, individuals become political people who are ready to play a role in the political system. Through this process, individuals learn the values, rules, beliefs, tendencies, and behaviours of the political system, comprehend what they should do and know what kind of roles they will have (Dursun, 2014: 221).

Political socialisation, which can be defined as the process of learning a society's value judgments and rules of behaviour regarding politics, is also called political learning by political scientists. Political socialisation is a process in which new generations are incorporated into the political culture and learn knowledge, values, and attitudes that contribute to the support of the political system (Gimpel vd, 2003: 13).

Political socialization research often has two key goals in mind. The first is to make an effort to understand more about the formation and operation of political systems. The second is to learn more about how people form their political identities (Dekker, 1991: 16). In this study, the traces of the political socialisation processes of students who continue their university education in the field of political science are revealed. The hypothesis of the study is that there is a significant difference between the

political socialisation processes of individuals and their gender, the class they study, their ideology, and the residential units they live in.

In this study, firstly, a conceptual evaluation of the theory of political socialisation is made. Then, the institutions affecting political socialisation are analysed. In the field research part of the study, the findings of the questionnaire that tries to reveal the political socialisation processes and levels of political science students continuing their education in Türkiye and the testing of hypothesis tests are included.

Political Socialization: A Conceptual Review

In 1954, the idea of political socialization first appeared in literature (Lipset, 1954). Hyman's 1959 publication *Political Socialization* laid the foundation for the idea's adoption by significant academic communities. Afterward, experts from other nations throughout the world were interested in the topic of political socialization, which had been growing quickly, notably in the USA (Alkan and Ergil, 1980: 4). Political socialization is the process by which an individual adopts political attitudes, beliefs, and behaviors (Easton and Dennis, 1969: 7). Political socialization is the process by which an individual's ideas, behaviors, attitudes, and values connected to the political system evolve over the course of their lifetime as a result of direct or indirect interactions with their social and political environment (Alkan, 1989: 9). On the other hand, political socialization was described by Dawson et al. (1977: 14) as the process through which citizens learn specific viewpoints that will have an impact on political life.

Every society is based on social ties that are established inside its own integrity-based realm. There are particular power dynamics, privileges, status differences, and labor divisions. People discover the cultural values embedded in the social structure and relational web of the hierarchical society in which they live. In other words, the person comes into that world having a clear sense of who they are. A provided and defined space is created for a person by their name, last name, gender, family, race, religion, nation, or class written on their identity. *Socialization* is the process of becoming a member of society and assuming a position while feeling the strain of one's own identity, personality, and external factors. A person can occasionally deviate from the position that has been allocated to him or her by actively seeking out a social role, even though socialization is frequently formed by the given identity and the demands of the environment. A person might so adopt an identity or role that differs from the expectations and social roles that are placed upon him or her. As a result, socialization describes the process by which society and individuals influence and change one another. Similarly, *political socialization* is the term used to describe how this process plays out in the political sphere (Çetin, 2003: 39-40).

Political socialization is emphasized as a process in each of these definitions. These concepts assume that people's will is influenced by their political and social environments and that they are unable to develop an identity and personality apart from those environments. Additionally, it is emphasized that the person lacks the willpower to resist all of these demands (Çetin, 2003: 41). Individuals socialize themselves politically without even being conscious of it. They have predetermined social positions, limitations, and behavioral patterns within the community, and are expected to adhere to these standards. Those who violate these standards are viewed negatively by society as a whole and are frequently rejected. Thus, in that sequence. Hence, people typically participate in the political socialization process with satisfaction in order to avoid being perceived as a marginal being by the broader society and to avoid exclusion.

People are biologically predisposed to particular traits from birth. Subsequently, through various institutions and other people, society teaches the person a set of fundamental principles and values. Political socialization is influenced by an individual's social surroundings, birth culture, and the political structures of the nation or region in which they reside. The adoption of political beliefs, values, and behaviors by the individual is referred to as the political socialization process. The education of personal behaviors by society is another type of political socialization process (Kışlalı, 2008: 118).

In every society, the transfer of culture to future generations is achieved through various institutions. The extent to which institutions will fulfill their functions or be effective may differ between societies. According to Greenberg (2017), disagreements arise regarding the relative influence of various elements of political socialization. For instance, there is little consensus on the most important factors in one's environment, such as family, social class, or school, and the circumstances under which different socialization factors are most effective. The most crucial institutions in political socialisation are family, education, friendship networks, and mass media (Turan, 1986: 55-61).

Institutions Affecting Political Socialisation

One of the functions of any society that wants to maintain itself is to socialise young people so that they willingly continue the values, traditions, norms, and duties of their society. The newborn child is not born socialised. Socialisation is a learning process. However, this learning is not limited to the acquisition of appropriate knowledge about the norms of a society but requires the individual to make these norms his or her own norms and to make these norms seem right, just and moral to him or her. Once the norms of society have been internalized, individuals are able to act in accordance with them. A politically organised society has the same care needs and thus has an additional function: the political socialisation of young people. Political socialisation is the gradual

learning of norms, attitudes, and behaviour accepted and enforced by the ongoing political system (Sigel, 2017: 19-20). The first way for the political socialisation of young people in accordance with the political culture they are in is through the family institution.

Many psychologists, Freud in particular, advocate the idea that the basic attitudes of individuals are formed at an early age. These basic attitudes have an undeniable reality in determining political behaviour (Kışlalı, 2008: 119). Children interact intensively with other members of their family as early as the age of five or six years. They learn all about their physical and social environment from their parents, siblings, and other adults at home. This process of acquiring knowledge is a process of socialisation, including political dimensions.

The first institution that shapes the basic values and beliefs of a person is the family. Family is the first area where socialisation starts to be learned (Almond and Verba, 1963; Jennings et al., 1979). Since the family is the most difficult institution to control, it can easily teach the child the values, principles, behaviours, and attitudes of its own cultural world. Dichotomic definitions and meanings such as right and wrong, crime and punishment, sin and freedom, good and bad are shaped by the family for the first time in the world of children. The fairy tales told to children in the family, the anthems and songs memorised, and the people shown as role models are important factors in the construction of the child's future. Children also learn about power relations for the first time in the family. Orders and punishments within the family, relations of respect, and the relationship between mother and father help the child to establish a meaningful relationship with authority. Power relations in this field are transferred to the political sphere in the following periods and affect the formation of individual behaviour patterns (Türküne, 2005: 243). As a result, the family is an important institution in the transmission of cultural and political codes from generation to generation and in the institutionalisation of political culture.

The second institution that realises political socialisation is education. Education, which is the activity of gaining knowledge, attitudes, and behaviours in the society in line with certain objectives, is an important institution of political socialisation. Since it is suitable for a planned and conscious orientation, education is a very favourable tool used by political powers, administrators, and ideologies to achieve their goals. For this reason, the existing authority in the society attaches importance to education according to the structure it wants to strengthen its own legitimacy and bring to the society. The planned, conscious and effective form of education is realised through the school. This function of the school is sometimes explicit and sometimes implicit in many countries. While the school sometimes assumes the role of the legitimisation tool of the ruling powers within the country, sometimes it provides establishment of feelings of enmity against other societies. The feeling of obedience to political power is also given at school (Sitembölükbaşı, 2001: 29; Russel, 1971: 81).

All political regimes try, through education, to instill in their young members the political orientation they think is correct. Admittedly, this observation is neither new nor surprising. It is a recurring aspect of political life that has long been observed by political analysts. Civic education programmes in one form or another have attracted attention since antiquity. Interest in such endeavours goes back at least from Plato to Max Rafferty (Greenberg, 2017: 5). Education is an important political socialisation tool used for nation building. Through education, a set of political values are imposed on large masses from childhood to adulthood and these values are internalised. The identity of a reasonable and acceptable citizen is also formed through education. Thus, people can be moulded from an early age according to the type of person the political power wants to create. The extent to which people adopt democracy as a value or hate it, sympathise with an ideology, and perceive friends and enemies is related to the extent to which they are indoctrinated in educational processes.

Friendship networks are another important institution in terms of political socialisation. As children get older, their tendency to discuss political issues with their friend groups rather than their families increases. While the child is more familiar with the political values given by the family, friend groups may cause the child to reinforce or question/criticise the political values given by the family. If the political views of the child's friends and family are the same, the child is likely to follow this choice. However, if the political views of the child's friends and family diverge, children may sometimes move away from the views of their families. Nevertheless, the influence of family on political views is more effective than that of friendship networks (Jennings and Niemi, 1974: 53).

Friendship networks are important both for the child to make decisions with their own preferences and to test the culture acquired in the family. Emotional relationships in the family are transformed into rational forms of relationships through friendship networks and groups. Friendship networks are like a small organisation. In this organisation, various decisions are taken, consultations are held, leaders and people who follow their decisions emerge. The child's abilities and competencies in the direction of leadership or obedience emerge in this area. Group consciousness and the culture of making decisions and developing behaviour together develop in the organisation that forms the friendship networks. The child's sharing, ambitions, quarrelsome personality, and understanding of solidarity can best be shaped and observed in friendship groups (Çetin, 2003: 78). Friendship networks are effective not only in childhood but also in adulthood. A person can change political opinions thanks to the friendships obtained in adulthood. Although the tendency to change one's ideas in adulthood by being influenced by one's circle of friends is lower than in childhood, the political socialisation process is affected by this situation.

In addition to traditional media such as radio, television, and newspapers, new media tools such as

internet journalism and social media platforms are an indirect but effective component of political socialisation. Especially in democratic societies, media mediate the free expression of all kinds of political views. Thanks to the traditional media, the society is able to receive news and update their political opinions on the one hand. On the other hand, especially thanks to the new media, a public space has been built on the internet where political ideas interact. Thanks to the media, people can follow the news on a global scale as well as get ideas about the political problems of the city and country they live in. Thanks to the media, people can make a comparison between the political welfare or problems of other countries and their own country. This situation plays an important role in the political socialisation of individuals.

In democratic societies, the mass media, which constitute the traditional and new media, can enable different ideas to be seen as richness and develop democratic culture. In countries with authoritarian and totalitarian regimes, on the other hand, the state control of mass media can turn into a tool that can indoctrinate and manipulate the entire society. Therefore, the nature of regimes is important in terms of the purposes for which mass media are used and the realisation of political socialisation in a positive or negative way.

All of the institutions mentioned here are important for the political socialisation of persons. The construction of political culture in a society can be reinforced or changed over time through these institutions. In some societies, institutions such as religion or the army are also known to be effective in political socialisation (Beşirli, 2005). Some people in a society may be expected to be more sensitive to political issues and the factors affecting the political socialisation of these people may give important clues for that society. In the next part of this study, the institutions affecting the political socialisation of political science students in Türkiye are revealed through a field study and evaluations are made.

Field Research

In this section of the study, the purpose of the field research, hypotheses, research design, data collection techniques and ethical processes, the population and sample of the research, data analysis, findings and hypothesis testing are given.

Purpose of the Study and Research Hypotheses

The aim of this field research is to reveal the role of family, friendship networks (friendship groups), and media in the political socialisation of university students studying political science at the undergraduate level in Türkiye and to make a comparison based on these three factors. The study will analyse whether there is a significant relationship between the demographic characteristics of political science students and their political socialisation. The following hypotheses will be tested in the study.

H1a: Family influence differs according to the gender of the participants.

H1b: The influence of friendship networks differs according to the gender of the participants.

H1c: Mass media influence differs according to the gender of the participants.

H2a: Family influence differs according to the participants' grades.

H2b: The effect of friendship networks differs according to the class of the participants.

H2c: Mass media influence differs according to the participants' grades.

H3a: Family influence differs according to the participants' ideologies.

H3b: The effect of friendship networks differs according to the ideologies of the participants.

H3c: Mass media influence differs according to the participants' ideologies.

H4a: Family influence differs according to the residential unit where the participants lived before university.

H4b: The effect of friendship networks differs according to the residential unit where the participants lived before university.

H4c: Mass media effect differs according to the residential unit where the participants lived before university.

Research Design

The focus of this field research is to examine the demographic characteristics of students studying in political science departments of universities in Türkiye and to reveal their level of political socialisation. The field research part of the study was carried out with quantitative research methods and survey design. In this context, a survey was applied to 426 students continuing their education in political science departments in Türkiye. The hypotheses determined for the study were tested by analysing the survey data in SPSS package program.

Data Collection and Ethical Processes

In order to carry out the field research of the study, firstly, Ethics Committee Permission dated 02.02.2023 and numbered E-60263016-050.06.04-261395 was obtained from Sivas Cumhuriyet University Social Sciences Ethics Committee. In the research, a survey form was used for data collection. The data were collected online via google form with simple random sampling method. Because during the period when the field research was conducted, online education was carried out in universities in Türkiye due to the earthquake. This situation prevented the survey from being conducted face to face. The questions in the survey form used for the research were taken from the *Political Socialisation Scale* prepared by Özkılıççı and Mamatoğlu (2021). The survey form consists of two parts. In the first part, students were asked about their gender, the type of university they attended, the name of their university, the monthly

income of their families, where they live, where they lived before coming to university, whether they voted in the last general election and which ideology they feel close to. In the second part of the survey form, questions aiming to measure the political socialisation of students were included. All 10 questions in this section were asked with a likert scale. Likert scale questions in the survey are categorised under three main factors. The first three questions are about the effect of family on political socialisation. The next three questions are about the effect of friendship networks or friendship groups on political socialisation. The last four questions are about the effect of mass media on political socialisation.

Population and Sample of the Study

The population of the research consists of political science students at universities in Türkiye. The researcher could not reach the exact number of students continuing their education in universities across Türkiye. The data of the Council of Higher Education (YÖK) does not include the number of students who dropped out, transferred to another department or interrupted their education. In addition, the number of international students is not included in YÖK (Council of Higher Education-Yükseköğretim Kurulu) data. In this case, it became impossible to know the population of the research. The sample size was calculated as 384 with a 95% confidence interval and 5% margin of error with the sampling formula used in cases where the research population is unknown (Salant & Dilman, 1994: 55; Çiçek & Taylan, 2023: 428). However, 426 students were surveyed for the field research. The calculated sample size was reached by a simple random method. In the field research, survey forms were sent to students from universities in Türkiye that have political science and public administration departments. A total of 426 students from 41 different universities responded to the survey form. Participants answered the survey forms online between 04.02.2023 and 04.03.2023.

Analysing the Data

SPSS 20 for Windows package program was used to analyse the survey data. Descriptive statistical methods and techniques were used to analyse the raw data of the sample. In expressing the analysed data in the form of tables, frequency (f) and percentage (%) values of the responses to the statements prepared for demographic structure and research purposes were taken into consideration. It was also tested whether the data showed normal distribution. The test showed that the data were not normally distributed. In the study, since the skewness and kurtosis values were -3 and +3 (Mayers, 2013, p. 53), it was tried to determine whether there was a significant difference between the groups at the 0.05 significance level with the "t-Test" for paired groups and one-way analysis of variance (ANOVA) for three groups. In addition to these, analyses for cross-tabular distributions were also performed.

In order to test the reliability of the study, Cronbach's Alpha coefficient was analysed. The aim here is to investigate whether the question in the scale forms a whole to explain a homogenous structure (Karagöz, 2017, p. 557). Cronbach Alpha (α) coefficient, which is an important indicator of reliability for a measurement tool, is widely accepted in the literature as follows (Kartal & Bardakçı, 2019, p. 88).

If it is between $0.00 < \alpha < 0.40$, the scale is not reliable.

If $0.40 < \alpha < 0.60$, the scale has low reliability.

If $0.60 < \alpha < 0.80$, the scale is highly reliable.

If $0.80 < \alpha < 1.00$, the scale is highly reliable.

Cronbach's Alpha coefficient was analysed to determine to what extent the reliability of the survey conducted in the field research is reliable. According to the analysis, the reliability rate of the questions in the survey form is 0.821¹. In other words, the survey form is highly reliable in measuring the phenomenon to be measured.

Findings

In this part of the study, the data obtained from the survey form applied to political science students were analysed with the specified statistical techniques. The results of the analyses are presented and interpreted in the form of tables and figures.

Demographic Characteristics of Participants

The demographic characteristics of 426 political science students who participated in the research through the questionnaire are given in Table 1.

According to Table 1, 54% of the participants are female and 46% are male. 98.4% of the survey participants continue their education at a state university. More than half of the students participating in the survey (53.5%) are between the ages of 20-22. The survey form, in which the students voluntarily participated, was mostly answered by 3rd and 4th year students. It is noteworthy that the monthly income of the participants' families is at a low level. 34% of the participants stated that the monthly income of their households was minimum wage or less. 26.3% of the participants stated that their monthly income was between 8507 TL and 10.000 TL. According to TÜRK-İŞ, a respected labour union in Türkiye, the poverty line for an average family of 4 people is 31,241 TL in March 2023. The amount required for a family of 4 people to have only adequate nutrition is 9591 TL. This amount is known as the hunger limit (<https://www.turkis.org.tr/mart-2023-aclik-ve-yoksulluk-siniri/>). In this case, the families of a very significant portion of the respondents live on the hunger line. 55.6% of the participants stated that they had never voted before.

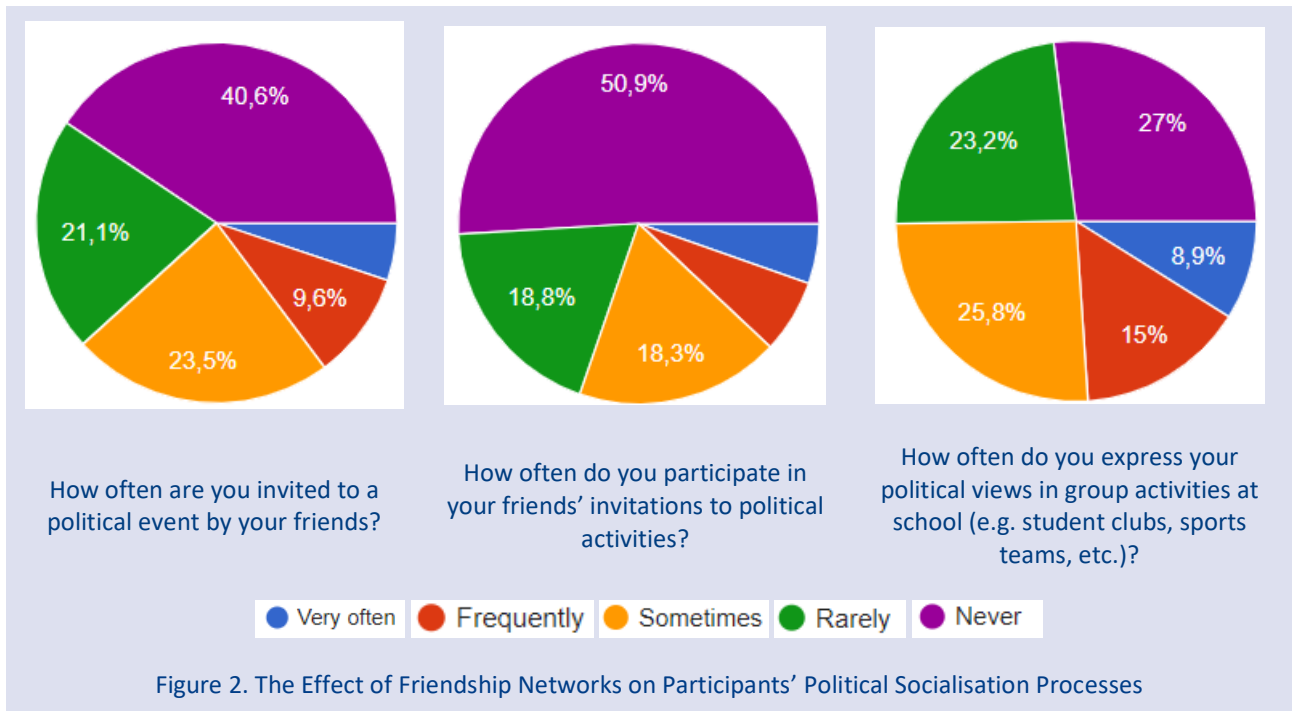
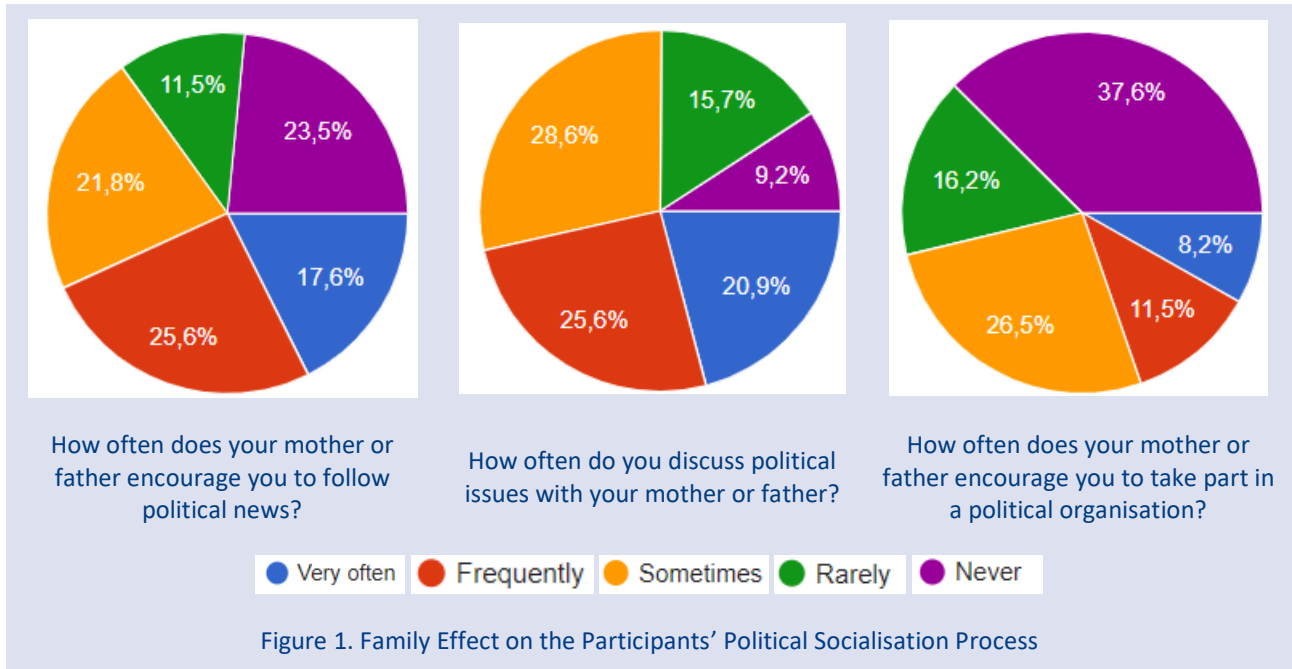
Table 1. Demographic Data of Political Science Students

Variable	F ²	%
Gender		
Female	230	54
Male	196	46
Total	426	100
Type of University		
State University	419	98,4
Foundation University	7	1,6
Total	426	100
Age Range		
18-19	48	11,3
20-22	228	53,5
23-25	117	27,5
25 and +	33	7,7
Total	426	100
Class in Department		
1st Class	92	21,6
2nd Class	62	14,6
3rd Class	133	31,2
4th Class	139	32,6
Total	426	100
Monthly Income of the Family		
8506 TL and less	145	34
8507- 10.000 TL	112	26,3
10.001- 15.000 TL	84	19,7
15.001-25.000 TL	56	13,1
25.001 TL and more	29	6,8
Total	426	100
Did you vote in the last general election?		
No	237	55,6
Total	426	100
Living Status		
Alone	17	4
Family	271	63,6
Relatives	4	0,9
House Mate	39	9,2
Dorm/Roomates	89	20,9
Other	6	1,4
Total	426	100
Place of Living Before University		
Village	62	14,6
Town	5	1,2
District	113	26,5
City Center	96	22,5
Metropolitan City	126	29,6
Abroad	24	5,6
Total	426	100
Ideological proximity		
Kemalism	42	9,9
Nationalism	116	27,7
Socialism	55	12,9
Conservatism	23	5,4
Islamism	25	5,9
Liberalism	27	6,3
None	45	10,6
Other	93	21,8
Total	426	100

¹ Reliability analyses of 3 different factors separately were found as follows. The reliability rate of the family influence factor in the survey form is 0.759, the reliability rate of the friendship networks effect

factor is 0.733 and the reliability rate of the mass media effect factor is 0.758.

² F: Frequency



On 6 February 2023, 63.6% of the respondents stated that they were living with their families due to the Kahramanmaraş-based earthquakes that caused destruction and deaths in 11 cities. This is because universities and student dormitories were significantly closed during the survey period. It is seen that the participants generally come from district centres, provincial centres, and metropolitan cities. The participants were asked which ideology they felt close to. 27.7% of the participants answered nationalism, 12.9% socialism and 9.9% Kemalism. Kemalism is also known as Atatürk's nationalism, which can be interpreted as a type of nationalism. Therefore, the ideology of nationalism is widely adopted among the participants. It is seen that the

participants marked the responses "none" and "other ideologies" at a high rate. It is quite possible that they made such a choice because they were afraid to answer this question.

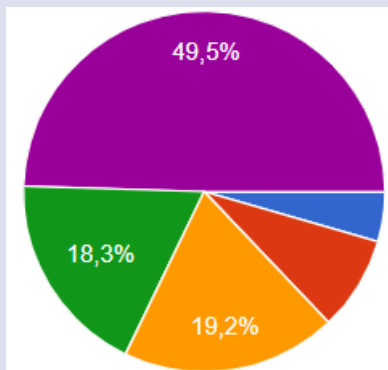
Findings on the Political Socialisation of the Participants

As mentioned before, the scale prepared for the research is based on three different factors affecting political socialisation. These are family, friendship networks, and mass media which affect the political socialisation of the participants.

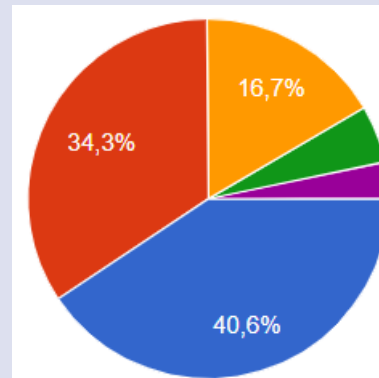
In order to measure the effect of family on the political socialisation process, three questions were asked to the

participants. The first of these questions was “How often does your mother or father encourage you to follow political news?”. 17.6% of the participants answered very often, 25.6% often, 21.8% sometimes, 11.5% rarely, and 23.5% never. The second question under the theme of the family effect factor was “How often do you discuss political issues with your mother or father?”. It is observed that a significant proportion of the participants discuss political issues with their parents. These two questions show the effect of the family on political socialisation, but they do not cover any communication or practice outside the household. Thirdly, the participants were asked the question “How often does your mother or father encourage you to take part in a political organisation?”. In the responses to this question, the never option is 37.6% and the rarely option is 16.2%. This shows that parents discuss politics with their children and encourage them to follow politics. However, it also shows that parents are against their children taking an active role in a political party or organisation.

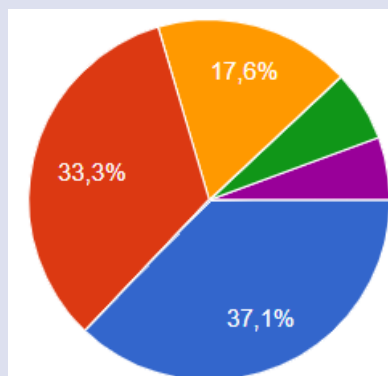
In order to measure the effect of friendship networks on the political socialisation process, three questions were asked to the participants. The first of these questions is “How often are you invited to a political event by your friends?”. To this question, 5.2% of the participants answered very often, 9.6% answered frequently, 21.1% answered rarely and 40.6% answered never. The second question on friendship networks shows that the participants’ participation in political activities is very limited. Accordingly, 5.4% of the participants answered very often, 6.6% answered frequently, 18.8% answered rarely and 50.9% answered never. According to this data, it is seen that the participants have a timid attitude about their participation in political activities with their friends. In the third question, the participants were asked “How often do you express your political views in group activities at school (e.g. student clubs, sports teams, etc.)?”.



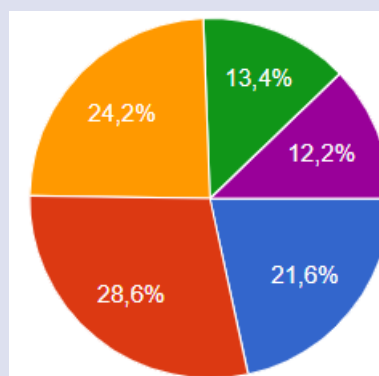
How often do you participate in online political discussion groups/blogs?



How often do you watch news about politics?



How often do you read political news in newspapers (including websites)?



How often do you follow politicians' social media accounts?

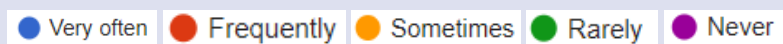


Figure 3. The Effect of Mass Media on the Participants’ Political Socialisation Process

To this question, 27% of the participants answered never and 23.2% answered rarely. In this question, only 8.9% of the participants answered very often and 15% answered frequently. Therefore, it can be said that the participants are hesitant about inviting, participating in political activities or discussing political issues within their friend groups. This situation can be interpreted as the participants feeling that they are under some kind of surveillance or fear that they will be politically labelled or stigmatised in the coming years³.

In order to measure the effect of mass media as the last factor in the political socialisation process, four questions were asked to the participants. The first question was “How often do you participate in online political discussion groups/blogs?”. 49.5% of the participants stated that they never participate in online political discussion groups or blogs, while 18.3% of the participants responded as rarely. In the second question, the participants were asked “How often do you watch news about politics?”. 40.6% of the participants answered very often and 34.3% answered frequently. The rate of the respondents who answered never and rarely is only 8.5% in total. Thirdly, the participants were asked the question “How often do you read political news in newspapers (including websites)?”. 37.1% of the participants answered very often and 33.3% answered frequently, while the total rate of those who answered never and rarely is only 11.9%. Finally, the participants were asked the question “How often do you follow politicians’ social

media accounts?”. 21.6% of the participants answered very often, 28.6% frequently and 24.2% sometimes. The answers given to the four questions about the effect of mass media on political socialisation show that the participants frequently use mass media in political socialisation. However, the participants do not participate in online discussion groups for fear of being exposed or being labelled as political. This situation can be interpreted in the same way as in the previous factor of friend networks. Participants do not open their political socialisation processes to strangers for fear of being under surveillance. In other words, the participants avoid political discussions with strangers outside their family and close circle of friends or with strangers in the online environment.

Hypothesis Testing

In this section of the study, the test of the research hypotheses is given. Four hypotheses that constitute the basis of the research were determined. These hypotheses are given in Table 2.

Hypothesis 1: The second hypothesis consists of 3 sub-hypotheses.

H1a: Family effect differs according to the gender of the participants.

H1b: The effect of friendship networks differs according to the gender of the participants.

H1c: Mass media effect differs according to the gender of the participants.

Table 2. Hypotheses

Hypotheses
H1a: Family effect differs according to the gender of the participants.
H1b: The effect of friendship networks differs according to the gender of the participants.
H1c: Mass media effect differs according to the gender of the participants.
H2a: Family influence differs according to the class of the participants.
H2b: The effect of friendship networks differs according to the class of the participants.
H2c: Mass media effect differs according to the class of the participants.
H3a: Family effect differs according to the participants’ ideologies.
H3b: The effect of friendship networks differs according to the ideologies of the participants.
H3c: Mass media effect differs according to the participants’ ideologies.
H4a: Family effect differs according to the residential unit where the participants lived before university.
H4b: The effect of friendship networks differs according to the residential unit where the participants lived before university.
H4c: Mass media effect differs according to the residential unit where the participants lived before university.

Table 3. The Role of Gender in Participants’ Political Socialisation

Factors	Gender	Mean	Std. Dev.	Levene’s Test for Equality of Variances	t-test for Equality of Means			
Family Effect	Female	8,97	3,29	0,058	0,809	-2,150	424	0,032
	Male	9,64	3,18			-2,155	417,247	0,032
Effect of Friendship Network	Female	11,8261	2,75	3,115	0,078	4,018	424	0,000
	Male	10,6837	3,11			3,980	393,620	0,000
Mass Media Effect	Female	11,0913	3,62	0,985	0,322	2,336	424	0,020
	Male	10,2908	3,41			2,347	419,919	0,019

³ The state of fear mentioned here can be evaluated within the framework of Neumann’s Spiral of Silence theory. For the Spiral of

Silence theory: Noelle-Neumann, Elisabeth ,E. (1984). *The Spiral of Silence: Public Opinion - Our Social Skin*. Chicago, Chicago University.

Table 4. The Role of Classes of Study on Political Socialisation

Factors	Variance Source	Sum of Squares	df	Mean Squares	F	Sig.	Difference Groups
Family Effect	Between Groups	36,926	3	12,309	1,162	0,324	
	Within Groups	4470,389	422	10,593			
	Total	4507,315	425				
Effect of Friendship Network	Between Groups	5.716	3	1,905	0,214	0,887	
	Within Groups	3759,824	422	8,910			
	Total	3765,540	425				
Mass Media Effect	Between Groups	130,067	3	43,356	3,514	0,015	1-4
	Within Groups	5207,248	422	12,339			
	Total	5337,315	425				

Table 5. The Role of Ideologies on Political Socialisation

Factors		Sum of Squares	df	Mean Square	F	Sig.
Family Effect	Between Groups	260,100	7	37,157	3,657	0,001
	Within Groups	4247,215	418	10,161		
	Total	4507,315	425			
Effect of Friendship Network	Between Groups	209,535	7	29,934	3,519	0,001
	Within Groups	3556,005	418	8,507		
	Total	3765,540	425			
Mass Media Effect	Between Groups	715,380	7	102,197	9,243	0
	Within Groups	4621,934	418	11,057		
	Total	5337,315	425			

According to Table 3 family effect, friendship network effect and mass media effect show a significant difference according to the gender of the participants ($p < 0.05$). Therefore, hypothesis H1a, H1b and H1c are accepted. When the averages are analysed, it is seen that men are more influenced by their families than women. It is seen that women are more effected by friends and mass media than men.

Hypothesis 2: The second hypothesis consists of 3 sub-hypotheses.

H2a: Family effect differs according to the class of the participants.

H2b: The effect of friendship networks differs according to the class of the participants.

H2c: Mass media effect differs according to the class of the participants.

According to Table 4, family effect and friendship network effect do not show a significant difference according to the class of the participants ($p > 0.05$). Therefore, hypotheses H2a and H2b are rejected. However, the factor of mass media effect shows a significant difference according to the class levels of the participants. In this case, hypothesis H2c is accepted. Multiple comparison tests were conducted to see between which groups the differences were. Since the variance of the mass media effect factor was homogenous, Tukey test was used. According to the results of the Tukey test, it was seen that the average of the first class was higher than the fourth class. The effect of mass media on the political socialisation of first class is higher than that of fourth class.

Hypothesis 3: The third hypothesis consists of 3 sub-hypotheses.

H3a: Family effect differs according to the participants' ideologies.

H3b: The effect of friendship networks differs according to the ideologies of the participants.

H3c: Mass media effect differs according to the participants' ideologies.

According to Table 5, family influence, friendship networks influence and mass media influence show a significant difference according to the participants' ideologies ($p < 0.05$). Hypotheses H3a, H3b and H3c are accepted. Multiple comparison tests were conducted to see between which groups the differences are. According to the results of the test, individuals who defined themselves as having other ideology were more influenced by family, friends and mass media than those who stated their ideology.

Hypothesis 4: The fourth hypothesis consists of 3 sub-hypotheses.

H4a: Family effect differs according to the residential unit where the participants lived before university.

H4b: The effect of friendship networks differs according to the residential unit where the participants lived before university.

H4c: Mass media effect differs according to the residential unit where the participants lived before university.

According to Table 6, family effect and mass media effect do not show a significant difference according to the residential units of the participants ($p>0.05$). However, friend networks effect shows a significant difference according to the residential units of the participants ($p<0.05$) and hypothesis H4a is accepted.

According to the results of the multiple comparison test conducted to see between which groups the differences are, it is determined that individuals living abroad are more affected by the friends effect than those from other settlements. As a result, the hypothesis tests and their results are shown in Table 7.

Table 6. The Role of Place of Residence on Political Socialisation

Factors		Sum of Squares	df	Mean Square	F	Sig.
Aile Etkisi	Between Groups	97,444	5	19,489	1,856	0,101
	Within Groups	4409,87	420	10,5		
	Total	4507,315	425			
Arkadaş Etkisi	Between Groups	153,515	5	30,703	3,57	0,004
	Within Groups	3612,025	420	8,6		
	Total	3765,54	425			
Kitle İletişim Araçları Etkisi	Between Groups	63,335	5	12,667	1,009	0,412
	Within Groups	5273,979	420	12,557		
	Total	5337,315	425			

Table 7 Results of Hypotheses

Hypotheses	Results
H1a: Family effect differs according to the gender of the participants.	Accepted
H1b: The effect of friendship networks differs according to the gender of the participants.	Accepted
H1c: Mass media effect differs according to the gender of the participants.	Accepted
H2a: Family influence differs according to the class of the participants.	Rejected
H2b: The effect of friendship networks differs according to the class of the participants.	Rejected
H2c: Mass media effect differs according to the class of the participants.	Accepted
H3a: Family effect differs according to the participants' ideologies.	Accepted
H3b: The effect of friendship networks differs according to the ideologies of the participants.	Accepted
H3c: Mass media effect differs according to the participants' ideologies.	Accepted
H4a: Family effect differs according to the residential unit where the participants lived before university.	Accepted
H4b: The effect of friendship networks differs according to the residential unit where the participants lived before university.	Rejected
H4c: Mass media effect differs according to the residential unit where the participants lived before university.	Rejected

Conclusion and Evaluation

Social and political culture is not something that individuals are born with. Individuals learn and internalise various values, beliefs, attitudes, and rules of social behaviour over time. This learning process starts in the family and continues at school. Individuals' learning processes are not limited to family and school. Many factors such as friendship networks, mass media, social relations, and beliefs are influential in the learning process of individuals and thus in their political socialisation process. This situation continues throughout the lives of individuals.

Political socialisation, which can be defined as the process of acquiring political culture, ensures the upbringing of "political people" who are ready to play a role in the political system. In the process of political socialisation, individuals learn the values, rules, beliefs, tendencies, and behaviours of the political system. Which behaviours are considered legitimate within the system and which behaviours are objectionable are some of the skills that the political socialisation process gives to the

individual. Every political system wants to have citizens who can be considered acceptable and reasonable and who are free from marginalities. The political socialisation process also reveals the typology of the individual that the political system wants to create. The closer one gets to this idealised individual typology, the lower the likelihood of conflict within the political system.

Although there are many factors affecting political socialisation, the level of political socialisation of university students is an important parameter for the future of their countries. The fact that the aforementioned university students are educated in the field of political science creates an expectation that they will have a more active profile in terms of becoming political people. In this study, the level of political socialisation of university students studying political science in Türkiye and the factors affecting their political socialisation are discussed. The study presented some remarkable findings.

The findings of the study reveal that nationalism ideology is the most common ideology among the

participants who are political science students. If we consider Kemalism, which can be considered a typology of nationalism specific to Türkiye in the category of nationalism, it is possible to say that one out of every three participants is a nationalist. The number of respondents who stated that they did not feel close to any ideology or who ticked the “other ideologies” section on the survey form is also quite high. This situation also shows that some of the students avoid stating their ideologies in the survey form. Because it is seen that the participants are interested in politics both in their family and friend circles and in following the mass media. However, it was determined that they were hesitant to do something practical on political issues and avoided participating in political activities. It is possible to interpret that this situation may stem from the feeling that the participants are under some kind of surveillance.

One of the most important findings of the study is that the participants behaved timidly especially in their communication with social media and their circle of friends. This situation shows that the participants live in a kind of fear in their political socialisation process. According to the data of the study, the participants do not hesitate to talk about political issues with their families and do not feel any fear. On the other hand, they are more reluctant to share their political views with friends and people on social media platforms. This situation can be interpreted as the participants’ fear that they will experience negative feedback in the future if they express their political opinions.

In the study, the three main institutions of political socialisation, namely family, friendship networks, and mass media, were discussed and presented as three important factors of political socialisation. Through statistical analyses, it was examined whether there was a significant difference between the political socialisation of the participants and their gender, the classes they studied, their ideologies, and the settlement they lived in before university. Hypotheses H1a, H1b, H1c, H2c, H3a, H3b, H3c, and H4a were accepted. On the other hand, hypotheses H2a, H2b, H4b, and H4c were rejected. It is recommended that researchers who want to work on this issue should conduct field studies aiming to compare the political socialisation levels of political science students and students who continue their education in other faculties.

Extended Abstract

The main actor of politics is the political person at the centre of power relations. However, the political characteristic of human beings is not innate. What politicises human beings is a process of construction that develops and matures over time. In this construction process, individuals learn certain values, beliefs, attitudes, and rules of social behaviour. Individuals’ approach to perceiving the world, their attitude of evaluating events, and political culture should be considered as an output of learning processes. This learning outcome is called political socialisation.

People do not know anything about the political system, economy, culture or institutions of the societies into which they are born. The process of gradually acquiring knowledge about the values of the societies into which people are born through various means and different intermediary institutions refers to the process of socialisation. In general, the process of adopting the values, rules, beliefs, tendencies, and behaviours of the society in which they live is referred to as socialisation.

Socialisation is a result of intergenerational interaction. Socialisation can take place if there is a regular flow of information from one generation to another. The transfer of existing social values, beliefs, rules and attitudes to each new member of the society is essential for socialisation. The process of harmonising the newly joined individuals with the society and the transfer of this harmony from generation to generation is an important dimension of socialisation. Political socialisation, on the other hand, means the continuation of the existence of the political system and political culture. It is possible for individuals who have recently joined the society and the political system to become actors who can play a role in the political system through their upbringing as “political people”. Through political socialisation, individuals become political people who are ready to play a role in the political system. Through this process, individuals learn the values, rules, beliefs, tendencies, and behaviours of the political system, comprehend what they should do and know what kind of roles they will have.

People are biologically predisposed to particular traits from birth. Subsequently, through various institutions and other people, society teaches the person a set of fundamental principles and values. Political socialization is influenced by an individual’s social surroundings, birth culture, and the political structures of the nation or region in which they reside. The adoption of political beliefs, values, and behaviors by the individual is referred to as the political socialization process. The education of personal behaviors by society is another type of political socialization process.

In every society, the transfer of culture to other generations is realised through various institutions. The extent to which institutions will fulfill their functions or be effective may differ between societies. According to Greenberg (2017), the relative influence of the various elements of political socialisation leads to disagreements. For example, there is little agreement as to which of the factors in one’s environment, such as family, social class or school, is most important, or under which conditions different socialisation factors are most effective. The most important institutions in political socialisation are family, education, friendship networks, and mass media.

Based on the aforementioned definitions of political socialisation, this study aims to reveal the level of political socialisation of political science students through three basic institutions. These three institutions are the effect of the family that facilitates political socialisation, the effect of friendship networks, and the effect of communication tools. The aim of this field research is to reveal the role of

family, friendship networks (friendship groups), and media in the political socialisation of university students studying political science at the undergraduate level in Türkiye and to make a comparison based on these three factors.

The focus of this field research is to examine the demographic characteristics of students studying in political science departments of universities in Türkiye and to reveal their level of political socialisation. The field research part of the study was carried out with quantitative research methods and survey design. In this context, a survey was applied to 426 students continuing their education in political science departments in Türkiye. The hypotheses determined for the study were tested by analysing the survey data in SPSS package program.

In the study, since the skewness and kurtosis values were -3 and +3 (Mayers, 2013, p. 53), it was tried to determine whether there was a significant difference between the groups at the 0.05 significance level with the "t-Test" for paired groups and one-way analysis of variance (ANOVA) for three groups. In addition to these, analyses for cross-tabular distributions were also performed. Cronbach's Alpha coefficient was analysed to determine to what extent the reliability of the survey conducted in the field research is reliable. According to the analysis, the reliability rate of the questions in the survey form is 0.821. In other words, the survey form is highly reliable in measuring the phenomenon to be measured.

The findings of the study reveal that nationalism ideology is the most common ideology among the participants who are political science students. If we consider Kemalism, which can be considered a typology of nationalism specific to Türkiye in the category of nationalism, it is possible to say that one out of every three participants is a nationalist. The number of respondents who stated that they did not feel close to any ideology or who ticked the "other ideologies" section on the survey form is also quite high. This situation also shows that some of the students avoid stating their ideologies in the survey form. Because it is seen that the participants are interested in politics both in their family and friend circles and in following the mass media. However, it was determined that they were hesitant to do something practical on political issues and avoided participating in political activities. It is possible to interpret that this situation may stem from the feeling that the participants are under some kind of surveillance.

In the study, family, friendship networks and mass media, which represent the three main institutions of political socialisation, are discussed and presented as three important factors of political socialisation. Through statistical analyses, it was examined whether there was a significant difference between the political socialisation of the participants and their gender, the classes they studied, their ideologies, and the settlement they lived in before university. Hypotheses H1a, H1b, H1c, H2c, H3a, H3b, H3c, and H4a were accepted. On the other hand, hypotheses H2a, H2b, H4b, and H4c were rejected.

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