

UDC 323.2:316.7

SYMBOLIC ASPECT OF POLITICS

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Abstract. *Politics is a specific sphere of social life and symbolism is a language of politics. Therefore, the study of the essence, content of political symbols has practical and theoretical significance. The symbol, serving the function of political socialization, draws the place of the individual within a certain political worldview, determines its behavior, role and the specific form of its activity. The study of political symbolism examines how symbols influence political preferences, identifications, and behavior. Political symbols conditionally express certain ideas, values and ideals of the social community. Through national political symbols (mainly flag, emblem and anthem), that are necessary attributes of national and state identity, the political system and the nation integrate as a whole.*

Key words: *symbol, politics, political culture, political symbolism, political communication.*

Introduction.

It is impossible to imagine the existence of a policy without symbols. The symbol is one of the basic elements of constructing and comprehending political reality. Politics is a specific sphere of social life, and symbolism is a language of politics. Therefore, the study of the essence, content of political symbols has practical and theoretical significance.

The unity of any culture is based on the common language of its characters. Culture links the traditions of the national symbol with the state through state symbols, which leads to the emergence of symbols of political culture. A person realizes himself as a citizen of the state in situations permeated with symbolism. Political symbols are an important part of political culture. Political culture can be regarded as a "symbolic system", that is, as a system of political symbols, which is part of a wider system that can be termed political communication. Symbols are a cementing element of any political system and political culture that lies at its core. Moreover, for them, the institutionalization of attachment to common political symbols is a prerequisite for the formation of a national state.

Main text.

By the attitude of the majority of the population towards the symbols, which are

usually embodied in certain political values, one can draw conclusions not only about political culture but also about the formation of a political nation, a community living in a single political and legal space, laws and norms that are recognized universal, regardless of class, ethnic, confessional and other differences.

An effective phenomenon of culture, which causes the preservation and functioning of meaningful information for the society is a symbol. Territory, language, traditions, stereotypes of behavior, self-name, visual signs, etc. can act as symbols. With the actualization of politics as a specific sphere of life of a society, a system of ideas about the political reality, which gets the visual fixation first in the signs and symbols of ethno-cultural content, and then in the new ones created for the fulfillment of certain political conditions, is built up. Thus, the process of political symbolization involves the use of natural, archetypal characters that are responsible for maintaining the core of society, which creates a political structure and promotes the formation of new symbols, which are aimed at building a common vision of the future in society.

Any symbol combines both an ideal and a material one, while the material and spiritual culture of any society will develop, the characters that mark this society will live and distinguish it from other cultures. Each national symbol is the concentration of a certain part of the mental composition of the group, creating a "natural" base of unity. The symbol appears as an image-code - the structural element of the prototype (the desired image of the future). It collects and stores information that is relevant to society. The system of symbols is by itself a system of encoding the ideas of the group about oneself, about the surrounding world and "rational", safe behavior that can guarantee the sustainability of society.

In translation from the Greek symbol - it is a conditional identifying sign for members of a certain group of people, a secret society; material or conditional code that denotes or reminds a concept; an image that embodies a certain idea. The symbol is the basis for identifying a certain community and is of a socio-political nature.

The idea of the symbol reaches the roots of Antiquity. Thus, for example, in the interpretation of Plato, a symbol is a certain significant expression of a higher nature,

the content of which can not be fixed. The nature of the symbol from the thinker moved from the rational to the irrational sphere, at the level of which the essence can be understood only intuitively.

It should be noted that in the philosophical tradition, the concept of a symbol always invested in "secret" content. For example, in the Middle Ages, the symbols were interpreted as the basis for the comprehension of truth, at the same time, and as the basis for its concealment. The comprehension of the highest truth is possible only by decoding the symbolic signs containing the basic principle. It is impossible not to trace the echo of this trend in the study of the understanding of political symbols in our time. Political symbols appear in certain ways, actions that motivate people to act and affect, first of all, emotions. In a similar interpretation, political symbols are an instrument of political power, a powerful means of psychological influence. Thus, the representatives of psychoanalysis considered the symbol not as an attribute of conscious activity of man, but as a manifestation of the unconscious in the culture and psyche of an individual. It was in the unconscious K. Jung saw the origin of the symbol. He advanced the concept of archetypal signs contained in the human consciousness from birth, which allows semantic processing of information at the level of the unconscious.

Many researchers point to the special role played by the characters in politics. "The policy is an extremely convenient place for effective symbolic activity, which is considered as actions carried out with the help of signs capable of producing social, and in particular groups," noted the well-known scientist P. Burdy [1].

The use of symbols in politics leads to the formation of the phenomenon of political symbols. If to consider political symbols as a sign system, its peculiarity lies in particular in the fact that "semantically it can not be attributed only to natural signs, although it is often included in the real objects of nature" [2]. D. Misyurov points out that the political symbolism is inherent in absorbing itself - to synthesize various signs in the hierarchy of sign systems and use them for policy purposes [2].

D. Stone, in work "Paradox of Politics", stresses that the most important feature of all the symbols in politics is their ambiguity. The ambiguity allows individuals to

coordinate their own ambivalent and contradictory interests and be able to provide long-term support for political leaders in politics. "The symbols make it possible to unite where purely material interests can differentiate people," stresses D. Stone [3].

So, it is possible to mark out the following characteristic features of political symbolism: firstly, political symbols represent both sides of political cognition - cognitive and affective - that allows people not only to receive information about the state of a political object, but also to form their own opinion about it; and secondly, the meanings generated by political symbols depend on the individual's attitudes and values of the individual; thirdly, the preference of one political symbol instead of the other depends on the level of political culture, the context of the information in which the symbol is given, the intensity of its presentation.

Taking into account all of the above, one can give the following integrative definition: political symbolism is an imaginary sign structure that carries an influential message that changes thoughts, emotions, and human behavior in relation to politics.

Among the elements of political culture are political symbols that conditionally express certain ideas, values and ideals of the social community, promote the unification of people and orient their political behavior. Political symbols are the main factor of socialization and emphasize the values that are significant for the political system. In addition, symbols in politics are a means of propaganda and expressing their commitment to a particular position in politics. It is such a meaningful load bearing the arms of the states, emblems of political parties, colors of national flags, orders, etc. Due to national political symbols (first of all, it is a flag, coat of arms and anthem), which are the necessary attributes of national-state identification, the integration of the political system and the nation as a whole takes place. As other symbolic forms one can consider historical names, ceremonies, etc. The symbol is characterized by such properties as multiplicity, complexity associated with the symbol of associations and openness for the introduction of new content. Any character has a plural semantic structure, so complex in each individual case, how widely this symbol was historically involved in various semantic systems.

The political symbolics performs functions of communication and socialization. In the process of assimilation of national symbols there is a "symbolic socialization". This is a complex socio-psychological process, during which "agents of socialization" (parents, environment, school, state) explain to the next generation the importance of national symbolism, its cultural and political content. In general, political symbols tend to synthesize various signs from the hierarchy of sign systems and use them in politics. The study of changes in the attitude of different social strata to elements of political symbolism over a long period of time can provide important information (electoral, cultural, political, etc.). Of particular interest is the change in the characters that have existed for many centuries (flags, architectural and sculptural monuments, various political terms, images of prominent figures, etc.). If we talk about the situational attitude of the population towards the state symbols, as the concentrated "spirit" of the country and its elite, then these assessments can draw conclusions about the degree of support for the existing system, the effectiveness of ideology and the rating of political leaders and statesmen.

An interesting form of symbolization is the creation of a "symbolic image". So characters that had a material expression often receive a "double" in the form of "symbolic memory." Carthage, Bastille, the Berlin Wall, the Leaning Tower of Pisa, etc., becoming symbols forever stayed in history; the same applies to the images of outstanding figures.

Summary and conclusions.

Have been considered political symbols as one of the components of political culture. Symbols are central features of organized human life, helping to define perception, shaping the way we view the world and understand what goes on within it. But, despite this key role in shaping understanding, there is never a single interpretation of a symbol that everyone within the community will accept, and the way in which symbols can mobilize antagonistic political factions demonstrates that they are as much a central element for power struggles as they are avenues to facilitate processes of identification.

Well-developed national symbols – a characteristic feature of a highly

developed nation. The symbols express and encode the features of the national character, the teachings and values of the nation, the most important aspects of its culture and history. In the process of forming a nation, a special group of ethno-cultural symbols is created, which is related precisely to the national identity of the group. In addition, there are different semantic groups of national symbols that express certain aspects of national culture and mental composition. For example: religious symbols, state-patriotic, family symbols, etc. The symbolism used in politics necessarily contains the signs by which policy actors are identified and, accordingly, distinguish themselves from similar ones. It is characterized by considerable stability and force of inertia, thanks to its cultural and historical basis. Modern political symbols are synthesized information flows. They represent information that has the ability to change the original image and adjust to achieve the desirable image.

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sent: 15.11.2022

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