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TÍTULO: Explicación de los factores situacionales y estructurales que afectan el comportamiento electoral. Enfatizando la Teoría Estructural-Funcional de Gabriel Almond.

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RESUMEN: La participación electoral tiene un lugar especial en el debate de la sociología política en general y en la sociología electoral en particular. El análisis electivo del comportamiento es una de las tareas más importantes de la sociología electoral que los investigadores podrán seleccionar diferentes modelos electorales para analizar las opciones de comportamiento. El propósito de la presente investigación es encontrar cuáles son los factores más importantes en la conducción de una conducta de voto en las elecciones basadas en la teoría estructural-funcional de Gabriel Almond". Los resultados muestran factores situacionales y estructurales que pueden considerarse en el proceso de votación.

PALABRAS CLAVES: cultura política, participación política, sociedad cívica, partidos.

TITLE: Explaining the situational and structural factors affecting voting behavior. Emphasizing the Structural-Functional Theory of Gabriel Almond.

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ABSTRACT: Electoral participation has a special place in the debate of political sociology in general, and in electoral sociology in particular. The elective analysis of behavior is one of the most important tasks of electoral sociology that researchers can select different electoral models to analyze behavioral options. The purpose of this research is to find out the most important factors in the conduction of voting behavior in elections based on the structural-functional theory of Gabriel Almond. The results show situational and structural factors that can be considered in the process of voting.

KEY WORDS: political culture, political participation, Civic society, parties.

INTRODUCTION.

Participation is the vital force of democracy (Teymuri et al., 1394: 273). Electoral behavior as a political response expresses the degree of social participation in the social system and the context in which can be scientifically identify the political identity of individuals (Imam jomeh Zadeh and Karamirad, 1391: 10). Electoral behavior is one of the most important aspects that characterizes the type of political community and its overall structure (Eivazi, 1382: 35). In fact, the health of the democratic system and its satisfaction often contributes in rate of participation (Teymuri et al, 1394: 273), because the election is a process in which a person is selected from among the larger group (dorosti, 1394: 100; Anartin, 1997: 309).

Unfortunately, in many urban and rural areas, instead of being affected by the rational-bureaucratic components, the various structural elements and factors on the one hand and the situational factors on the other hand are impressive. In the meantime, Voters, instead of ability, knowledge and insight, truthfulness and correctness, experience, familiarity with global issues, realism, stability and endurance

of candidates, mostly focus on language and accent, ethnicity, religion, city, personal interests and tribes Etc. (kalantari, 1384: 9). For, electoral corruption and lack of ethics have a history of elections in the world (Amiri, 1394: 35). the main issue of this study is the mentioned problem and to find the suggestions in order to decrease these harms (Azizian sharifabadi,1392: 5).

On the other hand, the way to achieve the desired model in the election, is pathology and electoral ethics and assess existing mechanisms, including for candidates and voters to achieve this goal, hoping that by doing this research, we can identify deficiencies and offset the shortcomings of previous researches and provide a more accurate comparison of political participation; therefore, according to the authors of this research, regardless of the cultural, indigenous, environmental, spatial and temporal conditions governing the countries and provinces and cities, using traditional methods and relying solely on the theoretical models of the analysis of election behavior, the possibility of examining the electoral behaviors of the citizens, is almost impossible, and this is one of the differences of this research, with other sources and previous researches, and the other is the subject of political development, which is an internal concept that have recently entered political literature and examined in less developed regions. Inferiority has not been prioritized or has been less considered (Nazm far et al., 1397: 298).

Culture itself, today as the most important factor in the economic, social, political, human and moral development of countries, is in the focus of attention of scholars, intellectuals and elites, because culture is the platform for the redefinition, retrieval and development of all abilities, values, identities, beliefs, norms, traditions and myths (Rashidi and Daneshfard, 1395: 11; Jahanbakhsh ganjeh, 1396: 111).

On the other hand, ethics is a central point and it can control the most adverse natural conditions and the worst laws in its favor (Dutcoville, 1347: 65), and that the gathering of field data in the field of political elections decreases the constraints of theorization of Social problems (Ebrahimi, 1396: 119).

Accordingly, this research seeks to answer the research objectives mentioned below as the main questions of the research:

A- What are the most important situational factors in the conduct of a voters' behavior based on individual and social rationality in elections based on Almond's Structural-Functional Theory?

B- What are the most important structural factors in the conduct of a voters' behavior based on individual and social rationality in elections based on Almond's structure-agent theory?

Theoretical Perspectives on Participatory and Voting Behavior.

There are two competing perspectives for explaining any political behavior at the most general level: first: wise choice; second: sociological school. In the wise selection school that Anthony Downs is the most important theorist, each voter potentially is acting on the basis of rational calculation, and during the election campaign, assessing the government that was in office and comparing it with claims and plans of Opponents in the elections, taking into account the interests that are expected to gain by the victory of this or that party, will select the choice (Ghaffari hashjin, et la, 1389: 207-240). Olson considers rationality as a strong factor for political participation (Rash, 1377: 136).

The main sociological pattern believes that structures and situations affect the political orientations of the people, and they have stable orientations that are rooted in their family environment, their job and cultural environment (Ayubi, 1377: 16-17). Therefore, if we want to have a proper and realistic analysis of the desired elections, we should study the social, environmental, economic and cultural conditions of voters (Andrew Heywood, 2002: 243).

In sociological theory, the individual alone has no meaning and his motives do not have much effect on electoral behavior, but the individual must be studied within his own culture and society. From this point of view, the social, cultural, and social structures are also negatively affected and a particular political trend prevails over a region, and this tendency remains in these areas for many years. In sociological school, individual and group action is based on the values and norms existing in the society; therefore, the analysis of political participation in the conditions of the study of factors such as sociopolitical

conditions of individuals, culture, group systems, and Other conditions relating to the social environment are possible (Seyyed Amami, 1386: 65).

Concerning the choice of structural-functional theory of Almond has to point out that the human factor is, to a certain extent, an effective factor and can make unique decisions that do not come with any of the psychological and sociological theories and on the other hand, this factor is largely within the community and within a complex network of human relations, social relations, mental and objective structures that affect its decision making; therefore, any explanation of the phenomena of the social world has to consider their various aspects, otherwise it will not be able to provide convincing explanation and satisfaction of a phenomenon and predict its possible changes in the future.

One of the most well-known protagonists in this view of political culture is Gabrielle Almond and its related análisis; the reason for choosing this approach was to avoid a single-dimensional analysis. On this basis, the behaviorist studies of some researchers, including Gabriel Almond and Sidney Verba, have opened up a new level of analysis in the study of human political behavior in political and social relationships through the attention to attitudes, beliefs, and political beliefs and their implications for political behavior (Qaysari and Shakouri, 1388: 1).

Conditions and structures affecting voting behavior based on Almond-Structural-Functional Theory.

In the mid-1950s, a new approach to the study of political culture in the field of political science emerged. A joint work by Almond and Verba in 1963 in his famous book, "Civic Culture: Political and Democratic Perspectives in Five Countries," was considered an innovative and kind of theoretical subject in the field of political culture. The difference with other previous studies of political culture was that from the ancient times to a few centuries ago; usually, political culture was studied as an attitude, customs, mental

drawings or imagination, and not as an isolated pattern. But as a part of a theory of political philosophy, was considered by scholars and philosophers.

Almond's model of political culture was in a way that the discussion of "political culture" was considered as part of a general theory. As in the study of political culture in the form of political development, usually based on the concerns of political development, the thinkers devoted part of their work to the discussion of political culture, therefore, according to the type of view that has political development, the expression They were commenting on political culture. Almond and Verba are very important in their book of emotional orientation, assessment, and cognition, and they are well illustrated by the definition given by political culture: "Political culture is a collection of cognitive, analytical (evaluation) and emotional inclinations that are expressed in relation to political phenomena" (Sariol ghalam: 1386: 12). Elsewhere, this is well-argued: "When we talk about the political culture of a society, we return to political systems, as internalized in the recognition, emotions and evaluation of the individuals of that system" (Imani and Boostani, 1382: 12).

Accordingly, they have to go into these three directions in order to understand the political culture of any group or society, and when these three types of orientation towards the political system are set up, a certain form of culture is come to existence called political culture. In general, they recognize three different types of political culture:

- The "parish" culture: based on anonymity and ignorance of the national government and local units such as tribes or villages.
- The culture of "subjugation", which, accompany with the awareness of the national political system, but people completely behave interactively. Here, people respect the system accompanied with fear, and they believe they are not able to participate in its operation.
- "Cooperative culture": based on the will of the citizens and the full exercise of their rights in the political decision-making process. Recalling that none of these types are in their pure state, they conclude that the

third type is better than other types or democracies or stability, and as a result of the characteristic of the most advanced political systems (Badi: 1379: 59; Naghib-zadeh, 1393: 59).

Almond and Paul, elsewhere, add to the emergence of practical orientations in order to reject ideologies and promote values (Almond & Powell; 1966:57-58, Negib-zadeh, 1393: 60). Therefore, development requires a combination of processes of structural differentiation and the globalization of culture (Negib-zadeh, 1393: 60).

Under these efforts, theories of political culture as a means of transferring the discussion from the level of personal psychological analysis to the social and cultural level were considered at the heart of analyzes and theories of social development (Chilcott, 1377: 323).

The culture of sociology writes: "In the English-French tradition, the concept of culture is often used synonymously with civilization" (Abercrombie and others, 1367: 101). Edward Tyler also made the similar statement: "Culture or civilization is an interconnected whole, including knowledge, religion, art, law, morality, customs, and any ability and habit that a person acquires as a member of the community. (Ashuri, 1357: 39). Mohammad-Ali-Islami says culture as a spiritual and individual aspect of culture (Islami-Nadushan, 1354: 79). Batamur (Batamor, 1952: 79), Maurice Doverge (Dvorhe, 1367: 160) and Osco Gyrorosh (Gyroshche, 1366: 66) presented the same view.

In fact, political-culture is influenced by the general culture of a society and is a concept that encompasses the macro-goals of society and focuses its attention on concepts such as power, freedom, equality, state, legitimacy, participation, and ... (Darabi, 1388: 38).

From the perspective of the socio-economic encyclopedia of the United States, the political-culture is a set of attitudes, ideas and feelings that give order and meaning to the political process, and identifies the underlying opportunities and rules governing the political behavior in the political system (stills, 1972: 218).

According to Sariol-ghalam, one of the strongest concepts of the social sciences in the development of political behavior studies and a center for studying the tendencies of citizenship and behavior is the concept of political culture (Sariol-ghalam, 2007: 11).

However, the term of political culture was first used in political science by Gabrielle Almond in 1956 (Almond, 1956: 396; Chilcott, 1993: 345).

According to Almond and Paul, political culture is: the pattern of attitudes and the individual orientation of the members of a system towards politics, as well as the mental domain that underlies the meaning of the political act (Karimi and Rezaei, 2006: 42; Chilcott, 2014: 346; Almond and Powell, 1996: 50).

Almond draws political culture into three levels of System, process, and policy:

- A. The most important issue at the system level is the basis and type of legitimacy of the system and its leaders (charismatic, traditional-religious or rational-legitimacy).
- B. At the level of the process, participatory institutions (parties and political groups) and the quality of political participation is actively and passively are presented.
- C. The third level of political culture is the level of policy that at this level the most important priorities of people in decision-making are discussed as part of political culture. These priorities can be liberty, justice, security and equality (Almond et al., 2002: 72).

In fact, a variety of political cultures can be distinguished on the basis of two axes: one based on the axis of individual orientation towards the political system, which is: perceptual, value and emotional attitude. Secondly, based on the axis of the topic of the direction, which is: ruling persons, government policies and government structures (Bashirya, 1380: 162).

Almost from the early 70's the validity of this theory was doubted and political culture, as an explanatory variable, gradually lost its prominent status. It took almost a decade; the credibility of this approach was restored again and another stage in the cultural analysis and explanation of politics was formed. Almost 25 years after the release of "Civic Culture," with various criticisms, a number of articles were published

as "Reflections on Civil Cultures", edited by Almond and Verba. In addition to this, other scholars and theorists have also focused on this issue, which Aaron Wildavsky, Ritter Batten Mann, and Richard Wilson are among the most prominent figures in the group. In this work, though, they criticized the civil-cultural approach, but in general, the same general form of work was emphasized by Almond and Verba (Golmohammadi 2007: 112-113).

The methodology of Almond in this theory and the methodology used by them was a quantitative method. In fact, in this research, using quantitative statistical data of their study population, the hypotheses that they put forward were tested in a test plant, and with theoretical models they compare and, finally, refuse or accept their hypothesis.

In addition, in this type of methodology, the greatest effort of researchers in the field of political culture focuses on the typology of political culture according to existing typologies, such as the political, affiliated, participatory, and ... statistical society itself, which is generally in this type Surveying tasks during the course of the research, regulate political culture as an associated variable and consider the factors influencing it as an independent variable. The influence of these kinds of theories has provided the basis for the theoretical framework of political culture in an independent way. Most of all, Gabrielle Almond attempted to coherence this framework. In this theory, the thought of Talcott Parsons strongly influenced Almond and made his theory politically function (Al-Ghafour, 1388: 97-102).

It can be said that the political culture approach profits from the achievements of geographers, economists, demographers, technologists, elites, and etc, on the other hand, clearly refuse their one-factor policy. This concept has remained a popular approach to the morphology of political systems since it was popularized by scholars such as Almond, Beer, and Olam. Under the influence of the same approach that allows differentiation of systems only through structure, but the true understanding of those systems and their structure is possible only by recognition of the set of beliefs, values, and feelings that those systems have embraced. According to this theory, the political system of each country is the result of

religious, historical, geographic, social and economic factors that create the dynamic political culture of that country.

Using the Parsons' conceptual framework, Almond and his colleagues provide a theoretical framework for studying the comparative analysis of politics in the United States, Britain, Germany (western), Italy, and Mexico. In this comparative study, they conclude that culture and political structure are interconnected (Comparative Politics, 1987: 223).

By accepting the three cognitive, value and emotional conditions posed by Parsons, they state that the person's orientation consists of three components:

1. Cognitive orientations: being informed, both accurate and inaccurate, of political system.
2. Sensual orientation: feeling affiliated, interfering, rejection, and similar political issues.
3. Value orientations: judgment about political issues.

Then these three areas are related to the following:

1. The whole political system, including its historical development, its dimensions, its power and its legal features.
2. Internal methods, that is, effective decision-making forces, such as political parties, pressure groups and mass media.
3. Extracurricular processes, that is, the work of the branches of legislation, executive and judiciary.
4. The existence of a person, that is, an individual's assessment of his role that he plays in the political arena, thus classifying the political systems. Hence, in their classification, political culture is a fundamental factor. (Al-Ghafoor, 2009: 97-102).

In this approach, politics was the act of official institutions (Marsh: 2008: 9-85).

In Almond and Verba's view, politics also remained focused on political structures and operations, and everything that was related to the public administration. In their view, under the influence of systems theory, the political system had a whole, called a system, with its own functions and roles, and those who

possessed these roles. There were also extraterritorial and intrinsic dimensions. Which included the process of decision-making and implementation? The political system also included the structure of the system and the nation itself. The internal dimensions included the media, parties, interest groups, legislatures, and the executive branch. The external dimensions included institutions such as the army, police, civil institutions, tax departments and educational institutions (Almond, 1965: 15).

In this way, Almond and his colleagues' research opened up a new level of analysis in explaining human political behavior in the political and social sciences. The level at which the behavioral analysis of elements such as, beliefs, values, feelings, or political culture was considered. Almond first defined political culture as "attitude towards politics." Gradually developed the dimensions of this definition and its indices in its subsequent works. In the famous work of Almond, who, in collaboration with Verba, devoted to the study of the comparison of the political culture of some European and Latin American nations, at the same time, he was very influential in the theoretical development of the concept of political culture and the framework for a social learning approach. In this work, Almond changed his initial definition to "psychological orientation" (Almond, 1990).

Referring to Almond and Verba's view, "the internal dimensions of political issues," or the political system, was its function and its components, expressed in "feelings", "cognition" and "internalized evaluations" of individuals. Almond, of course, later elaborated on his point of view on political issues, he wrote in a joint work with Bingham Powell: "One way of plotting a map of the political culture of a nation is to describe the perspectives that Citizens have three levels of political system, namely, system, process and policy. At the level of the system, we are interested in the views of citizens and leaders about the values and organizations of the political system. How to choose leaders and how citizens obey citizens' rules, or how should they be? At the process level, we are interested in the individuals' inclination to engage in the process, namely, the demand plan, obedience to the rules, support for certain groups, and opposition to others and different forms of engagement. At the policy level, we want to know what

citizens and leaders expect from policies of government. What goals are to be determined and how they should be achieved (Almond and Paul and Monton, 2002: 72; Almond and Verba, 1963, 12).

In terms of Almond, people divided in three general categories of participation, which create a collaborative political culture, a follower or a function that produces a causal or peasant political culture, and a small thinker who creates a small-minded political culture (Almond, 1965: 15).

In fact, the kind of political culture of Almond and Verba pointed to the relation between the structure and the political culture. Verba writes about this: "One of the ways to learn political beliefs is to examine the ways in which political structures are based. These beliefs affect, as well as the ways in which structures act according to it. There is a closed cycle of the relationship between culture and structure (verba, 1965: 514).

According to Almond, political structures are politically structured ways of organizing political activities by individuals. The most obvious structures, political institutions, such as parties, elections, legislative branches, executive powers and bureaucrats, are determined through the work of political agents, who are elected to become active members of these structures, and for how long in this position they remain (Almond et al., 2002: 87). He also defines the structures as observable activities that make up the system (Chilcott, 2014: 269; Almond and Powell, 1966: 21).

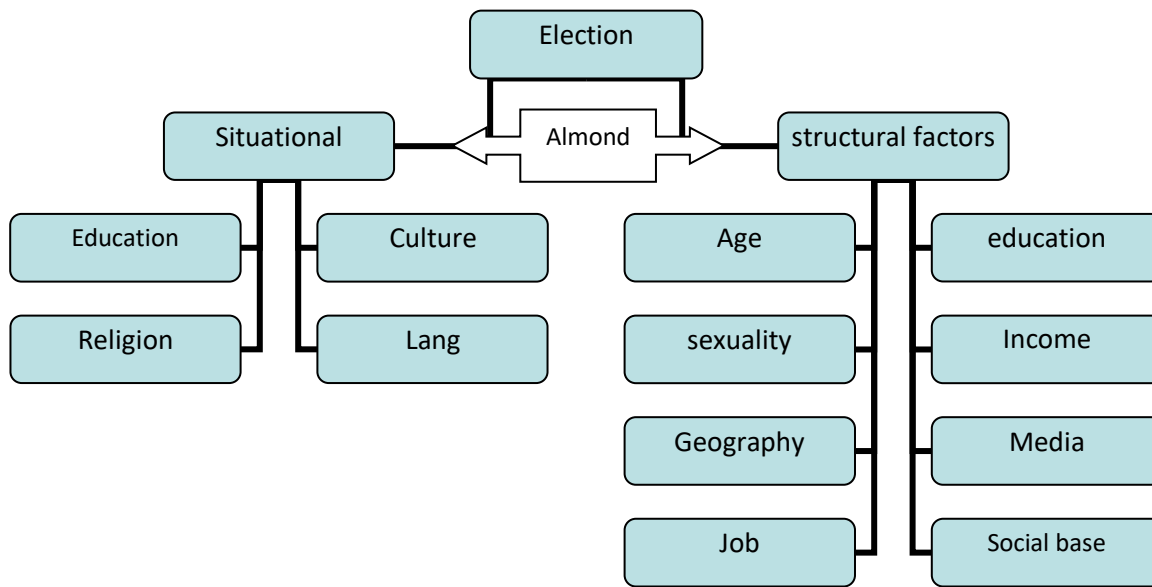
In Parsons' opinion, "construction is the arrangement of the elements of a social system in such a way that this arrangement can be considered from the fluctuations caused by the system's relations with the safe environment (Tavasoli, 1369: 186). In his opinion, the construction is being discussed in relation to the social system; therefore, in his view, the social system has two aspects: the static aspect of the word "construction", and the dynamic and moving aspect of the function. So, construct is not the same as the system. In this case, the structure is: "The rules and resources, the rules of which are in its main sense, to receive how to act or to continue under certain social conditions (Duerty and Faltzograph, 1993, 230).

Almond writes about the political structure: "We mean the structure, the visible activities that create the political system ... a specific set of related roles." They also write: "Political structures are the systematic practices of implementing political activities by the people, and the most familiar political structures are political institutions, such as parties, elections, legislative branches, executive and administrative bodies (Johari, 1987: p.87).

However, in sum, it can be said that the political structure is an independent set of informal and official institutions that play roles in political society, as well as the dynamism of those elements, the decision-making and outsourcing process includes the collection (Al-Ghafoor, 2009: 97-102):

1. Income: for example, Lipset by presenting data shows that social groups with high level of income have more participation in comparison of low-income groups (lipset, 1963: 214-215).
2. Religion: religious beliefs are the source of political and social values and influenced directly on individual parties' support (Taleban and Mirzaei, 1389: 40-41).
3. Education: People with a typical desire to have more and more government demands, and the extent of the political participation of uneducated people is likely to remain more limited, while sharing with those who are literate has become increasingly widespread. (Huntington, 1370: 77).
4. Gender: Based on sociological analyzes, the gender of women's participation is often passive, evoked and at the level of the masses (Bashirieh, 1382: 378), and women are more orthodox than men (Fathi-Ashtiani, 1385: 59-58).
5. Geography of the election and location: the lower regions of the city are more attracted to the economic policies and the upper regions of the city are more attracted to cultural policies in the election (Razi, 2001: 228).
6. Family: direct and indirect influence of the family, is latent infiltration (Almond et la., 2002: 63). Bernard and his colleagues estimate that among adults, ninety percent of those who vote are choosing the same candidate as their parents have chosen (Al-Ghafoor, 2009: 10-109).

7. Political socialization: It is the basis of the development of the personality and the political training of human beings (Iman, 1376: 14), and, according to Almond, Political socialization is shaped by the fact that in a childhood an individual is formed and causes transformation. The political culture of a nation is the way to lead all citizens or some of them to a different kind of perception or experience of politics (Almond and Paul and Mont, 2002: 57-59; Almond and Verba, 1963, 12). One of the most important effects of socialism is that in various political and social behaviors, including voting, supporting the parties, taking part in marches, election campaigns, political propaganda, participation in negative assemblies, and etc is observed (Qavam, 1374: 78). From the point of view of Almond, the process of socialism never really ends and continues throughout one's life (Ghaffari-Hashjin et al., 2010: 207-240). Almond also believes social media actors such as family, school, religious institutions, peer group, career (class and social status), mass media, influential groups, political parties (Almond and verba, 1963: 12; Almond and Powell And Monte, 1381: 71) direct contact with government structures (lehn, 1979: 183; Almond and others, 2002: 69).
8. Age: The relationship between age and election behavior is also subtle and complex. In general, it is said that the opinions of older people tended to conservative and right-wing parties, and the circles of the Jews, more likely to lean toward the left and middle parties (ketabi, 2005: 162).
9. Social class: All opinion polls and all analyzes from elections or parties show that there is a lot of solidarity between political choices and the level of life; of course, all the rich in one the poor and all the poor are not on the other side, but most of the rich people are in one side and a large part of the poor on the other (Dvorheh, 2007: 110).
10. Ethnicity: Peppa Norris and Robert Metz in their studies of 12 African countries believe that the key to understanding party and party behaviors in traditional, transitional societies, and democracies is the phenomenon of ethnicity (Maghsoudi, 2006: 87).



CONCLUSIONS.

The results of the research show that a set of stressors along with a set of structural factors can be regarded as one of the most important factors and obstacles to the process of voting or political participation based on the Almond-Structural-Functional Theory, since after World War II Second, and since the 1960s, literature has emerged among scholars who sought to back the Third World countries as well as outsiders. By referring to formal samples that abstractedly sought only to find a common ground in all the modernization trends, including politics, which included more political structures, Almond and his colleagues considered this type of modernization, including Collections of thoughts and behaviors were more or less interconnected.

Almond and his colleagues, like the political development literature of that time, were seeking a monolithic development that third world countries should necessarily be on the path to Western countries, which, according to Almond and Verba, should be in the field of people's culture and attitudes and political socialization, and this The case was pursued through a common model called civil culture.

Talcott Parsons is a renowned theorist whose theories of action and functionalism were based on the framework of the theory of political culture of Almond and Verba. Parsons divides culture into three cognitive, emotional, and value styles. Almond, with the acceptance of these three positions, states that the direction of the person consists of three components:

- 1- Cognitive orientation: means informing, whether it is accurate or inaccurate from the political system.
- 2- Sensory orientation: means the feeling of dependency, interference, exclusion and the like on political issues.
- 3- Value orientation: Means judgment on political issues.

Also, in the context of other functionalism's effects, one can consider the question of the constitutionality and conflict of values as the central issue of explaining political behaviors, which, according to Almond, should be followed by a part of norms and values that contribute to the establishment of an effective and stable government.

In Almond's functional-structure theory, politics remains focused on political structures and operations, and everything that is related to the public administration. In their view, under the influence of the theory of systems, political systems, they possessed a whole, called the system or system, with their own functions and roles, and the holders of these roles; the political system included the structure of the system and the nation itself. The internal dimensions included: the media, parties, stakeholder groups, legislatures, and executive branch. Outdoor Dimensions includes institutions such as the army, police, civic institutions, departments, services and educational institutions; on the other hand, in comparative study literature, political elites and political socialization, political parties, stakeholder groups, government structures, institutionalization, system Elections, totalitarian regimes, etc.

In the comparative politics of political institutions, the subject of the debate was the main topic of discussion, and the systematization of political systems was based on institutions, but the paradigm of political and civilian culture (Almond) led to attitudes and people-centered tendencies of investigation

and verification, and even political institutions in terms of attitudes Individuals are explained, because it was assumed in this paradigm, attitudes and the political system are interrelated with each other, with the difference that in many more remote and less developed regions, economically and socially, the outcome of the election is still more than that of the component Rational-bureaucratic ones can be found in the emotional and ethnic-tribal interest.

Concerning the significance and position of Almond's structural-functional theory, which put together structural and constitutive factors in the election and the conduct of voting, there are critiques that can underlie future studies and studies in countries and the creation of theories New to develop science and knowledge in the world. Almond and his colleagues considered political cultures of many countries as their own studies, but they did not pay attention to the possibility of instability and the role that transformation can play in terms of stability.

Almond also considered the political culture to be over-dimensional, independent and distinct, that the school ignored relations that link politics to religion and economics or other social activities. Such a notion of a cultural variable eventually leads to an empirical state that clearly approaches a way that emphasizes the behavior underlying experience. On the other hand, this theory, with the use of political science from the system theory of the 1960s in East London, was directly affected by survival, and sought to reveal a process in which all political systems, in themselves and in their own environments, had the means to reproduce themselves.

To find the mistake of systematic analysis was that, with the emphasis on the re-production of culture, it underestimates the potential of innovation. Thus, a static image of culture gives us the ability to consider historical conditions. Moreover, the whole of this science of politics ultimately takes its coherence only from the principle of developmentalism, which is thus the historicization of the cultural, rational, worldly model, which at the same time represents the highest level of consensus and the flourishing of democratic values. It also criticizes the methodology of criticizing their quantitative method, which, in accordance

with the tradition of positivism, has tried to diminish the dimensions of political culture in components such as electoral participation, the level of political consciousness of the people, and / or on the other hand, they have tried to analyze the meaningful relationships between the variables at different levels and analyze the statistical pattern.

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