THE PILLARS OF GOOD GOVERNANCE - A STUDY IN POLITICAL SOCIALIZATION AND CULTURE

Abdallah BENSALAH
University of Algiers 3, Algeria
ORCID iD: 0009-0009-5033-0765
abdallahbensalah2@gmail.com

Abderrahim SADRATI
University of Blida 2, Algeria
ORCID iD: 0009-0009-3700-6039
a.sadrati@univ-blida2.dz
&
Nadjia SAKHRI
University of Oran 2, Algeria
ORCID iD: 0009-0000-3142-3813
nadjiasamir992@gmail.com

Abstract: Through this study, we aim to clarify the relationship and connection between two variables: political socialization and political culture, as two fundamental pillars for establishing the features of good governance and embedding the culture of good governance through political socialization institutions. This is based on the premise that good governance, or as some thinkers refer to it as "good rule" or "governance," cannot be effectively implemented unless it is deeply rooted in society. To achieve this, there must be a socialization process within the community.

Keywords: Good Governance; Political Socialization; Cultural Socialization; Pillars;

LES PILIERS DE LA BONNE GOUVERNANCE -UNE ETUDE SUR LA SOCIAKISATION POLITIQUE ET LA CULTURE

Résumé : À travers cette étude, nous souhaitons clarifier la relation et le lien entre deux variables : la socialisation politique et la culture politique, en tant que deux piliers fondamentaux pour établir les caractéristiques de la bonne gouvernance et ancrer la culture de la bonne gouvernance dans les institutions de socialisation politique. Cela se base sur le principe selon lequel la bonne gouvernance, ou comme certains penseurs la qualifient de « bonne règle » ou de « bonne gouvernance », ne peut être mise en œuvre efficacement que si elle est profondément enracinée dans la société. Pour y parvenir, il doit y avoir un processus de socialisation au sein de la communauté.

Mots-clés : Bonne Gouvernance; Socialisation Politique; Socialisation Culturelle; Piliers;

Introduction

Every political system seeks to strengthen its influence and power by gaining political legitimacy. This is achieved by adhering to standards of efficiency, objectivity,

capability, and transparency in decision-making, and by abiding by the general rules of law. The political system must remain in a state of continuous integration and harmony, which can only be realized if its various institutions effectively fulfill their functions. Among these functions is political socialization, which involves shaping the political behavior of society and building a political culture in a way that fosters a common pattern of thinking. This leads to the organization of efforts and the alignment of capabilities to ensure a suitable degree of harmony in the operations of the state and its institutions, ultimately embedding the traditions and philosophy of good governance. Accordingly, we present the study's problem as follows: How can political socialization and political culture establish good governance? To answer this question, we propose the following hypotheses: The type of political socialization and political culture influences the functioning of the political system. The quality and traditions of good governance are determined by the political system's implementation of a specific type of political socialization. The greater the discrepancy between the outcomes of political socialization and political culture, the higher the likelihood of the political system failing to establish good governance.

1. Political Socialization and Its Nature

1.1 The Concept and Levels of Political Socialization

The interest in studying what has come to be known as "socialization" is not a product of modern thought. Plato, Aristotle, and later social science thinkers focused on topics that could now be classified under the concept of socialization in its modern sense. However, the use of the term "Socialization" in its current meaning in social sciences dates back to the end of the third decade and the beginning of the fourth decade of the last century. In 1940, both "*Ogburn*" and "*Timkov*" used the term "socialization" in their book *(Sociology, 2015)*. The term gained more popularity and began to find its way into the research and writings of psychologists, sociologists, and political scientists. The widespread use of the term "socialization" led to a decline in the use of the term "education," which previously held more prominence. The shift from the use of the word "education" to "socialization" represents a significant and fundamental change in the social perspective that cannot be overlooked. This shift aligns with the scientific developments that accompanied social changes across various eras of thought. It marks a transition from a normative perspective to an independent observational perspective, or in other words, from the ethical philosopher, as K. Danziger puts it, to the social scientist. Political socialization, in its broad sense, is closely linked to society, as it can only occur through the interaction among a group of individuals. Professor Michel defines it as: "The process of instilling in an individual the values, standards, and concepts of the society in which they live, so that they become trained to occupy a set of roles that determine their daily behavior." Meanwhile, Medkur defines it as: "Preparing the individual from birth to be a social being and a member of a specific community. The family is the first environment responsible for this preparation. It welcomes the newborn, surrounds them, and trains them in social behavior norms, teaching them their language, cultural and civilizational heritage, including customs, traditions, social norms, and national history. It employs a firm approach to eliminate any resistance to these characteristics and values, embedding their sanctity in the child's mind, and shaping them into a good member of society."

Richard Dawson, Kenneth Prewitt, and Kart Dawson (1940), discuss how society and its representatives can, through socialization mechanisms, curb and redirect what are often referred to as a child's natural tendencies. Furthermore, the socialization process helps individuals rationalize and justify the sacrifices they must make to become members of society. From this perspective, socialization encourages individuals to integrate into society by compelling them to relinquish antisocial tendencies (Mettori, 2016)Political socialization involves a bidirectional process, meaning that it both shapes and restricts certain behavioral options. In other words, multiple behavioral alternatives gradually narrow down. Additionally, socialization makes the individual social by developing and enhancing their social nature through providing them with numerous affiliations and social relationships. Thus, socialization is a process of interaction between the individual and the society in which they live. Through this process, the individual absorbs the prevailing values, customs, and ideas of the society, which helps them clearly define their daily behavior and fulfill their roles as a member of society. This process enables them to become a good citizen who contributes effectively to social, economic, and political development. Political socialization is the process through which individuals acquire information, facts, values, and political ideals, shaping their positions and ideological orientations that affect their behavior and daily practices. It determines the degree of their political sacrifice and effectiveness in society and contributes to the continuity, stability, and endurance of the political system. This process aims to pass on political ideas, experiences, and methods adopted by the society among its members, embedding them in the minds of individuals and groups regardless of their social or class backgrounds. Fagen (2013)defines it as "The process of instilling information, values, and revolutionary practices, whether formal or informal, in a planned or unplanned manner, to create types of citizens essential for the society's survival and growth." Langton (2001)defines it as "The way in which a society transmits its political culture from one generation to the next. This process serves the society by preserving its traditions, teachings, and political institutions."

Hyman (1960), refers to it as: "The process through which an individual learns social norms via various societal institutions, which helps them adapt their behavior accordingly." Richard Dawson (1969)defines political socialization at the individual level as: "Simply the processes through which an individual acquires their own political attitudes, knowledge, feelings, and evaluations of their environment and political surroundings." Political socialization is seen as a developmental process that allows a citizen (or future citizen) to mature politically. During this process, individuals gain diverse information, feelings, and beliefs that help them understand, evaluate, and connect with their political environment. Individual political attitudes are part of their broader social attitudes, with feelings toward political life often linked to economic, cultural, and religious viewpoints. Gabriel Almond and Powell (1975) define political socialization as: "The acquisition of various attitudes and values expected from the citizen." Almond (1975) links his definition of political socialization to the function it serves within the political system, viewing it as a tool for embedding values and attitudes in individuals that support the political system's adaptation to its environment. He states: "Political socialization is the process of stabilizing political culture, and its ultimate result is a set of attitudes, knowledge, values, and levels of feelings towards the political system and its various roles." (Al-hassan,2010) Some researchers view political socialization as one of the social

processes through which individuals acquire information, values, and attitudes related to or connected with the political system of their society. Political socialization is the process by which individuals gain the knowledge and skills necessary to participate as active members of their communities. It transforms personal and individual motivations into public interests that help them adapt to the normative structure of society. Given that political socialization represents the process through which individuals become familiar with the political system and shape their perceptions and reactions to political phenomena, two main approaches to defining the concept can be distinguished (Al-khazraji, 2004).

The first approach: The more common view considers political socialization as the process through which an individual is taught a set of political values and norms established in society, ensuring their preservation and continuity over time. In line with this, Herbert Hyman (1960) defines political socialization as "the process by which an individual learns social norms through various societal institutions, which helps increase their ability to adapt behaviorally." More specifically, it is the process of formal and informal, planned and unplanned, imparting of political knowledge, values, behaviors, and politically relevant personality traits at every stage of life and through various societal institutions. In general, it is the process of transmitting a society's political culture from one generation to the next. The second approach: This view sees political socialization as a process through which individuals gradually acquire a personal identity that allows them to express themselves and pursue their demands in a way they find suitable. The focus here is not on continuity and conformity but on change and diversity. This approach views political development as a mechanism for modifying the prevailing political culture in society or for creating a new political culture as envisioned by the elite. Thus, the first approach treats political socialization as the process of transmitting political, social, and cultural heritage from one generation to another. It is more akin to direct transmission from one generation to another, where individuals must adopt and adhere to the political ideas of their ancestors. This model is prevalent in Arab societies, where political socialization tools are largely dependent on the prevailing political system in the society. In contrast, the second approach views political socialization as a process through which individuals gradually and continuously acquire their personal identity, allowing them to express themselves and assert their demands in the manner they see fit, with freedom of choice.

Political socialization is a complex process that includes cognitive, emotional, and value aspects. Within this framework, individuals are given a sense of national and human identity, general political ideas, and methods of political decision-making in society. Three levels of political socialization can be distinguished (Abu Rukba, 2012): Cognitive socialization: Refers to the extent of acquiring information about the political system and rules, such as citizens knowing who the head of state is, what the parliament is, what political parties exist, and so on. Value-based socialization: The process through which individuals derive their judgments and opinions about the political system, often based on moral evaluations. Affective socialization: Refers to the way individuals develop and shape their feelings of approval or disapproval towards political symbols, the government, the political system, or the police.

1.2. Functions of Political Socialization

The functions of political socialization are numerous and highly significant. They help to respect teamwork, cooperation, a shared sense of responsibility, selflessness, and prioritize building a political community characterized by cohesion through participation in a distinct personal, national, or ethnic identity. Political socialization works to create political belonging and loyalty in a way that expands the base of general consensus and reduces conflict, especially in countries with modern structures. The functions of socialization at the early stage are as follows:

A- Expanding Political Participation

Participation in political life partly depends on the nature, extent, and type of political influences an individual is exposed to. However, mere exposure to political stimuli is not enough to drive an individual to political participation. It is also necessary for them to have a reasonable level of political interest, which depends on the quality of their early socialization experiences. Political socialization deepens the spirit of initiative, leadership, and teamwork in individuals through building institutions, developing channels for political expression, and fostering individual motivations to engage in political life. It also aims to reduce isolationist or passive attitudes in political life (Al-khazraji, 2004). For example, electoral behavior and associated forms of political alienation, such as electoral abstention or avoidance of various political roles, are largely determined by the political attitudes, values, and information acquired during childhood. Research on electoral behavior has revealed the significant impact of the family, as one of the socialization institutions, on its members' electoral behavior. A close connection has been observed between the electoral behaviors of individual citizens and those of their children (OuldAl-sidiq, 2015).Thus, the knowledge, values, and attitudes accumulated by an individual through early socialization contribute to developing their responses to various political influences, thereby affecting their level of participation in political life. A person raised in an environment characterized by dialogue and participation in decision-making is more likely to engage in political participation compared to someone who experiences authoritative socialization. This is because political behavior extends from social behavior, and the more socially engaged a person is, the greater the likelihood of their participation in political activities, and vice versa.

B- Building a Common Pattern of Thinking

Since political officeholders often come from different subcultures, effective political socialization becomes a vital process for disseminating values and attitudes and equipping them with political knowledge and skills. This leads to the development of a common pattern of thinking, organizing efforts, and achieving uniformity in capabilities to ensure an adequate degree of harmony in the state's operations and its institutions. However, the values and attitudes acquired from early interactions with primary groups may continue to influence individuals even after they assume political positions, depending on the impact of early socialization experiences. If traditional socialization effects persist among officeholders, this can negatively impact the performance of political and administrative structures and the political system as a whole (Al-khazraji, 2004).

C- Ensuring Stability and Maintaining the Political System

There is a definition of the concept of political socialization where proponents of the systemic and structural-functional approaches use it to refer to one of the processes of the political system that results in a set of outcomes affecting the performance of the political system. From this perspective, both approaches view political socialization as a means to support and endorse the political system. Thus, they define political socialization as: the process through which appropriate values and knowledge are created among citizens towards a particular political system (Abu Suleiman, 2013). Robert Hess (1962)summarized the importance of political socialization in democratic construction, noting that it helps maintain the system's existence with the following statement: "…but regardless of the specific measures any system uses to perpetuate itself, no system is capable of performing its functions and maintaining its continuity for any period of time without striving to politically educate its emerging generation in all that these concepts entail." (Asa'id, 2012) Political stability refers to the ability of the political system to preserve itself over time, meaning it remains in a state of integration, as previously mentioned in the systems theory. This can only be achieved if its various structures perform their functions well, including the function of political socialization. This depends on the ability of socialization to deepen respect for constitutional rules, applicable laws, and public order among members of society, increase their enthusiasm for participating in political party life, and enhance the effectiveness of these parties within the system's mechanisms, thereby supporting political stability.

"**David Easton**" views political socialization as having two dimensions that represent essential functions for the continuity of the system:

The first dimension is the vertical dimension, which involves the current generation transmitting its culture to the next generation.

The second dimension is the horizontal dimension, which involves ensuring consistency among the values, attitudes, and behaviors of individuals within the current generation to ensure an appropriate degree of cohesion and integration in the political system.

2. Political Culture and Its Types

2.1 Meaning of Political Culture

Political culture is considered a part of general culture, and thus there is significant overlap between the two concepts. This reflects the scientific heritage that shows scholars have clearly focused on the concept of culture in general, considering political culture as a subculture that is influenced by the broader culture. Therefore, Donald J. Devine (1975) states that political culture is not the entirety of society's culture but rather the political aspect of societal cultures. (Al-tabib, 2007) The concept of political culture has remained a subject of intense debate and discussion among political scientists. It is also one of the most contested concepts among anthropologists, political sociologists, and psychologists. In this regard, Sidney Verba noted: "We know that anthropologists use the term culture in various ways, and when we bring it into the lexicon of political sociology, we risk introducing all its ambiguities, but we also bring its advantages." Although the concept of political culture is relatively recent, its distant roots extend to Greek philosophers who discussed the concept of civic virtue, meaning adherence to values. The credit for the

emergence of the concept primarily goes to the behavioral school, which made significant efforts to develop and refine it to explain many aspects of political systems, particularly Gabriel Almond, Sidney Verba, and Lucian Pye. Gabriel Almond (1975)attempted to dissect political culture, considering it related to political phenomena and treating it as an independent concept (Al khazraji, 2004).

Among some definitions of political culture, we find:

- **Maurice Duverger**'s definition: Political culture generally refers to the political aspects of culture, considering it as an organized set. He believes it is necessary to briefly define the political aspects of culture, as it is not feasible to create a complete work or specialized branch within sociology as a whole, since that would lead to much confusion and ambiguity surrounding the term "political culture."
- **P.Baroud**'s definition: Political culture consists of a set of knowledge and beliefs that allow individuals to give meaning to their routine experience of their relationship with the authority that governs them. It also enables each person to determine their position within the complex political sphere by mobilizing a minimum of conscious or unconscious aspects that guide their behavior as citizens, voters, taxpayers, etc.
- As for **Lucian W. Pye**, he constructed the concept of political culture as the collective history of the political system and the life history of the individuals who constitute it. It is a set of attitudes, beliefs, and feelings that provide order and meaning to the political process (Pye, 1968).
- **Kamal Al-Manoufi** defines it as a set of stable values related to the citizen's view of authority, which are largely responsible for the degree of legitimacy of the existing political system. Political culture influences the citizen's relationship with authority in terms of determining the roles and activities expected from the authority, as well as the nature of the duties the citizen must perform (Mclean, 1996).
- The **Oxford Dictionary** defines political culture as the attitudes and values related to the functioning of a specific political system. It is considered knowledge that includes skills acquired from the operation of this system, as well as positive or negative attitudes towards it and evaluative judgments about it (Al-tabib, 2007).

Political culture refers to a set of values, ideas, and political beliefs that are embedded within a particular society and distinguish it from other societies. It also pertains to how much an individual or citizen is influenced by these values, which is reflected in the political behavior of citizens towards political authority, or the behavior of members of the political authority towards society as a whole. Political culture is linked to a broader process known as political socialization, which involves the citizen acquiring political attitudes and values that they carry with them when engaged in various social roles. Thus, political culture becomes the foundation of the citizen's political culture and behavior (Al khazraji, 2004).

2.2. Types of Political Culture.

The concept of political culture has clearly evolved within the framework of developmental studies as one of the essential elements distinguishing stages of development, particularly the transition of political systems from traditional to modern phases. It reflects an advanced level of social unity and the flourishing of democratic values. Political culture can be defined in two ways: at the individual level and at the system level, as follows (Al-maghribi, 1994):

A- At the individual level.

At the individual level, which forms the core of political culture, political culture simultaneously organizes how a person thinks by shaping their evaluation of the motivations and attitudes that make up the external environment, i.e., the objective factors that contribute to the formation of the rules and institutions of the political system. Thus, political culture becomes an element for achieving interaction between the individual and the political system, as it organizes a person's beliefs and ideas towards the structures and institutions in terms of acceptance and conformity or rejection and opposition to the system.

B- At the political system level.

It means the stance of the masses in a particular society towards the existing political system and the fundamental elements that make it up. This refers to how the broader population of citizens evaluates their official and popular political institutions. In this context, political culture is viewed as a means of integration and cohesion among individuals within the system, based on similar, consistent, and suitable cultural political orientations relative to the political institutions. Based on the above, we observe that the multiplicity and diversity of definitions lead to various types and patterns of political culture. Some researchers in the field of political sociology have explored these issues in their studies and research. Both (**Almond**) and (**Verba**) attempted to identify patterns of political culture, making it a type of behavior related to democratic political systems, which aim to create a positive feeling in the citizen, encouraging them to fully participate in the democratic process. Therefore, each of them classified the types of political cultures as follows:

**Parochial political Culture:*

This type of political culture refers to individuals who do not have a good understanding of the political goals and objectives present in their political life. As a result, they are unable to make accurate judgments about these political goals and objectives within their society. Consequently, these people cannot offer any form of support or opposition to the public policies pursued by their community. This also applies to the political leaders within the political system. This type of culture is a collection of isolated social and institutional policies that stem from several local cultures based on communities. In such cultures, individuals have narrow knowledge and perceptions specific to the local community, while their awareness and understanding of the overall political system are limited and unclear (Al-maghribi, 1994).

**The Subject political Culture:*

This culture exists when individuals have an awareness of the system as a whole and its outputs, with a lack or fluctuation in awareness regarding inputs and the role of oneself in the political process and influencing the political system. Individuals in this type of political culture are aware of what is happening around them within the political system, where they develop a sense and awareness and issue judgments towards that political system as a whole. However, despite this, their stance towards the entire process is negative, while they expect the system to provide them with many services and public measures. In the context of a submissive culture, fear dominates individuals' attitudes, with fear of participating, believing that their role will be worthless, either due to the system's lack of recognition of the importance of their participation or recognition of their modest abilities and the results of their impact on the political process.

** The Participant political Culture:*

In this type of culture, individuals are aware of the political system and the structures that include political roles. They actively influence the political system in various ways, such as participating in elections, demonstrations, or political protests. They also feel a sense of citizenship and recognize the existence of a political system that allows them to participate (Halilou, 2012). This type of culture is the opposite of the previous two. Citizens believe they have greater opportunities to participate in political life and the political system. They think they are capable of changing and modifying the system through various available means, such as elections, demonstrations, political parties, and pressure groups. In this type of political culture, individuals adopt a positive stance, seeing themselves as an important part of the political process, where they influence and are influenced by it, either positively or negatively, depending on the effectiveness of their actions in their specific domain.

3. The Political System and the Consolidation of Good Governance

3.1 Political Socialization, Political Culture, and Their Relationship with the Political System

Certainly, any political system is accompanied by a certain political culture that nourishes it, reflects its philosophy, and sustains it. For example, in an autocratic regime, the political culture is characterized by fear of authority and submission to it, a weak inclination towards participation, and a lack of faith in human dignity and individuality. Opposition is not allowed, and its right to express itself is suppressed. In contrast, democratic governance involves a political culture that reflects a belief in values and convictions that individuals have freedoms which the ruler cannot infringe upon, with a readiness to defend these freedoms if threatened by institutions of authority. Overall, this requires a degree of mutual political trust among political forces, which is linked to social trust. Additionally, there must be a readiness to accept differing opinions and opposing views, as well as a deep-rooted commitment to respecting the rules of political engagement or political competition (Al-khazraji,2004).

Just as the recruitment of political leaders is influenced by the prevailing political culture, the latter also affects the relationship of individuals with the political process. In some societies, there is a strong sense of national loyalty and responsible citizenship, with

individuals actively participating in public life. In other societies, and within certain political systems, individuals may exhibit indifference and alienation, lacking a sense of responsibility, and may view the political authority as merely a tool for the interests of those in power. In addition to the above, political stability and social cohesion partially depend on political culture. Cultural homogeneity and alignment between the culture of elites and the public enhance and support stability, while cultural disparity and differences between the mentality of the elites and the mentality of the masses reflect, to some extent, a source of threat to the stability of the political system. Political culture, in this sense, undoubtedly affects political life in general and the existing political system in particular. However, political forces do not remain passive while waiting for reactions from the masses. Spontaneity and impulsiveness are not acceptable in these circumstances. Therefore, various political forces, including those within the political system, work to influence and shape the attitudes of the masses based on the prevailing cultural data in the society and its impact on the behavior of individuals and groups. Additionally, different political forces seek to elevate awareness among their audiences first and then shape it into opinions and positions that align with their political directions and goals. From this perspective, the connection between political culture and political socialization becomes evident. The book ***The Civic Culture*** addresses one of the most important questions in post-war sociology: Why did democracy survive between the wars in Britain and the United States while it was collapsing in continental Europe? Almond and Verba (1975)suggest that a stable democratic system requires a balanced political culture (the civic culture) that combines both participatory and submissive orientations towards politics. When each individual participates in every decision related to the political system, it contributes to the stability of democracy.

The United States and Britain, as described by Almond and Verba, share characteristics as "successful and relatively stable democracies, where there is a prevalence of allegiance-oriented attitudes and a balance between participatory and submissive orientations". Democracy requires a balance between individualism and gradualism (Al-sawi, 1997). Following Almond and Verba, R. Putnam's (2003) broader goal was to assess the future prospects of a stable and effective democratic system. He found that higher levels of socio-economic development were necessary for a stable and effective system of governance, though not sufficient alone. This other necessary element is political culture, and more specifically, traditions of civic engagement. Particularly among the more economically developed regions, political culture helps explain differences in institutional performance that cannot be explained otherwise.

Harry Eckstein (1994), in his well-known work *A Theory of Stable Democracy*, made significant advancements in the idea that balance between cultures is as crucial as its content in explaining democratic success. Eckstein attempts to prove that democracy requires a system of authority that "maintains a balance between disparate elements". Like Almond and Verba, he cites Britain as a model case that blends, among other things, popular participation, elite rule, and rule of law. To test this theory, Eckstein concludes, requires "a system of categories for classifying patterns of authority better than we have now... and such categories should be applicable to any type of authority." (Al-sawi, 1997) Thus, when a political system adopts a particular ideology, it addresses the masses through

its concepts, ideas, and ideological values. It therefore promotes its principles and influences as many individuals as possible, aiming to make them adopt these principles, which in turn encourages positive interaction with and support for the system, facilitating the effectiveness and continuation of the political system.

3.2. Requirements and Necessities of Good Governance

Good governance can be viewed as the exercise of political and administrative authority to manage the affairs of a country at all levels. Governance comprises the mechanisms, processes, and institutions through which citizens and groups express their interests, exercise their legal rights, fulfill their obligations, and resolve disputes through mediation. Good governance includes, among other things, participation, transparency, accountability, effectiveness, fairness, and the promotion of the rule of law. It ensures that political, social, and economic priorities are set based on broad consensus within the community, where the voices of the most vulnerable and impoverished groups are heard in decision-making regarding the allocation of development resources (UNDP, 2002). Former Malaysian Prime Minister Mahathir Mohamad during the period of 1981-2003 defined it as: "a philosophy that combines transparency in management by involving citizens in the governance of state and society, and governing with integrity, for a specific period, in service of the public good, with the logic of public service aimed at fulfilling citizens' needs fairly. Without transparency, integrity, and justice, the state, regardless of its resources, will not be able to achieve development for the state and society. Therefore, the quality of governance is measured by these three criteria: transparency, integrity, and justice." (Ramadan, 2015)

Involving the citizen or individual within the social system, including the political system, is one of the essential requirements of good governance. This aspect is primarily related to the nature of political authority and the extent of its legitimacy. It is inconceivable for governance to be effective without a political system based on genuine representation and complete legitimacy, as these reflect the correct connection between the ruler and the ruled. They also contribute to positive interaction between both parties, achieving the interests of individuals in general and ensuring the citizenship rights of everyone without exception (Alal and Baaiteesh, 2022). This dimension has been incorporated into the equation of good governance through a set of criteria, including transparency in the exchange of information and its free flow, promoting comprehensive political participation principles, such as how governments are selected and how media is utilized, as well as assisting political leaders in making flexible and smooth transitions of power peacefully. From here, the importance of political culture and political socialization as drivers for the political system to achieve good governance becomes clear. This is done by fostering and creating a cultural and political pattern that gradually changes the beliefs of society and individuals. This is achieved by incorporating this dimension into the equation of good governance through a set of criteria, including transparency and the promotion of comprehensive political participation principles. From this perspective, good governance or effective and responsible governance, according to the equation of political culture and political socialization, is considered a significant motivator and facilitator through:

- Bringing about a transformation in the methods of thinking and exercising power based on a political culture with a rational orientation in government activities.
- Establishing a governance model that relies on political socialization as a fundamental element requires a commitment to upholding democratic principles and spreading a political culture with a community-oriented approach to good governance.
- The broad shift towards governance that involves the community, social institutions, and local communities, and the empowerment of local actors in management, administration, and policy-making processes.
- Enhancing citizens' ability to practice participatory democracy by instilling and establishing a culture of legitimacy and representation, as these reflect the proper connection between the ruler and the ruled.
- Participatory democracy is not limited to the presence of political pluralism, a network of voluntary associations, elections, and legal rules. More importantly, it requires political socialization based on a culture of oversight and accountability (Alal and Baaiteesh, 2022).
- Thus, societal stability means the dominance of civil standards, rule of law, and ethical norms according to a democratic culture established by socialization institutions such as schools, universities, and others.
- Therefore, the general satisfaction behavior exhibited by the public towards state institutions, legal justice, equality, and authority contributes to reinforcing the foundations of legitimacy in the state.
- Political socialization helps ensure the continuity and stability of the political system, which is central to good governance, as long as it aims to pass on the ideas, experiences, and political methods relied upon by society.
- Good governance cannot be imagined without a political system based on genuine representation and full legitimacy, which in turn can only be achieved through political socialization that represents the proper connection between the ruler and the ruled.
- Good governance depends on the political system's ability to perform societal functions, which creates public satisfaction with the authority without the need for coercion. Key among these functions are political socialization and political culture (Bouzid, 2013).

Conclusion

The involvement of the citizen or individual within the social system, including the political system, is considered one of the most essential requirements of good governance. This aspect is primarily related to the nature of political authority and the extent of its legitimacy, which can only be achieved through political socialization culminating in a political culture that reflects the proper connection between the ruler and the ruled. The political system can only achieve a state of integration and constant harmony if its various structures perform their functions effectively, including the function of political socialization. This involves shaping the political behavior of society and building a political culture that leads to the development of a shared mode of thinking. Based on the above and to confirm the previous hypotheses, the following results can be reached: the type and

nature of political socialization and political culture undoubtedly affect the functioning of the political system; the traditions of good governance are determined by the political system's implementation of a specific type of political socialization; the greater the contradiction and dissatisfaction within society, the higher the likelihood that the political system will fail to establish good governance; the stability of society means the dominance of civic norms, the rule of law, and ethical standards in accordance with the democratic culture built by institutions of socialization such as schools, universities, and others; political socialization and political culture help ensure the persistence, continuity, and stability of the political system, which is central to good governance.

References

Alal Ali Bin, Baaiteesh Youssef (2022), Administrative Corruption and the Institutionalization of Good Governance, Studies and Research Journal, Volume 14, Issue 3.

Al-Hassan Ihsan Muhammad (2010), Political Sociology, 3rd ed., Dar Wael, Jordan.

Al-Khazraji Thamer Kamel Mohammed (2004), Modern Political Systems: A Contemporary Study in the Strategy of Managing Power, Majdalawi Publishing and Distribution House, Jordan.

Al-Maghribi Muhammad Zahi Bashir (1994), Readings in Comparative Politics: Methodological Issues and Theoretical Approaches, Qar Yunis University Publications, Benghazi.

Al-Tabib Mawloud Zayed (2007), Political Sociology, 1st ed., National Library, Benghazi.

Abu Rukba Osama Abdel Raouf Deeb (2012), Dimensions of Political Socialization and its Relationship to National Belonging among Palestinian University Students in the Gaza Governorates, Master's Thesis in Psychology, Department of Psychology, Al-Azhar University, Gaza.

Abu Suleiman Abdul Hamid Ahmed, and others (2013), Encyclopedia of Islamic Political Socialization: Origins and Contemporary Practices, Volume Two, Dar Al-Salam for Printing, Publishing, Distribution and Translation, Cairo.

Al-Sawi Ali Sayed (1997), Theory of Culture, 1st ed., Science of Thought Series, National Council for Culture, Arts and Letters, Kuwait.

Bouzid Saih (2013), The Role of Good Governance in Achieving Sustainable Development in Arab Countries: The Case of Algeria, PhD Thesis, Department of Economics, Abu Bakr Belkaid University, Tlemcen,

Halilou Nabil (2012), Development in the Light of the Political Culture of University Students: A Study on a Sample of Algerian Students in Algerian Universities, PhD Thesis, in Social Sciences, University of Mohamed Khider, Biskra.

Mettori Asma (2016), socialization institutions and their role in developing environmental education values, the school as a model, PhD thesis, Department of Social Sciences, University of Mohamed Khider, Biskra.

Mclean Lain (1996), The Concise Oxford Dictionary of Politics, Oxford Paperback Reference Oxford, New York: Oxford University Press.

Ould Al-Siddiq Miloud (2015), Political Alienation in the Student Environment, Academic Book Center, Amman.

Pye Lucian (1968), political culture, international encyclopedia of the social sciences, vol 12.

Ramadan Fadi Ahmed (2015), The Political Dimension of Good Governance in Malaysia and the Possibility of Palestinian Benefit (1981-2003), Master's Thesis, Academy of Administration and Politics for Graduate Studies, Al-Aqsa University, Gaza.

United Nations Development Programme (2002), Arab Fund for Economic and Social Development, Creating Opportunities for Future Generations, Arab Human Development Report 2002, Icons Printing Services, Amman.