

A mathematical approach to hierarchy of political culture

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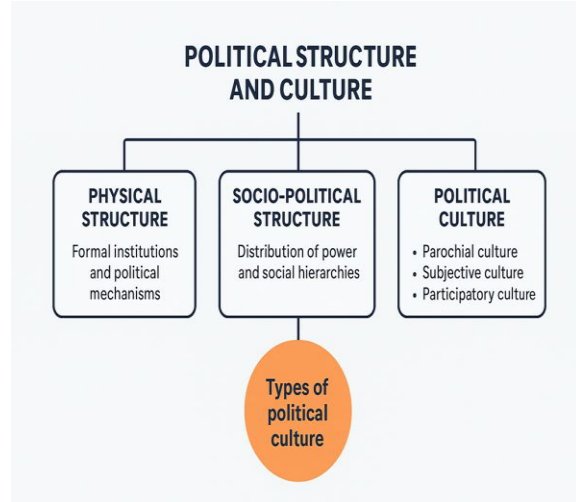
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Abstract—This article examines political structure and culture across three key dimensions: the physical structure of politics, the socio-political structure, and the various types of political culture. The physical structure encompasses formal institutions and political mechanisms that shape political action and decision-making. The socio-political structure highlights the distribution of power and social hierarchies that influence political dynamics within society. Furthermore, the discussion outlines distinct forms of political culture, including parochial culture, characterized by minimal engagement in national politics; subjective culture, reflecting individuals' orientations and attitudes toward authority and participation; and participatory culture, which emphasizes active involvement in political processes. By analyzing these interrelated dimensions, the article offers a deeper understanding of the complexities of politics in modern societies. It also considers the implications of this understanding for public policy formulation and the development of political systems.

Index Terms—Hierarchy of Political Culture, Typology of Political Systems, Classification of Political Culture, Parochial–Subject–Participant Political Culture, Structural Hierarchies in Politics, Comparative Political Typologies, Almond and Verba's Political Culture Model, Socio-Political Hierarchies: Types of Political Participation, Political Socialization and Culture
Physical Structure of Politics → 25%
Socio-Political Structure → 25%
Parochial Political Culture → 15%
Subjective Political Culture → 15%
Participatory Political Culture → 20%

I. LITERATURE REVIEW AND INTRODUCTION

Political and social studies devote considerable attention to understanding political structures and political culture. This understanding is crucial for analyzing how power is organized and how society participates in the political process. Physical political structures, such as government institutions and formal procedures, play a central role in shaping decision-making and determining how power is distributed within a state. Beyond these formal institutions, the sociopolitical structure reflects the distribution of power among different groups in society. Such distributions often reveal underlying power imbalances, which in turn strongly influence political dynamics. Equally important is political culture, which shapes individual political attitudes, patterns of behavior, and levels of participation in political life. For instance, a parochial political culture is characterized by limited political awareness and low levels of participation, often resulting in indifference toward national political affairs. In



contrast, a participant political culture encourages active engagement in the political process, while a subjective political culture influences how individuals perceive authority and their role in political participation. A comprehensive understanding of the physical structure of politics, the sociopolitical structure, and the varieties of political culture is therefore essential for designing effective policies and for grasping the mechanisms through which politics operates in modern society. Further research on these themes offers valuable insights into how power is distributed and how individuals and groups engage in political processes across diverse societal contexts.

II. MATHEMATICAL METHODS AND ANALYSIS

This study adopts a library research approach, collecting data from scholarly journal articles, books, credible websites, and other relevant written publications. The research process began with the identification of key topics, followed by systematic searches for relevant literature. The collected data were analyzed descriptively to provide a clear account of the research object. Sources were classified, interpreted within established theoretical frameworks, and synthesized to generate comprehensive conclusions. To ensure validity, the study applied critical evaluation of sources and triangulation across multiple references. Through this approach, the research aims to provide an in-depth understanding and contribute significantly to scholarly discussions in the related field.

Defining Political Culture as a Hierarchical System

Political culture can be modeled as a hierarchy of nested levels:

Level 1: Individual orientation

Preferences, attitudes, values.

Level 2: Group identity and norms

Party membership, ideological clusters, local traditions.

Level 3: Institutional practices

Structures of governance, legal frameworks, bureaucratic routines.

Level 4: Meta-culture / Civilizational layer

Historical narratives, collective memory, legitimacy foundations.

This hierarchy resembles a multi-layered graph.

Graph-Theoretic Representation

Let $G = (V, E)$ be a directed graph

where:

Each node $v_i \in V$ represents a cultural element (e.g., value, norm, institution).

Edges $e_{ij} \in E$ represent influence (who shapes whom).

Layers L_k partition V into hierarchical strata (individual, group, institutional, civilizational).

A hierarchy constraint:

$$e_{ij} \Rightarrow L(v_i) \leq L(v_j)$$

meaning lower-level values can influence higher levels, but not arbitrarily.

Algebraic Formalization:

We can treat political culture as a vector space of attitudes and norms:

$$C = (c_1, c_2, \dots, c_n),$$

where each c_i is a quantifiable orientation (e.g., trust in institutions, tolerance of dissent, loyalty to nation).

Then: Individual culture vector: $c^{(ind)}$

Aggregate group vector (by weighted average):

$$c^{(grp)} = \frac{1}{|G|} \sum_{i \in G} c_i^{(ind)}$$

Institutional culture matrix M , encoding how norms shape policies.

Finally, political culture hierarchy can be modeled as a composition of mappings:

$$c^{(civil)} = f(M * c^{(grp)})$$

Dynamical Systems Approach

Political culture evolves over time t :

$$\frac{dC(t)}{dt} = F(C(t), P(t), E(t))$$

where:

$C(t)$ = cultural state vector,

$P(t)$ = political events (shocks, reforms, revolutions),

$E(t)$ = external influences (globalization, wars, technology).

This creates equilibrium points (stable political cultures) or bifurcations (radical shifts in culture).

Entropy & Order of Culture

We can measure hierarchical stability using entropy:

$$H = -\sum_{i=1}^{i=n} p_i \log p_i$$

where p_i is the probability of adherence to cultural element i .

Low H: rigid, authoritarian culture.

High H: fragmented, pluralistic culture.

Optimal H: balanced democracy.

Hierarchical Game Theory

Political culture also functions as a hierarchical game:

Individuals maximize utility based on identity and preferences.

Groups negotiate for resources/representation.

Institutions enforce constraints.

We can model this as a Stackelberg game:

Leaders (institutions) move first.

Followers (citizens, groups) react.

Payoffs define cultural persistence or transformation.

In short the mathematical approach to political culture hierarchy can combine:

Graph theory (nested influence structures),

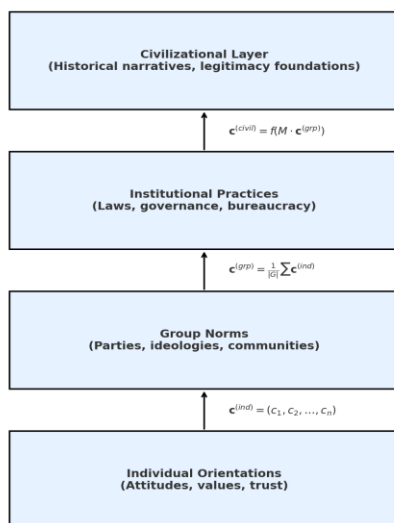
Linear algebra (vector/matrix representation of attitudes),

Dynamical systems (evolution over time),

Entropy measures (stability & pluralism),

Game theory (strategic cultural interactions).

Hierarchical Model of Political Culture (Mathematical Representation)



Schematic figure of the hierarchical model of political culture with layers, arrows, and equations

III. FRUITFUL RESULTS AND DISCUSSIONS

Political Structure Maurice Duverger simplifies political structures within political sociology, which studies power distribution in all human groups. Political structures are social groupings that form the basis for conflict or integration, reflecting a country's formal and informal political system and how power is exercised. Duverger presents two approaches: vertical, viewing communities as combinations of elements, and horizontal, considering elements across communities. He prefers the horizontal approach for its clarity in linking political phenomena with community elements. Through this "horizontal" approach, Maurice Duverger groups political structures into two large schemes, namely physical structure and social structure. Physical structure refers to the elements most related to natural characteristics, such as geography and demography. Geography can include the area and geographical location of an area, while demography includes population size and the majority-minority composition of the electorate. With a simple but holistic approach, Duverger separates political structures based on the differences between physical and social aspects (Schlesinger & Schlesinger, 2006).

1. Physical Structure Physical structure refers to the existence of a population that occupies a certain area, which is referred to as a population or social community, in the context of its relationship to geographical characteristics (regional position) and demographics (number of residents). The phenomenon of power, which is at the core of political studies, consistently emerges in social dynamics. This often triggers conflict, both in efforts to gain power and in its use.

2. Geographic Structure Geographical areas have a significant impact in the context of political life, often triggering conflicts related to territorial borders, natural resources, and transportation and communication routes. Geographically, there are three factors that influence political life, namely: a) Climate: Aristotle and Montesquieu emphasized that climatic conditions influence the dynamics of society. People in cold climates tend to have greater freedom than those in hot climates. In hot climates, humans tend to experience a decline in strength and courage, while in cold climates, there is a special physical and mental strength that allows for courageous actions

and extraordinary achievements. Although the influence of climate on political life is important, its influence is not absolute. For example, in very cold climates, not all socio-political developments can occur. b) Natural Resources: Natural resources are a source of power, but can also be a source of weakness by encouraging the practice of slavery. History records many conflicts between nations triggered by competition to control areas rich in natural resources needed for industry. Indonesia, for example, experienced a period of colonization by other nations such as the Dutch and Japanese because of its natural wealth. Even though it has gained independence, Indonesia still faces challenges in managing natural resources optimally due to limited human resources, science and technology. c) Territory: Territory or space is a place where humans carry out various activities of their lives. The structure of natural spaces, such as the Nile valley in ancient Egypt, played an important role in the formation of society. Egypt must develop water storage systems and maintain irrigation canal infrastructure to overcome the challenges it faces due to its unique geographic conditions. Territorial protection is important to ensure the security and defence of a country, which is influenced by the spatial structure that surrounds it.

3. Demographic Structure Population or demographic structure has an influence on political life. The number/quantity of population influences political policies. The political life of a country with a relatively small population is certainly different from one that is dense and large (micro and macro politics). Political problems or problems in large communities are much more complicated and complex than in small communities. The main problems concern bureaucratization and decentralization. Population pressure (a large population can trigger social conflict) is related to the government's ability to realize just and equitable prosperity.

4. Social Structure Socio political structure refers to the framework or arrangement of institutions, groups and individuals in society that play a role in the political process. This includes social elements such as social class, ethnic group, religion, gender, and other factors that influence the political dynamics of a society. Socio political structure plays an important role in shaping political preferences, distribution of power, and access to political resources in a society.

Duverger also added what is called social structure in politics. He identified at least four elements of this social structure, namely technology, institutions, culture, and beliefs. Simply put, social structure in politics, as opposed to physical structure, is the result of human intervention, not of natural factors. This includes material achievements (such as tools and machines), collective systems of relationships (such as corporations and marriage systems), and even the values and beliefs brought by society. (Schlesinger & Schlesinger, 2006).

a) Technological Capabilities Technological capability is the ability to develop complex modern technology, obtained through deep understanding in science. These skills enable humans to overcome social challenges effectively. The technological revolution sparked by advances in science over the last century and a half has shaped the political landscape. Technology enables the development of prosperity for society, although only a few developed nations are able to overcome poverty and create prosperity. On the other hand, nations that are lagging behind in mastering modern technology remain entangled in shortages. Technological advances have also influenced cultural development by giving humans more free time and providing opportunities for the development of new ideas that enrich cultural life. Technology has facilitated cultural exchange through easy access to global communication. Although technological advances do not directly overcome social conflict, they can help reduce it and increase understanding of the social challenges faced by society.

b) Social Institutions Community life is shaped and directed by the various institutions within it. These institutions provide a structure and framework for the social life of society, enabling the realization of individual and social goals. Humans naturally need joint activities to fulfill their life needs and realize their aspirations. Therefore, social institutions play a very important role in facilitating social interactions and meeting society's needs.

c) Culture Culture includes various aspects that shape the identity of a society, including values, beliefs and social norms. Beliefs and ideology have a very significant role in determining the legitimacy of political power. Cultural entities, formed through historical interactions and passed from one generation to the next, determine the pattern of political behavior

of a regime. For example, the democratic system in England relies heavily on parliamentary structures and the relationship between the government and the people's representatives. Almond and Powell Jr. divides political structures into three categories: systems, processes, and policy aspects. System structure refers to the organizations and institutions responsible for maintaining or changing political structures, especially in the context of functions such as political socialization, political recruitment, and political communication. These three functions almost always exist in every political system. The structure of the political process involves how functions such as interest articulation, aggregation, policy making, and policy implementation are carried out by the political structure. The process structure involves various interest groups, including political parties, mass media, executives, and others (Almond, G. A., & Coleman, 1960, pp. 3–64). Almond and Coleman in Kartaprawira's writings emphasize that in the context of democratic life, political structures can be divided into two types, namely formal and informal. Formal structure refers to the political machinery that legitimately identifies problems, determines decisions, and implements policies that are binding on the entire society. Meanwhile, informal structures have the ability to influence the way community officials work in conveying, channeling, translating and converting certain demands, support and problems related to the public interest. In this category, political parties can be considered a subset of interest groups and opinion leaders, among other things (Harnawansyah, 2020). Political Culture According to EB Taylor, culture includes all knowledge, belief, art, morality, law, customs, and abilities and habits that humans acquire as part of society. This means that culture includes everything that humans learn or acquire as members of society, including patterns of behavior that are considered normative or ways of thinking, feeling and acting. (Spencer-Oatey, 2012). Selo Soemardjan and Soelaeman Soemardi define culture as all the works, feelings and creations of society. The results of society's work include technology and material culture needed to manage nature for the welfare of society. Rasa encompasses the human soul, creating social norms and values to regulate society in general. Meanwhile, creativity refers to human mental abilities, including in terms of philosophy and

science. All works, tastes and creations are directed by humans to ensure their use is in accordance with the interests of society as a whole (Sumardjan & Soemardi., 1964). Based on this explanation, culture includes human thought patterns, attitudes and actions as part of society, as well as the results of human work, feelings, creations and experiences, both in material and immaterial form. States that the concept of political culture is centered on human imagination as the basis of all action. Political culture varies from one society to another, and the journey towards modernity is greatly influenced by the level of each political culture. Political culture shapes aspirations, hopes, preferences and priorities in facing socio-political change. Conceptually, Almond and Verba define political culture as the typical attitudes and orientation of citizens towards the political system and their role within it. It shows the interrelationship between individuals, political systems, and their orientations. The discussion of political culture is similar to the discussion of economic and religious culture, with differences in the objects: political, economic and religious systems and processes. Thus, the conception of political culture is more focused on understanding culture anthropologically, with an emphasis on human thoughts, feelings and attitudes, as well as objects related to the political system and its processes. Almond and Verba further explained that in political system analysis, there are three essential components that interact with each other in a complex manner: cognitive, affective and evaluative components.

1. Cognitive Component: This includes an individual's knowledge and beliefs about various aspects of politics. This includes an understanding of political figures, the policies implemented, symbols related to the political system, as well as roles and obligations in the political structure. This component highlights how well individuals understand political aspects that influence people's lives.

2. Affective Component: This section highlights an individual's feelings towards a particular political system. It includes emotions, preferences, and attitudes related to particular aspects of the political system, such as perceptions of particular political leaders or political parties. The influence of a person's social and cultural environment plays an important role in the formation of this aspect.

3. Evaluative Component: This relates to an individual's assessment of various aspects of politics. Individuals evaluate political objects, policies, or political figures based on certain standard values and criteria. This evaluation reflects a combination of information, beliefs and emotions held by the individual. These three components are interrelated and influence each other in individual political experiences. For example, knowledge about a political leader may influence individuals' feelings toward him, which in turn influences their evaluation of his political performance. Likewise, emotional experiences in particular political situations can influence how individuals interpret information and make evaluative decisions. Political culture, as explained by Almond and Verba, can be defined as an individual's pattern of orientation towards political objects in a particular society or nation. To understand the political culture of a society or nation, it is necessary to conduct a survey of individual members of that society or nation to identify dominant orientation patterns. Thus, an understanding of political culture will help in understanding how individuals in a society or nation interact with their political system and how the political system responds to them. Understanding political culture helps us understand how individuals in a society interact with their political system and how the political system responds to these individuals. So political culture in a society or nation can be known through the types of political culture that exist. In other words, through measuring a number of samples or respondents from that society or nation, the types of political culture can be seen from their characteristics, namely the frequency (level of cognition or affection or evaluation of political objects from a number of samples or members of society) of the type. –cell types correspond to political aspects and objects in the matrix in the first learning activity (Gabriel A. Almond et.al., 2004) . The types of political culture in question and their characteristics can be seen by analyzing them based on the frequency or level of political orientation of members of society, in this case the level of cognition, affection and evaluation of political objects. There are three types of political culture, namely; a) parochial, b) subject, and c) participant (Thompson et al., 2018).

1. Parochial Political Culture Parochial political culture can be identified through the lack of attention to various aspects of politics. Examples can be found in tribal communities in Africa or autonomous local communities in various parts of the world. Parochial political culture has several distinctive characteristics, including:

a) Absence of a specific political role; Important roles such as tribal chiefs, village chiefs, or shamans often played multiple roles in politics, economics, and religion. People see these roles as an inseparable part of their social and religious context.

b) Parochial political culture also shows a lack of hope for significant changes that might be initiated by the political system. Members of society with a parochial culture tend not to have significant hopes or expectations for the political system.

2. Subject Political Culture Subject political culture refers to an individual's pattern of orientation towards the political system in a society. In the subject's political culture, individuals tend to have a high orientation towards the political system and the results it produces, such as policies issued by the government or political decisions made. However, they tend to have minimal orientation towards an active role in the political process, such as participation in elections or other political activities. In other words, in a subject political culture, individuals are aware of the existence of political authority and may have attitudes towards it, but they tend to be passive when it comes to actively engaging in the political process. They may have positive or negative views of the government and its policies, but they do not actively engage in the political process to influence change or make political decisions. The characteristics of the subject's political culture are as follows:

a) Orientation towards Authority: Individuals who have a subject political culture are aware of the existence of political authority (political system) and tend to be directed towards it. They can have various attitudes towards the political system, such as pride or dissatisfaction, but are not actively involved in the political process.

b) Passive Participation: Although aware of the political system, an individual's relationship with the system tends to be passive. They may have limited knowledge or skills about politics, but are not active in the political process or political participation.

c) Perception of Political Output: Individuals with a subject political culture can have views about political output, such as policies produced by the government. However, their views tend to be passive and inactive in influencing the political decision-making process.

d) Affective and Normative: Subject orientation in more advanced political systems, such as democracy, tends to be more affective (based on feelings) and normative (based on norms or values) than cognitive (based on knowledge). This means that individuals may be aware of democratic institutions, but this does not provide legitimacy or encouragement for them to actively engage in the political process.

3. Participant Political Culture input and output objects. Likewise, participatory government members are pleasantly or otherwise directed towards various political objects. They tend to be directed towards a personal role as community activists, although their feelings and assessment of such a role can accept or reject it. In other words, participant political culture refers to an individual's pattern of orientation towards the political system that highlights the level of active participation and intense involvement in the political process. This reflects an individual's tendency to be directly involved in political activities and feel they have a significant role in shaping the policies and political direction of a country. The following are some characteristics of participants' political culture which include more scientific and easy to understand aspects:

a) Active Participation: Individuals who adhere to a participant political culture are actively involved in various political activities, such as elections, political campaigns, demonstrations, public discussions, and membership in political organizations or civil society groups.

b) Adequate Political Knowledge: They have a good understanding of political processes, government structures, and relevant political issues. This knowledge enables them to make informed decisions and participate effectively in political activities.

c) Involvement in Political Decision Making: Individuals with a participant political culture believe that their participation has a real impact on political decision making. They feel they have an important role in the decision making process and seek to influence policy direction through active participation.

d) Critical and Evaluative Attitude: Although active in political participation, they also have a critical attitude towards the government and political institutions. They are able to evaluate political policies and actions critically and strive to fight for changes deemed necessary through political advocacy.

e) Involvement in Political Communities: They are often involved in political communities or advocacy groups that have specific political goals. Collaboration with other individuals who have similar interests and goals allows them to increase the effectiveness and impact of their political participation efforts. Participants' political culture reflects high political awareness and a belief in the importance of active participation in the political process. It marks the strong involvement of individuals in shaping a country's political future, with the aim of achieving positive change and advancing the interests of society at large. In the context of political culture, the participant's cultural type shows characteristics where members of society or citizens show a high level of political knowledge and awareness, and show great attention and involvement in various aspects of politics. Although their attitudes towards these political objects can vary, both positively and negatively. For example, in Almond and Verba's study, societies or nations such as the United Kingdom and the United States were identified as having the participant's type of political culture. This type of participant political culture does not absolutely replace previous types of political culture, such as parochial and subject political culture, due to differences in social and political conditions in each country or society. Imperfections in the political socialization process, restrictions on access to education, or limited opportunities to acquire political knowledge can cause parochial and subject political cultures to persist. This happens even in mature and stable democratic countries. Further analysis shows that participants' political culture can be considered parallel to the structures of the existing political system, or vice versa. Conformity between political culture and the political structure of a country will create harmony in the functioning of its political system. Generally, parochial political culture, subjects, and participants are in line with traditional political structures, centralized authoritarian structures, and democratic political

structures. Visually, the alignment can be schematized as follows:

1. Subject Culture - Parochial This is a type of political culture in which the majority of the population rejects the exclusive demands of tribal or village communities, as well as feudal authority, and has shifted to loyalty towards a more complex political system with a more specialized central government structure. This mixed culture reflects a change from local parochial cultural patterns to more centralized subject cultural patterns. This kind of event was experienced by a number of nations in various parts of the world. Classic examples include kingdoms in Africa, Russia (Germany), and the Turkish Empire (Ottoman Empire).

2. Subject - Participant Culture Mixed Subject-Participant political culture is a transitional phase that shifts subject culture, which tends to be authoritarian, towards a more democratic participant culture. This process is driven by changes that occur as local and parochial cultures change, which in turn supports the development of democratic structures. This can be seen in the British political context, where local powers, municipal institutions, religious communities and merchant groups participated in advancing democracy. In mixed political cultures, some people favor democratic participation while others prefer authoritarian structures. This leads to instability, as democratic institutions can't fully develop due to the lingering influence of authoritarianism. Over time, this blend causes significant shifts, though not complete transformation, in the political landscape. Examples include 19th-century and modern France, Germany, and Italy. Such cultures represent a transition from centralized, authoritarian rule to democratic participation. This transition is supported by local powers, municipal institutions, religious communities, and merchant groups, as seen in the development of British democracy.

3. Parochial - Participant Culture This type of political culture reflects efforts to transition from a society that is passive in political activities to a society that is active and participatory in politics. This type of political culture is often found in developing countries which are undergoing a process of political development which is a complex challenge, for example in several countries on the African continent. In many of these countries, the dominant political culture still tends to be parochial.

Even though normative efforts continue to be introduced to encourage participation, in reality, society is still trapped in parochial behavior patterns. This misalignment creates a situation where political structures that demand participation collide with a political culture that is still not ready to adopt such changes. Therefore, a careful and progressive approach is needed to gradually develop community understanding and involvement. In this context, it is not surprising that political dynamics in these countries tend to be unstable, sometimes moving towards authoritarianism, and sometimes towards democracy. Bureaucracies often have difficulty establishing effective connections with society, and existing infrastructure is not always able to penetrate and be firmly rooted in the social structure of society. The types of political culture and their characteristics can be analyzed by examining the frequency or level of citizens' political orientations—cognitive, affective, and evaluative—toward political objects. Almond and Verba classify political culture into three main types: parochial, subject, and participant (Gabriel A. Almond et al., 2004; Thompson et al., 2018).

1. Parochial Political Culture

Parochial political culture is characterized by a lack of attention to political matters. Such cultures are commonly found in tribal societies or autonomous local communities across different parts of the world. Its main features include:

- a) Absence of specialized political roles – Leaders such as tribal chiefs, village heads, or shamans often hold overlapping roles in politics, economics, and religion. These roles are perceived as inseparable from the broader social and religious context.
- b) Low expectations of political change – Members of parochial societies generally do not expect significant changes from the political system and place little hope in its capacity to alter their daily lives.

2. Subject Political Culture

Subject political culture reflects an orientation toward the political system and its outputs, such as government policies and political decisions, without active involvement in the political process. Individuals in this type of culture recognize political authority and may hold attitudes toward it—either

positive or negative—but typically remain passive in participation. Its characteristics include:

- a) Orientation toward authority – Citizens acknowledge the presence of political authority and direct their attitudes toward it, ranging from pride to dissatisfaction, but without engaging directly in the process of decision-making.
- b) Passive participation – While aware of the political system, individuals remain largely uninvolved in political activities. Their knowledge of politics may be limited, and they rarely take an active role in influencing or shaping political outcomes.

3. Participant Political Culture

Participant political culture is marked by a high degree of awareness, involvement, and engagement in political life. Individuals actively take part in political processes and view themselves as integral to

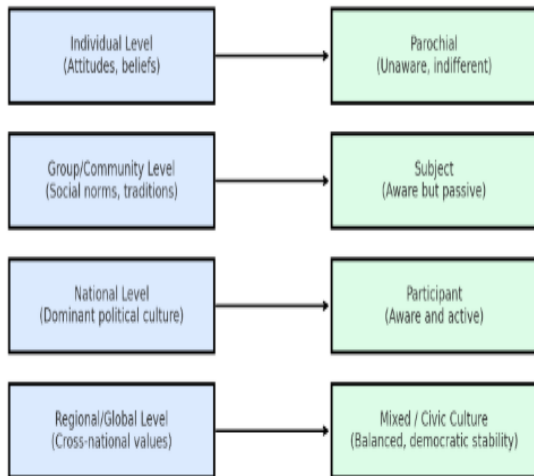
the functioning of the political system. They not only recognize political authority and its outputs but also seek to influence decision-making and policy outcomes. Its main features include:

- a) Active engagement – Citizens participate in political activities such as voting, joining political parties, campaigning, or engaging in civil society organizations.
- b) High political competence – Individuals possess considerable political knowledge, awareness of rights and responsibilities, and confidence in their ability to contribute to governance.
- c) Expectation of accountability – Members of a participant political culture demand transparency and responsiveness from political authorities, often holding leaders accountable for their decisions and actions.

Summary Table:

Level/Hierarchy	Focus	Typology	Examples
Individual	Citizen’s beliefs & orientations	Parochial	Isolated tribal societies
Group/Community	Social group traditions	Subject	Authoritarian regimes
National	Dominant national culture	Participant	Democratic nations
Regional/Global	Cross-national culture	Mixed / Civic Culture	Europe, U.S.

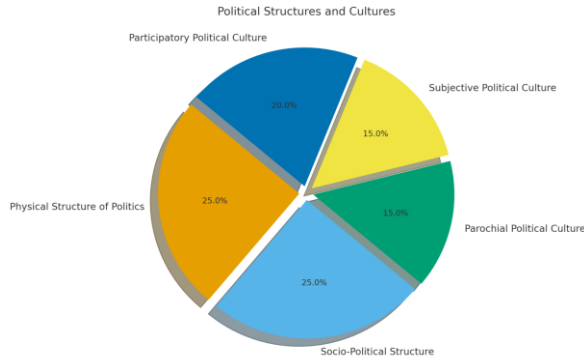
Hierarchy and Typology of Political Culture



Fruitful and Feasible Conclusions:

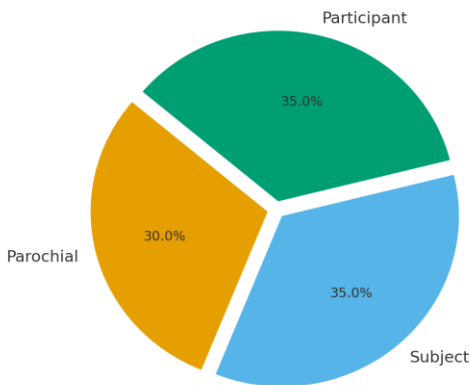
In analyzing the political dynamics of a society, it is essential to consider three key dimensions: the

physical political structure, the socio-political structure, and the prevailing political cultures. The physical structure of politics—such as government institutions—shapes the decision-making process and the distribution of power. In parallel, socio-political structures influence how power is shared among different social groups. Equally important is political culture, which frames citizens’ orientations toward the political system. For example, parochial political culture reflects limited awareness and interest in national politics, subject political culture shapes passive acceptance of authority, while participant political culture encourages active engagement in political processes. A holistic understanding of these dimensions is crucial for designing effective public policies and building inclusive political systems. However, the local context significantly determines which solutions are practical and effective. Consequently, further research is required to deepen our understanding of how politics operates in modern societies.



Pie chart showing the key dimensions of political structure and culture, with equal emphasis on each category for illustration.

Types of Political Culture (Based on Almond & Verba)



Graphical representation of the three types of political culture in pie-chart form. Would you like me to design a more infographic-style version (with icons and explanatory text for each culture)

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