

REPRODUCING POWER

PURPOSE OF PRESENTATION

The purpose of this presentation is to understand the most desirable way a ruler can continue to reproduce the power he or she has through symbol manipulation – Miranda and Credenda of political power. Furthermore, this presentation will demonstrate how the ruler can abuse certain psychological fears and needs or tendencies – fear of Separation Anxiety and need or tendency for Identification including, Interpersonal Attraction – in the execution of Miranda and Credenda of political power.

POWER

The Definition of Power

Power is the possibility to achieve one's will against the resistance of a particular group or individual in social relationship (M. Weber). Furthermore, power is a special case of the exercise of influence: It is the process of affecting policies of others with the help of or threatened severe deprivations for nonconformity with the policies intended (H. D. Lasswell).

Social Power

The Definition

Social power is the potential for social influence. Social influence is a change in the belief, attitude or behavior of a person – The target of influence, which results from the action or presence, of another person or group of persons – The influencing agent (Cartwright, 1965; French & Raven, 1959).

Six Bases of Social Power

A useful overall conceptual scheme has been proposed by French and Raven (1958), and updated by Raven (1993), who have distinguished six particularly important and common different kinds of social power.

(see table on p. 2)

Type of Power	Description	Example
Fate control – the power of one person to manipulate the fate of another rather than to control his actions directly.		
<i>Reward power</i>	Ability of the leader to provide what others want or remove what they dislike or do not want.	Manager in organization has the power to promote a worker and/or give higher salary.
<i>Coercive power</i>	Leader has the ability to threaten and punish others to get his or her own way.	Dictators, such as Hitler, maintain power through punishment.
Depends upon the voluntary acquiescence or granting power by one person to another		
<i>Referent power</i>	Respect with which the leader is held by group members and ability to create common sense of identity.	Role model, such as the Queen. Power maintained as long as the person commands respect.
<i>Legitimate power</i>	Group members accept rules and norms of the leader and regard leader as properly occupying the position.	The Prime Minister is democratically elected by voters in Britain and seen to legitimately occupy the position.
<i>Expert power</i>	Leader perceived and regarded as having superior knowledge and/or ability in a specialist field.	Professor of psychology is seen to be a specialist in the field, but note usually in a selected area.
Raven (1993)		
<i>Informational power</i>	Use of information, which may be privileged to the leader, in a logical way to present compelling argument.	Chief executive of a company knows there will be a take-over bid since only he or she has been working on this with another company executive.

Social Power and Leadership

Series of studies explored "behavioral contagion" and the "dynamics of power" as manifestations of behavioral influence of one person on another within organized groups. These studies distinguished "attributed power" as a set of perceptions and expectations held by members of the group about each other, and thus defined leadership and power functions in terms of role perceptions and role expectations. To supplement this, "manifest power" was defined in terms of actual overt displays of successful influence of others within the group. While contagion, in the general sense of social influence, occurred among virtually all members of the groups observed, power relationships were seen to be fairly well stabilized according to specific patterns within the group.

Empirical research concerning the emergence of leadership and power relationships has led essentially to the conclusion that leadership is best conceived as an interpersonal phenomenon of role relationships within a group, rather than as a personal attribute of an individual ("Born leaders").

Research studies have consistently shown that leadership roles and power

structures within a group tend to change as the membership within the group changes, as the activities and function of the group change, or new external conditions surround the group.

SYMBOL MANIPULATION

Power is exhaustible and, like all mutual social relationship, political power is based on the relationship between the ruler and the ruled. Therefore, in order to continue to reproduce power, the ruler needs a 'reservoir of public support'. In order to make people accept this power, it must be based on moral, spiritual and ideological legitimacy.

Charles E. Merriam and Harold D. Lasswell (Chicago School) emphasized the role of psychological factors in political life. According to C.E Merriam, there are two methods that can be used to make people obey voluntarily to political power: Miranda of political power and Credenda of political power.

A symbol is a sign with an intention to deliver the message. Symbols can convey messages to people effectively with less possibility of rejection. Through the manipulation of symbols, the ruler can continue to reproduce power. One way to reserve support is by persuading with reason – Credenda, the symbol of rationality. The other way is to appeal to emotion – Miranda, Symbol of Identification.

Credenda of Political Power

What is Credenda of Political Power?

- Originated from the Latin word "credo" – creed or believing
- Latin for 'things to be trusted' and it originally means 'rule of God'
- Credenda – Symbol of Rationalization
Appeals to people's 'rationality'

Political control requires people's approval and credit: The rulers need logical reasons in persuading the governed as to why it is righteous for the rulers to retain their power. Therefore, in order to retain and develop this power, rulers need to establish the legitimacy of their power. By developing its symbol of rationality into political symbols, Credenda of political power, the rational and legitimate feature of political power, allows a systematic explanation of why people should obey and give assent to the continuance of this power. In that sense, credenda can be interpreted as a propriety of people's obedience to political power.

The Chief Types of Credenda

- Political power is ordained of God or the gods
- Political power is the highest expectation of expert leadership
- Political power is the will of the many or the majority, expressed through some form of consent

Fundamental principles in the common credenda of the power group are those taught in a wide variety of conflicting systems:

- ① Respect for government – deferential attitudes
- ② Obedience
- ③ Sacrifice
- ④ Monopoly of legality

1. Respect for Government – Deferential Attitudes

This is a crucial principle used by all systems of government. Some people might sneer at governments or rulers from time to time, but, for the most part, the attitude remains deferential towards them, regardless of the ruling systems. No one wants to obey anyone inferior to him or her. There are many forms of respect including, bowing, genuflection, rising, prostration, applauding, saluting, etc. The lack of this element signifies that there is some kind of trouble in the existing power.

2. Obedience

This refers to the obedience of the authority established, without special regard on the method in which this authority was set up. All governments are built on the presumption that conformity is accorded by the bulk of the community to most acts of authority.

3. Sacrifice

This implies the willingness to sacrifice for the general good of the group. It carries obedience forward and beyond mere conformity. The citizen or subject must be willing to obey even at the loss of property, liberty, life, etc. Furthermore, one must be on the alert for the common good without being explicitly commanded. One must possess the continuing willingness to care for the good of the power group, of which one is a member.

4. Monopoly of Legality

The government enjoys the exclusive right to a type of social authority – political authority. Along with this idea is the doctrine that every attempt of any group that infringes the government's monopoly will be punished by the community in a manner that seems appropriate.

Miranda of Political Power

What is Miranda of Political Power?

- Latin for 'admirable'
- Credenda – Symbol of Identification, Emotional Grip
Appeals to people's 'emotion'

People usually tend to worship something or someone detached from Earth. Political leaders who are well aware of this, implement it to reproduce power repeatedly. According to Alvin Toffler, the author of "Third Wave, Future Shock", there are three kinds of power: violence, money or financial power, and information

or knowledge. Violence has been a very good tool in ruling people however, it has clear limits: It can't last long. Thus, power must be deep-rooted in emotion, embedded in feelings and aspirations.

Miranda of political power is the mysterious and irrational feature of power: It refers to the admirable aspect of power. People show their respect or obedience to the ruler if they see something admirable in his or her political power. That is, it appeals to people's emotion and makes the political power look sacred, mysterious, great, or admirable. It glorifies power and thus, consolidate people of a state. Through this, people find it easy to feel like it is natural to obey power.

As a result, people continue to seek for some common ground in emotion with others so that they can establish rapport. This is the so-called "symbol of identification". That is, people want to conform with one another. For instance, when we sing the National Anthem together, we can feel united and powerful as one. So, Miranda, which appeals to human's emotion, is represented by many other symbols.

Examples of Miranda

- Human symbol – hero, great politician or leader, charismatic ruler as a political symbol, etc.
- Material symbol – Songs, slogans, anthem, flags, uniforms, artistic designs, memorial hall, monument or grand government building, and other architectures etc.
- Memorial days and periods, story and history, ceremonials of an elaborate nature, mass demonstrations, with parades, oratory, music etc.

MANIPULATION OF PSYCHOLOGICAL FACTORS

The ruler can abuse certain psychological fears, needs or tendencies of people – The fear of Separation Anxiety, and the need or tendency for Identification to groups – for efficient execution of Miranda and Credenda of political power.

Separation Anxiety

Mary Ainsworth et al (1978) developed the most used measure of the quality of attachment through the "strange situation" – a laboratory procedure of eight episodes used to assess infant attachment styles. Ainsworth's research revealed key individual differences among infants, demonstrated by the infant's reaction to the mother's return. Studies using the strange situation have attempted to provide insights into what normal behavior is following separation.

Definition

Separation anxiety refers to a developmental stage during which the infant experiences anxiety when separated from the primary care giver (usually the mother). It is normal between 8 months of age and may last until 14 months old.

The Strange Situation

1. Infant and parent are introduced to the experimental room – an unfamiliar room.
2. Parent and infant are alone. Parent does not participate while infant explores and plays with toys.
3. Stranger enters, converses with parent, then approaches infant. Parent leaves inconspicuously.
4. First separation episode: Parent leaves and infant is with stranger (separation anxiety).
5. First reunion episode: Parent re-enters the room and interacts (greeted and comforts) with infant and stranger departs (re-union reaction).
6. Second separation episode: Parent leaves and infant is all alone (separation anxiety).
7. Continuation of second separation episode: Stranger enters the room and comforts infant (reaction to strange situation).
8. Second reunion episode: Parent returns and stranger leaves. Parent comforts infant.

Aim of Experiment

The researchers are trying to measure how the infant reacts at the various stages of the experiment:

- Does the infant explore the unfamiliar room and play with the toys when the mother is present?
- How does the infant react when the stranger enters the room?
- How does the infant react when the stranger approaches him/her?
- How does the infant react when the mother leaves?
- How does the infant react when the mother returns?

Findings

There were three kinds of reactions found in the infants upon reunion with the mother after being separated from her.

Style	Descriptor
<i>Secure</i>	<ul style="list-style-type: none"> • Approx 70% showed secure attachment • Played happily with toys • Aware of stranger but not overly upset • Distressed by the mother's departure but pleased to see mother on return and easily soothed by her • Easily comforted by stranger
<i>Anxious – Resistant</i>	<ul style="list-style-type: none"> • Evidence of high anxiety • Limited play and exploration (proximity of mother) • Intense separation anxiety (evidently upset) • Resisted stranger comforts • Mixed reaction when re-united
<i>Anxious – Avoidance</i>	<ul style="list-style-type: none"> • Little involvement with own mother • Avoided stranger comfort and company • Not upset when separated • Resist mother's affection (avoid or turn away) when re-united

Implications of Such Findings

This phenomenon only appears after the child is able to recall past events. If the infant is unable to remember that his mother had been present after she leaves the room, he will experience no feeling of unfamiliarity when she is gone. However, if he is able to recall the mother's prior presence and cannot understand why she is no longer with him, that leads to anxiety.

There seems to be certain attachment factors that can influence the development of an infant's attachment.

- Quality of infant – caregiver relationship in the first 12 months
- Warmth and sensitivity enhances secure attachment.
- Inconsistency and intrusiveness enhances anxiety.
- Mothers who are cold and detached tend to influence distant and avoidant children.
- The way mothers (carers) treat infants may have a profound effect on personality and interpersonal relationships in adult life. Results from the strange situation correlate with later evaluations of character traits.
 - It may be that the quality of early child–mother bonds are predictive of future social skills.
 - It may suggest that children in a stable environment early in their life are more likely to maintain that stability throughout their life.

Interpersonal Attraction and Identification

Attraction between individuals has long been assumed to vary as a function of perceived personal similarity, familiarity, and physical attractiveness. People maintain close relationships when they are perceived to be equitable, instrumentally rewarding, and emotionally satisfying. Research on attraction in Social Psychology has primarily emphasized the bonds between individuals. However, from a self–categorization perspective, attraction to others can also occur at the social level. Feelings about and the treatment delivered to others depend on how the self and the target are defined: as individuals or as "ingroup" and "outgroup" members.

In some circumstances, social attraction even may outweigh the impact of interpersonal similarity in evaluation of others. For example, Schmitt and Branscombe (1998) found that men who valued their gender group identity evaluated another man more positively when he matched the group's prototype compared to when he was like themselves personally and was not prototypical of the group. Attraction here was driven more by group level protection concerns rather than by interpersonal similarity.

Social Identity (Henri Tajfel & John Turner, 1979)

Social identity theory involves three central ideas: Categorization, identification and comparison (sometimes it is called CIC theory for this reason).

1. Categorization

Individuals have a tendency to categorize people (including themselves) in

order to understand the social environment. Furthermore, by knowing what categories one belongs to, one can find out things about oneself. People define appropriate behaviour by reference to the norms of groups they belong to.

The extent to which a categorization is applied at a particular level is referred to as its salience. Importantly, salience relates not just to the general relevance of a group membership but refers to a selective change in self-perception whereby people actually define themselves as unique individuals or as members of groups. When they define themselves as members of a group they perceive themselves to be interchangeable with members of that group, and distinct from members of other groups.

2. Identification

Identification is a psychological orientation of the self in regard to something (as a person or group) with a resulting feeling of close emotional association. People identify with groups that they perceive themselves to belong to. Individuals think of themselves as group members and at other times they think of themselves as unique individuals. Both perceptions are parts of one's self-concept. The former is to social identity, the latter is personal identity.

The concept of identity is the idea that people are, in some sense, the same, or identical to the other people – for some purposes individuals treat members of their groups as being similar to themselves in some relevant way. For example, in some violent conflict such as a war, the members of the opposite group are treated as identical and completely different to the ingroup, in that the enemy are considered to be deserving of death. This behaviour and these beliefs are not the product of a bizarre personality disorder, but under these circumstances violent behaviour becomes rational, accepted and even expected behaviour.

3. Social Comparison

The basic idea is that a positive self-concept is a part of normal psychological functioning. The idea of social comparison is that in order to evaluate oneself, one compares himself or herself with similar others. Similarly, one can gain self-esteem by comparing oneself with others in one's group. Furthermore, one can see oneself in a positive light by seeing himself or herself as a member of a prestigious group.

Two ideas follow from this: Positive, and negative distinctiveness. The former deals with the idea that people are motivated to see their own group as relatively better than similar (but inferior) groups. The latter deals with the idea that groups tend to minimize the differences between the groups, so that their own group is seen favorably.

Interpersonal Attraction

Popularity and personal attractiveness are truly interpersonal variables inasmuch as they involve interrelationships with other people. That is to say, to be

liked, one must be liked by someone: to be popular, one must be regarded as collectively attractive by the members of some group. Thus, interpersonal attraction cannot be analyzed without being concerned both with the popularity or attractiveness of a given individual and with the person or people to whom he is attractive.

Furthermore, it is important to distinguish popularity (general or collective attractiveness to others) from specific friendship (diadic interpersonal attractions between individuals). The psychological variables associated with one may not necessarily be associated with the other. For example, Naegle (1958) pointed out that popular people may have many admirers but few friends. He even suggested that being singled out for admiration may actually tend to isolate a person from close personal relationships, especially if the qualities of accomplishment which earn admiration are envied by others who lack those qualities.

In addition, initial attraction to another person upon first encounter is not necessarily to be accounted for by the same psychological factors that account for continued friendships and sustained loyalties.

Factors Determining Interpersonal Attraction

1. Attitudinal Similarity

There is abundant evidence that people of similar interests are especially likely to become friends. Interpersonal attraction does not follow directly as a consequence of similarity. However, people who participate in the same kinds of activities and informal social groups are indeed likely from the outset to share similar characteristics, and interests. Studies of initial attraction to strangers in laboratory settings, as well as studies of actual friendships in natural groups, have demonstrated clearly that perceived similarity is more closely associated than is actual similarity.

The notion of attitudinal similarity as a basis of interpersonal attraction can be seen through the theoretical models of interpersonal perception and attraction process proposed by Newcomb, Heider (see figure on p10) and others. These models, based upon the principles of cognitive organization provide schematic representations to describe varieties of ways in which an individual may achieve an optimum state of organization of his cognitive experiences in interacting with others

2. Need Satisfaction

A particular kind of dissimilarity between two individuals may contribute to their attraction to one another. If their needs and goals are different, and especially if they interlock so that one person's needs tend to satisfy the needs of the other, two individuals may be highly attracted to each other. Newcomb regards the thesis of complementarity as a special case of similarity. He suggests that the apparent complementarity between one "assertive" and one "receptive" partner in a marriage actually represents a case of similarity of attitude toward the notion, either conscious or unconscious, that one of them should be assertive and the other receptive.

Balanced States	Imbalanced States
<p>A</p> <p>pLo p o oLx</p>	<p>E</p> <p>pLo p o o-Lx</p>
<p>B</p> <p>pLo p o o-Lx</p>	<p>F</p> <p>pLo p o oLx</p>
<p>C</p> <p>p-Lo p o oLx</p>	<p>G</p> <p>p-Lo p o o-Lx</p>
<p>D</p> <p>p-Lo p o oLx</p>	<p>H</p> <p>p-Lo p o oLx</p>

Heider's p-o-x Model of Interpersonal Perception and Attraction

KEY

L= "likes," "is attached to"

-L= "does not like," "is not attracted to"

p = perceiver

o = the perceived other person

x = a third person, object or event to which both p and o are somewhat related psychologically

Perception of Attraction to Groups

Human beings are, from the nature of their social life, members of groups. since social groups involve the interaction of personalities, it is not surprising that the group has become a primary and important concern of social psychologists.

The hypothesis and empirical findings that provide ways of accounting for the perception of and attraction to individuals may generally be extrapolated to account for the perception of and attraction to groups.

It is clear from studies of stereotyping that people often judge an entire group by generalizing from contacts with one member of that group. Inasmuch as members of a particular group are likely to share attitudes, values, and interests, there may be some validity to such generalizations. These similarities of interests, values and attitudes are important aspects of an individual's attraction to any particular group of people. Several investigators have stressed the importance of instrumental need satisfaction as a basis of one's attraction to a group.

Aronson and Mills suggest another basis of an individual's attraction to a group, one that is particularly pertinent to adherence and continued participation in a group once he has joined it. They propose that the more difficult one's entry into a group , the greater will be one's estimate of the value of belonging to that group.

However, processes of interpersonal perception and attraction among members of highly organized social systems may be very complex. Distinction may be drawn between members of one's own group (ingroup) and members of alien

groups (outgroup). Differentiations may be made according to roles or positions within the group. Individual attractions may be tempered by complex patterns of mutual relationships of power, influence, or dependency within a group.

Groups

1. Definition of Group

A group is a unity of interacting personalities (Burgess). A group consists of two or more persons who share norms about certain things with one another and whose social roles are closely interlocking (Newcomb).

2. The Importance of Groups

Our relationships with other people occur, almost by definition, within a group. The behavior of an individual is altered by the actual presence of others. Concepts of personality, role, and status have no meaning apart from the group. A group is a social unit which consists of a number of individuals who stand in (more or less) definite status and role relationships to one another and which possesses a set of values or norms of its own regulating the behavior of individual members, at least in matters of consequence to the group (Sherif).

3. Classification of Groups

In the group there is interaction between the individuals: by nature psychological, and social organizations. The criteria for the psychological group are two: "(1) All the members must exist as a group in the psychological field of each individual, i.e., be perceived and reacted to as a group; (2) the various members must be in dynamic interaction with one another." Social organizations, on the other hand, are groups "characterized by the possession of the following: (1) cultural products (such as buildings, robes, prayers, magic formulas, songs); (2) a collective name or symbol; (3) distinctive action patterns; (4) a common belief system; and (5) enforcing agents or techniques."

4. Formation and Structure of Groups

A group is always to some degree in a state of flux as concerns the interrelationships of the members, as they are constantly affecting each other within the group. However, there is in the formation of a group a reasonably stable framework of interpersonal relationships. Hand in hand with this is the emergence of norms by which the group members catalogue each other and their respective activities.

Group Norms

Group norms are the rules by which a group operates. Norms are both perceptive in the sense that they provide guidelines on how individuals should behave, and proscriptive in stating behaviors which should be avoided. Group norms are usually informal and not written down. Adherence to group norms is usually a requirement of continued membership of the group.

Pressures to conform to group norms are often intense, and while norms may allow for a range of behavior there will be limits to what a group will tolerate. The pressure to conform here results from normative social influence rather than informational social influence.

Group norms, once established, are very hard to change, and change will only come about if the group experiences disequilibrium. Disequilibrium occurs when a group is in crisis or members are highly dissatisfied with the group. Changes in how the group operates will have to be made for the group to continue and function more effectively.

Characteristics of Groups

1. Cohesiveness

The most indispensable ingredient in group structure is cohesiveness, and the principal element in this unity is consensus among members. But cohesiveness is also a function of a number of factors, such as cooperativeness, affiliative needs, social facilitation, and other motives and processes. Another determinant is the degree to which the group may be useful to the individual in securing his goals.

2. Consensus

Closely related to conformity is consensus, which may be thought of as not only "thinking together" but also a working together, a joint involvement on the part of members of a group. Social psychologists have found that there is a strong need on the part of the individuals to accede to group norms in forming their judgements. Solomon Asch's (1951, 1955) famous experiments on conformity demonstrated how the judgements of others in a group, even if apparently incorrect, cause others to conform to the majority view. Although the majority of persons remained independent of the judgements made by the remainder of the group, a considerable number were influenced by group performance. Some of those who remained independent did so because of their seclusiveness or withdrawal. Those who yielded tended to do so because they lacked self-confidence or because they had a need not to appear different or inferior to their fellow. Asch found that a unanimous view produces the greater pressure on an individual to conform; if there is one other person who disagrees to the majority view, conformity levels of the individual under study drop quite dramatically.

3. Social Influence – Majority Influence

Where majority influence prevails, members of the group conform to the group norms. This is called normative influence because the pressure on dissenting individuals to conform to the views of others comes from not wanting to upset the group or cause conflict. When people conform they usually publicly agree with the rest of the group, but privately do not agree to the predominant view, judgement and so on.

4. Group Polarisation

Group polarisation is the tendency for group discussion to make individual views more extreme in the direction that such views were already taking. Hence an individual who initially advocates a risky option will, as a result of group discussion deciding a risky option will take a more risky position. Group polarisation as a shift of individual views to more extreme positions may be applied to situations where individuals may show opposition or favour to a certain decision.

The social comparison explanation suggest that, depending on cultural norms, people often value opinions or views that are more extreme than their own. The result of engagement with group discussion is that individuals realize that their own position is not the norm and shift towards the prevailing and more extreme position shown by the other members of the group. The normative influence resulting from the knowledge of other people's views lifts this fear and allows the individual perhaps to share his or her more privately held opinion with others. Alternatively, individuals might adjust their views to that of others for reasons of social approval.

The persuasive arguments explanation (Burnstein, 1982) suggests that individuals are swayed by compelling arguments given by other group members in the discussion. Those who had originally adopt more moderate positions may be persuaded by arguments they were not aware of and shift position to the extreme view.

Finally, the self-categorization explanation of group polarization state that people categorize themselves and identify with norms held by a group of which the person regards him or herself to be a member. As long as the individual has a positive attitude to being a member of the group, the result will be to shift opinion to the more extremely held group norm (Turner and Oakes, 1989).

Manipulation of Such Findings

The Application of Such Findings

Human beings form social relations that exhibit some regularity and persistence. Social life is differentiated into groups, according to social activities of individuals, that are interdependent or functionally interrelated. These differentiated and interrelated characteristics of human groupings, however, are not always in direct correlation to the wishes and intentions of these individuals. The notion of social structures implies, in other words, that human beings are not completely free and autonomous in choosing their activities, but rather they are constrained by the social world they live in and the social relations they form with one another.

Individuals rely on other individuals or groups to fulfill their needs to fit into society. This results in a need to be included, to have physical or emotional contact with other people, regardless of whether one actually wants it or not.

Miranda and credenda of political power establish political authority through symbol maneuver in politics. A psychological maneuver gives the same symbolic

stimulus to people and expect same thinking and behavior among the people. Therefore, using the symbol maneuver repeatedly can ease the conflict among people and integrate them without use of compulsory power such as, violence and military power. The abuse of the need and tendency to identify with groups and the fear of separation and ostracization can trigger people's voluntary obedience more efficiently.

Situation: 'Concretization' Mystified, Lack of Flexibility, 'Point of no Return'

Merriam defined Credenda and Miranda of political power as 'the corner stone of the power situation', in the sense that they are essential for exercising and retaining or maintaining power. However, if a nation fails to do so, and creates a situation where there is nothing he can do, chances are compulsory methods such as force or violence will be used. Although we can not deny that compulsory power is part of political power, compulsory physical power without authority can control people on appearance and can not last long.

Violence is a form of power with illegitimate compulsory elements. There are two types of violence that ruler have and can use in such situations: Psychological violence and physical violence. The former is a means to dominate people by driving them under fear and anxiety with threats, blackmails or other kinds of invisible violence. Therefore, when people are inflicted with psychological violence, they are compelled to obey. Physical power such as military force, is an ultimate means to dominate political power. It can be conducted under an extreme condition with no alternatives to dominate active rebellions.

CONCLUSION

1. Power can be defined as the ability to influence and control others. However, power is exhaustible. Therefore, a ruler needs a "reservoir of support" from the people in order to continue to produce the power he or she has.
2. Charles E. Merriam and Harold D. Lasswell (Chicago School) suggested that this can be done through Symbol Manipulation – through Credenda and Miranda of political power. Credenda, the symbol of rationalization, appeals to 'ration' and Miranda, the symbol of identification, appeals to 'emotion'. Through the use of both symbols, the ruler can efficiently maintain his power.
3. Symbol manipulation emphasized the role of psychological factors in political life. Therefore, the use of psychological factors can enhance the effectiveness of the execution of Credenda and Miranda. Separation Anxiety and the need or tendency of Identification to groups in human beings through Interpersonal Attractions are psychological factors that can be used.
4. Separation Anxiety refers to a developmental stage during which the infant experiences anxiety when separated from the primary care giver. There are three kinds of reactions to the Strange Situation namely, secure, anxious – avoidance and anxious – resistant. The way mothers (carers) treat infants have been found

to have a profound effect on personality and interpersonal relationships in later adult life.

5. Identification is a psychological orientation of the self in regard to something (as a person or group) with a resulting feeling of close emotional association. Individuals have a tendency to identify to a group through interpersonal attractions. Individuals have a tendency to want to conform to groups and group norms: They want to be similar to others, to adhere and have continued participation in these groups. Individuals rely on other individuals or groups to fulfill their needs to fit into society. This results in a need to be included, to have physical or emotional contact with other people, regardless of whether one actually wants it or not.
6. Such needs for identification and fear of separation can be manipulated in politics. However, when this is not used effectively, rulers of the past and present have turned to violence as the last resort.