METHODS FOR MEASURING TRUST, "SOFT POWER"

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Abstract. As part of the research in this article, it was established that the interpretation of the term trust is ambiguous, which makes it difficult to interpret it unambiguously and leads to differences of opinion. And at the same time, they all complement the essence of trust. And the essence of trust is honesty.

It has also been established that methods for measuring trust are also an important factor in establishing international relations and also ensure stability, sustainability, and efficiency in relations between countries.

The neoconservative approach of trust in government authorities is considered as part of the political and legal culture of citizens; deliberative (deliberative) democracy says that trust is built in the process of interaction between citizens and political parties, and is reflected in democratic discourse. Methods for measuring trust complement the main objective.

The regularities of measuring trust methods are studied. Due to the fact that there are methods for measuring trust, in modernized socio-political science they take the results of public opinion polls. The survey allows subjects to self-report their trust, and indirect measures predict respondents' trust behavior by observing their behavior and reactions.

The issues of measuring trust methods using the example of the USA and US politicians are also considered. The concept of trust, the concept of "soft power", the use of "smart power", "soft power", "hard power" are also considered. The concept of trust described in the Oxford Handbook can be called the Oxford approach, which is based on the idea that good choices by citizens in a democracy involve awareness of risks and an up-to-date assessment of threats to national and international security. It has been established that trust in political institutions is considered an important basis for the stability of democratic political systems.

Keywords: trust, measurement, honesty, assessment, security, stability, "soft power", "smart power", "hard power".

The term "Trust" in politics has many components: the correctness of the policy being pursued, the sincerity of politicians and political institutions, the presence of will and energy to achieve compromises, the basis of trust and a number of other requirements, which makes it difficult to interpret it unambiguously and leads to differences of opinion. But they all complement each other and at their core, the essence lies in honesty, which was simultaneously accompanied by a culture of trust and which has the antonym "Distrust". But, "Mistrust" is a different story.

Trust is divided into 1) social trust 2) Political trust. Our task includes issues related to political trust. What includes: a) trust in the state, b) trust in politicians, c) trust in media propaganda.

The role of "Trust" is very valuable in the realities of the modern world, both in all spheres and in politics. Globalization is developing and growing, and the demand for trust-intensive relationships allows for the interests of each party in world politics to be well worked out. Trust allows you to reduce transaction costs, and also strengthens international cooperation and forms relationships at a higher quality level.

Trust is the main aspect for starting the process of international political systems, for example, integration unification, and the depth of integration is directly proportional to trust intensity. Trust makes it possible to achieve the desired interaction between the parties, since this is necessary for mutual work according to the principles of Nash equilibrium.

A relationship based on trust has two main components: 1) Positive expectations about the other person's reaction. 2) interest in the result and willingness to take risks to achieve the goal. Trust in political institutions is seen as an important basis for the stability of democratic political systems.

However, opinions differ regarding how such relationships are formed. Citizens' strategic trust in the actions of government agencies, for example, law enforcement agencies to combat terrorist threats, is measured through sociological surveys and the method of participant observation of the content of media resources.

Citizens' strategic trust in the political regime is important in the context of an economic and migration crisis. Citizens' strategic trust in political parties and their leaders is associated with electoral volatility and, accordingly, it is rational to use longitudinal research techniques to track political dynamics and the risks of changes in party preferences. Obviously, instability and decline in strategic trust encourage voters, especially supporters of the ruling party, to change party preferences. The philosophical and psychological statements of the elements of "soft power" were illuminated in the works of philosophers - Jean Baudrillard (the concept of "seduction") and Gilles Lipovetsky (the category of "seduction") [14, p. 176].

Jean Baudrillard played the main role in introducing into philosophical circulation the concept of "temptation" as a category that denotes a forceful influence carried out in the space of symbolic images. Seduction, according to Baudrillard, is domination over the symbolic universe, over the kingdom of appearances. In the world of images, images and virtual objects, temptation becomes a force whose influence surpasses all other methods of power.

In these philosophical views, one can trace the main methodological framework of "soft power" in state policy: spreading the culture of one's country, creating an attractive image, etc. through the dissemination of symbolic images, "seducing" and "seducing" the objects of their "soft power". In our opinion, the scientific concept of "soft power" as interpreted by J. Nye seems possible to be considered as a direct part of the "soft power" of the United States of America itself. This conclusion seems justified to me for a number of reasons, although it deprives the concept of "soft power" of scientific overtones, since in this case "soft power" loses its objectivity in favor of acquiring an "ideologized" status.

The most pronounced specification of the concept of "soft power" is represented by the experience of China. The first Chinese article on "soft power" was written by Wang Huning, chairman of the Department of International Politics at Fudan University and advisor to President Jiang Zemin, in 1993 – "Culture as a National Power: Soft Power." In the article, Wang Huning argues that culture is the main source of "soft power" of the state [40, p.95]. Chinese analysts still follow this thesis: a "cultural school" has formed, whose representatives consider culture to be the core of the state's "soft power." In contrast to this direction, an opposing view has emerged from representatives of the "political school" who claim (for example, Yan Xuetong) that increasing cultural strength does not mean strengthening the "soft power" of the state [29, p. 143].

The main institution of US "soft power" is the US Agency for International Development, established in 1961. It is necessary to pay attention to the areas of implementation of US "soft

power": Culture and language promotion (programs within the framework of the American Council for International Education - US Council for International Development, etc., as well as through some non-governmental organizations (for example, the Council for International Educational Exchanges).

2. Cooperation in the field of education, scientific, technical and innovative cooperation (also within the framework of ACIE, USAID, etc.)

3. Development of business relations, which is carried out by the "Economic Support Fund", "Support for Europe, Eurasia and Central Asia", as well as some non-governmental organizations (for example, the Center for International Private Enterprise).

4. Development of public diplomacy and assistance to international development (Program "Migration and Assistance to Refugees") [4, p. 140].

The most important direction of the US "soft power" policy is the support and development of its political values, and the prolongation of the latter is accompanied by the US use of "smart power" as a combination of "soft power" and "hard power". The most important area of implementation of such a policy is the English language, which the British Council calls the country's "greatest soft power asset." For example, Chinese "soft power", its culture-centric character, is predetermined by the crisis circumstances in Chinese society against the background of the growing need to deepen the reform of "openness" to the outside world in the 90s. XX century

The Chinese political establishment found itself in a dead end due to the Tiananmen crisis in 1989. As well as the fall of socialist regimes in Eastern Europe, "perestroika" in Soviet Russia, the refusal of the PRC political elite from liberal democratic reforms in the political system, as well as the economic crisis (inflation , caused by an increase in supply when issuing loans by the banking sector) and the developing processes of post-industrialization of society determined the vector of development of the "soft power" of the PRC - Chinese political science took the only possible approach in such conditions - to give its "soft power" a culture-centric character. It was the correct view of culture that made it possible to form the core of China's "soft power" in crisis conditions.

Meanwhile, the author of the first work (scholar Wang Huning) on the specification of "soft power" in Chinese conditions farsightedly took into account other elements of China's "soft power", including the political system. At the same time, the modern external political background is very convenient for the development of the Chinese political system - the crisis upheavals of the liberal political regime in Europe and America have already led to the victories of several far-right parties and the "populist" D. Trump, which has already caused alarm in the US political science community.

In turn, "collectivity" as the core idea of the "Chinese Dream" is quite capable, given the crisis of liberalism, of offering a moral alternative to anyone - Confucius Institutes are always open to accepting new members. It should be noted that the level of "soft power" and the effectiveness, accordingly, of "soft techniques" strongly depend on the precedents of using the means of its antipode – "hard power".

For example, it is worth talking about the fact that an attack on a neighboring state will be qualified by the international community as an act of aggression, regardless of the degree of development of the "soft power" of the aggressor state. Meanwhile, it was the consequences of the use of "hard power" tools during the Second World War and the confrontation known as the "Cold

War" that were the prerequisites for the transformation of the understanding of power in international relations.

The synergistic effect of these processes has created the need to change the interaction of actors on the world political arena. The main trends of this "updated" interaction can be listed as follows:

1) The formation of supranational movements to prevent and resolve possible conflicts among participants in such movements;

2) Formation on the basis of supranational trends of institutional conditions for resolving local confrontations or "global" problems through general rules and non-military methods;

3) Strengthening the dependence between participants in political communication in the economic and social spheres as a tool for refusing to use forceful methods of communication.

Thus, the general result of the above trends was the leveling of the effect of forceful methods of resolving contradictions between states, the "reformatting" of competition between countries to the level of non-forceful confrontation, which served as the foundation for the formation of a specific political science term "soft power", which integrates the study of anti-war principles and methods of competition and conflict resolution between participants in the international community.

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