

# AGRICULTURAL ECONOMICS DEPARTMENT AND EXTENSION EDUCATION

## AGG 3811-RURAL SOCIOLOGY SOCIALIZATION NOTES

### 1.0 SOCIALIZATION

#### 1.1 Adaptation – “the plasticity of human nature”

The biological evolution of man/people is influenced by internal and external evolution. Internal evolution being the coordination of changes in subsystems of an organism while external evolution entails organisms’ response to the environment in which people live. For example, temperature could be controlled through air conditioning. Biochemical, behavior, social behavior and culture constitute four main levels of human adaptation.

The biochemical level is the process through which life begins, is maintained and perpetuated. Behaviour level consists of the individual responses of an organism to its environment. For example, individual acts of food gathering, fear or hostile responses to members of its own kind and species. Social behavior is the coordinated responses of two or three members of the same species as is reflected in nest building coordinated acts of birds, division of labor between sexes in adult human beings and play interaction of children. Cultural that is, coordinated responses of several groups, whole communities or even societies.

#### 1.2 Definition of Socialization

- Socialization is the process through which a human being begins to learn the way of life of his or her society, acquire a personality and develop the capacity of function both as an individual and as a member of the group. At very early age the child learns from others what behaviour is expected and what kind of person he or she is.
- Socialization is a complex lifelong learning process through which individuals develop selfhood and acquire the knowledge, skills and motivations required for participation in social life (Hagedom 1983).
- Socialization is the process whereby people learn through interaction with others, that which they must know in order to survive and function within their society through this

process, people learn their roles and the roles of others in their society and they develop a self - image.

### 1.2.1 Individual versus Personality

a) In strict sociological terminology, the **individual** is simply the human organism, independent of its contact with other people. At birth, the infant is merely an individual in this sense. The main characteristics associated to understanding an **individual** is :

- that which exists as a distinct entity.
- a single human being as distinguished from a group.
- a single, separate or belonging to one person. An example of individual used as an adjective is individual slices which means a whole pizza which has been cut up to be served to as single slices. An example of individual used as an adjective is the phrase individual talents which means talents that belong to a specific person.
- a single person or thing. *An example of an individual is one rose.*
- a single person or thing, especially when compared to the group or set to which it belongs: *We will remember him or her ]as an individual who always tried to make people happy.*
- Individuality (or selfhood) is the state or quality of being an **individual**; particularly of being a person separate from other people and possessing their own needs or goals, rights and responsibilities.

b) **Personality** refers to all of characteristics and traits which are representative of a person's **behaviour**. Included are patterns of thoughts and feelings, self-conception, attitudes, mentality and other habits. **The term "personality trait" refers to one aspect of the total personality**. In society a person is seen as an individual if he has status in one or more groups where, individualization is a process which personalizes one's experiences. It is simply another way of saying that each individual has a unique and variant personality and that even social experiences and social relations are products of differences between individuals within groups.

Thus, personality generally is the organization of biological, psychological and sociological factors which underlie the individual's behaviour. It consists of all those habits, attitudes and

characteristics, whatever their sources, according to which one individual behaves differently from another. It is organization of the behaviour of the individual as it is developed in interaction with other people.

### **c) Factors in the Development of Personality**

One's biological inheritance, the physical environment in which one lives and works culture and group and individual experiences are all factors in the development of personality.

#### **i). Biological Inheritance**

The inherited biological traits of human contribute to the initial stages of personality development. These biological needs and capacities are common to all individuals and are part of our make-up at birth. Similarities in personality may be partly explained by common heredity. For example, all human beings have biological needs for food, water, rest, sleep, sex, bowel and bladder examination and withdrawal from painful and frightening situations.

#### **ii). Physical Environment**

The physical environment will affect personality because in large measure it dictates the level of resourcefulness an individual must achieve if he or she is to gather and possess the essentials necessary to maintain life. For example, where land resettlement are concerned. Even though resettlement groups of people are often provided with the basic necessities of life, it is not uncommon for some members of a tribe to leave resettlement areas to go back to original areas where they cherish certain old practices e.g. hunting, collecting wild fruits and mushrooms etc.

#### **iii). Culture**

In order to live and interact successfully in a given culture, every society develops certain personality types which fit in harmoniously with their culture. While certain kinds of experiences are common to all cultures, it is likewise true that there are experiences gained in one culture that may not be available in another.

#### **iv). Group and Individual Experiences**

In large part, human personality develops as a product of an individual's experiences within a group values, norms, attitudes and beliefs all contribute to the shaping of personality. Without this group experience, personality will not develop. It must be noted that even when individuals hold membership.

## 1.2.2 Objectivity vs. Subjectivity

### a) Objective Socialisation

Socialization is described objectively, from that of society acting upon the individual. This kind of socialization is that process by which the society transmits its culture from one generation to the next and adapts the individual to the accepted and approved ways of organized social life. Thus, the function of socialization is to develop the skills and disciplines which are needed by the individual, to instill the aspirations and values and the “design for living” which the particular society possesses and especially to teach the social roles which individuals must enact in society.

From the point of view of society, socialisation is the way through which society transmits its culture from generation to generation and maintains itself. From the point of view of the individual, socialisation is the process by which the individual learns social behavior and develops his ‘self.

The process operates at two levels, one within the infant which is called the internalisation of objects around and the other from the outside. Socialisation may be viewed firstly as the “internalisation of social norms. Social rules become internal to the individual, in the sense that they are self-imposed rather than imposed by means of external regulation and are thus part of individual’s own personality. The individual therefore feels an urge to conform. Secondly, it may be viewed as essential element of social interaction. In this case, individuals become socialised as they act in accordance with the expectations of others. The underlying process of socialisation is bound up with social interaction.

### b) Subjective Socialization

Subjectively, socialization is a process which goes on in the individual while he is adapting to the people around him. The person “takes on” the habits of society in which he lives. From infancy on, he becomes gradually “society – broken”. As an immigrant, the person becomes sociologically “neutralized” to his adopted society. It must be stressed that this is a lifelong process, that much of it is a kind of subconscious conformity, and that it is always particularized in time, place, culture and society. It is also important to note that a person does not become socialized in a haphazard, generalized fashion, as a sort of citizen of the world or as a member of human society. The process makes him into a recognized American, African, Mexican, Frenchman or whatever.

## 1.3 Types of Socialization

Socialization stands for the development of the human brain, body, attitude, behaviour and so forth. Socialization is known as the process of inducting the individual into the social world. Although socialization occurs during childhood and adolescence, it also continues in middle and adult age. Orville F. Brim (Jr) described socialization as a life-long process. He maintains that

socialization of adults differ from childhood socialization. In this context it can be said that there are various types of socialization.

Socialization may take place through formal or informal means. Formal, more structured such as in educational institutions and informally through interaction with peer and membership in informal clubs and groups.

### **1) Primary Socialization**

Primary socialization is the basic socialization which occurs in childhood. The development of language and individual identity, the learning of cognitive skills and self-control, the internalization of moral standards and appropriate attitudes and motivations, and some understanding of societal roles are all involved in primary socialization.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he or she gradually learns the norms relating to wrong and right things. The primary socialisation takes place in the family.

### **2) Secondary Socialisation:**

Secondary socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life. The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He or she also learns lessons in the school. Hence, socialization continues beyond and outside the family environment.

### **3) Anticipatory Socialization**

Anticipatory socialization is that which occurs in advance of the actual playing of roles. This rehearsal for the future involves learning something about role requirements both behaviours and attitudes and visualizing oneself in the role. Children begin to practice being pupils before they ever enter school. Law students mentally try on the role of lawyer. We think about being married, being parents.

Anticipatory socialization refers to a process by which adult men and women learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he or she is learning how to act in his/her new role.

### **4) Adult Socialization**

Adult socialization is that which occurs beyond childhood. Primary socialization although it lays the foundation for later learning, cannot completely prepare people for adulthood. In the adult

socialization, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary socialization may not have prepared them fully. Adult socialization teaches people to take on new duties. The aim of adult socialization is to bring change in the views of the individual. Adult socialization is more likely to change overt behaviour, whereas child socialization molds basic values.

For one thing our age – graded society confronts individuals with new roles expectation as they move through life. People must learn how to be workers and parents, how to be widows and widowers, and how to die. Also society changes, and people must equip themselves to deal with new situations; job obsolescence, changes in sexual mores, energy crisis, war. Finally, some individuals encounter specialized situations to which they must adjust. Geographical and social mobility, marital breakdown, physical handicaps, and so on, all require further socialization.

### **5) Re-socialization**

Re-socialization refers to the replacement of established attitudes and behaviour patterns. It is more difficult than the original socialization because the established habits interfere with new learning e.g. alcoholics anonymous is designed to help individuals change. Re-socialization is more characteristic of adult socialization than of primary socialization.

Adults face re-socialization when they move into a new situation or when the original situation changes. E.g. transfer. Societal changes can also force adults to re-socialize e.g. women liberation movement has resulted in redefinitions of the way men and women relate to one another. This has resulted in the re-socialization of those involved. More extreme instances of re-socialization are brainwashing, religious conversion and therapeutic programs in prisons and mental hospitals.

In summary, re-socialization refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-socialization takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it. For example, when a criminal is rehabilitated, he has to change his role radically.

Other forms of socialization include under-socialization and over socialization as explained below:

*Under-socialization:* results from social, and especially familial deprivation. What happens when parental love and approval are not forthcoming?

*Over socialization;* the notion that people are completely molded by the norms and values of society. Such thoroughly indoctrination destroys individuality, overrides free will and responsibility for one's actions and turns human beings into robots.

Socialization in all its forms is a lifelong learning process through which individuals develop selfhood and acquire the knowledge, skills and motivations required to participate in social life

## **1.4 Theories of Socialisation:**

### **1.4.1 Development of Self and Personality:**

Personality takes shape with the emergence and development of the 'self'. The emergence of self takes place in the process of socialisation whenever the individual takes group values.

The self, the core of personality, develops out of the child's interaction with others. **A person's 'self is what he consciously and unconsciously conceives himself to be.** It is the sum total of his perceptions of himself and especially, his attitudes towards himself. The self may be defined as one's awareness of and ideas and attitudes about his own personal and social identity. But the child has no self. The self, arises in the interplay of social experience, as a result of social influences to which the child, as he grows, becomes subject.

In the beginning of the life of the child there is no self. He is not conscious of himself or others. Soon the infant feels out the limits of the body, learning where its body ends and other things begin. The child begins to recognise people and tell them apart. At about the age of two it begins to use 'I' which is a clear sign of definite self-consciousness that he or she is becoming aware of itself as a distinct human being.

Primary groups play crucial role in the formation of the self of the newborn and in the formation of the personality of the newborn as well. It can be stated here that the development of self is rooted in social behaviour and not in biological or hereditary factors.

The sociological approaches of Charles Horton Cooley: Looking Glass Self and George Herbert and the psychological approaches of Sigmund Freud: Theory of Personality Development and Jean Piaget: Cognitive Development are explained here.

#### **a) The Sociological Approaches**

##### **1) Charles Horton Cooley: Looking Glass Self**

**Charles Horton Cooley believed, personality arises out of people's interactions with the world. Cooley used the phrase "Looking Glass Self" to emphasise that the self is the product of our social interactions with other people.** To quote Cooley, "As we see our face, figure and dress in the glass and are interested in them because they are ours and pleased or otherwise with according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends and so on and variously affected by it".

The looking glass self is composed of three elements:

1. How we think others see in us (I believe people are reacting to my new hairstyle)
2. What we think they react to what they see.
3. How we respond to the perceived reaction of others.

For Cooley, the primary groups to which we belong are the most significant. These groups are the first one with whom a child comes into contact such as the family. A child is born and brought up initially in a family. The relationships are also the most intimate and enduring. Accordingly, primary groups play crucial role in the formation of self and personality of an individual. Contacts with the members of secondary groups such as the work group also contribute to the development of self. For Cooley, however, their influence is of lesser significance than that of the primary groups.

The individual develops the idea of self through contact with the members of the family. He or she does this by becoming conscious of their attitudes towards him. In other words, the child gets his conception of his self and latter of the kind of person he is, by means of what he imagines others take him to be Cooley, therefore, called the child's idea of himself the looking glass self.

The child conceives of himself as better or worse in varying degrees, depending upon the attitudes of others towards him. Thus, the child's view of himself may be affected by the kind of name given by his family or friends. A child called 'angel' by his mother gets a notion of himself which differs from that of a child called 'rascal'.

The 'looking glass self-assures the child which aspects of the assumed role will praise or blame, which ones are acceptable to others and which ones unacceptable. People normally have their own attitudes towards social roles and adopt the same. The child first tries out these on others and in turn adopts towards his self.

The self thus arises when the person becomes an 'object' to himself. He is now capable of taking the same view of himself that he infers others do. The moral order which governs the human society, in large measure, depends upon the looking glass self.

This concept of self is developed through a gradual and complicated process which k continues throughout life. The concept is an image that one builds only with the help of others. A very ordinary child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self – confidence, while a truly brilliant child whose efforts are frequently defined as failures will usually become obsessed with feelings of competence and its abilities can be paralyzed. Thus, a person's self-image need bear no relation to the objective facts.

A critical but subtle aspect of Cooley's looking glass is that the self, results from an individual's imagination of how others view him or her. As a result, we can develop self-identities based on

**incorrect perceptions of how others see us.** It is because people do not always judge the reactions of others accurately, of course and therein arise complications.

## 2) **G.H. Mead: Theory of Self**

The American psychologist George Herbert Mead (1934) went further in analysing how the self develops. According to Mead, the self represents the sum total of people's conscious perception of their identity as distinct from others, just as it did for Cooley. However, Mead's theory of self was shaped by his overall view of socialisation as a lifelong process.

Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people's behaviour. When children learn to attach meanings to their behaviour, they have stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self.

The process of forming the self, according to Mead, occurs in three distinct stages of socialization namely: **Imitation, play stage game stages.**

### 1. **Imitation stage.**

In this stage children copy the behaviour of adults without understanding it. A little boy might 'help' his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room.

### 2. **Play Stage**

During The Play Stage, **Children Understand Behaviours As Actual Roles-** Doctor, Fire-Fighter, And race-car driver and so on **and begin to take on those roles in their play.** In doll play little children frequently talk to the doll in both loving and scolding tones as if they were parents then answer for the doll the way a child answers his or her parents. **This shifting from one role to another builds children's ability to give the same meanings to their thoughts;** and actions that other members of society give them-another important step in the building of a self.

According to Mead, the self is composed of two parts, the 'I' and the 'me'. **The 'I' is the person's response to other people and to society at large;** the 'me' is a self-concept that consists of **how significant others** – that is, relatives and friends-see the person. The 'I' thinks about and reacts to the 'me' as well as to other people. For instance, 'I' react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider 'me' a fair person who's always willing to listen. As they I trade off role in their play, children gradually develop a 'me'. **Each time they see themselves from someone else's viewpoint, they practise responding to that impression.**

### 3. **Game stages.**

During Mead's third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball.

These attitudes of 'other' a faceless person "out there", children judge their behaviour by standards thought to be held by the "other out there". Following the rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and norms. By this stage, children have gained a social identity.

## **b) The Psychological Approaches**

### **3) Sigmund Freud: Theory of Personality Development**

Sigmund Freud's theory of personality development is somewhat opposed to Mead's, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives. He talks of the three part self and the stages of sexual development.

#### **a) The Three-part self: the id, the ego, and the superego**

Freud's theory is based on a three-part self; **the id, the ego, and the superego**. **The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced,** the id motivates us to have sex, eat and excrete, among other bodily functions.

The ego is the overseer of the personality, **a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id's tension.** When the id registers, for example, the ego will block attempts to eat spare tyes or poisonous berries, postponing gratification until food is available.

**The superego is an idealized parent: It performs a moral, judgemental function. The superego demands perfect behaviour according to the parents' standards, and later according to the standards of society at large.**

All three of these parts are active in children's personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt.

#### b) Stages of Sexual Development:

According to Freud, personality is formed in four stages. Each of the stages is linked to a specific area of the body an erogenous zone. During each stage, the desire for gratification comes into conflict with the limits set by the parents and later by the superego.

The first erogenous zone is **the mouth**. All the infant's activities are focussed on getting satisfaction through the mouth not merely food, but the pleasure of sucking itself. This is termed the oral phase.

In the second stage, **the oral phase**, the anus becomes the primary erogenous zone. This, phase is marked by children's struggles for independence as parents try to toilet-train them. During this period, themes of keeping or letting go of one's stools become salient, as does the more important issue of who is in control of the world.

The third stage is known as the **phallic phase**. In this stage the child's main source of pleasure is the **penis/ clitoris**. At this point, Freud believed, boys and girls begin to develop in different directions.

After a period of latency, in which neither boys nor girls pay attention to sexual matters, adolescents enter the **genital phase**. In this stage some aspects of earlier stages are retained, but the primary source of pleasure is genital intercourse with a member of the opposite sex.

#### 4) Jean Piaget: Theory Deals with Cognitive Development

A view quite different from Freud's theory of personality has been proposed by Jean Piaget. Piaget's theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is **the "sensorimotor stage"**. During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don't see it. Any baby-sitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage.

The second stage, from about age 2 to age 7 is called **the preoperational stage**. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this **the “concrete operations stage”**. For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven’t learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number.

The last stage, from about age 12 to age 15, is the **“stage of formal operations**. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage.

The basic goals of the socialization process may be noted as being that person socialized must be taught the necessary skills demanded for living in society; the person must be able to communicate effectively and develop the ability to read, write and speak; the control of the organic functions must be learned through proper toilet training and that the individual must internalize the basic values and beliefs of the society.

Through socialization the human individual learns to view himself or herself as a distinct separate entity, apart from all other people and things. The self has a personal identity, and others respond to it. The infant has no concept of self at the time of birth, and the awareness of his or her own being develops as part of the socialization process. For example, we are all as individuals, separate beings. As the socialization process develops, we develop the ability to look at ourselves as objects and to make certain evaluations. At times we can be ashamed of ourselves, proud of ourselves or worried about ourselves. (An infant is not capable of this type of self-evaluation). We may or may not feel that others will view us in a similar manner.

## **1.6 Agents of Socialization**

In general, it may be said that the total society is the agency for socialization and that each person with whom one comes into contact is in some fashion an agent of socialization. Between the large society and the individual person there are numerous small groupings, and they are principal agencies for the socialization of the person. The obvious beginning of the process for the newborn child is his immediate family group, but this is soon extended to many other groups.

Preschool influences act upon the child from many directions. The little circles and relationships in which he participates with parents, relatives, friends, nurses, and others are all important in showing him how to be a “good little child”. Even in these early years media like television, radio, and comic books begin to provide patterns of behaviour. The neighbourhood, the school, and in some instances the church are important agencies of socialization for young people.

Other media of socialization have varying effects at different stages of a person's life. Since social learning is a continuous process at every age level, the person is constantly being checked in some drives and encouraged in others. Frustrations and satisfactions, trials and readjustments, all constitute experiences which are ways of learning. The mother who explains the differences in the way her various children have gone through their growing stages indirectly says that she herself has learned a great deal from these experiences.

All forms of adult groups and associations, in business and professions, in recreation and politics and religion, continually influence the change and development of the social person. The modern media of communication like movies, television, radio, and mass-circulation magazines are more influential in forming social behaviour than most people realize. Parents and teachers who are concerned about the impact of these agencies upon small children do not often realize that they themselves are following examples and suggestions and picking up opinions and attitudes through the same process. They are being subconsciously socialized. Table 1 below fully explains the socialization agents

**Table 1: Agents of socialization**

**1. Family:**

The family plays an outstanding role in the socialisation process. A family serves to reproduce society biologically, through procreation, and socially, through the socialization of children. In all societies other agencies besides the family contribute to socialisation such as educational institutions, the peer group etc. But family plays the most important role in the formation of personality. By the time other agencies contribute to this process family has already left an imprint on the personality of the child. The parents use both reward and punishment to imbibe what is socially required from a child.

The family has informal control over its members. Family being a mini society acts as a transmission belt between the individual and society. It trains the younger generation in such a way that it can take the adult roles in proper manner. As family is primary and intimate group, it uses informal methods of social control to check the undesirable behaviour on the part of its members. The process of socialisation remains a process because of the interplay between individual life cycle and family life cycle.

According to Robert. K. Merton, "it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation". The family serves as "the natural and convenient channel of social continuity.

**2. Neighborhood**

A neighborhood is a geographically localized community within a larger city, town, or suburb. Neighborhoods are often social communities with considerable face-to-face interaction among

members. Neighborhoods are typically generated by social interaction among people living near one another. In this sense, they are local social units larger than households, but not directly under the control of city or state officials. In some preindustrial urban traditions, basic municipal functions such as protection, social regulation of births and marriages, cleaning, and upkeep are handled informally by neighborhoods and not by urban governments; this pattern is well documented for historical Islamic cities. In addition to social neighbourhoods, most ancient and historical cities also had administrative districts (BOMA) used by officials for taxation, record-keeping, and social control.

Neighborhoods in preindustrial cities often had some degree of social specialization or differentiation. Ethnic enclaves were important in many past cities and remain common in cities today. Economic specialists, including craft producers, merchants, and others could be concentrated in neighborhoods. Other neighborhoods were united by religious persuasion. One factor contributing to neighborhood distinctiveness and social cohesion was the role of rural to urban migration. This was a continual process for preindustrial cities in which migrants tended to move in with relatives and acquaintances from their rural past.

On another level, a community is a group of interacting people, living in some proximity. Community usually refers to a social unit—larger than a household—that shares common values and has social cohesion. The sense of community and formation of social networks comprise what has become known as social capital.

### 3. Peer Group:

A peer group is a social group whose members have interests, social positions, and age in common. This is where children can escape supervision and learn to form relationships on their own. Peer Group means a group in which the members share some common characteristics such as age or sex etc. It is made up of the contemporaries of the child, his associates in school, in playground and in street. The growing child learns some very important lessons from his peer group. Since members of the peer group are at the same stage of socialisation, they freely and spontaneously interact with each other. The members of peer groups have other sources of information about the culture and thus the acquisition of culture goes on. They view the world through the same eyes and share the same subjective attitudes. In order to be accepted by his peer group, the child must exhibit the characteristic attitudes, the likes and dislikes.

Unlike the family and the school, the peer group lets children escape the direct supervision of adults. Peer groups also offer the chance to discuss interests that adults may not share with their children (such as clothing and popular music) or permit (such as drugs and sex). Conflict arises when standards of the peer group differ from the standards of the child's family. He may consequently attempt to withdraw from the family environment. The peer group surpasses the parental influence as time goes on. This seems to be an inevitable occurrence in rapidly changing societies. Peer groups have a significant influence on psychological and social adjustments for group individuals. They provide perspective outside of individual's viewpoints. Members inside peer groups also learn to develop relationships with others in the social

system. Peers, particularly group members, become important social referents for teaching members' customs, social norms, and different ideologies.

Peer groups can also serve as a venue for teaching members gender roles. Through gender-role socialization group members learn about sex differences, social and cultural expectations. While boys and girls differ greatly there is not a one to one link between sex and gender role with males always being masculine and female always being feminine. Both genders can contain different levels of masculinity and femininity.

The influence of the peer group typically peaks during adolescence. However, peer groups generally only affect short term interests unlike the family, which has long term influence. Adolescent peer groups provide support for children and teens as they assimilate into the adult society decreasing dependence on parents, increasing feeling of self-sufficiency, and connecting with a much larger social network. Peer groups cohesion is determined and maintained by such factors as group communication, group consensus, and group conformity concerning attitude and behavior. As members of peer groups interconnect, and agree, a normative code arises. This normative code can become very rigid deciding group behavior and dress. Peer group individuality is increased by normative codes, and intergroup conflict. Member deviation from the strict normative code can lead to rejection from the group. The term "peer pressure" is often used to describe instances where an individual feels indirectly pressured into changing their behavior to match that of their peers. Taking up smoking and underage drinking are two of the best known examples. In spite of the often negative connotations of the term, peer pressure can be used positively.

#### **4. Religion:**

Religion is a collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and moral values and plays a very important role in socialisation. Many religions have narratives, symbols, traditions, and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. They tend to derive morality, ethics, religious laws, or a preferred lifestyle from their ideas about the cosmos and human nature.

Sociology of religion is the study of the beliefs, practices, and organizational forms of religion, using the tools and methods of the discipline of sociology. This objective investigation may include the use of both quantitative methods (surveys, polls, demographic, and census analysis) and qualitative approaches, such as participant observation, interviewing, and analysis of archival, historical, and documentary materials.

Agents of socialization differ in effects across religious traditions. Some believe religion is like an ethnic or cultural category, making it less likely for the individuals to break from religious affiliations and be more socialized in this setting. Parental religious participation is the most influential part of religious socialization—more so than religious peers or religious beliefs. For example, children raised in religious homes are more likely to have some degree of religiosity

in their lives. They are also likely to raise their own children with religion and to participate in religious ceremonies, such as baptisms and weddings.

Religion instils the fear of hell in the individual so that he and she should refrain from bad and undesirable activities. Religion not only makes people religious but socialises them into the secular order.

Belief in God is attributable to a combination of the above factors but is also informed by a discussion of socialization. The biggest predictor of adult religiosity is parental religiosity; if a person's parents were religious when he was a child, he is likely to be religious when he grows up. Children are socialized into religion by their parents and their peers and, as a result, they tend to stay in religions. Alternatively, children raised in secular homes tend not to convert to religion. This is the underlying premise of Altemeyer and Hunsberger's main thesis—they found some interesting cases where just the opposite seemed to happen. Secular people converted to religion and religious people became secular. Despite these rare exceptions, the process of socialization is certainly a significant factor in the continued existence of religion.

#### **5. Educational Institutions:**

Parents and peer groups are not the only agencies of the socialisation in modern societies. Every civilised society therefore has developed a set of formalised agencies of education (schools, colleges and universities) which have a great bearing on the socialisation process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed on to the next.

Education is the process by which society transmits its accumulated knowledge, skills, customs and values from one generation to another. Education is the means through which the aims and habits of a group of people is transmitted from one generation to the next. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another. The sociology of education is the study of how public institutions and individual experiences affect education and its outcomes. It is most concerned with the public schooling systems of modern industrial societies, including the expansion of higher, adult, and continuing education.

Education has often been seen as a fundamentally optimistic human endeavor characterized by aspirations for progress and betterment. It is understood by many to be a means of overcoming limitations, achieving greater equality and acquiring wealth and social status. Education is perceived as an endeavor that enables children to develop according to their unique needs and potential. It is also perceived as one of the best means of achieving greater social equality. Some take a particularly negative view, arguing that the education system is intentionally designed to perpetuate the social reproduction of inequality.

A systematic sociology of education began with Émile Durkheim's work on moral education as a basis for organic solidarity. It was after World War II, however, that the subject received renewed interest around the world: from technological functionalism in the US, egalitarian reform of opportunity in Europe, and human-capital theory in economics. These all implied that, with industrialization, the need for a technologically-skilled labor force undermines class distinctions and other ascriptive systems of stratification, and that education promotes social mobility.

Structural functionalists believe that society leans towards social equilibrium and social order. Socialization is the process by which the new generation learns the knowledge, attitudes and values that they will need as productive citizens. Although this aim is stated in the formal curriculum, it is mainly achieved through "the hidden curriculum", a subtler, but nonetheless powerful, indoctrination of the norms and values of the wider society. Students learn these values because their behavior at school is regulated until they gradually internalize and accept them. For example, most high school graduates are socialized to either enter college or the workforce after graduation. This is an expectation set forth at the beginning of a student's education.

Education also performs another crucial function. As various jobs become vacant, they must be filled with the appropriate people. Therefore, the other purpose of education is to sort and rank individuals for placement in the labor market. Those with high achievement will be trained for the most skilled and intellectually tasking jobs and in reward, be given the highest income. On the other hand, those who achieve the least, will be given the least demanding jobs, and hence the least income.

The educational institutions not only help the growing child in learning language and other subjects but also instils the concept of time, discipline, team work, cooperation and competition. Through the means of reward and punishment the desired behaviour pattern is reinforced whereas undesirable behaviour pattern meets with disapproval, ridicule and punishment.

In this way, the educational institutions come next to the family for the purpose of socialisation of the growing child. Educational institution is a very important socialiser and the means by which individual acquires social norms and values (values of achievement, civic ideals, solidarity and group loyalty etc) beyond those which are available for learning in the family and other groups.

## **6. Political Parties:**

Political parties attempt to seize political power and maintain it. They try to win the support of the members of the society on the basis of a socio-economic policy and programme. In the process they disseminate political values and norms and socialise the citizen. The political parties socialise the citizen for stability and change of political system.

## 7. Mass Media:

The mass media of communication, particularly television, play an important role in the process of socialisation. **The mass media of communication transmit information and messages which influence the personality of an individual to a great extent. Mass media is the means for delivering impersonal communications directed to a vast audience.** The term media comes from Latin meaning, “middle,” suggesting that the media’s function is to connect people. Since mass media has enormous effects on our attitudes and behavior, notably in regards to aggression, it contributes to the socialization process.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages. The words are always written by someone and these people too – authors and editors and advertisers – join the teachers, the peers and the parents in the socialisation process.

To conclude, environment stimuli often determine the growth of human personality. A proper environment may greatly determine whether the social or the self-centred forces will become supreme. Individual’s social environment facilitates socialisation. If his mental and physical capacities are not good, he may not be able to make proper use of environment. However, the family plays perhaps the important part in the process of socialisation. The child learns much from the family. After family his playmates and school wield influence on his socialisation. After his education is over, he enters into a profession. Marriage initiates a person into social responsibility, which is one of aims of socialisation. In short the socialisation is a process which begins at birth and continues unceasingly until the death of individual.

Mass media technology however has its own problems for instance **Media Bias** with reference to the bias of journalists and news producers within the mass media. Bias exists in the selection of events and stories that are reported and how they are covered. The term “media bias” implies a pervasive or widespread bias contravening the standards of journalism, rather than the perspective of an individual journalist or article. The direction and degree of media bias in various countries is widely disputed.

The apparent bias of media is not always specifically political in nature. The news media tend to appeal to a specific audience. This means stories that affect a large number of people on a global scale often receive less coverage in some markets than local stories, such as a public school shooting, a celebrity wedding, a plane crash, or similarly glamorous or shocking stories. Millions of deaths in an ethnic conflict in Africa might be afforded scant mention in American media, while the shooting of five people in a high school is analysed in-depth. The reason for these types of bias is a function of what the public wants to watch and/or what producers and publishers believe the public wants to watch.

Debates have been going on for years about the problem and effect of **violent video games**. Many people believe that violent video games, when played regularly, lead to real-life violence.

In fact, video game violence can lead to an increase in a person's thoughts and behaviours. There have been incidents of children acting out the violence they see in a game, often with dire consequences. The key is being involved in other activities; when teenagers who played violent video games also participated in sports or clubs, there was less indication they would become violent in any potential situation.

### 1.7 Hindrances to Normal Socialization

Normal socialization is a process of producing at least the minimum learning that any person requires getting along in his particular society. The term 'normal' must necessarily be left indefinite because the society does not demand exactly the same degree and kind of response from all its members. More is expected from some than from others. Some are able and willing to respond more readily and quickly than others. No person can fully exploit all the potentialities of his society and culture for himself. No matter how ambitious or brilliant a person may be, he or she is constantly limited by time and circumstances from realizing more than a fraction of his own cultural and social potentialities.

The development of a highly specialized society has increased the number of possible roles and functions generally available, but it has decreased the number specifically available to the individual. Selection must necessarily be made among numerous roles, and concentration of effort is required once the choice has been made. It is seldom that a person completely fulfils his normally expected roles, familial, occupational, religious, and others. It is even less seldom that he realizes his potentiality in more than one occupation. The expert physicist, for example cannot also have a career in music or in political science.

Hindrances to the full development of the social capacity of the individual come from many directions. The individual person may be **simple-minded** or **lazy, sick or crippled**, or **handicapped** in other physical ways. The **social structure and its assignment of power and prestige** may repress individual opportunities for learning, as when a small ruling class subjugates the large masses of people. The **culture itself**, with its beliefs and attitudes and values, may impede learning by emphasizing the traditional and the state. The **physical and geographical environment** of a society may make such demands upon the people that their energies are expended in mere survival.

### 1.8 Results of Socialization

The basic results of the socialization process therefore are simply that:

1. The person must be taught the necessary skills demanded for living in society. An individual from birth to death undergoes training and his or her, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society to be followed. These procedures become part of the man's/life and man gets adjusted to the expectations of their society.
2. The person must be able to communicate effectively and develop the ability to read, write and speak.
3. Socialisation inculcates basic discipline requiring that a person learns to control his impulses and may show a disciplined behaviour to gain social approval by others. For example, control of the organic functions must be learned through proper toilet training.
4. The individual must internalize the basic values and beliefs of the society. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

**Prepared and adapted by DJB, 2022**