

## THEORIES OF SOCIALIZATION

At birth, we have no idea that we are separate beings. We don't even know whether we are he or she. How do we develop a self-concept – a sum total of our perceptions of ourselves especially our attitudes towards ourselves? Sociologists have expressed interest in how individuals develop and come to acquire the self-concept. They believe that the self is the social product and the process of socialization is cardinal in this process. The theories we shall consider here help to explain the development of the self. These theories are expounded by Charles H. Cooley, George H. Mead, Sigmund Freud and Erving Goffman.

### **Sociological Theories of Personality Development**

Symbolic Interaction; (focuses on human beings interacting in everyday life). People interact by communicating with each other using symbols which have shared meanings. The point is that these shared symbols allow interaction and communication and make socialization possible. Animals communicate, but only we humans have language.

### **Charles Horton Cooley and the Looking Glass Self Theory**

Charles Horton Cooley (1864-1929), a symbolic interactionist concluded the self is socially created. Cooley developed the concept of the “**looking glass self**” that is, our image of ourselves can come only from our interaction within society. There can be no “I” until there's a “they”. The “they” is all the people in the society in which we live. at first they are our parents, family, and other primary groups. Later the “they” becomes our teachers, peers, employers, pastors, etc. He called his theory **the looking-glass** because he held that our sense of self develops from interacting with others. Man doesn't form an opinion about himself until or unless he comes into contact with other people and know their opinion about himself. The self, according to Cooley therefore, comes not only from thinking about our personal qualities but also from impressions of how others perceive us.

When people call us dull, intelligent ugly, beautiful, fat etc.; we react to their opinions and form the same opinion about ourselves as they have formed. Just like the picture in the mirror gives an image of the physical self, so do the perceptions of others give us an image of ourselves.

The looking-glass self contains three elements:

1. We imagine how we appear to those around us i.e. relatives, friends, co-workers, strangers on the streets etc.
2. We imagine how others judge the appearance and personality that we think we present i.e. whether they think we are foolish, dull, wise, intelligent, stupid, attractive etc.
3. We develop a self-concept. How we interpret others' reactions to us frames our feelings and ideas about ourselves. If we think the evaluation of others is favourable, our self-concept will be positive but if we think the evaluation is unfavourable, then we shall have a negative self-concept. The self – concept is not equally influenced by each person we meet. Some people's opinions are more important than others. We all become mirrors for each other, imaginations can be incorrect.

In other words, we imagine how others see us. We, ourselves are always the result of how we look to others. We gradually build up an image of ourselves from the notions of others' opinions of us -- the "looking glass self."

Note that although the self-concept begins in childhood, its development is an ongoing, lifelong process.

### **George Herbert Mead: The Emerging Self Theory**

Like other sociologists, Mead maintains that the self is socially constructed. He argues that the self emerges from social interactions, such as observing and interacting with others, responding to others' opinions about oneself, and internalizing external opinions and internal feelings about oneself. According to Mead, the self is not there from birth, but it is developed over time from social experiences and activities.

Mead said that there are two components of our self: the "I" and the "me". The "I" is the spontaneous, active and unsocialized part of the self. In other words, the "I" is the part of the self that is innate-- containing the spontaneous, natural, creative, special aspects of one's self.

In contrast the "me" is the socialized self-concept. In other words, the "me" is the part of the self that's socialized-- the part that has internalized the values, norms, statuses, roles of society. Mead claimed that the "me" accounts for similarities between people while the "I" accounts for differences between people.

The “I” represents our inner demands, while the “me” represents the societal demands. Mead said there are three stages in the development of the self.

**Imitation stage:** this stage falls between birth and 3 years. Children here can only mimic others and Interaction at this stage lacks meaning. Children do not yet have a sense of the self, separate from others, and they can only imitate people’s gestures and words especially from the significant others. **Significant others** are those persons whose care, affection and approval are desired and who are the most important in the development of the self. This stage is sometimes called the preparatory stage, because it prepares the child for role taking which is the next stage in the development process.

**The play stage:** this stage is between the ages of about 3 to 6. The self here is developed through children pretending to take the roles of specific people. They pretend to be firefighters, wrestler, nurses, policemen, parents and so on. This is called the play stage because the child is only capable of role playing of particular individual and not yet sophisticated enough to participate in organized game of social life. Children at this stage do not understand to a larger extent how they are expected to behave towards other people. But they just know that different people act differently. **When a girl playing the role of mother for example, scolds her imaginary child, this means she is beginning to understand the different roles that mothers play and thus demonstrates that the self-concept is forming.**

**Game stage:** Begins in the early school years, children understand not only their social position but also the position of others. Games develop self by allowing individuals to understand and adhere to the rules of the activity and to recognize the role played by others. At this stage children become aware of the demands of others and of the larger society. They will know that it is not only parents who expect good behavior from them but society. Mead calls this broad depersonalized image of social expectations the **generalized other**.

It is important for individuals to take the role of the generalized other because only through this process can individuals imagine how the other members of society will react to their behavior. Mead argued that individuals come to acquire this awareness through playing sophisticated games where they take on multiple roles.

## **ERVING GOFFMAN (1922-1982): Impression Management and Dramaturgical Approach**

- Goffman a symbolic interaction sociologist argues that early in life, the individual learns to manage his/her presentation of the self so as to satisfy particular audiences. He refers to this altering of the self as impression management. **Impression management** is meant to guide and control impression other people form of us.
- Goffman stated that everyday life of people is equated to the dramatic situation of actors and actresses on the stage - meaning that every person is an actor and they act on different stages to different audiences. The personality, therefore, is not consistent; it changes depending on the kind of audience witnessing your performance.
- Goffman uses the traditional dramaturgical concepts: back and front stages (regions).
- The front stage is that part of the individual's performance which is altered to define the situation for those who observe the performance. The front stage is a place where the actor is seriously playing out the script of impression management: to manipulate the audience.
- **The back region**, by contrast is the place closed to and hidden from the audience where the techniques of impression management are practiced. It is also a place where the performer can relax: actors here can be themselves. Where there are no people and you are free to be yourself.
- Another aspect of the self-concept that Goffman considers is what he refers to as **face work**. This is the behaviour an individual puts up when he feels that the self is about to suffer embarrassment or rejection.

## **Psychological Theories of Personality Development**

Psychology focuses on the individual and therefore much of what follows looks at internal processes within the mind as they affect socialization. However, the discipline of psychology does not ignore external factors in the socialization process. Infact. there is a whole school, "social psychology" that has, ineffect, blended the disciplines of sociology and psychology.

## **Sigmund Freud (1856-1939): Psychoanalytic Theory**

Unlike Cooley and Mead who viewed socialization as a process that gradually brought society and the individual into allignment or harmony with each other, Freud saw society and the individual as being in constant conflict. Freud saw personality being the product of interaction between nature and social environment. He did not see the individual a social product as did

Cooley and Mead, but was interested in the constraints that society placed on the natural impulses of people. To Freud, socialization was forced on the individual and the individual tried to resist the rules of society throughout his life.

### **Freud's Components of the Personality:**

- The process of socialization is the struggle between the natural drives and social expectations. To Freud, the infant was; self-centered; always seeking personal pleasure; aggressive; amoral; egocentric. This process develops through the operations of three elements of personality: the **id**, the **ego** and the **super-ego**.
- **The id** is the component of personality that includes all the individual's basic biological drives and needs that demand immediate gratification. From the very beginning, parents force their will on the pleasure-seeking **ID**, or the unconscious part of the personality which has desires of various sorts. The id is pleasure seeking, it demands the immediate fulfilment of basic needs such as: hunger (food), safety, sex, pleasure, attention etc. and seeks immediate satisfaction of these desires. For example on the new infant they impose such rigors as feeding schedules and toilet training to name a few. The pleasure-seeking id operates throughout life.
- **The second component of personality is the ego which** develops as children discover that their most basic desires are not always going to be met by others. Since children need love and approval (and also are weaker than their parents), they try to obey these demands-- They develop an **EGO**. The ego is the rational part of the personality. (Don't confuse it with a sense of right and wrong or conscience). The ego realizes that the person will be punished for violating the norms of society so it attempts to satisfy the demands of the id in ways that are acceptable to society. Example, the id is frustrated and wants child to strike parents, but ego realizes that this is not a "wise" move and, instead, the child strikes her doll. In other words, the ego is the rational, reality-oriented component of personality that imposes restrictions on the id.
- **The third component of personality is the superego**. Around the age of five, the child begins to realize just how enormous the power is that society and his/her parents hold over him/her. Children actually become fearful of the punishments which could result from the id's aggressive and sexual impulses. The conscience develops. This is what Freud would call the "**SUPEREGO**." The superego actually tries to suppress the id. It represents the social

constraints (now internalized by the individual) whereas the id represents uncontrolled inner desires. The superego is in opposition to both the id and the ego (it tries to moderate the two). The superego or conscience consists of the moral and ethical aspects of personality.

- Every one experiences an inner conflict between his/her natural desires and expectations and rules imposed by society (super ego). This conflict according to Freud is managed by the ego. The ego aims to strike a balance by attempting to satisfy both the demands of the id and those of the superego; sex and food.

According to Freud, when the id gets out of hand, we follow out desires for pleasure and break society's norms. When the super ego gets out of hand, we become overly rigid in following those norms that inhibits our likes.

- The super ego will be dominant influence in people raised in extremely restrictive environments and the id will play a large role in the personality of those raised with great freedom. He bemoaned too many restrictions on the id, dangerous when it surfaces in the future.

## **SOCIALIZATION AND THE LIFE COURSE**

**Life course** is the stages of our life as we go from birth to death. Life course is a biological process. In this process there is a personal change from infancy through old age and death brought about as a result of the interaction between biographical events and social events. The series of major events, the stages of our lives from birth to death, may be called life course. Movement through life course is marked by a succession of stages by age.

Analysts have tried to depict the typical stages through which we pass, but they have not been able to agree on standard division of the life course. As such life course is biological process, which has been divided into four distinct stages: childhood, adolescence, adulthood, and old age.

Life course stages present characteristic problems and transitions that require learning new and unlearning familiar routines. Through the process of socialization society tries to prepare its members for taking up the roles and statuses associated with life course stages.

Each life course stage by age is also affected by other factors like social class, gender, ethnicity and human experience.

People's life experiences also vary depending on when, in the history of society, they were born. Some specific historical events like the economic prosperity/depression, war, or some other natural calamity (an earthquake, epidemic, and flood) may become significant in the personal development of individuals as well as their attitudes toward life and other people.

Although childhood has special importance in the socialization process, learning continues throughout our lives. An overview of the life course reveals that our society organizes human experience according to age – childhood, adolescence, adulthood, old age, and death and dying.

## **CHILDHOOD**

Childhood usually covers the first 12 years of life: time for learning and carefree play. Nevertheless, what a child “is” differs from one culture to another. Presently we defend our idea of childhood because children are biologically immature. But a look back in time and around the world shows that the concept of childhood is rooted in culture.

The concept of childhood as such is of recent origin, which appears to be more pronounced in the developed countries compared with the developing countries. Even in the developed countries, say a couple of centuries back, children of four or five years were treated like adults and expected to earn for themselves. A century back, children in USA, Canada, and Europe had much the same life as children in poor countries. That is how we come across the issue of child labour, which is associated with the developing countries.

Children in lower class have always assumed adult responsibilities sooner than their other class counterparts. Due to the demands of the circumstances children in the lower class start earning earlier than the children in other classes. Their childhood finishes too quickly and may be their childhood remains invisible. In childhood an individual is made to learn the skills needed in adult life.

## **ADOLESCENCE**

Just as industrialization helped create childhood as a distinct stage of life, adolescence emerged as a buffer between childhood and adulthood. In earlier times, and in Zambian society even today, societies did not mark out adolescence as distinct time of life. People simply moved from childhood into young adulthood with no stopover in between. Adolescence usually overlaps teen age though it is also a social construction.

We generally link adolescence, or teenage years, to emotional and social turmoil, when the youth try to develop their own individual identities. As they try to carve out an identity distinct from both the “younger” world being left behind and the “older” world still be out of their range, adolescents develop a subculture of their own. Again we attribute teenage turbulence to the biological changes of puberty. Adolescence is more a phenomenon of industrial societies. Although these outward patterns are readily visible, we usually fail to realize that adolescence is a social creation; it is contemporary industrial society, not biological age that makes these years a period of turmoil. In these emotional and social spheres the young people appear to be in conflict with their parents. Establishing some independence and learning specialized skills for adult life.

Adulthood again depends on culture, and accordingly there could be a smooth or difficult change from childhood to adolescence. The 18 years old may have different statuses and roles in Zambian society. They have the voting rights, they can get an ID card, they can get a driving licence, and they work in offices.

## **ADULTHOOD**

Adulthood, which begins between the late teens and the early thirties, depending on the social background, is a time for accomplishment. They pursue careers and raise families. These youth embark on careers and raise families of their own. They reflect on their own achievements---Did the dreams come true?

**Early Adulthood:** It covers the period from 20 to about 40 years, and during this period personalities are formed. **During early adulthood-until about age forty-young adults learn to manage day-to-day affairs (responsibilities) for themselves.** They try to make an adjustment with spouse, and bring up their children in their own way. They often have many conflicting priorities: parents, partner, children, schooling, and work. **During this stage of life, many women try to “do it all,” a pattern that reflects the fact that our culture gives them the major responsibility for child rearing and housework even if they have demanding jobs outside the home**

**Middle Adulthood:** Roughly covers the period from 40 to 60 yrs. During this period the individuals assess actual achievements in view of their earlier expectations. In middle adulthood-roughly ages forty to sixty-five people sense that their life circumstances are pretty well set. They also become more aware of the fragility of health, which the young typically take for

granted. Children are grown up and during the late middle years (50 to 65 years), people attempt to evaluate the past and come to terms with what lies ahead. They compare what they have accomplished with how far they had hoped to get. During this time of life, many people find themselves caring for their own children and also their aging parents. Women who have spent many years raising a family find middle adulthood emotionally trying. Children grow up and require less attention, and husbands become absorbed in their careers, leaving some women with spaces in their lives that are difficult to fill. Many women who divorce also face serious financial problems. For all these reasons, an increasing number of women in middle adulthood return to school and seek new careers. For everyone, growing older means experiencing physical decline, a prospect our culture makes especially challenging for women. Because good looks are considered more important for women, the appearance of wrinkles and graying hair can be traumatic. Men have their own particular difficulties as they get older. Some must admit that they are never going to reach earlier career goals. Others realize that the price of career success has been neglect of family or personal health.

**Midlife Crisis:** This is a stressful period of self evaluation often occurring between the ages of 40-50 for most men and for women at 35 years in which the individual realizes that he or she has not achieved certain personal goals and aspirations and that time is running out. So at 40-50 most men begin to feel that the present is their last chance and this is the time when most men become sugar daddies or having extra marital affairs. They feel that if they are no longer referred to as up and coming or if they don't arrive now they will never. For women at 35 years, they also believe that this is their last chance that is, before they lose their looks, and it is the time most women start having extra marital affairs, it is their time to have children if having children was postponed so as to finish a career, their time to finish a career if they had postponed it so as to look after their children. The point is that these people realize that time is running out and they must do everything now or never. Generally both men and women will start worrying about properties for the future for example, for their children that is, worry or anxious if they have not built a house for their family, etc. Everybody does pass through this crisis that is, it is part of one's socialization process.

## **OLD AGE**

Old age → the later years of adulthood and the final stage of life itself → begins about the mid-sixties. The societies attach different meaning to this stage of life. Zambian society often gives

older people control over most of the land and other wealth. Since the rate of change in Zambian society is not very fast, older people accumulate great wisdom during their lifetime, which earns them much respect. On the other hand in industrial societies old are considered as conservative, unimportant, and obsolete. In a fast changing society their knowledge appears to be irrelevant.

Old age differs in an important way from earlier stages in life course. Growing up typically means entering new roles and assuming new responsibilities; growing old, by contrast, is the opposite experience – leaving roles that provided both satisfaction and social identity. Like any life transition, retirement from employment or even the handing over of the personal business to one's heirs, demands learning new, different patterns while at the same time unlearning familiar habits from the past.

## **DEATH AND DYING**

Throughout most of human history, low living standards and limited medical technology meant that death from accident or disease could come at any stage of life.

If you remember we earlier said that socialization, a life long process only ends with somebody's death. Death is a biological fact but the experience of dying is a cultural and social phenomenon for the individual and the people close to him/her. Death is taboo subject among most societies. We speak of someone who died as having passed away. Even in most Zambian languages people do not talk of death any how that is, special words are used in different languages. Think of how dead people are referred to in your languages, Tonga, Bemba, Nyanja, etc.

We usually isolate the dying in hospitals hardly anyone dies at home unless by accidents (although with AIDS, a lot more people are today dying at home because of the home based care scheme).

*A doctor by the name of Elizabeth Kubler-Ross conducted intensive care studies of terminally ill patients.* After her study, she concluded that like living, dying involves a sense of regular and predictable stages. She referred to it as “**the long journey**”. After observing many people as they were dying, the psychiatrist Elisabeth Kübler-Ross (1969) described death as an orderly transition involving five distinct stages. Typically, a person first faces death with *denial*, perhaps out of fear and perhaps because our culture tends to ignore the reality of death. The different stages she identified from her study were:

**Denial:** Typically, a person first faces death with *denial*, perhaps out of fear and perhaps because our culture tends to ignore the reality of death. That is, “This can’t happen to me”, Patients convince themselves that their tests results were mixed up with someone else’s. They may look around for a doctor who will contradict the earlier diagnosis. Think of being diagnosed with a terminal disease such as HIV/AIDS, TB. You may not accept the results easily, that is you may deny the results and you go to other doctors hoping that they were given different tests.

**Anger:** The second phase is *anger*, when a person facing death sees it as a gross injustice. The second reaction would be “why me”? and not someone else who was more precmiscuous than me” that is, after going to several doctors who tell you the same result, a patient would ask the above question. At this stage patients will be angry and will shout at doctors and nurses and even family members.

**Bargain/negotiation:** Third, anger gives way to *negotiation* as the person imagines the possibility of avoiding death by striking a bargain with God. Ross points out that patients try to strike a bargain with God when they are no longer able to refuse the results and may say “If you let me live long enough to see my children finish school I will dedicate my whole life to the service of your church”.

**Resignation/ Depression:** The fourth response, *resignation*, is often accompanied by psychological depression. Patients are at this stage no longer able to deny that they are dying or blame it on someone else, but pateints are overwhelmed by a sense of loss. In fact they are mourning the people and places, the small pleasures they about to lose.

**Acceptance:** Finally, a complete adjustment to death requires *acceptance*. At this point, no longer paralyzed by fear and anxiety, the person whose life is ending sets out to find peace and makes the most of whatever time remains. In this tage, depression phases out and patientcs achieve acceptance as they are also very tired and want to be left alone as they prepare for the long journey.

This description of the life course leads us to two major conclusions. First, although each stage of life is linked to the biological process of aging, the life course is largely a social construction. For this reason, people in other societies may experience a stage of life quite differently, or for that matter, they may not recognize it at all. Second, in any society, the stages of life course

present characteristic problems and transitions that involve learning something new and, in many cases unlearning familiar routines.

Societies organize the life course according to age; other forces, such as social class, ethnicity, and gender, also shape their lives. Thus the general pattern that has been described earlier, apply somewhat differently to various categories of people.

## **FAILURES AND LIMITATIONS OF SOCIALIZATION PROCESS**

It is true that socialization is a powerful factor that helps to bring about social conformity. It is equally true that socialization is an effective instrument of creating a new generation of our expectations. Still, like any other social mechanism it has its own limitations. Socialization is not an all-out cure for all problems of personality.

Neither can we assure that socialization would be a success always. With all the equipments and techniques of modern civilization and with all the knowledge of human psychology, socialization often results in failure. Failures of socialization on the one hand, and inappropriate or wrong way of socialization on the other, often lead to serious consequences including problems of personality.

### **1. Culture cannot be understood completely:**

‘Socialization’ is said to be the process in which the culture of the group is introduced to the new individual. But no individual can internalize the total culture of the society. No person can internalize all the ways of creating works of art, using mechanical equipment, interpreting language, etc.

Further, no individual can know and put into practice all the norms of the group or society. The expected result of socialization is no doubt conformity. But some deviation from what is considered proper behaviour is always found everywhere. In fact, some amount of deviation is allowed everywhere due to inevitability.

### **2. Damage to the self-image:**

Development of proper self-image is vital to successful socialization. Personal self-image is a highly active factor in behaviour. Various research studies have revealed that self-image affects vitally task performance. Coleman’s famous study of Equality of Economic Opportunities 1966’

has revealed that the child's self-concept and sense of control over the environment have a great bearing on the child's performance at school. Effective teaching in school tests upon building the learner's self-confidence. Conversely, the lack of self-image always cripples learning or task performance. For example, some years ago, it was found that in schools the black children had lower self-esteem than white children and this was reflected in the poorer performance of black children.

Recent studies, however, no longer, find lower levels of self-esteem among the black children. It would appear that 'black-life' and 'black-consciousness' have changed enough in recent years so that black children no longer see themselves as inferior.

Failure in socialization would damage the self-image of the child. An unsatisfactory self-image often leads to unpleasant anti-social or delinquent behaviour. "In fact, a great deal of behaviour ranging from mildly annoying habits to serious neuroses and delinquencies can be viewed as desperate attempts to repair an intolerable image of 'self' as incompetent, unworthy, or unimportant. The ultimate response to feelings of unworthiness is suicide. Truly, the image of self lies at core of behaviour".

### **3. Failure of socialization and mental illness:**

Several sociologists have studied the relations between socialization and mental illness. Some such studies have revealed that communication problems between the child and parents, and the child and others often lead to mental illness on the part of the child. Sociologist Lennard has found that among families with schizophrenic children worst type of communication prevails between the parents and children.

Wrong parenting is often the cause of mental illness of children. Due to 'communication block' parents do not allow children to identify and control their own reality. "Children need to develop such control if they are to reject false labels that others may apply to them and to their feelings. Children must learn how to use anger, joy and sorrow to deal with tension". In this way they will be able to manage both the internal world and the external one. Schizophrenic children do not gain this ability. Further, lower-class parents also do not stress self-control and autonomy as much as middle class parents do. Schizophrenia is more common among the lower class people. This fact suggests a link between socialization methods or ways and mental illness.

#### **4. Resistance to excessive control:**

Successful socialization requires the parents to be supportive to their children and at the same time controlling also. It has been observed that teenagers who recalled their parents' childrearing method as both "supportive and controlling" were more committed to traditional religious beliefs and norms in general. Teenagers who got little support but a great deal of control were often found to be non-conformists particularly in religious matters. Many children rebelled by adopting values that were opposed to those of their parents and the larger society.

#### **5. Failure to prepare children to face the challenges of "life-cycle":**

Socialization in complex, modern societies is not a simple process. It often fails to prepare people for the challenges of 'life cycle'. In most of the civilized societies it does not equip people properly for the challenges of adolescence. The media, for example, glorify the virtues of sexual satisfaction and the value of money. But adolescents are usually denied full access to either even though they have physical maturity to do both. Adolescence, thus, in modern society, is often experienced as a stage of confusion and personality crisis.

#### **6. Confusions of mature adults:**

Mature adulthood in some societies also brings its problems particularly in the middle-years of the forties and fifties. The Western "women are socialized to value their youth, their beauty and their roles as mothers. When their youthfulness fades, and their children leave home, they may become disappointed and feel desolate and purposeless." [Ian Robertson]. In the same manner, "the western men are socialized to value occupational and financial success. But a man who has not achieved these goals by the early forties must face an uncomfortable situation. His self-concept may suffer very badly.

#### **7. Inability to equip people to face old age and death:**

The greatest failure of the process of socialization is, perhaps, its inability to equip people sufficiently to face old age and death. The old have very little role to play and fewer links with society. They are after treated as a 'burden' by their own children. Hence they may suffer severe personality disorganization resulting from feelings of isolation and rejection rather than from the ageing process itself. Further, socialization for death is also not there in the modern societies. In preindustrial societies deaths used to take place at home only, that is, in family and young people

were getting a close understanding of its experience. But in modern societies old people and also severely diseased people die in formal Organisation such as hospitals, old-age homes, etc.

The young do not get a firsthand experience of it. When someone is dying, many times, the relatives and medical personnel hide the fact from the dying person as if like a conspiracy. “Recent research into the sociology of death and dying, however, has produced an impressive and growing body of evidence to suggest that people die far more happily – even contentedly – if death is openly and honestly discussed with them beforehand”.

**8. Inconsistency in the ways of socialization of different socialising agents may also produce confusion and conflict for the child.**

When there is conflict between the ideas, examples and skills transmitted in the home and those transmitted by the child’s peers, teachers at school, the socialization of the child suffers very badly. Rate of speed of learning comes down and uncertainty and confusion will prevail.

For example, parents may teach a child in a rural context that formal schooling serves no useful purpose; teachers tell him that it is essential to his well-being, that is, to lead a happy and a successful life – which of the two he/she should accept? The child is at confusion, nay, at a conflict. It could thus be generalized that “the more in agreement the socializing agencies are, the more securely and rapidly socialization of the individual takes place”. The child may resist and alter the process of socialization at many points in his or her development. Parents, attempt to impose their wishes, plans and ambitions upon their children are also often resisted by them. Socialization sometimes fails from the stand point of society, that is, in so far as the child develops “non-conformity, rebelliousness, and counter-cultural tendencies”. Such failures “may often serve as the basis of social change in larger generations”.