

CHAPTER 2: THEORETICAL PERSPECTIVES, CULTURE AND SOCIALIZATION

2.1. Theoretical Perspectives

□ What is a theory and why is it needed?

- o Theory can be regarded as
 - A set of ideas or collection of statements that attempts to explain, describe and predict events, phenomena or behavior in a comprehensive manner.
 - It helps us make sense of our experiences. With theory, we can see relationships among facts or events.

- ❑ One among the special qualities of sociology is, it's **reliance on the theoretical thoughts in explaining the ongoing social activities.**
- ❑ Within sociology, theory is a framework of different concepts or ***a set of statements established on evidence that seeks to explain a society (societal activities) and/or specific social events*** such as problems, actions or behaviors, mainly with the connection of different social facts.

- A theoretical perspective is a way of looking at various features of the world-an orientation that suggests methods for studying the social experience and finding explanations for it.
- Theoretical perspectives are **aids-mental constructs**-that allow you to visualize something.
- Thus, a given theoretical paradigm or school of thought may have its own general assumption concerning views of human beings and motivation.
- In other words, the adherents of **each theoretical perspective ask somewhat different questions about society** and, thus, **provide us with different images of social life**.
- Each of these views is based on general ideas as to **how social life is organized** and represents an effort to link specific observations in a meaningful way.

- ❑ Accordingly, contemporary sociologists view society in different ways.
 - o Some see society as a stable and ongoing entity; while others view it as composed of many groups in conflict, competing for scarce resources; still others describe it as based on the everyday, routine interactions among individuals.
 - o These different views represent the three major theoretical perspectives in sociology; namely Functionalism, Conflict theory and Symbolic Interactionism respectively.
- ❑ These differing perspectives of society are all ways of examining the same phenomena.

2.1.1. Structural-Functionalism

- It draws heavily up on the ideas of August Comte, Herbert Spencer and Emile Durkheim.
- Its theorists take a big picture- a macro sociological view of social life.
- Largely, they drew on the work of natural scientists, by comparing society to a living, evolving organism.
- For instance, Herbert Spencer asserted that
As the structural parts of human body-the skeleton, muscles and various internal organs such as the heart, lung, kidney and others are interdependent and each one has a function that contributes to the

- This approach, then, leads sociologists to identify the various parts of society, asking what part each plays in the operation of the whole.
- The structural-functionalism or simply the functionalist perspective is based on the assumption that
 - society is a stable, orderly system; a complex system whose parts work together to promote stability and social order and
 - views social change as occurring in slow and orderly fashion.
- Stability is the key feature of this model of society.
- This stable system is characterized by **societal consensus**-where by the majority of members share a common set of values, beliefs and behavioral expectations.

- Most members of a society agree on what is desirable, worthwhile and moral as well as on what is undesirable, worthless and evil (immoral).
- People need to share a consensus regarding core values and beliefs.
- It assumes that a high degree of consensus binds society together as a cohesive unit and provides a foundation for social integration and stability.
- In any area of its analysis, this approach focuses on consensus, social order, social structure and function in society.

- The advocates of functionalist perspective view society as a social system-a system composed of interrelated parts , each of which serves a function and contributes to the over all stability of the society.
- Under this, functionalists attempt to do two things; firstly, they relate the parts of society to the larger whole and secondly, they relate one part to the other.
- Functionalists appraise the structural properties of institutions much like biologists describe the body organs.
- Institutions such as family, education, religion, economy and the state are among the crucial parts of any society.

- Then they identify the social functions performed by institutions.
- For instance, family provides reproduction, socialization and maintenance of children.
- All social structures are related in terms of their social functions they provide.
- Thus, all the elements of society-from religious belief to a simple handshake-have important functions that help society to persist, at least in its present form.
- One feature of a system is the interdependent of its parts.

- Functionalists try to explain how the relationship among the parts of society are created, how they become interdependent to one another and how these parts are functional or dysfunctional to the individual or society.
- Change in one institution has implications for other institutions and for the society as a whole.
- Functionalists say that societies tend toward equilibrium-a self maintaining order.
- A social system achieves some measure of stability.

□ ***Functions and Dysfunctions***

- Functionalists pay ***particular attention to the functions performed by a system's parts, including its values, norms, institutions and groups.*** If a system is to survive, certain essential tasks must be performed.
- Robert Merton defines ***functions*** as those consequences that permit the adaptation or adjustment of a system.
- If certain tasks are not performed, the system fails to maintain itself.
- And institutions are the principal structures for organizing, directing and executing these critical tasks.

- Merton points out that just as institutions and other parts of society can contribute to the maintenance of the social system; they can also do the opposite.
- He termed the consequences that lessen the adaptation or adjustment of a system as *dysfunctions* (undesirable consequences of any element of a society).
 - E.g. Graduate unemployment, domestic violence,
- Merton noted that all features of a social system may not be functional at all.

□ ***Manifest and Latent Functions***

- Merton also distinguishes between manifest and latent functions.
- Manifest functions are intended and/or overtly recognized consequences by the members of a social unit.
 - They are the opened, stated and conscious consequences of the parts of a system.
- Where as latent functions are unintended (unconscious) and often not recognized and that may reflect the hidden purpose of an institution.

- For instance, the manifest function of education is the transmission of knowledge and skills –production of skilled human labour
- Universities are centers of academic competence and Excellency.
- Whereas, the latent function of universities is the establishment of social relations and networks.
- They also serve as a meeting ground for people seeking marital partners.

❑ **Critical Evaluation**

- Functionalism perspective is a useful tool for describing society and identifying its structural parts and the functions of these parts.
- Functionalists do not deal with history and the process of social change.
- It over emphasizes the extent of societal consensus, integration, stability and order while neglecting conflict, disagreement and instability.
- It has a conservative bias-emphasizes on the existing social arrangement (status

2.1.2. Conflict Perspective

- Conflict perspective uses different key concepts in explaining social systems or social behavior such as competition, struggle, power, inequality and exploitation.
- Conflict theorists view **society as conflict**: society that contains social forces that make conflict inevitable.
- Society is composed of **many groups** that are often in conflict with each other to pursue their interests and goals.
- For one thing, **resources are scarce** that

- Therefore, society is considered to exist on a continuous struggle in order to control the scarce resources at hand.
- For another, there is **power differences** some groups dominate other groups.
- **Conflict perspective** investigates how factors such as social class, race, ethnicity, sex and age are linked to unequal distribution of money, power, education and social prestige.
- A conflict analysis points out that rather than promoting the operation of society as a whole, social structure typically benefits

- They further preach that a social system is shaped as per the need of the powerful (dominant) segments of the population.
- They also try to spotlight ongoing conflict between dominant and disadvantaged categories of people- the rich in relation to the poor, white people as opposed to black, men versus women.
- Typically, those on the top strive to protect their privileges; while the disadvantaged counter by attempting to gain more resources for themselves.

- Like structural functionalists, conflict theorists are interested in social structures.
- The questions they ask, however, are different.
- Basically, conflict theorists ask two questions:
 - how is unequal access to scarce resources built in to the social structure?
 - how do tensions arising from this inequality affect change and stability?
- Not only are there limited supplies of goods and services but also there are limited opportunities such things as education, jobs, decision- making and leisure.

- Conflict theory is concerned with identifying how unequal access to these scarce resources is built in to our social structure.
- It is also concerned with the processes through which those with advantages manage to protect them.
- Many sociologists who embrace the conflict paradigm attempt not just to understand society but also to reduce social inequality.
- This was the goal of Karl Marx, the social thinker whose ideas underlie the conflict paradigm.
- Marx did not seek merely to understand how society works but to change it.
- In a well known declaration, Marx asserted: `the philosophers have only interpreted the world, in various ways; the point, however is to change it. `

Critical Evaluation

- It over emphasizes inequality and division while neglecting social solidarity and integration
- It considers individuals as passive agents that are merely dictated by the social structure without influencing it significantly.
- It over simplified social system to that of group struggle.

Symbolic Interactionism

- Both the functional and conflict perspectives share a macro-level orientation, meaning a concern with large scale patterns that characterize society as a whole.
- They are based on the assumption that human social behavior and society can be understood by examination of the social structures that guide behavior.
- The symbolic interaction theory, however, provides a micro-level orientation meaning a concern with small scale patterns of social interaction in specific settings.

- The symbolic interaction theory addresses questions such as how can the individual and society be separate and distinct and yet be interrelated even incorporated, one with the other?
- How can people create, sustain, and change society and simultaneously be shaped by society?
- How can society persist past the life times of its individual members if, at bottom, it rest on their actions?
- It concerns it self on the relationship between the individual and society.

- Society and the individual are reciprocally related in a fundamental way, one person presupposes the other, and neither exists except in relation to the other.
- They are two sides of the same coin.
- The symbolic interaction theory, then, is a theoretical framework based on the assumption that society involves interaction by which individuals actively construct reality in every day life.
- They view **society as interaction**: society is not something that is existed “out there” rather; society is continually created and

- The symbolic interaction perspective sees society as the product of the every day interactions of individuals.
- It focuses on how people act toward one another and how they make sense of those interactions.
- It addresses the subjective meanings of human acts and the process through which people come to develop and communicate shared meanings.
- It focuses on the every day aspects of social life and analyzes the interaction of persons in face-to-face communication.

Assumptions of Symbolic Interaction perspective

❑ ***Proponents of symbolic interactions base their claims on the following assumptions.***

- Society is the sum of the interactions of individuals and groups;
- Society exists within every socialized individual and its external forms and structures arise through social interaction,
- We act according to our own interpretation of reality, i.e., we act toward things according to the meanings those things

- Subjective interpretations are based on the meanings we learn from others-we learn the meaning of something by the way we see others acting toward it,
- We are constantly interpreting our own behavior as well as the behavior of others in terms of the symbols and meanings we have learned.

Critical Evaluation

- By focusing on day-to-day instructions the symbolic interactionist paradigm ignores large social structures such as culture, class, gender, and race.

2.2. : Culture

What is Culture?

- o Humans are social creatures. Since the dawn of Homo sapiens nearly 250,000 years ago, people have **grouped together into communities in order to survive.**
- o Living together, people form common habits and behaviors—from specific methods of childrearing to preferred techniques for obtaining food.
- o Culture or civilization, taken in its wide ethnographic sense, is that ***complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man***

- o Cultures are traditions and customs, ***transmitted through learning***, that form and guide the beliefs and behavior of the people exposed to them.... Cultural traditions include customs and opinions developed over the generations about proper and improper behavior.
- o Culture is, thus, ***the non-biological or social aspects of human life, basically anything that is learned by humans is part of culture.***

❑ **Material and Nonmaterial Culture**

- o **Material culture** refers to the **physical objects** or belongings of a group of people.
- o Yoke, dress, hoe and other artifacts are part of material culture, as are automobiles, stores, and the physical structures where people worship.

- o **Nonmaterial culture**, in contrast, consists of *the ideas, attitudes, customs, values and beliefs of a society*.
- o **Material and nonmaterial aspects of culture are linked, and physical objects often symbolize cultural ideas.**
 - o Clothing, hairstyles, and jewelry are part of material culture, **but the appropriateness of wearing certain clothing for specific events reflects nonmaterial culture.**
 - o A school building belongs to material culture, but the teaching methods and

Culture and Society

- o To clarify, a culture represents the values, norms, beliefs and practices of a group, while society represents the people who share those values, customs, norms, beliefs and practices.
- o Neither society nor culture could exist without each other.

Elements of Culture

□ Values

- o Values are **ideas of what is desirable in life.**
- o Values are ***the standards by which people define good and bad.***
- o ***Values are deeply embedded and critical for transmitting and teaching a culture's beliefs.***
- o Values help shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoided.

- o Values often suggest how people **should** behave, but they don't accurately reflect **how people do behave**.
- o **Values portray an ideal culture, the standards society would like to embrace and live up to.**
- o **But ideal culture differs from real culture**, the way society actually is, based on what occurs and exists.

□ Norms

- Norms are about *how people are expected to behave in certain situations*—for example, when buying food or boarding a bus.
- These examples describe the visible and invisible rules of conduct through which societies are structured, or what sociologists call norms.
- Norms define how to behave in accordance with what a society has defined as good, right, and important, and most members of the society adhere to them.

❑ **There are Formal and Informal norms.**

- o Formal norms are **established, written rules**.
- o They are behaviors worked out and agreed upon in order to suit and serve the most people.
- o Laws are formal norms, but so are employee manuals, college entrance exam requirements, and —**no running signs at swimming pools**.
- o Formal norms are the most specific and clearly stated of the various types of norms, and **the most strictly enforced**.
- o Informal norms—casual behaviors that are generally and widely conformed to.
- o People learn informal norms by **observation, imitation, and general socialization**.

❑ **Symbols and Languages**

- o Humans, consciously and subconsciously, are always striving to make sense of their surrounding world.
- o Symbols—such as gestures, signs, objects, signals, and words—help people understand the world.
- o Symbols provide clues to understanding experiences.
- o They convey recognizable meanings that are shared by societies.
- o The world is filled with symbols. Sports uniforms, company logos, and traffic signs are symbols.
- o In some cultures, a gold ring is a symbol of marriage.

- o Some symbols are highly functional; **stop signs**, for instance, provide useful instruction.
- o As physical objects, they belong to material culture, but because they function as symbols, they also convey nonmaterial cultural meanings.
- o Language is a symbolic system through which people communicate and through which culture is transmitted.
- o Some languages contain a **system of symbols used for written communication**, while others rely only on spoken communication and nonverbal actions.

❑ Cultural Universals

- o Often, a comparison of one culture to another will reveal obvious differences. But all cultures also share common elements.
- o ***Cultural universals are patterns or traits that are globally common to all societies.***
- o One example of a cultural universal is **the family unit**: every human society recognizes a family structure that regulates sexual reproduction and the care of children.
- o Even so, how that family unit is defined and how it functions vary.

Cultural Orientations

- o **Culture Shock** – *the disorientation/confusion/ that people experience when they come into contact with a different culture.*
- o Despite how much humans have in common, cultural differences are far more prevalent than cultural universals.
- o In some Middle Eastern cultures, it is common to stand close to others in conversation.
- o North Americans keep more distance, maintaining a large —personal space.
- o Even something as simple as eating and

Ethnocentrism

- o **Ethnocentrism** refers to *evaluating and judging another culture based on how it compares to one's own cultural norms.*
- o Ethnocentrism, as sociologist William Graham Sumner (1906) described the term, involves ***a belief or attitude that one's own culture is better than all others.***
- o Almost everyone is a little bit ethnocentric.
- o A high level of appreciation for one's own culture **can be healthy**; a shared sense of community pride, for example, connects

- o **But ethnocentrism can lead to disdain or dislike for others' cultures, causing misunderstanding and conflict.**

❑ **Xenocentrism**

- o Xenocentrism is the opposite of ethnocentrism, and refers to the belief that another culture is superior to one's own.

□ Cultural Relativism

- o Cultural relativism is the practice of *assessing a culture by its own standards rather than viewing it through the lens of one's own culture.*
- o Practicing cultural relativism requires an open mind and a willingness to consider, and even adapt to, new values and norms.
- o However, indiscriminately embracing everything about a new culture is *not always possible.*

- o Even the most culturally relativist people from egalitarian societies—ones in which women have political rights and control over their own bodies—would question whether the widespread practice of female genital mutilation in countries such as Ethiopia and Sudan should be accepted as a part of cultural tradition.
- o Sometimes when people attempt to rectify feelings of ethnocentrism and develop cultural relativism, they swing too far to the other end of the spectrum

Characteristics of Culture

❑ Culture is learned and acquired

- o Not instinctive, is acquired through the senses and from experience
- o May be acquired through imitation, conditioning, suggestion, formal or informal instruction, or mass media
- o Almost every human behavior, from shopping to marriage to expressions of feelings, is learned. `

❑ **Culture is shared and transmitted**

- o Transmission through ideas
- o Passed on to generations using language and other symbolic means of communications.

❑ **Culture is social**

- o It is a group's product
- o It is social due to man's natural tendency to socialize

❑ **Culture gratifies (satisfies) human needs**

- o Culture's provision to satisfy biological and sociological needs of people i.e. food, clothing, shelter, protection, love, security, sex, etc.

Functions and Dysfunctions of Culture

☐ Positive Functions:

- o Culture can provide **orientation**, ward off chaos, and direct behavior toward certain lines of action and away from others.
- o Groups and societies need **collective representations** of themselves to inspire sentiments of unity and mutual support, and culture fulfills this need."
- o Culture can have a certain **utilitarian function** – the maintenance of order as the result of shared understandings and meanings.

❑ **Dysfunctions**

- o Culture can **create and sustain social inequalities**
- o Cultural notions of race, class, gender, and sexualities may be used to ***explain and justify societal level patterns of oppression and privilege*** by allowing social beings to believe existing inequalities **simply reflect the way things have always been.**

Cultural Change

- o Culture can and does change
- o Cultural change can have many causes, including: the environment, inventions, and contact with other cultures.
- o Moreover, new things are added to material culture every day, and they affect nonmaterial culture as well.
- o Cultures change when something new (say, railroads or smart phones) opens up new ways of living and when new ideas enter a culture (say, as a result of travel or globalization).

o The integration of world markets and technological advances of the last decades have allowed for greater exchange between cultures through the processes of globalization and diffusion.

2.3. Socialization

□ Learning Outcomes

- *Understand the importance of socialization both for individuals and society*
- *Explain the nature versus nurture debate*
- *Learn the roles of families and peer groups in socialization*
- *Understand how we are socialized through formal institutions like schools, workplaces, and the government*
- *Explain how socialization occurs and recurs throughout life*
- *Describe when and how re-socialization occurs*

2.3. Socialization

Meaning of Socialization and Personality

- Socialization is *a set of process by which people learn the norms, values, attitudes and beliefs of their society.*
- Socialization is the lifelong process of social interaction through which individuals acquire a self-identify and the physical, mental, and social skills needed for survival in society.
- The process of social interaction that teaches the child the intellectual, physical and social skills needed **to**

- Through socialization experiences, children learn the culture of the society into which they have been born.
- In the course of this process, each child slowly **acquires a personality**—that is, the patterns of behavior and ways of thinking and feeling that are distinctive for each individual.
- Contrary to popular wisdom, nobody is a born salesperson, criminal, or military officer. These things all are learned and modified as part of the socialization process.

Socialization can be looked at from societal and individual points of views:

- From **societal points of view**,
 - Socialization is the **process of fitting new individuals into an organized way of life and teaching them the society's cultural traditions.**
 - Socialization transforms the human animal into a human being, a member of society.
 - Because of that transformation most babies grow up into fully functioning social beings, able to use the language of their parents and competent in their

- From the individual viewpoint,
 - Socialization is the **process of developing a self.**
 - Through interaction with others, a person gains an identity, develops values and aspirations, and under favorable conditions **becomes able to make full use of his or her potential.**

❑ Socialization - as a lifelong social process

- Although intensive socialization takes place during the early child hood, socialization is a never-ending process.
- It begins from early child hood and ends at the end of the life of an individual.
- **Socialization continues throughout life.**

Goals of Socialization

- ❑ In terms of individual persons, the goal of socialization is to equip him or her with the basic values, norms, skills, etc, so that they may behave and act properly in the social group to which they belong.
- ❑ Socialization has the following specific goals
 - To teach basic disciplines by restraining (limiting) a child or even an adult from immediate gratification;
 - To develop aspirations;
 - To teach social roles and skills;
 - To create acceptable and constructive

- **Despite the inculcation of values and norms** is significant in the process of social integration, we need to also note that **social values are not equally absorbed by members of a society or group.**
- The integrative function of socialization is also not equally beneficial to all people.
- There is always the question of whose values have to be inculcated?
- **This question particularly becomes crucial in an increasingly globalizing society.**
- Hence, the ideological role of socialization with the issues of differential power, control, domination and conflict become dominant.

Types of Socialization

- To have a better picture of socialization, it is useful to know four different kinds of socialization that occur in society.
- Because socialization begins at birth and continues throughout the life cycle, it is a process that takes different forms depending on the stage of life and the special environmental and situational problems that may arise.
- There are four major types of socialization: **Primary socialization, Anticipatory socialization, Adult Socialization and**

primary/childhood/ socialization

- **The most crucial phase of learning** for an individual occurs in the first years of life.
- In the early years of childhood, incredible complex learning must occur, and it occurs relatively quickly.
- It is called primary because **it supplies the foundation for all other learning and it must come first.**
- It takes place in early childhood and the main shaping influence is usually the **family** and the **home**.
- Families, and later peer groups, communicate expectations and reinforce norms.

Anticipatory Socialization

- Even before we enter a new status, we often participate in anticipatory socialization – **the process by which knowledge and skills are learned for future roles.**
- It refers to **learning roles by practicing those we anticipate playing in the future.**
- It is **adopting the attitudes and behavior of group or category before one joins it.**
- One way of learning the roles we will play in our lives is to **rehearse them.**

Adult or Secondary Socialization

- Adult socialization is the learning that **builds on and modifies primary socialization** and is required for all of us **as we move into new stages of life and face a changing environment.**
- Adult socialization is sometimes called **secondary socialization.**
 - We may have, for example, learned the basic framework of marriage and parenthood from both primary and anticipatory socialization. But the actual adjustment to marriage and the ability to get along with your specific partner require some learning and adaptability.

- Significant ***differences exist between childhood socialization and adult socialization.***

- Some of them include:

- Child hood socialization usually takes place in a situation that is specifically geared to teaching and learning. Adult learning on the other hand usually occurs on the job or on the family.

- Children tend to be emotionally involved with those who socialize them- parents, teachers and peers while relations between adults and

Reverse Socialization

- Reverse socialization refers to the process of socialization where by the dominant socializing persons, such as parents, happen to be in need of being socialized themselves by those whom they socialize, such as children.
- This idea seems to be associated with the fact that socialization is a **two-way process.**
- It involves the influences and pressures from those being socialized that can directly or indirectly induce change in the attitudes and behaviors of the socializers themselves.
- In reverse socialization the children, for

Re-socialization and De-socialization

- In the lives of individuals, as they pass through different stages and life experiences, there is the need for **re-socialization and de-socialization**.
- **Re-socialization** means the adoption by adults of radically different norms and life styles that are more or less completely dissimilar to the previous norms and values.
- It signifies ***the rapid and more basic changes in the adult life.***
- A **drastic shift** that involves **giving up one way** of life for another that is not only different from it but also incompatible with it.

- This is quite often happens as adult life in modern societies **demands sharp transitions and changes.**
 - E.g. Rehabilitation of criminals, Religious conversion of sinners. In all of these cases, a person breaks with the past and is made over.
- o **De-socialization typically precedes re-socialization.**
 - o De-socialization refers to ***stripping individuals of their former life styles, beliefs, values and attitudes so that they may take up other partially or totally new life styles, attitudes and***

- NB. De-socialization and re-socialization of adults often takes place in what is called **total institutions**, an environment which is an all-encompassing and often isolated from the community such as religious places, prisons, military units, mental hospitals etc. they demand a thorough de-socialization of the new entrants before they assume full-fledged membership.
- In each case, persons joining the new setting have first to be de-socialized, before they are re-socialized.
- **Resocialization takes two forms**
 - **Voluntary Resocialization** – occurs when we enter a new status of our own free will
 - **Involuntary Resocialization** – occurs against a persons wishers and generally takes place within a **total institution**

□ Re-socialization Vs Adult socialization

- Re-socialization is sometimes confused with adult socialization and it is important to distinguish the two processes.
- It is helpful to think of *adult socialization as the learning process required of all of us as we adjust to new stages in our lives.*
- **Re-socialization**, on the other hand, *applies to situations that are more unusual and dramatic.*
- It requires some break-up with a past way of life because the past way of life no longer works in a radically new situation.
- *All of us go through the process of adult socialization, while only some of us face the difficulties of re-socialization.*

Settings (Agents) of Socialization

- In the study of socialization, sociologists emphasize **four major socializing agents** as the *most influential in transmitting the culture to the individual and in fostering the individual's personality and social self*.
- These agents can be categorized under **social group agents** and **institutional agents**.

1. SOCIAL GROUP AGENTS

□ Family

- Family is the first agent of socialization.
- Mothers and fathers, siblings and grandparents, plus members of an extended family, all teach a child what he or she needs to know. For example, they show the child how to use objects (such as clothes, computers, eating utensils, books, bikes); how to relate to others (some as “family,” others as “friends,” still others as “strangers” or “teachers” or “neighbors”); and how the world works (what is “real” and what is “imagined”).

- ❑ The family also gives the child its initial position in the social structure in terms of social class, ethnicity, and religion.
- ❑ **Keep in mind, however, that families do not socialize children in a vacuum. Many social factors (e.g. social class, religion) affect the way a family raises its children.**

- Most often the child learns from the family through **imitation, conditioning and reward for accomplishing the expected behavior.**
- It is here that you eventually learn such basic things as: how to communicate with others, how not to eat with your fingers, how and when to use a potty, the difference between right and wrong, and how to share with others.
- Many of these skills are copied and learned by watching what parents do.
- Good behaviour is praised whereas unacceptable behaviour is frowned upon.

- **Deliberate Socialization**

- o Refers to the socialization process when there exists a deliberate and purposeful intent to convey values, attitudes, knowledge, skill, etc. (culture).

- Parents telling a child to always say

- o "please."
- **Unconscious Socialization**

- o Socialization which occurs as a result of **spontaneous interaction with no purposeful or deliberate attempt** on the part of anyone involved to train, educate, etc.

- The child learning to use vulgarity in a frustrating traffic situation by⁷⁵

❑ Peer Groups

- A peer group is made up of **people who are similar in age** and **social status** and **who share interests**.
- Peer group socialization begins in the earliest years, such as when kids on a playground teach younger children the norms about taking turns, the rules of a game.
- Children are constantly learning new behavior and attitudes from other children.
- From other children, they learn how they are perceived by others outside their family.
- Those perceptions in turn affect how they perceive themselves.

Institutional Agents

- The social institutions of our culture also inform our socialization.
- Formal institutions—like schools, workplaces, and the government—teach people how to behave in and navigate these systems.
- Other institutions, like the media, contribute to socialization by inundating us with messages about norms and expectations.

❑ Schools

- o Schools serve us in teaching the intellectual skills necessary for effective participation in society.
- o School delivers knowledge and skills to prepare you for the big wide world through the **formal curriculum**.
- o The formal curriculum is what students learn in their timetabled lessons, for example, maths and English.
- o Students are not in school only to study math, reading, science, and other subjects—the manifest function of this system.
- o Schools also serve a latent function in society by socializing children into behaviors like practicing teamwork, following a schedule, and using textbooks.

- o Sociologists describe this aspect of schools as the **hidden curriculum**, the informal teaching done by schools.
- o Schools have rules e.g. particular dress code or uniform (which is different for boys and girls).
- o You are expected to be on time and respect the authority of your teacher in the classroom.
- o You are expected to conform to the rules and you encounter problems if you don't.
- o School and classroom rituals, led by teachers serving as role models and leaders, regularly reinforce what society

❑ Workplaces

- o Although socialized into their culture since birth, **workers require new socialization into a workplace**, in terms of both material culture (such as how to operate the copy machine) and nonmaterial culture (such as whether it's okay to speak directly to the boss or how to share the refrigerator).
- o Different jobs require different types of socialization.
 - o In the past, many people worked a single job until retirement. Today, the trend is to switch jobs at least once a decade.

❑ Religion

- o Synagogues, temples, churches, mosques, and similar religious communities where people gather to worship and learn teach participants how to interact with the religion's material culture (like a mezuzah, a prayer rug, or a communion wafer).
- o For some people, important ceremonies related to family structure—like marriage and birth—are connected to religious celebrations.
- o Many religious institutions also uphold gender norms and contribute to their

□ **Government**

- o Although we do not think about it, many of the rites of passage people go through today are based on age norms established by the government.
- o To be defined as an “adult” usually means being eighteen years old, the age at which a person becomes legally responsible for him- or herself.
- o These government dictates mark the points at which we require socialization into a new category.

❑ **Mass Media**

- Mass media distribute impersonal information to a wide audience, via television, newspapers, radio, and the Internet.
- With the average person spending over __ hours a day in front of the television (and children averaging even more screen time), media greatly influences social norms.
- People learn about objects of material culture (like new technology and transportation options), as well as nonmaterial culture—what is true (beliefs), what is important (values), and what is