

SOCIOLOGY

Lecture No. 2

Sequence of lecture

1. Culture

Meaning and characteristics

Types

Function of culture

Elements of culture

o Norms

Folkways

Mores

Taboos

Laws

o Values

o Symbols

o Language

o Rituals

o Work ethics

o Artifacts

2. Socialization

o Types of socialization

o Source or agencies of socialization

o Function of socialization

o Formal and non-formal socialization

o **theories of socialization**

o **CH Cooley's Theory of Looking -Glass Self**

o **George Herber Mead theory of Self**

o **Frued and his concept of Mind**

o **WI Thomas theory of Definition of the situation**

3. Sub culture

4. Counter culture

5. Cultural relativism

6. Ethnocentrism

a. Positive effect of ethnocentrism

b. Negative effect of ethnocentrism

7. Xenocentrism

a. Causes of xenocentrism in Pakistan

b. Effect of xenocentrism in Pakistan

c. How to reduce xenocentrism in Pakistan

8. Cultural lag

9. High culture

10. Popular culture

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

11. Multi-culturism www.megalecture.com

12. Assimilation

MEGA
LECTURE

Join Us For eBooks & Notes

Adnan Ahmed

Facebook Group

Css Examination eBook & Notes

Telegram

CssAspirantsForum

WhatsApp Group

+923105454503

youtube.com/c/MegaLecture/

+92 336 7801123

1. Culture:

Technically, culture is always "in the news," and not just in the arts and entertainment section of our newspapers. It is like unacknowledged water to a fish, or the oxygen we breathe.

Using culture as the lens to explain success and failure also obscures more widespread (and harder to control) socioeconomic and biological factors.

To truly understand culture's role in shaping us, we must understand that culture is not just the inert repository of ideas and customs we all live with, but that it too is shaped by various factors.

Culture shapes us, but many events mold culture and we shape these just as much.

According to Taylor, culture is "that complex whole which includes knowledge, beliefs, art, moral, law, customs and any other capabilities and habits acquired by man as a member of society.

According to Allama Iqbal "Culture encompasses all the mental, spiritual and physical activities of a nation. It includes the basic beliefs and faith, values and literature, art and architecture, music and mode of dress, manners and customs prevalent in a given society.

(Peoples and Bailey [21, p. 23] cited in [12]) Culture is the socially transmitted knowledge and behavior shared by some group of people

(Cooley, Argell and Car) "The entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols and behaviour patterns peculiar to a group of people, possessing a certain consistency of its own, and capable of transmission from one generation to another."

(Giddens, 2005) It includes how they dress, their marriage customs, language and family life, their patterns of work, religious ceremonies and leisure pursuits

(Spencer-Oatey 2008: 3) Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour.

(Geertz 1957 *American Anthropologist* 59:32-54). "Culture is the framework of beliefs, expressive symbols, and values in terms of which individuals define their feelings and make their judgements"

(Keesing [22, p. 68]) Culture ... refers ... to learned, accumulated experience. A culture ... refers to those socially transmitted patterns for behavior characteristic of a particular (social group)

(Linton [24]) The culture of any society consists of the sum total of ideas, conditioned emotional responses, and patterns of habitual behavior which the members of that society have acquired through instruction or imitation and which they share to a greater or less degree

(Harris [25]) A culture is the total socially acquired life-way or life-style of a group of people. It consists of the patterned, repetitive ways of thinking, feeling, and acting that are characteristic of the members of a particular society or segment of a society

(Hofstede 1994: 5) Culture is the collective programming of the mind which distinguishes the members of one group or category of people from another.'

(Matsumoto 1996: 16) '... the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.'

A Culture consists of numeral components such as:

Religion	Language	Architecture
Cuisine	Technology	Music
Dance	Sports	Medicine
Dress	Gender roles	Law
Government	Agriculture	Sport
Education	Economy	Grooming
Values	Work ethic	Etiquette
Recreation	Gestures	

Meaning and Characteristics:

- Culture is learnt
- Culture is social
- Culture is shared

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

www.megalecture.com

Culture is transmissive

Culture is continuous and cumulative

MEGA
LECTURE

youtube.com/c/MegaLecture/

+92 336 7801123

Culture is consistent and integrated
Culture is dynamic and adaptive
Culture is gratifying
Culture varies from society to society
Culture is Super organic and ideational

Types:

Real culture
Ideal culture
Material culture
Non-material culture

Functions of culture:

1. Culture moulds personality: (Annaand Isabelle)

Environment
Cultural norms dictate
Early childhood experiences
A competitive culture
A creative culture
Hardworking culture
Religious culture
Music culture

(Child is father of man)

2. Culture Defines Situations:

Each culture has many subtle cues which define each situation. It reveals whether one should prepare to fight, run, laugh or make love. For example, suppose someone approaches you with right hand outstretched at waist level. What does this mean? That he wishes to shake hands in friendly greeting is perfectly obvious – obvious, that is to anyone familiar with our culture.

But in another place or time the outstretched hand might mean hostility or warning. One does not know what to do in a situation until he has defined the situation. Each society has its insults and fighting words. The cues (hints) which define situations appear in infinite variety. A person who moves from one society into another will spend many years misreading the cues. For example, laughing at the wrong places.

3. Culture defines Attitudes, Values and Goals:

Each person learns in his culture what is good, true, and beautiful. Attitudes, values and goals are defined by the culture. While the individual normally learns them as unconsciously as he learns the language. Attitudes are tendencies to feel and act in certain ways. Values are measures of goodness or desirability, for example, we value private property, (representative) Government and many other things and experience.

Goals are those attainments which our values define as worthy, (e.g.) winning the race, gaining the affections of a particular person, or becoming president of the firm. By approving certain goals and ridiculing others, the culture channels individual ambitions. In these ways culture determines the goals of life.

4. Culture defines Myths, Legends, and the Supernatural:

Myths and legends are important part of every culture. They may inspire, reinforce effort and sacrifice and bring comfort in bereavement. Whether they are true is sociologically unimportant. Ghosts are real to people who believe in them and who act upon this belief. **We cannot understand the behaviour of any group without knowing something of the myths, legends, and supernatural beliefs they hold.** Myths and legends are powerful forces in a group's behaviour.

Culture also provides the individual with a ready-made view of the universe. The nature of divine power and the important moral issues are defined by the culture.

5. Culture provides Behaviour Patterns:

The individual need not go through painful trial and error learning to know what foods can be eaten (without poisoning himself), or how to live among people without fear. He finds a ready-made set of patterns awaiting him which he needs only to learn and follow. The culture maps out the path to matrimony. The individual does not have to wonder how one secures a mate; he knows the procedure defined by his culture.

If men use culture to advance their purposes, it seems clear also that a culture imposes limits on human and activities. The need for order calls forth another function of culture that of so directing behaviour that disorderly behaviour is restricted and orderly behaviour is promoted. A society without rules or norms to define right and wrong behaviour would be very much like a heavily travelled street without traffic signs or any understood rules for meeting and passing vehicles. Chaos would be the result in either case.

www.megalecture.com
Social order cannot rest on the assumption that men will spontaneously behave in ways conducive to social harmony.

Pakistani Culture is an Islamic Culture

Pakistan is an ideological Islamic State. Its very existence is due to Islam, so the Pakistani culture is primarily based on the Islamic way of life. All other ingredients of culture are inspired by Islam. Pakistani culture is highlighted by its grandeur, simplicity, firm convictions and noble deeds and ideas.

Salient Features of Pakistani Culture

The main characteristics of Pakistani culture are as follows:

- 1. Religious Uniformity:** Pakistan came into existence to provide its people a system of life based on Islam. The people, in spite of some differences of languages, customs and traditions commonly follow one religion of Islam. This is the religion, which is practiced by all people of Pakistan.
- 2. Language:** A number of languages are spoken in Pakistan. Some of them are Punjabi, Sindhi, Pushto and Balochi. But Urdu is spoken and understood in all parts of Pakistan. Being the official language, it is the media of communication between all regions of Pakistan.
- 3. Literature and Poetry:** Literature is an important aspect of our cultural life. Most of our poets reflect Islamic code and trend in their poetry. They gave the message of love and brotherhood. Similarity of thought amongst poets and writers of all regions is an important factor of our cultural life.
- 4. Dress and Diet:** Dress is an important manifestation of culture. The regional dresses of Pakistan undergo changes in the light of local traditions, economic condition, way of living and wealth in the region. But in all Provinces people generally wear Shalwar Kameez.
- 5. Mixed Culture:** Pakistani culture is mixed culture although majority of people are Muslims by birth and faith. But there is great influence of Hindus and British culture on the present Pakistani society.
- 6. Male Dominated Society:** In Pakistani culture, the male member of the family enjoys the key position. Family is headed by a male member and in most cases, he is the sole source of income for other members of the family.
- 7. Arts and Architecture:** The iconoclasm of Islam has given a characteristic

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

www.megalecture.com
form and pattern in the use of elegant designs, based on geometric figures and floral forms borrowed from nature. The Shah Jahan Masjid, Shalimar Garden,

MEGA
LECTURE

Badshahi Masjid, Shahi Qila and many such graceful buildings are a living proof of the excellent Mughal architecture.

8. Handicrafts: Embroidery, leather works, glazed pottery, wood work, carpet making, metal crafts and ivory are the essential parts of our culture. Pakistani craftsmen are considered as the best in their craftsmanship. They are known for the high quality works which is very popular in foreign countries.

9. Recreational Activities – Sports: The recreational activities all over the Pakistan are common. The games like Cricket, Hockey, Football, Kabaddi etc are popular in every part of our country. These games reflect our cultural identity.

10. Education: Education contributes a great deal in developing national character. Educational system plays a vital role in the formation of Culture, Unity and Solidarity of a nation. It is therefore, important that the entire syllabus right from the lower to higher level should be placed in accordance with the ideology of Pakistan.

11. Religious Festivals: Festivals play an important part of our culture. Eid-ul-Fitr and Eid-ul-Azha are our two main religious festivals. They are celebrated with great happiness throughout the country.

12. Islamic Rituals and Religious Festivals: Islamic rituals and festivals play an important part of our culture. The rituals and festivals are observed with unusual enthusiasm. Obligatory prayers, fasts during the month of Ramadan and the payment of Zakat prescribed by Islam are being observed almost everywhere. Statistics reveal that Pakistanis attendance at Hajj is usually very high. The enthusiasm with which Pakistani families celebrate religious festivals is a inspirational spectacle. Eid-ul-Fitr and Eid-ul-Azha are our two main religious festivals. They are celebrated with great happiness throughout the country.

13. Ulema, Mushaikh and Sufi Poets: Ulema, Mushaikh and Sufi Poets occupy an honoured place in our cultural aspect of life. Sufis like Lal Shahbaz, Data GanjBaksh, Shah Abdul latif, SachalSarmast, Hazrat Sultan Bahu and Waris Shah rendered meritorious services for the spread of Islam in the Sub Continent.

ELEMENTS of CULTURE:

INTRODUCTION:

Culture was defined earlier as the symbols, language, beliefs, values, and artifacts that are part of any society.

As this definition suggests, there are two basic components of culture: ideas and symbols on the one hand and artifacts (material objects) on the other.

The first type, called nonmaterial culture, includes the values, beliefs, symbols, and language that define a society.

The second type, called material culture, includes all the society's physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation. These elements of culture are discussed next.

2. Norms

Simply put, a norm is a rule that guides behavior among members of a society or group.

Definition: *Norms refer to conditions for social relations between groups and individuals, for the structure of society and the difference between societies, and for human behavior in general.*

Norms are shared rules, customs, and guidelines that govern society and define how people should behave in the company of others. A customary way is called Norm.

Founding sociologist Émile Durkheim considered norms to be social facts: things which exist in society independent of individuals, and that shape our thoughts and behavior.

Norms may be applicable to all members of society or only to certain subsets of the population, such as students, teachers, clergy, police officers, or soldiers in warfare.

Norms guide smooth and peaceful interactions by prescribing predictable behavior in different situations. For instance, in the Pakistan and other societies of the world, **handshaking is a traditional greeting; saying salm while entering in the house, waring dress during the rituals, wearing various kinds of clothes occasionally etc.**

Norms are generally accepted prescriptions for or prohibitions against behavior, belief, or feeling.

Norms cannot and must be upheld by a group. Norms always include sanctions but values never do.

We learn norms in a variety of settings and from various actors, including our families, from teachers and peers in school, through the media, and simply by interacting with others as we go about our daily business.

Types of Norms

Sociologists divide norms into four types: Folkways, mores, taboos, and laws.

i) **Folkways** refer to norms that protect common conventions.

In sociology, folkways are generally discussed in contrast to mores because they are both types of social norms, though they vary in the degree to which they are enforced.

Folkways are the customs or conventions of daily life. They are a type of social norm -- expectations for how we act.

Folkways are mildly enforced social expectations, while mores are strictly held beliefs about behaviors. Mores dictate right and wrong, while folkways distinguish between proper and rude behavior.

Most people in a society follow traditional folkways but failure to conform to them is considered neither illegal nor immoral.

How do you greet someone when you first meet him? Often, greetings include some form of 'Hello' and 'How are you?'. Perhaps you shake the person's hand and smile when you introduce yourself.

You probably expect similar behaviors from the other person. You can be confident that the person you're meeting will reciprocate in a similar manner because these behaviors are folkways.

ii. **Mores** refer to stronger norms with associated moral values.

Mores are strict norms that control moral and ethical behavior. Mores are norms based on definitions of right and wrong. Unlike folkways, mores are morally significant.

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

www.megalecture.com
People feel strongly about them and violating them typically results in disapproval.

MEGA
LECTURE

Religious doctrines are an example of mores. For instance, if someone were to attend church in the nude, he or she would offend most people of that culture and would be morally shunned. Also, parents who believe in the more that only married people should live together will disapprove of their daughter living with her boyfriend. They may consider the daughter's actions a violation of their moral guidelines.

Examples of common mores found in almost all societies are prohibitions robbery, abusing, snatching, abusing, murder and ill speaking against religions doctrines.

iii) **Taboos:**

Rituals and customs accepted in one culture may be thought of as downright bizarre in another. "Taboo" delves into that dichotomy, taking viewers across cultural borders to explore traditional beliefs and deliberate lifestyle choices, ranging from body modification and gender decisions to nudity and spiritual quests that test the limits of the human body.

Taboos refer to the strongest types of mores. Taboos include the belief that certain activities, such as cannibalism (flesh eating), are outside the bounds of cultural acceptance. Violations of mores and taboos tend to be treated with strong social disapproval or criminal consequences.

Often times the violator of the taboo is considered unfit to live in that society. **For instance, in some Muslim cultures, eating pork is taboo because the pig is considered unclean.**

At the more extreme end, incest and cannibalism are taboos in most countries.

iv) **Laws** refer to the mores that are formally enforced by political authority and backed by the power of the state.

Laws may enforce norms or work to change them. Examples of laws that worked to change existing norms include the liquor prohibition laws of the 1920s or civil rights legislation of the 1950s.

Ultimately, social norms are important, in part, because they enable individuals to agree on a shared interpretation of the social situation and prevent harmful social interactions.

When individuals transgress against existing norms, they are engaging in a norm violation. Norm violations refer to public or private instances of transgression and deviance from culturally-sanctioned behaviors (Kiesler, 1967).

2. values:

Values are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs.

Values are another important element of culture and involve judgments of what is good or bad and desirable or undesirable.

Values help shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoided.

Values often suggest how people should behave, but they don't accurately reflect how people do behave. Values portray an **ideal culture**, the standards society would like to embrace and live up to.

But ideal culture differs from **real culture**, the way society actually is, based on what occurs and exists.

A culture's values shape its norms. In Japan, for example, a central value is group harmony.

EXAMPLE:

1. The Japanese place great emphasis on harmonious social relationships and dislike interpersonal conflict. When interpersonal disputes do arise, Japanese do their best to minimize conflict by trying to resolve the disputes amicably.
2. People often wanted to have Engineering rather than Doctor or vice versa is value
3. People preferring higher education from abroad rather than local institutions is values
4. Preferring food from restaurants rather than home is value
5. Enjoying foreign trips rather than visiting one's own country's places is values

6. Preferring family members as business partners is called values
7. Reading foreign stuff rather than local stories is called values etc

3. Symbols

Every culture is filled with symbols, or things that stand for something else and that often evoke various reactions and emotions.

Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects. Symbols make social interaction possible.

Let's look at nonverbal symbols first. A common one is shaking hands, which is done in some societies but not in others. It commonly conveys friendship and is used as a sign of both greeting and departure.

Probably all societies have nonverbal symbols we call gestures, movements of the hand, arm, or other parts of the body that are meant to convey certain ideas or emotions.

However, the same gesture can mean one thing in one society and something quite different in another society (Axtell, 1998). [1] In the our society, for example, if we nod our head up and down, we mean yes, and if we shake it back and forth, we mean no.

In most of Bulgaria, however, nodding means no, while shaking our head back and forth means yes! In the United States, if we make an "O" by putting our thumb and forefinger together, we mean "OK," but the same gesture in certain parts of Europe signifies an obscenity.

"Thumbs up" in the United States means "great" or "wonderful," but in Australia it means the same thing as extending the middle finger in the United States.

Certain parts of the Middle East and Asia would be offended if they saw you using your left hand to eat, because they use their left hand for

For Live Classes, Recorded Lectures, Notes & Past Papers visit:
www.megalecture.com
bathroom hygiene.

MEGA
LECTURE

youtube.com/c/MegaLecture/
+92 336 7801123

Some of our most important symbols are objects. Here the U.S. flag is a prime example. For most Americans, the flag is not just a piece of cloth with red and white stripes and white stars against a field of blue. Instead, it is a symbol of freedom, democracy, and other American values and, accordingly, inspires pride and patriotism.

During the Vietnam War, however, the flag became to many Americans a symbol of war and imperialism. Some burned the flag in protest, prompting angry attacks by bystanders and negative coverage by the news media.

Other objects have symbolic value for religious reasons. Three of the most familiar religious symbols in many nations are the cross, the Star of David, and the crescent moon, which stand for Christianity, Judaism, and Islam, respectively.

Whereas many cultures attach no religious significance to these shapes, for many people across the world they evoke very strong feelings of religious faith. Recognizing this, hate groups have often desecrated these symbols.

As these examples indicate, shared symbols, both nonverbal communication and tangible objects, are an important part of any culture but also can lead to misunderstandings and even hostility. These problems underscore the significance of symbols for social interaction and meaning.

4. Language

Perhaps our most important set of symbols is language.

In English, the word chair means something we sit on. In French, the word chaise means the same thing. As long as we agree how to interpret these words, a shared language and thus society are possible.

By the same token, differences in languages can make it quite difficult to communicate. For example, imagine you are in a foreign country where you do not know their language and they do not know yours.

As this scenario suggests, language is crucial to communication and thus to any society's culture.

Children learn language from their culture just as they learn about shaking hands, about gestures, and about the significance of the flag and other symbols.

Humans have a capacity for language that no other animal species possesses.

Our capacity for language in turn helps make our complex culture possible.

In the United States, some people consider a common language so important that they advocate making English the official language of certain cities or states or even the whole country and banning bilingual education in the public schools .

Language, of course, can be spoken or written. One of the most important developments in the evolution of society was the creation of written language.

Some of the preindustrial societies that anthropologists have studied have written language, while others do not, and in the remaining societies the “written” language consists mainly of pictures, not words.

5. Rituals.

Different cultures also have different rituals, or established procedures and ceremonies that often mark transitions in the life course.

As such, rituals both reflect and transmit a culture’s norms and other elements from one generation to the next.

Initiation and commencement ceremonies in colleges and universities are familiar examples of time-honored rituals.

Boys have their own initiation ceremonies, some of them involving circumcision. That said, the ways in which circumcisions are done and the ceremonies accompanying them differ widely.

Are rituals more common in preindustrial societies than in modern ones such as the United States? Consider the Nacirema, studied by anthropologist Horace Miner more than 50 years ago (Miner, 1956).

In this society, many rituals have been developed to deal with the culture's fundamental belief that the human body is ugly and in danger of suffering many diseases. Reflecting this belief, every household has at least one shrine in which various rituals are performed to cleanse the body.

Often these shrines contain magic potions acquired from medicine men.

6. Work ethics:

Another important value in the most of cultures is the work ethic.

A strong work ethic is vital to a company achieving its goals. Every employee, from the CEO to entry-level workers, must have a good work ethic to keep the company functioning at its peak.

A work ethic is a set of moral principals an employee uses in his job.

Certain factors come together to create a strong work ethic.

i) Integrity

Integrity stretches to all aspects of an employee's job. An employee with integrity fosters trusting relationships with clients, coworkers and supervisors. Coworkers value the employee's ability to give honest feedback. Clients trust the employee's advice. Supervisors rely on the employee's high moral standards, trusting him not to steal from the company or create problems.

1. Sense of Responsibility

A strong sense of responsibility affects how an employee works and the amount of work she does. When the employee feels personally responsible for her job performance, she shows up on time, puts in her best effort and completes projects to the best of her ability.

2. Emphasis on Quality

Some employees do only the bare minimum, just enough to keep their job intact. Employees with a strong work ethic care about the quality of their work. They do their best to produce great work, not merely churn out what is needed. The employee's commitment to quality improves the company's overall quality.

3. Discipline

MEGA
LECTURE

It takes a certain level of commitment to finish your tasks every day. An employee with good discipline stays focused on his goals and is determined to complete his assignments. These employees show a high level of dedication to the company, always ensuring they do their part.

4. Sense of Teamwork

Most employees have to work together to meet a company's objectives. An employee with a high sense of teamwork helps a team meet its goals and deliver quality work. These employees respect their peers and help where they can, making collaborations go smoother.

7. Artifacts

Cultural artifact, or artefact, is a term used in the social sciences, particularly anthropology and sociology for anything created by humans which gives information about the culture of its creator and users.

Cultural artifact is a more generic term and should be considered with two words of similar, but narrower, nuance: social artifact and archaeological artifact.

Cultural artifacts can include objects recovered from archaeological sites, or archaeological artifacts, but can also include objects of modern or near-modern society, or social artifacts.

Cultural artifacts, whether ancient or current, have a significance because they offer an insight into: technological processes, economic development and social structure, among other attributes.

The last element of culture is the artifacts, or material objects, that constitute a society's material culture.

In the most simple societies, artifacts are largely limited to a few tools, the huts people live in, and the clothing they wear.

Although the wheel was a great invention, artifacts are obviously much more numerous and complex in modern industrial societies.

Because of technological advances during the past two decades, many such societies may be said to have a wireless culture, as smartphones, netbooks and laptops, and GPS devices now dominate so much of modern life.

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

www.megalecture.com

The artifacts associated with this culture were unknown a generation ago.

Technological development created these artifacts and also new language to describe them and the functions they perform.

Today's wireless artifacts in turn help reinforce our own commitment to wireless technology as a way of life, if only because children are now growing up with them, often even before they can read and write.

MEGA
LECTURE

Culture and Socialization; formal and non-formal socialization, transmission of culture, cultural relativism. Sub-cultures.

Socialization:

Young and Mack: the process of introducing the individual into social world is called socialization. In common sense, socialization is a life long training for the adjustment of one's life in society. The process of socialization is process of learning norms, roles, techniques and other social patterns.

Peter says that socialization is process of transmission of culture, the process whereby man learns the rules and practices of social groups

Horton and Hunt said that socialization is the process whereby one internalizes the norms of groups among whom one lives so that a unique "self" emerges.

Types of socialization

- i) Primary socialization
- ii) Anticipatory socialization
- iii) Developmental socialization
- iv) Re-socialization

Source /agencies of socialization

1. The family
2. Peers or age mates
3. Social institutions
4. Literature and mass media of communication
5. The community

Function of socialization

1. man from biological being to social being
2. development of the personality
3. helps to become disciplined
4. helps to enact different roles
5. provides knowledge and skills
6. helps to develop right aspirations of life
7. contributes to the stability of social order
8. helps to reduce social distance

9. provides scope for bright future
10. helps the transformation of culture

Formal and non formal socialization

Formal socialization is learning skills, values, and norms with planned and organized experiences such as in school. Informal socialization is learning without an institution or formal procedure.

Formal education – Organized, guided by a formal curriculum, leads to a formally recognized credential such as a high school completion diploma or a degree, and is often guided and recognized by government at some level. Teachers are usually trained as professionals in some way.

Non-formal learning – Organized (even if it is only loosely organized), may or may not be guided by a formal curriculum. This type of education may be led by a qualified teacher or by a leader with more experience. Though it doesn't result in a formal degree or diploma, non-formal education is highly enriching and builds an individual's skills and capacities. Continuing education courses are an example for adults. Girl guides and boy scouts are an example for children. It is often considered more engaging, as the learner's interest is a driving force behind their participation.

Informal learning – No formal curriculum and no credits earned. The teacher is simply someone with more experience such as a parent, grandparent or a friend. A father teaching his child to play catch or a babysitter teaching a child their ABC's is an example of informal education.

These may be overly simplified explanations. There are times when the lines between each type of learning get blurred, as well. It isn't always as cut and dry as it seems, but these definitions give you a general idea of each type of learning.

o

Stages of socialization

The five stages of development are as follows: 1. Oral Stage 2. Anal Stage 3. Genital (Oedipal) Stage 4. Latency Stage 5. Adolescence Stage.

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

www.megalecture.com

Erikson (1950) believes that personality continues to be moulded throughout the entire lifespan from birth to death. This period has been divided into eight stages by him. Each stage has its characteristic features marked and affected by emotional crisis, particular culture of the person and his interaction with the society of which he is a part.

MEGA
LECTURE

1. Oral Stage: www.megalecture.com

This stage expands from zero to one-and-a-half years. During this period mouth is the sensitive zone of the body and the main source of joy and pleasure for the child. **How the infant is being cared for by the mother makes the infant trust or mistrusts the world** (represented by mother) around him. If his wants are frequently satisfied, he develops trust and believes that the world will take care of him.

In case of **frequent dissatisfaction**, mistrust develops leading the infant to believe that the people around him cannot be believed, relied on, and that he is going to lose most of what he wants. After the first six months (sucking period), the remaining one year (biting period) is fairly difficult for the child and mother because of eruption of teeth and weaning. If properly handled, infant's trust gets reinforced and he develops an in-built and lifelong spring of optimism and hope.

Broken Family: Persons, who had an unpleasant (abandoned, unloved and uncared) babyhood, are likely to find parenthood as burdensome and may express dependent, helpless, abusive behaviour, and angry outbursts i.e., oral character. To such people, caseworker is like parents, who helps the client to verbalise his anger and distrust and later provides emotional support and protective services.

2. Anal Stage:

Towards the end of biting period of oral stage, the child is able to walk, talk, and eat on his own. He can retain or release something that he has. This is true of bowel and bladder function also. He can either retain or release his bowel and bladder contents.

Now, the child no more depends upon the mouth zone for pleasure. He now derives pleasure from bowel and bladder (anal zone) functioning, which entails anxiety because of toilet training by parents. Child is taught where to pass urine and where to go for defecation etc.

In this training of bladder and bowel control, child may develop autonomy, or shame and doubt. The task of anal is to develop autonomy. If the parents are supportive without being overprotective and if the child is allowed to function with some independence, he gains some confidence in his autonomy probably by the age of three and prefers love over hate, cooperation over willfulness, and self-expression over suppression.

Autonomy, thus, overbalances shame and doubt and leads to development of confidence that he can control his functions, and also, to some extent, the people around him. Contrary to this, the child may feel angry, foolish and ashamed if parents criticise his faeces and over-control his bowel and bladder functioning during the training for toilet. Observations of sanskaras convey acceptance to the child and help the parents to train them in appropriate manner.

The children (with more mistrust and doubt in their share) when adults may need help in accepting failures and imperfection as an inherent part of one's life. By accepting the client as he is, the caseworker can reduce his feeling of self-hatred and perfectionism. Over-demanding adults or those who express temper tantrums when asked to assume responsibility may need to be helped to control their impulsive acts.

They should be rewarded when they exhibit controls, and one should reinforce their autonomy and independence when exercised. Autonomy and independence are totally different from impulsive acts as these involve rationality and not emotionality.

3. Genital (Oedipal) Stage:

The task for this period is to develop and strengthen initiative, failing which the child develops a strong feeling of guilt. This period extends from 3rd to 6th years of life, i.e., pre-school period. He is now capable of initiating activity, both intellectual as well as motor on his own. How far this initiative is reinforced depends upon how much physical freedom is given to the child and how far his curiosity is satisfied. If he is led to feel bad about his behaviour or his interests, he may grow with a sense of guilt about his self-initiated activities.

Erikson (1950) opines that the child takes first initiative at home when he/she expresses passionate interest in his/her parent of opposite sex. The parents ultimately disappoint him/her. They should try to help the child to identify with the same sex parent, e.g., the girl should be encouraged to identify with mother and the son with the father.

In addition to this initiative, the child also attempts to wrest a place for self in the race of siblings for parents affection. He sees the difference between what he wants and what he is asked to do. This culminates into a clear-cut division between the child's set of expanded desires and the parental set of restrictions. He gradually "turns these values (restrictions, i.e., don'ts) into self-punishment".

Slowly and gradually, he extracts more initiative from the conflict and grows happily if his initiative gets proper and adequate reinforcement. The caseworker encourages the

For Live Classes, Recorded Lectures, Notes & Past Papers visit:

www.megalecture.com
clients burdened with guilt feelings to take initiative in family as well as in other situations, and works with his social environment to strengthen his capacity to take initiative.

MEGA
LECTURE

4. Latency Stage. www.megalecture.com

This stage covers the period from 6 to 11 years, i.e., school age. The child can reason out rationally and can use the tools that adults use. The sexual interests and curiosity (common in genital period) get suppressed till puberty. If encouraged and given opportunity, he gains confidence in his ability to perform and use adult materials. This leads to feeling of industry in him.

When unable to use adult materials, he develops inferiority feelings. Such children may develop problems with peers. They need to be encouraged to interact with classmates and be less dependent upon others.

If the child has mastered the task of genital period (initiative in place of guilt) he will be able to master the tasks of latency (industry in place of inferiority) also provided he is encouraged to undertake and helped to execute the responsibilities entrusted to him.

5. Adolescence Stage:

This period, regarded as a period of turmoil, usually starts at 12-13 years and can extend up to 18-19 years. The adolescents, during this transitional process from childhood to maturity, behave something like an adult and sometimes like a child. Parents too show their ambivalence to accept them in their new role of an adult in-the-making.

This stage exhibits all the psycho-social characteristics of earlier period and only towards the end, all these get resolved into a new set of role (identity) for the adolescent. In order to develop a personal identity, he becomes fan of some hero, starts following certain ideologies, and tries his luck with opposite sex.

Indecision and confusion are not uncommon in this stage. Identification with a wrong person shall create problems for him. The task of this age is to develop identity, i.e., values, strengths, skills, various roles, limitations, etc., failing which his identity gets diffused and he fails to know how to behave in different situations. He needs to be helped to deal with the physiological, emotional pressures along-with pressures from parents, peers, etc.

Group work is more helpful with problem-adolescents. When showing confusion about their role, they can be helped to emulate the group leader or identify with group worker. Parents can handle adolescents properly if educated adequately about the needs and problems of this age.

Similarly, tasks for young adulthood, adulthood and old age are intimacy vs. isolation, generativity vs. stagnation, and ego-integrity vs. despair. These psycho-analytical concepts are helpful in understanding behaviour of the individuals. Apart from these, there are some other tasks described by some other scholars for each stage which according to them are to be achieved for a normal human development.

Theories of socialization

1. The looking-glass self (In 1902, Charles Horton Cooley created the concept of the looking-glass self, which explored how identity is formed)

The looking-glass self is a social psychological concept created by Charles Horton Cooley in 1902. It states that a person's self grows out of society's interpersonal interactions and the perceptions of others. The term refers to people shaping their identity based on the perception of others, which leads the people to reinforce other people's perspectives on themselves. People shape themselves based on what other people perceive and confirm other people's opinion of themselves.

There are three main components of the looking-glass self:

First, we imagine how we must appear to others.

Second, we imagine the judgment of that appearance.

Finally, we develop our self through the judgments of others.

In hypothesizing the framework for the looking glass self, Cooley said, "the mind is mental" because "the human mind is social." In other words, the mind's mental ability is a direct result of human social interaction. Beginning as children, humans begin to define themselves within the context of their socializations. The child learns that the symbol of his/her crying will elicit a response from his/her parents, not only when they are in need of necessities, such as food, but also as a symbol to receive their attention. George Herbert Mead described the self as "taking the role of the other," the premise for which the self is actualized. Through interaction with others, we begin to develop an identity about who we are, as well as empathy for others.

Sigmund Freud (6 May 1856 – 23 September 1939) is considered to be the founder of the psychodynamic **approach to psychology which looks closely at the unconscious drives that motivate people to act in certain ways.**

Learning Objectives

Explain the theory of psychosexual stages in the context of adult personality development

Describe Sigmund Freud's psychoanalytic theory of personality

Key Points

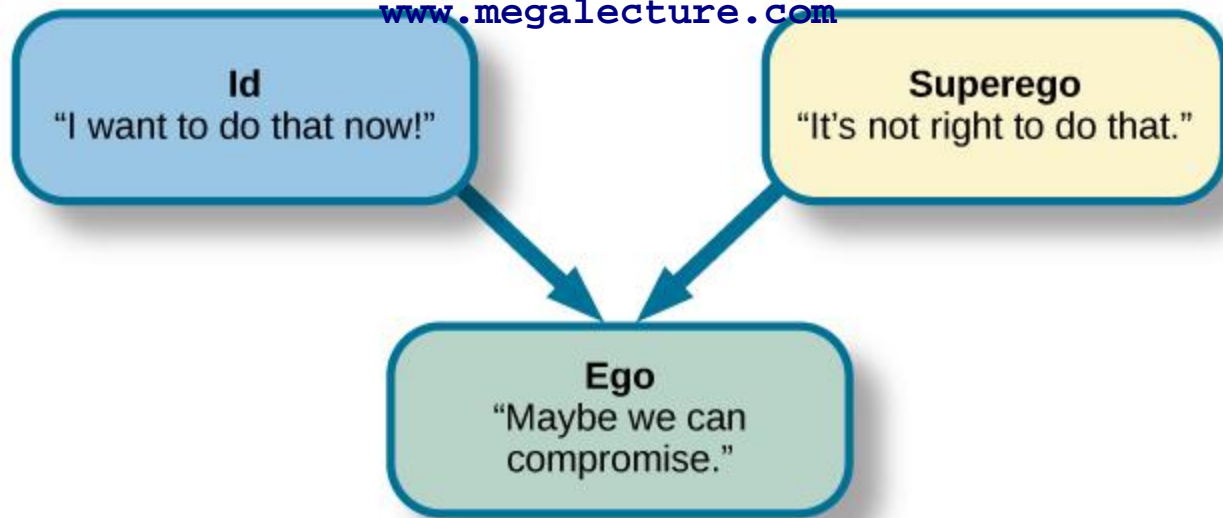
- Sigmund Freud's psychoanalytic theory of personality argues that human behavior is the result of the interactions among three component parts of the mind: the id, ego, and superego.
- This "structural theory" of personality places great importance on how

www.megalecture.com
conflicts among the parts of the mind shape behavior and personality.
These conflicts are mostly unconscious.

- According to Freud, personality develops during childhood and is critically shaped through a series of five psychosexual stages, which he called his psychosexual theory of development.
- During each stage, a child is presented with a conflict between biological drives and social expectations; successful navigation of these internal conflicts will lead to mastery of each developmental stage, and ultimately to a fully mature personality.
- Freud's ideas have since been met with criticism, in part because of his singular focus on sexuality as the main driver of human personality development.

Freud's Structure of the Human Mind

According to Freud, our personality develops from the interactions among what he proposed as the three fundamental structures of the human mind: the id, ego, and superego. Conflicts among these three structures, and our efforts to find balance among what each of them "desires," determines how we behave and approach the world. What balance we strike in any given situation determines how we will resolve the conflict between two overarching behavioral tendencies: our biological aggressive and pleasure-seeking drives vs. our socialized internal control over those drives.



Conflict within the mind

According to Freud, the job of the ego is to balance the aggressive/pleasure-seeking drives of the id with the moral control of the superego.

The Id

The *id*, the most primitive of the three structures, is concerned with instant gratification of basic physical needs and urges. It operates entirely unconsciously (outside of conscious thought). For example, if your id walked past a stranger eating ice cream, it would most likely take the ice cream for itself. It doesn't know, or care, that it is rude to take something belonging to someone else; it would care only that you wanted the ice cream.

The Superego

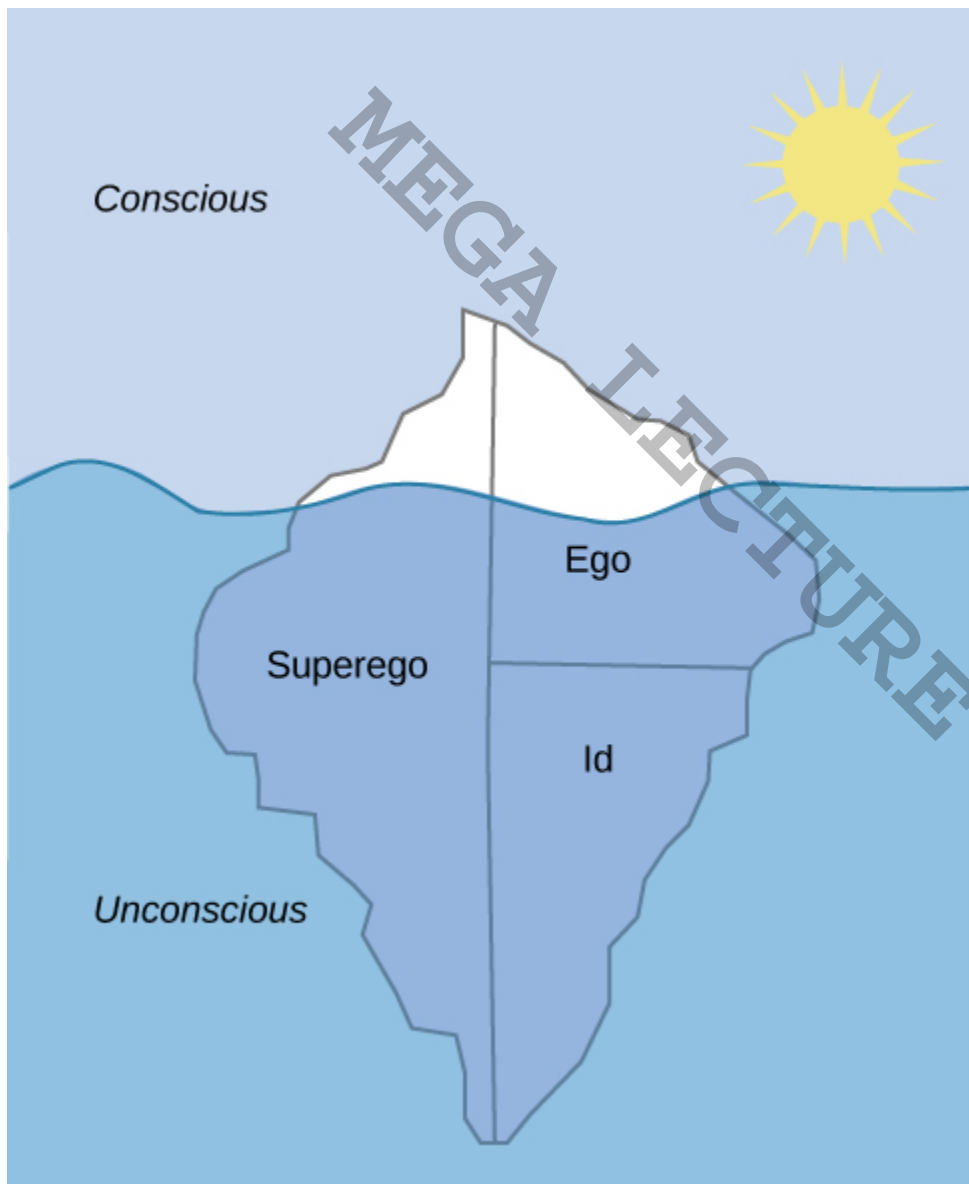
The *superego* is concerned with social rules and morals—similar to what many people call their "conscience" or their "moral compass." It develops as a child learns what their culture considers right and wrong. If your superego walked past the same stranger, it would not take their ice cream because it would know that that would be rude. However, if both your id *and* your superego were involved, and your id was strong enough to override your superego's concern, you *would* still take the ice cream, but afterward you would most likely feel guilt and shame over your actions.

The Ego

In contrast to the instinctual id and the moral superego, the *ego* is the rational, pragmatic part of our personality. It is less primitive than the id and is partly conscious and partly unconscious. It's what Freud considered to be the "self," and

its job is to balance the demands of the id and superego in the practical context of reality. So, if you walked past the stranger with ice cream one more time, your ego would mediate the conflict between your id ("I want that ice cream right now") and superego ("It's wrong to take someone else's ice cream") and decide to go buy your own ice cream. While this may mean you have to wait 10 more minutes, which would frustrate your id, your ego decides to make that sacrifice as part of the compromise—satisfying your desire for ice cream while also avoiding an unpleasant social situation and potential feelings of shame.

Freud believed that the id, ego, and superego are in constant conflict and that adult personality and behavior are rooted in the results of these internal struggles throughout childhood. He believed that a person who has a strong ego has a healthy personality and that imbalances in this system can lead to neurosis (what we now think of as anxiety and depression) and unhealthy behaviors.



4. Cognitive Development: (Piaget's theory of cognitive development is a comprehensive theory about the nature and development of human intelligence.

Jean Piaget was a French-speaking Swiss developmental psychologist and philosopher known for his epistemological studies with children. His theory of cognitive development and epistemological view are together called "genetic epistemology." He believed answers for the epistemological questions at his time could be better addressed by looking at their genetic components. This led to his experiments with children and adolescents in which he explored the thinking and logic processes used by children of different ages.

Piaget's theory of cognitive development is a comprehensive theory about the nature and development of human intelligence.

Piaget believed that reality is a dynamic system of continuous change and as such, it is defined in reference to the two conditions that define dynamic systems.

Specifically, he argued that reality involves transformations and states.

Transformations refer to all manners of changes that a thing or person can undergo.

States refer to the conditions or the appearances in which things or persons can be found between transformations.

Piaget explains the growth of characteristics and types of thinking as the result of four stages of development. The stages are as follows:

The sensorimotor stage is the first of the four stages in cognitive development that "extends from birth to the acquisition of language." In this stage, infants construct an understanding of the world by coordinating experiences with physical actions—in other words, infants gain knowledge of the world from the physical actions they perform. The development of object permanence is one of the most important accomplishments of this stage.

The pre-operational stage is the second stage of cognitive development. It begins around the end of the second year. During this stage, the child learns to use and to represent objects by images, words, and drawings. The child is able to form stable concepts, as well as mental reasoning and magical beliefs.

The third stage is called the "concrete operational stage" and occurs approximately between the ages of 7 and 11 years. In this stage, children develop the appropriate use of logic and are able to think abstractly, make rational judgments about concrete phenomena, and systematically manipulate symbols related to concrete objects.

www.megalecture.com
The final stage is known as the "formal operational stage" (adolescence and into adulthood). Intelligence is demonstrated through the logical use of symbols related to abstract concepts. At this point, the person is capable of hypothetical and deductive reasoning.

When studying the field of education Piaget identified two processes: accommodation and assimilation.

MEGA
LECTURE