
UNIT 9 AGENCIES OF SOCIALISATION

Structure

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Agencies of Socialisation
 - 9.2.1 Growing Up
 - 9.2.2 Religion and Socialisation
- 9.3 Differences in Socialisation
 - 9.3.1 The Caste Factor
 - 9.3.2 Socialisation in Tribes
 - 9.3.3 Other Institutions: The Ghotul
- 9.4 Family, Social Class and Socialisation
 - 9.4.1 Behaviour and Family
 - 9.4.2 Socialisation and Communication
 - 9.4.3 School and Socialisation
- 9.5 Sex and Gender Identity
 - 9.5.1 Gender Related Studies
 - 9.5.2 Sexual Discrimination
- 9.6 Mass Media and Socialisation
 - 9.6.1 Messages in Mass Media
 - 9.6.2 Impact of Television
- 9.7 Let Us Sum Up
- 9.8 Further Readings
- 9.9 Key Words
- 9.10 Model Answers to Check Your Progress

9.0 OBJECTIVES

After going through this unit you should be able to:

- describe different factors in and agencies of socialisation;
- state the differences in socialisation process with the illustrations of some societies;
- assess the impact of family, class, caste and mass media on socialisation; and
- explain the ways in which socialisation process takes care of gender identity formation.

9.1 INTRODUCTION

This unit examines the various agencies of socialisation. These include the family, religious organisations, mass media, etc. It also discusses differences in socialisation of boys and girls. The significance of caste and tribal culture in the process of socialisation in the Indian context is also discussed. The effect of social class on socialisation and sexual discrimination in the socialisation process are also examined in detail.

9.2 AGENCIES OF SOCIALISATION

The child is socialised by several agencies and institutions in which he or she participates, viz., his or her family, school, peer group, the neighbourhood, the occupational group and by the social class. The position of the family in the social structure is determined by the social class, caste, religion, etc., and by the fact that the family lives in the rural or in the urban areas. We shall also mention some of the other factors which are important. For example,

there is variation in the socialisation process, according to whether one is rich or poor, whether one is tribal or non-tribal, whether one is a boy or a girl or whether one is a child or an adult. The differentiation in socialisation may also be reflected through music, rituals, language, art and literature, which form part of one's culture consisting of complex set of variables.

These are the factors and agencies which introduce differentiation in the socialisation process within different societies. These are very crucial and should be taken into account to dispel the impression that socialisation is uniform across all societies or within a particular society. We shall first discuss some of the factors responsible for the variation in the socialisation process namely age, religion, caste, region, etc. In the next section, we discuss the different agencies of socialisation (namely, family, school etc.) which also prevent uniformity. In the last section, we outline the role of gender and the mass media (especially television) since these cut across all boundaries.

9.2.1 Growing Up

The socialisation process in infancy and childhood is different from that during adulthood. Some social scientists divide socialisation into stages of the life of an individual. Some have referred to various Hindu rites or samskaras as being equivalent to different stages. In addition, there are the ashrams, which divide the life of an individual into stages.

There are various traditional Hindu rites or samskaras which divide childhood into several stages. These are namakarana, nishakarmana, annaprasana, chudakarana or tonsure, vidyarambha and upanayana. Moreover, traditionally the division of an individual's life into four stages, namely, brahmacharya, grihasthashrama, vanaprastha and sanyasa are a direct reflection of the socialisation of a Hindu male.

The agencies of socialisation change as the individual matures. For example, school and the peer group compete with the family for access to the individual through childhood and adolescence. The occupational group and the newly established family after marriage become more important during adulthood.

9.2.2 Religion and Socialisation

Difference in the socialisation processes and practices is noticeable among certain religious communities. As for example, the rites and ceremonies, customs, dress, sometimes language and beliefs, attitudes and values and the behaviour patterns of Christians, Hindus, Sikhs or Muslims are different. These may be at variance with one another although some of the external symbols such as dress, speech, and deportment have become uniform for all religious groups in the big cities during the last few years, so that it has become difficult to distinguish members of one religious community from another on the basis of dress, etc. In the villages, a significant section of people are continuing to wear their traditional dresses and can still be distinguished on the basis of these outward symbols. In addition, and more importantly, the emphasis on what constitutes a good Hindu or a good Muslim or a good Sikh or a good Christian, also creates differences in the values and behaviour of members of a larger society. For instance, a good Muslim must perform prayers five times a day, a Christian must attend church on Sundays, a Sikh should do service at a Gurdwara and a Hindu must give charity in the temples. Similarly, further subdivisions can be drawn on the basis of Shaivite and Vaishnavite Brahmins of southern India. So also the marriage ceremony and rites differ among those who follow the Arya Samaj and Sanatana Dharma, the two Hindu sects in the Punjab. Thus, the differences are not confined to religious ideology but are reflected in the socialisation process through the beliefs, attitudes, norms and behaviour patterns of the people belonging to these sects and subsects.

Check Your Progress 1

- Note:** a) Use the space below for your answer
 b) Compare your answer with the one given at the end of this unit.
- 1) Write a brief note on the major agencies that socialise a person. Use about five lines.

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2) Select the correct matching

- | | |
|----------------|--------------------|
| A) Childhood | Family |
| B) Adolescence | Professional Group |
| C) Adulthood | Peer-Group |

9.3 DIFFERENCES IN SOCIALISATION

A city-bred person who comes across a person from the village is likely to notice him or her because of the differences in their dress, speech and their deportment. The villager is recognisable not only by the outward symbols mentioned but also by his or her values norms and behaviour patterns he/she upholds and considers appropriate. On the other hand, a person living in a village will be struck by the difference in dress, speech and deportment of those who belong to the city. You may have often heard that a person hailing from a village or a small town feels that people in the city are too involved in their own affairs to be bothered about their guests or the elders in the family. These differential responses are the outcome of differential socialisation processes in the rural and urban areas.

Box 9.01

An Indian villager generally believes that a "guest" is to be honoured in the same manner as God himself and whatever his/her capacity may be will not neglect a guest. But a city person, especially in the metropolis, may not welcome a guest who has no prior appointment. Reason for visit becomes an essential criteria.

It is not that a city person does not desire or know how to honour a guest but other life style factors, such as, living space, expensive everyday expenditure, children's education often forces people to curtail excessive entertainment of guests. Thus, circumstances change the values which ideally are believed by most Indians.

9.3.1 The Caste Factor

If you are living in a village or in a small town, you may be aware of the behaviour that is expected of you as a member of a small town. Thus, there are certain value norms and behaviour patterns that are common to most villages. Certain rituals and ceremonies may also be common to all the members of a village. However, a village community is also divided into small groups called castes. The castes are divided on the basis of birth because people are born into them. You may be at least able to distinguish a Brahmin from a Harijan or you may even be able to distinguish a blacksmith from a goldsmith or from a washerman. Therefore, within a village, there are likely to be subcultures while the culture of a village itself may have something in common which is shared by all its members and bind all the members together. The language or the dialect also tends to vary. The upper castes speak more refined and sophisticated form of the language than spoken by the lower castes. Similarly, there are differences in the dress that is considered appropriate or inappropriate for a particular caste. Again, the behaviour that is considered proper by one caste may not be so considered by the other. For example, vegetarianism may not be so considered by the other. For example, vegetarianism may be more popular among the Brahmins than among other castes.

9.3.2 Socialisation in Tribes

The socialisation process differs according to whether it occurs in a tribe or non-tribe. We shall give extracts on the socialisation process in a tribe called Muria which inhabits the Bastar district of Madhya Pradesh in central India. However, this should not give the impression that the Muria represent the whole tribal culture. There are several tribes in India about which you have read in Units 5 and 6. There are tremendous variations in the socialisation process among them as are in the non-tribal world. Therefore, this example of socialisation process among the Murias is only one such example. You may be able to think of several others. If you meet people from different parts of India or have such friends, you may notice the differences.

9.3.3 Other Institutions: The Ghotuls

Similar institutions are found among communities of Austro-Asiatic cultures. But Bastar ghotul is highly developed and the most organised in the world. One could think of communes in contemporary society, as for example, the Kibbutz in Israel where an effort was made to bring up children on community-basis by taking them away from their families. Similar institutions are found among other tribals in India, as for example, the village guardroom among the Nagas and the boys' club among the Oraon. Ghotul for the Murias is the centre of social and religious life. It also assigns educational tasks among children. All unmarried Muria boys and girls from the age of five or six years are members of ghotul. They sleep at night in the ghotul and are directly responsible for its care and maintenance. During the day, they go to their parents' home and help them in various tasks. They leave the ghotul after marriage.

The membership of ghotul is carefully organised. After a period of testing, boys and girls are initiated and given a special title which carries graded rank and social duty. Leaders are appointed to organise and discipline the society. The boys' leader is Sirdar and the girl's Belosa. Boy members are known as Chelik and girl members as Motiari. The relations between Chelik and Motiari are governed by the customary rules and regulation of ghotul to which they belong. Indeed, ghotul teaches discipline and introduces the feeling of fraternity and friendship among its members.

9.4 FAMILY, SOCIAL CLASS AND SOCIALISATION

These two dimensions are being taken together because 'family' here includes not only the size, the composition and the type but the social position. The social position of a family is determined by caste, race and social class, etc. However, it is the last dimension namely social class which have received attention of sociologists in the West while race too has been given some importance. Not many studies on socialisation with reference to family or caste or any other dimension or agency have been undertaken in India. Therefore, we shall depend on our own observations to illustrate the relationship between family and socialisation. We shall also take examples from other countries to substantiate the relationship between social class, family and socialisation in the context of school.

It has already been mentioned in the sub section 9.2 that a key agency of socialisation in all human societies is the family which transforms the young infant into a member of a human community. It is the first prolonged and intimate interaction system the individual encounters after birth.

However, the things that members of a given family wish to teach or transmit to the child are limited by that family's unique historical and societal experience. As a result of this, we observe familial differences in child-rearing practices as well as attitudinal and behavioural outcomes regarding social relationships and skills. Each child is more or less uniquely prepared for the cultural reality that his or her family has experienced or wishes to experience.

9.4.1 Behaviour and Family

Family inculcates attitudes relating to proper behaviour, decision-making and obedience to authority, etc. In addition, children learn the attitudes and skills necessary to play a role in the production and consumption of goods and services. Each family adopts division of labour regarding family tasks and prepares its young for the notion of work. Thus, early socialisation into economic roles also takes place within the family.

As contact with others grows, other alternatives, become available to the child. He or she is introduced to the new social institutions or agencies such as the school and the peer group in the neighbourhood. The influence of parents is reduced because new reference groups such as peer group become more important. Thus, a number of secondary group relations, and pressures must be coped with by the child alongside the group relations learnt initially in the family.

A number of studies have been undertaken on the effect of family background on the educational performance of the child, which are pertinent to socialisation. One of the salient findings of these studies is the negative impact of a school on a child if he or she belongs to

a working class home with little emphasis on cognitive achievement. This is because the school emphasises good results and a behaviour pattern which is alien to the child's family. Moreover, researchers have also pointed out that middle-class parents more than working-class parents are likely to put emphasis on the need for success in studies to reinforce the socialising function of the school and stress, in general, achievement-oriented values. Again, a relationship is seen between the occupational role of the father and the difference in the socialisation-orientations of the children. For instance, since a working-class father has less autonomy and satisfaction in the work situation, he tends to be authoritarian and severe towards his family members, especially his son.

Activity 1

From your own experience, find out whether your socialisation was done in an authoritarian atmosphere or liberal atmosphere i.e. whether your parents were very strict disciplinarians, allowing you no opinion of your own or were ready to listen to you and guide you on the right path with persuasion rather than tyranny. Write one page essay on "I and my Parents" on this issue. Discuss it with other students at your study centre.

9.4.2 Socialisation and Communication

The importance of language and difference in the pattern of communication between parents and children according to social class are the other dimensions which have been studied by sociologists, notable among them being Basil Bernstein. According to him, patterns of language-use and the teaching styles are class-based. He saw a relationship between social structure, forms of speech and the subsequent regulation of behaviour in the schools. For instance, he argued that children from different social classes respond differently to educational opportunities and an important determinant of their response to the school's cognitive aims and teacher's style etc., is the language or linguistic code of the child. He also argued that different social structures produce different types of speech systems. As the child learns his speech, he learns the requirements of his social structure, which vary according to social class. Therefore, the language of the working-class child is limited in vocabulary while that of the middle-class child does not suffer from this limitation. The teacher is, by and large, from the middle class and can communicate better with the middle-class child since they share the same linguistic code or language with its vocabulary, meanings, syntax etc. Thus, the working class child cannot communicate as well with the teacher and begins with a handicap which affects him or her throughout his/her school career because of this restricted co-operation.

The same factors can be observed in schools in India, where most teachers came from upper caste/class backgrounds in schools and students who belonged to scheduled caste or tribes could not some time even understand the language of the teacher, let alone feel at par with other upper caste/class students.

Several studies have been undertaken linking different dimensions of schooling with the family of the child. We have only given some examples to demonstrate the importance of family and social class in socialisation at home and outside the home, particularly in the school. However, we may also mention that these studies merely indicate a direction and are not conclusive.

9.4.3 School and Socialisation

'School' is used here to refer to a whole range of formal educational institutions which are the characteristics of the contemporary industrial and industrialising, urban complex-societies. We shall only mention here that schools provide two contexts for the students. The first is the formal context of the classroom wherein the content of socialisation is determined by the text books and the cognitive aims of the process of teaching. The second context is informal and can be perceived in the inter-personal relations of students with teachers and those among students (peer group).

Social control comes to be exercised by the school and the increased professionalisation of teaching helps to undermine the authority base of the family as a socialising agency. Again, the content of socialisation as well as the knowledge to be transmitted become the focus of the curriculum and syllabi and a set of carefully prescribed practices. What parents did or do by instinct and with love, professionals must do with clear regulations and justifications.

The socialisation process within the school may or may not supplement and reinforce the process within the family. In fact, it may be in conflict with the socialising values, norms and behaviour patterns of the family.

Check Your Progress 2

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

1) Discuss briefly how socialisation occurs in tribes. Use about five lines.

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2) Write a comment on the role of school on the socialisation process. Use about five lines.

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9.5 SEX AND GENDER IDENTITY

Every society has a systematic way to deal with sex or gender roles. In other words every culture has a process by which it prepares the children to play the roles that society expects and requires of them as adults and these roles vary according to sex, ethnicity and social class etc. Of course, sex is almost universally the most basic category and refers to biological differences (i.e. differences in their bodies) between men and women while gender refers to the social differences assigned to sex. In other words, it refers to the division between masculine and feminine roles, tasks, attributes, etc. For example, the division of sexual labour refers to the fact that women bear children and men do not. This division is based on biological differences. The sexual division of labour or gender-based division, on the other hand, refers to different tasks, such as agricultural work being masculine and household work as feminine. This division also includes traits such as aggressiveness being masculine and submissiveness being feminine. Of course, the sexual division may vary among societies and social groups.

The success of socialisation process is indicated by the studies which show that gender identity is the unchanging core of the personality formation and is firmly established in the early stages of one's life. However, although biological differences between men and women are universal, there is differentiation of roles by gender, across cultures and societies. This is because when biological differences are projected into the social sphere they give rise to masculine and feminine roles although they are not innate. Anthropologists have given examples from different cultures to demonstrate variation in sex roles from one culture and society to another. For example, in the hunting societies while the male folk took active role in the hunting, in making tools and weapons, females are mostly passive. Their females took active roles in the reproductive activities. On the other hand, in the agricultural society in Africa women play considerably active role in the productive activities. In spite of the stereotype of gender roles which exist in all societies, in reality women may be participating equally in the so-called masculine work, such as, agriculture, unskilled work in factories etc. In the same manner, men quite often assist women folk in domestic work, especially amongst the nuclear families in urban areas where both husband and wife work.

9.5.1 Gender Related Studies

Systematic interest by social scientists in gender-related studies has been very recent. The most widely researched field is the socialisation process which differentiates between men and women in almost all societies, and produces what are called masculine and feminine roles, images, behaviour patterns and tasks. In other words, it helps in producing stereotypes of male and female. For example, in several societies women are considered submissive, passive and dependent as if these were inborn traits whereas the masculine traits are active, aggressive and independent. Again, the division of labour is along gender. For example, housekeeping tasks are assigned to women and most of the external, public and production-related tasks are given to men. (Yet there may be differences among different tribes, see for example, Muria.)

You may have observed that girls have to be obedient, submissive (not only to parents but also to their brothers in most Indian families) not outgoing or to take initiative. They are given elaborate instructions on what dress to wear and on what occasion. There is emphasis on modesty. They are not expected to laugh loudly although the situation may be changing in metropolitan cities. However, the situation goes back to square one at the time of a girl's marriage even in the most enlightened families. In many families they are discouraged to take subjects at school which involve hard work (science and mathematics) or which are likely to lead to a career (for example, medicine or engineering). It may be so even in families where sons are not doing as well in studies as are the daughters. Even then the sons will be encouraged to take up courses like science and other professional courses. When parents can afford to spend only on the education of one child (even in Delhi or Chennai etc.) the chances are higher that the son will be sent for higher education instead of the daughter.

9.5.2 Sexual Discrimination

This is discrimination based on the social expectation that a girl from the upper and middle class will not be working even though a large number of them are working in the metropolitan cities these days. Also, that they will get married and become full-time housewives and leave their families.

Since parents, grand-parents, friends, teachers etc. are agents of socialisation, the situation is further complicated because it takes place within the home and is very personal. Again, it takes place through people who are also emotionally involved in the process. It is further complicated by the fact that boys and girls like to approximate their behaviour to that expected by parents since it is likely to make the latter happy. They would also not like to offend those whom they love i.e., the significant others'.

The discussion of socialisation and sex roles is linked to that of stereotypes and discrimination. When social roles are assigned on the basis of gender, which results in discrimination or puts unreasonable limitations on women, then it needs to be questioned. The other words, used in this context are bias, sexism, and stereotyping. Although, each has separate meanings, these terms underline the discriminatory treatment given to and inferior position assigned to women in society. For example, (a) men are considered superior to women and (b) women are denied access to positions of power. Some well-known examples of discrimination are: paying women less than men for the same jobs and denying them educational opportunities and certain jobs because of their sex. It may be illustrated with the fact that in agriculture women labourers are paid less than their male counterparts. Again boys may be encouraged to go in for higher education because they will bring higher income to the family. But this may not be the case for girls in a majority of the families. Such discrimination is rooted in stereotyping (mental picture held in common by members of a group). It represents an over simplified opinion and judgement about the members of a group, be they women, Hindus or Negroes.

Therefore, when we said earlier that society socialises the new born infant or that it socialises the child into becoming fit member of the society, we referred to certain traits which are expected of all members of society regardless of whether they are boys or girls. Hindus or Muslims, villagers or urbanites, tribals or non-tribals. The task of socialisation is undertaken by various agencies, however, we have focussed on the family since it is the primary agency of socialisation.

9.6 MASS MEDIA AND SOCIALISATION

In contemporary societies, the means of mass communication such as the books radio, newspapers, films or cinema, records, and video are very potent sources of socialising those who are either their readers or the listeners or the viewers. These mass media, especially the films, the radio and the television simultaneously communicate the same message to a nation wide audience cutting across all boundaries. Therefore, its impact on socialisation is crucial.

Here we are concerned basically with the message that is conveyed, the images that are projected because they form the content of the socialisation process through the mass media and the impact of the message and the images. Thus, for example, the specific questions in the context of gender and socialisation will be: What are the images of men and women portrayed on the mass media especially on the television? In the context of the rural population we may ask: What are the images of the rural folk and is the message relevant for the villagers? Is their image really representative of their experience and if that is so, which part of village India does it represent? Or, what is the impact of violence in films on the children? Similar questions can be asked with reference to all the dimensions that cut across Indian society.

Activity 2

Observe at least 5 children between the age group five to ten years in your neighbourhood for at least two days. Write a report of about one page on "Impact of Mass Media (esp. TV) on Children's Behaviour" in your society. Compare your answer with your peers at your study centre.

Another question which is of general relevance would be: Which is/are the most important medium/media and for whom? For example, while television in India has become the most important medium for almost everyone in India, comics are important for the children in the metropolitan cities while the video and now Cable T.V., Computer CD's and Internet communication has become a rage among the elite families even in the rural areas.

9.6.1 Messages in Mass Media

However, the crucial question in the context of socialisation is related to the message as well as the image. Scientific studies on media-use and media-impact are few and far between in our country. Very recently, the images of women in the text books and the comics as well as in the films and television and their impact on children have attracted the attention of scholars, and social activists. For instance, most school text-books portray women as being housewives and men as bread earners. Experts are arguing that this is not true in so far as the lower income strata are concerned since women in these strata always worked to earn money to meet the basic necessities of life. Moreover, even the middle class women in big cities are now-a-days working in order to meet the high cost of living as well as the rising social expectations arising out of higher education. Thus, the portrayal of women's images should reflect this reality.

Most studies on media conducted in other countries have either focused on television or have concluded that television is the predominant medium used by children although other important media exist (e.g., comics, books, films etc.). Watching television has become a central leisure time activity all over the world and remains a major source of leisure time gratification. We shall discuss television as only one example of socialisation through the mass media. While some of the points raised here will be applicable to other media as well, certain others may not be relevant.

9.6.2 Impact of Television

Television contacts the viewer directly through its message and does not involve social and interpersonal interaction. Moreover, it is embedded in another agency, namely, the family since it is generally viewed at home. It can propagate values in contradiction to those rooted in a specific social context. Its message may also get distorted because a large proportion of our population is illiterate and lives in the rural areas while the programmes are oriented to

the urban viewer. Thus, the values and behaviour patterns transmitted through it may be in conflict with those upheld by the parents. Parents react to this in several ways such as rigorous control of viewing (especially on Sundays or during the examination) and not permitting the watching of certain programmes (e.g., late night adult movies). However, the child's peers or friends at school or in the neighbourhood will influence him or her by discussing specific programmes. Teachers may also comment on them. In addition, parents have no direct control over the content of programmes.

What are the dominant concerns of the studies conducted in other countries? Most focus on children as the audience and the effects of television on children. The most widespread view of socialisation through the mass media is that it contains harmful experiences, particularly for children, but also for families in general. Some refer to the hypothesised tendency of television (and even cinema) to incite young people to crime and violence. Although these studies are only speculative, they are pointers to further research.

So far, the impression you may get is that the impact of television is only unidirectional or one way. While it is true that its impact is direct, it is not devoid of the social context. Viewing is a social activity insofar as it is done within the home and in the presence of family members. Viewers comment on programmes favourably or unfavourably. The interpersonal elements of other viewers are important as much as are the timing and the physical environment. Therefore, television is one element in an interlocking system. It does not exist in a vacuum and its effects are mediated and modified by the social context of viewing. In other words, the reaction to the programme is determined to some extent, by the fact that you are watching it along with your parents or not, and whether you are watching it at home or outside, and so on.

Check Your Progress 3

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

1) Write a description of how gender-based or sexual discrimination occurs in the socialisation process. Use about five lines.

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2) Comment on the effect of mass media on the process of socialisation. Use about five lines.

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9.7 LET US SUM UP

We have seen in this unit that socialisation has many agencies. It works through these agencies and disseminates different types of behaviour modes. Some of these agencies are the family, caste group, tribe, school, etc. In fact we have emphasised that even gender differences (between boys and girls, men and women) are largely learned processes. Very often the mass media such as cinema and television reinforce ideas and stereotypes of social behaviour. But sometimes they do not. This unit has also examined the impact of mass media on the process of socialisation.

9.8 FURTHER READINGS

Kammeyer, Keaneth C.W. and Yetman, Norman R. 1979, *Sociology: Experiencing Changing society*. Mass Allyn and Bacon, Inc. Boston

Mckee James, B. 1981, *Sociology: The Study of Society*. Holt, Rinehart and Winstion. New York.

9.9 KEY WORDS

- Agencies** : The means whereby the process of socialisation (in our case) is facilitated, e.g. family and school.
- Dialect** : This is the subordinate form of a language peculiar to a region or a social group with non-standard vocabulary and pronunciation.
- Gender** : There are two sexes, male and female. It is the social dimension of the differences in the work roles, behaviour and traits of men and women.
- Ghotul** : Bachelor's hall of both men and women of the Murias of Bastar in Madhya Pradesh.
- Linguistic Code** : Language including vocabulary, speech patterns etc. used and understood by members of a given social group while communication through them may be difficult across social groups.
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9.10 MODEL ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) The major agencies that socialise a person are the family, school, peer group, the neighbourhood etc. The examples of factors that influence socialisation are (i) membership to a social class or caste, and (ii) whether one is a boy or a girl.
- 2)

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|----------------|--------------------|
| A) Childhood | Family |
| B) Adolescence | Peer-Group |
| C) Adulthood | Professional Group |

Check Your Progress 2

- 1) Socialisation occurs in tribes through special institutions like the Ghotuls amongst Murias, village guardroom amongst Nagas etc. In these institutions all unmarried boys and girls from the age of five or six live together. They are assigned educational tasks and are held responsible for its maintenance. During daytime they go to their parents home and help them in various tasks but at night they sleep in the Ghotul. After marriage they leave the Ghotul.
- 2) The two contexts of socialisation that school provide are formal context and informal context. Formal context is determined by the text books and the cognitive aims of the process of teaching while informal context can be perceived in the interpersonal relations of students with teachers and those among the students (peer group).

Check Your Progress 3

- 1) During the process of socialisation discrimination occurs. For example, it is assumed that a girl will not work even though a large number are working in the metropolitan cities these days.
- 2) Sexual stereotypes are certain sets of attitudes, values, norms, customs and expectations based on social differences between men and women but justified on biological grounds, which shape the differential socialisation of men and women. Men are supposed to be independent, capable and aggressive and women, to be dependent, timid and submissive.
- 3) The mass media for example, radio, television, films, books, cinema, newspapers, etc. cut across all boundaries of region, religion, sex, caste or class. They convey the same message to a nation-wide population. Therefore, its impact on socialisation is crucial. It portrays the messages and images; as in the case of video, film and T.V. etc. They affect the minds of adults as well as children and helps to shape and reshape their values, behaviours and expectations through their messages and images.