

C. Freud's theory (psychoanalysis):

Sigmund Freud, the Austrian psychiatrist and founder of psycho-analysis, was not directly concerned with the problem of the individual's socialization (he has not used the word 'socialization' anywhere in his writings), he nevertheless contributed amply toward the clarification of the process of personality development. Distinguished sociologist T. Parsons has also adopted Freud's account of personality development to provide the psychological underpinnings of his theory of socialization. Freud challenged Mead and Cooley's concept of socialized self who saw no separate identity of self and society. Freud believed that rational portion of human conduct was like the visible portion of an iceberg, with the larger part of human motivation resting in the unseen, unconscious focus which power-fully affects human conduct.

Process of personality development:

Freud's theory of personality (self) development rests on the following process.

He divided the self (human mind) into three parts:

- (1) The id,
- (2) The ego, and
- (3) The superego.

(1) The id represents the instinctive desires, which may be viewed as an unsocialised aspect of human nature. It is the obscure inaccessible part of our personality. It is the source of drives (animal impulses of man—hunger, aggression, and sexual drives) demanding immediate satisfaction in some way or the other. These impulses are controlled and partially repressed into the unconscious, while a reality-oriented conscious self or ego appears.

(2) The ego is the acting individual. It serves as the mediator between desires and action representing the urges of the id when necessary. It tries to mediate the resultant conflicting demands of the id and the superego.

(3) The superego (the conscience) represents the social ideals (norms, values, traditions, the idea of moral and immoral etc.). It is seen as internalized parental and social authority. The parent is no longer outside telling the child what to do, but is inside the psyche, invisibly overseeing the child's thoughts and actions, praising what is right and making the child feel guilty for wrong doing. For Parsons, the Freudian superego is the key device by which society's values are transmitted to the child. Thus society's norms and values are passed down from generation to generation in this way.

The Freudian theory contends that people possess a number of drives or urges connected with satisfying basic needs, such as the need for food or sexual release. These urges, known collectively as the id, seek immediate satisfaction. In society, however, instant gratification is rarely possible, and id must be controlled. This control is accomplished by what Freud called the superego, the part of the mind that incorporates society's rules. The id and the superego are in continual conflict. When we are hungry, for example, our id urges us to satisfy our hunger in the quickest way possible. Our superego, however, tells us that this is an unacceptable way to satisfy our hunger. Freud stated that normally developing children develop ego, which reconciles the demands of the id and superego as much as possible. Freud presents the relation between the id and the ego as similar to that between a horse and its rider. The function of the ego is that of the rider guiding the horse which is the id. But, like the rider, the ego sometimes is unable to guide the horse as it wishes and perforce must guide the id in the direction it is determined to go or in a slightly different direction.

D. Durkheim's theory of collective representation:

Though Emile Durkheim has not directly talked anywhere in his writings about the development of the sense of self or the process of socialization of the individual, he has definitely described the role of the society in the formation of personality (attitudes, beliefs and behavior) of the individuals. In his theory of 'collective representation', Durkheim insisted that the individual becomes socialized by adopting the behavior of his group. He maintained that the individual's thought and behavior are determined by collective representation. By collective representation, he meant the body of experiences, a system of ideas, patterns of behavior, attitudes and values held in common by a group of people.

Durkheim's main interest in the relationship of the individual to the group was the group control over the individual. For him, socialisation is a one-way process because he focused his attention on how society develops and moulds the individual to fit into the group. Durkheim's conception left little room for individual's initiative and freedom in the process of socialisation.

This is a great weakness of his theory of collective representation. Durkheim did not recognize any role of the individual in the process of socialization. How do these representations become a part of the individual or how does collective representation exert pressure over the individual is not fully explained by Durkheim. He utilized his theory of collective representation (theory of socialisation) in explaining the causes of suicide, the social phenomena of religion and the concept of social solidarity etc.

AGENTS OF SOCIALIZATION

Socialization obviously occurs through the interaction with various agents during an individual's personal lifetime and these comprise of the family, the peer group, the school and the mass media among others.

The family:

This is the primary and chief agent of socialization for most people, especially in the first five years of their life. The family provides the child with his/her first social contact with the social world and it is through it that the correct patterns of behaviour are internalized and learnt. However, learning is done in an informal manner and the right (or wrong behaviour) is approved (or rejected) through rewards and punishment. Studies confirm that the family has a very significant role to play during socialization since it is the only one that allows that adjustments are made when necessary since there are strong emotional ties and motivations that are fused during such informal learning.

The School:

When a child reaches school age, he/she started to widen his/her socializing cycle via school setting here learning is more of formal type since there is an obvious transition from an

environment of personal and intimate relationship to one which is more impersonal. At school, talents are evaluated on the basis of sets of standards and requirements. The school helps the child to adapt to social order through the hidden curriculum and functions in order to prepare the latter for a stable adult life. Moreover, the school is specialized to impart certain technical, intellectual skills and cultural heritage of society so that the individual is able to integrate society. In many cases, socialization provided by the school sometimes erodes values learnt at home and which are contrary to the dominant culture.

The Peer group:

This is the second important influence that a child encounters during his/her lifetime. Play patterns with his playmates is highly influential on the way he/she thinks and the way he/she will act later. Peer group are usually people who are of the same age and have similar status, and association is usually accidental. For instance, a child who enters the standard one and find him/herself in a class of children of the same age and he/she might become friends with only some of them. Yet, the whole class constitutes his/her peer group. However, as a child grows up, he/she starts to choose his/her peer group on a couple of criteria usually based on common interests, activities, similar income level and status. As we can easily note, the peer group is the only socializing agent that is not controlled by adults and they indeed affect the individual in such issues like appearance, lifestyles, fads and fashion, social activities and dating, drugs, sex and technology (Sebald, 1986).

The mass media:

It is recognized by many sociologists that the mass media exerts a powerful socializing influence but the extent of its effects is difficult to measure. Mass media transmit information in an impersonal manner which is all the time conducted in a one-way flow since the audience are passive receivers, although the mass media is perceived as empowering us with wider information, knowledge about the wider world, it becomes clear that it also harms its audience and receivers. By concentrating and stressing on certain topics, the media can create, manage and control our impressions of what should be seen as real, important and normative. For instance, some research done have shown that there is a strong correlation between violent television

shows and aggressive anti-social behaviour among children, since the latter like to copy their favourite heroes (Globe and Mail, May 20, 1993). Another contemporary threat is the internet. Although, it can be used as a pool/reservoir of knowledge, the internet constitutes a danger for children since they can be easily exposed to certain damaging material and fall prey to paedophilia and pornography on the web.

ELEMENTS OF SOCIALIZATION

Above we have described the process of socialization as it works in society. The earliest social stimuli to which a child is subjected come from his mother. But as the child's contacts widen other persons like father, brothers and sisters, playmates, teachers, and policemen begin to mould his behaviour.

There are three elements which play their part in the socialization process of the individual. They are:

- (i) The physical and psychological heritage of the individual.
- (ii) The environment in which he is born, and
- (iii) Culture in which he is because of the action and interaction between these elements

This process of action and interaction is a complicated one and determines materially the makeup of the individual and his status in society.

A child is born with some inborn physical and mental capacities in the environment of his family. According to his capacities he imbibes the culture of the family. If the mental and physical capacities are not good, he may not be able to make proper use of his environment.

Conversely, if the environment is not proper, he with even the best mental and physical equipment, may not be able to be at his best. Environmental stimuli often determine the growth of human personality. A good school, social equality, political freedom, in short, a proper environment may greatly determine whether the social or the centered forces will become supreme. Psychoanalysts have proved that a man behaves in social according to whatever he has become in the family.

The environment is conditioned by the group for there is a culture peculiar to each group. Man lives in a group and while living so he has to conform to the traditions, beliefs and ideals of the group. Social nature is very much developed in and through group life. W.I. Thomas introduced the term "definition of the situation" by which he meant that the situation in which the child finds himself has already been defined for him and the rules according to which he must behave are determined by the group into which he is born.

The child has little or no chance of following wishes which are opposed to those of this group. His wishes and activities begin to be inhibited, and gradually, by definition within the family, playmates in the school, in the Sunday school, through reading, by formal instruction, by information signs of approval and disapproval, the growing members learn the code of society. Thus group influences also determine the growth of human personality. It is, therefore, through the interaction of the above three factors that a human being becomes a social being.

Some Sociologists have mentioned a fourth element- the experience of the individual - in describing the process of socialization. Sometimes it is seen that a person fails to make use of his proper environment in spite of his full mental and physical capacities, because his own peculiar experience has kept him away from that environment. A child, when forced to study, may associate education with physical punishment, and may turn out truant. As a person matures he faces one harsh experience after another, he sometimes loses that which he values highly, and thereby becomes more interested in the welfare of others. Sometimes suffering socializes man.

SOCIALIZATION OF ADULTS

The socialization of adults is easier than the socialization of children; firstly, because the adult ordinarily is motivated to work towards a goal that he already envisions; secondly, because the new role that he is trying to internalize has many similarities to roles already existing in the personality, and thirdly, because the socializing agent can communicate with him easily through speech.

However, the socialization of adults can be a prolonged and difficult process. This is especially so when the roles to be learnt are difficult and the responsibilities of the role are heavy. Further, the norms and attitudes have already become deeply internalized in adults and so when the norms and attitudes to be learnt run counter to norms already established in the personality, socialization of adults becomes a difficult process. The importance of socialized attitudes cannot be minimized in a society. A person with socialized attitudes would not do any work which is socially harmful. He would not engage in any business which is socially non-productive or which depends for its maintenance upon unhealthy competition. A socialized citizen would place human welfare above his individual gain.

He would put human values above all else. Socialization reduces social distance and produces nearness. Modern society has still to solve some basic problems of socialization at all stages of childhood and youth. It can hardly be said that any society makes full use of the individual's capacities. The improvement of socialization offers one of the greatest possibilities for the future alteration of human nature and human society.