



Socialization and other essays: An analytical approach

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Abstract

Socialization is a process of growth and adaptation where human in the form of biological being is born as an infant child into a group and during his oncoming growth and aging is transforming into an adult and towards the old age acquires learning that is necessary not only to interact, coexist and participate with other fellow and living species, in accordance to his surrounding social environment. The present essay attempts to articulate various aspects of socialization. The main objective of this detailed essay is to give a full description of the idea of 'leaning' and 'meaning-making' in contemporary time.

Keywords: education, learning, meaning, self, society

Introduction

The socio-cultural knowledge transmitted and always inevitably subjected to change, but the change is being resisted and also being retained (Borowiccki *et al.*, 2016) ^[2]. There are various modes of transmission of knowledge and medium of semiotic expression being introduced which restricts and promotes the perpetuation and real-world manifestation of normative customs. The method and medium of expression impact and modify the meaning and ambiance of learning. In order to serve their directives, the deviant individual is either punished or gifted; both are confronting with the new generation and also anticipating their relevant retentions. The absorbing (learning) of the knowledge by the teachers is also based on the medium of material objects attained through the mode of purchase and consumption of meaningfully relevant objects symbolizing cultural and ritual meanings. However, this purchase is also being influenced by the peers and even the surrounding quasi communities along with the network of agents of socialization and education. Now, the questions arise, how does the consumption of material objects presented to children catalyze the process of socialization and education? How do these material objects or the skills acquired in consumption during the process of socialization influence the process of informed transmitted cultural knowledge? There is the better-termed belief, curriculum knowledge is always specialized knowledge, which plays a significant role in the process of socialization, but the idea of primary informal socialization equally important in the whole process of complete socialization (Crisogen, 2015) ^[6]. The above-pointed questions are very relevant and would be investigated systematically.

It appears that the facilitated literacy education provisioned and transmitted subjectively towards cultural learning (both embedded and reasoned to be cultivated purposefully), adapting and experiencing (knowledge cultivated and gained socially) which improvises or evolves through the process of socialization and influenced by the collective ambient group/s surrounding the individual. However, the child being socialized as an ascribed individual culturally is yet affected and limited by biological stimuli, response, and reflex in learning, understanding, and

manifesting behaviour as a human being. So, the ascribed knowledge, transmitted to be imbibed, is inevitably a human understanding (generally and universally) though interpreted as culturally predisposed and specifically community-oriented. The agency of above-cultivated learning is initiated and structured by the family (Brown, 1990) ^[3]. It is done by both verbal and nonverbal linguistic communication medium which serves as a mode of experiencing both the material (artifacts) and non-material modes of acceptance and vice versa socio-culturally. However, the process of socialization by the family is also impacted by the ambiance designed and conceptualized by meditated / premeditated material objects relevant symbolically and standardizing the status quo of the collective family (pre-dispositions or redefinition) (Hoyle, 2010) ^[8]. The social variables that mainly influence the base or establish the order in the family of urban spaces are fundamentally determined by the standard of living, which bridges the medium of material consumption, both symbolically and in a refined manner (the specific relevant meaning signified by the non-material cultural settings). This also complementarily serves in bringing in a change in the mode of decision making impacting both socialization and education.

Socialization: Some conceptual clarification

Socialization is a way of life acquired through the process of observing, learning, understanding the manifested behaviour of adjusting and accommodating oneself adaptably to the surrounding environment in accordance with other humans and living organisms that are also part of the environment through cooperative interaction and participation (Sullivan, 2009) ^[14]. The behaviour acquired and expressed is not necessarily communicated by manifestation through body movements or verbal speech but also based on attitude and non-verbal gestural thoughts. This understanding acquired is not necessarily through the embedded and ascribed systems of cultural knowledge but acquired more in probable and possible frequencies of experience through observation of one's behaviour in relation to the other. It is not necessary that it is only acquired through the codified

process of instructional listening and obeyed but also through observation and experience gained through the manifestation of behaviour analysed in relation to the other human being. The human being is a culture learning, culture retaining and culture transmitting social organism (Ellwood, 1944)^[7].

Socialization is a lifelong process of internalizing culture and learning necessary (suitable) behaviour acceptable to function in each society through a guided and experienced learning of social interaction. Socialization is not only the process of learning to imbibe or internalize the knowledge, norms, values, beliefs, and attitudes of a culture into which a person is born but also an active process where an individual born is also codified or even embedded into specific cultural knowledge systems either through the mode of instruction, consumption and encouraged to become an acceptable human being usually held priority and appropriately (Shehan, 2016)^[13]. Family, school, peers, mass media, public opinion, work, volunteer groups, and religion/spirituality each play a major role in socialization and, ultimately, the education process (Perrinno, 2000)^[10].

Socialization and Education

Socialization and education are significant processes of social change through which individuals universally, diversely and variably in/across all cultures and societies have undergone in every society. Though these processes are initiated by one's culture into which he/she is born, yet the processes are also being influenced socio-culturally not only by the native culture but also associated with the neighboring (governing) state apparatus. Socialization and education are crucial and essential for life-long learning, understanding and experiencing processes of an individual's personality cultivation both as a participant and also as an interactive observer (Shaffer, 1974)^[12]. The above cultivable processes have been developed inevitably and vitally in relation to the collective society. They are based on the grouped community into which a person is born and is being socialized to associate and to belong to both the present and also in relation to the normative structure of the society.

Socialization and education are two learning processes influencing an individual's life and choice all through. Though both these terms are interdependent and they are being held to be distinct in diverse settings both in understanding and application in various situations structurally and contextually across time and space. Though both the processes are inseparable (interconnected) and have been ever-persistently systematized and streamlined constantly and arduously, yet they are still being considered as separate categories serving refinement of a culture in terms of humanity conformed, confronted to and for the community. However, the degree of separation or the bounded line of distinction is still not determined. This makes the dichotomy an interesting departure for research and exploration. Both socialization and education have been sought to be differentiated in several ways, but the usage of both these terms and their understanding, treated and evaluated by some have been synonymous. Though both these terms are interdependent, they are held to be distinct in various settings, both in understanding and application. Both socialization and education though have been influenced broadly as a socio-cultural, yet socialization is being considered restrictively and distinctly as cultural (identity

constructed or designed under the fabric of social community), which is being constrained within the socio-communal group classified by the family and categorized by the state-apparatus.

On the one hand, socialization is about imbibing nativity ascribed by one's own birth into a cultural family i.e. enculturation. But education, which is based on learning, understanding, and experiencing life that extends inevitably and boundlessly beyond the native culture of an individual, seeks comparison and interactive participation as an individual with the collective. On the other hand, education is an aspect of quality sought by expanding one's own curiosity, desire to experience and tests the cultural knowledge. It demands to understand by practice rather than seeking refinement in vocabulary and communication, presenting oneself as polished (gentle, modest), civilized through his literacy, or through his body language and speech. Though both are inevitably automated (self-socialized) by a socio-cultural individual holding himself responsible consequently to all his choices and anticipations, they are processes desired for the full-fledged discovery of the infinite human self (curiosity).

To sum up, socialization and education are universal processes perpetuated from birth to death. As vocals, gestures, and sound are inherently compliant right from childhood, it is a constant explorative learning process through reflexive and cultivable experiences. These are two learning processes held distinctly variable (variant) from one culture and society to/across others. They are acquired learning process of administering the values, beliefs, customs and all other capabilities, understanding, and behaviours acceptable to the culture and society into which he is ascribed and inhabiting. They are two elementary processes systematically interdependent to each other. They are abstract realities of an individual's life learned or acquired collectively (ability and capacity) as a group or community by thorough practice and cultivated experiences reflected by choice (person) or chance (situation) that interpret the determined context of the life event from womb to tomb. These processes of socialization and education are inevitably carried by interaction (passive & active) and participation throughout subjectively (inter & intra) arduously, consistently and in an ever-persistent manner held variably systematic overall diverse beings. It is highly inseparable and inevitable without participation with a human company i.e. a child cannot learn to be an individual without the collective groups and communities within or with other groups also.

Socialization and Enculturation

The process of socialization and enculturation are inseparably connected to each other and inevitably do contribute as vital components in imbibing moral conduct and bringing an understanding of conceptual role-play to be subjectively cultivated and also embedded in order to bring in the objective mode of collective group culture (Schwartz, 1976)^[11]. A newly born child is highly incapable of taking care of itself so hence it has to be cared for, cuddled, washed and taken care with delicate and tender love and affection. The capability of a child varies from various stages of growth and must be nurtured in prolonged dependency until its capacity to move, walk and explore its own playing space in life. Children are not individuals born out in a vacuum but through a group (dyadic) of married persons of the opposite sex as an outcome of their mating and cohabitation.

Socialization and Children

Children are considered as the extension of the marriage bond. A family is considered to exist only when the legitimately married cohabiting individuals of opposite sex beget an offspring and assume the role of dutifully parenting, caring and supervising them. There is a lot of controversy about an incomplete family where children are absent as part of the domestic household and complete family where children are born out of mating and extend marriage bond into an institution of overall care called family. The child born is liable and considered to carry forward the responsibilities of the culture into which one is ascribed. The child born is not capable of standing on its own feet and got on well, unlike the other animal species.

The process through which children learn the knowledge, values, norms, attitudes and all other capabilities taught to them and held to be traditionally acceptable and customarily practiced are called socialization. It is processed through which children learn the ways of moving, exploring in their society and help themselves (self-teach) to move with the others by the constant process of trial and error, which helps in the refinement of the already taught values.

Education and Schooling System

The socialization of education plays a significant role in shaping the life of an individual and in refining and broadening the conception of interacting and participating with the others (neighborhood) usually by perceiving the other as a mirror reflecting, portraying and conveying the sense of refinement of the self as a lens. 'Looking-glass self' is the theory that proves the self develops through a process of reflection, where self as a lens and the other as a mirror (Cooley, 1922) ^[5]. That is the persons involved in the interaction inter-subjectively consider the other as a mirror and as a lens by conscious or unconscious self-introspection to seek refinement of the objective self by self-introspecting his participation in the spoken interaction retrospectively.

Education is the ultimate tool of broadening and liberating the mind and culture. School serves the purpose of providing the culturally adaptive account diverse ways of understanding the same situation in various cultural contexts. It is a life-long process of learning through the others and reflecting oneself, for instance, we, as individuals, have acquired the ability to survive as a distinct look into the other as a mirror and reflect ourselves like a less.

On the one hand, learning is the act of acquiring new, or modifying and reinforcing the existing knowledge, behaviours, skills, values, or preferences and may involve synthesizing different types of information. The ability to learn is possessed by humans, animals, plants, and some machines. On the other hand, education is considered as a key to broadening the mind and removing all the prejudices (cognitive) and weeds or shackles of society. It also helps in broadening the native culture by considering the common institutions of various plural dimensions that characterize discrimination to cut across various culturally levied barriers that divide the understanding of what is it meant to be human. It is the key to self-liberation (both spiritual and intellectual satisfaction). The child is born in a family group belonging to a community is being associated with society's cultural organization through its institutions. He is being taught

to grow up as an accepted member by teaching him the modes of intra and inter communicative interactions and participation with his family, also with the other which is uniquely blended as culture.

It appears that education plays great role in children's socialisation during his/her early childhood. So, education is also included in the modes of consumption. The socialization of a child through an interchange of material and non-material cultures has an evitable part of people today. The expression of non-material culture does need a material platform for manifestation of the implicit meanings symbolically (Young, 2014). When a child grew and become adult, usually the interaction and socialization without the consumption of various goods and services seem to be not possible. Therefore, we can say that consumption is a lifelong socio-cultural process that involves a series of shopping experiences that depend upon the standard of living and also the financial-economic values imbibed by the family values, beliefs, customs, etc. mass media social promotion, peer pressure. The child also plays an active role in making choices and gains knowledge, values, skills in getting socialized about consuming products according to the status (images and their important role plays in accordance with role differentiation).

Education today is being regarded as a contract of refinement and basic survival. It is only considered to be one of the modes of conveying the infrastructure that is being given right from schooling to the job levels as per one's standard of living. In today's society, the education given by formal educational institutions is not treated as a sense of liberation and refinement of the self which reflects the oncoming source of inspiration for future generations. But instead is being only allowed to be propagated and is also perpetrated in the form of indebtedness rather than an obligation. Education today is regarded as a tool to construct one's informal golden cage (Culture) and conspicuous consumption of commodities helps in solidifying the comforting illusion (ethnocentrism) which human being as a culture learning, culture retaining and culture transmitting social animal can pass it on as the meaning, symbols held normatively as traditions and customs of one's ethnic barricade (caste, race, religion, region, language, tribe, ethnic group).

Consumer Socialization

Consumer socialization is the process by which young people develop consumer-related skills, knowledge, and attitudes. It is a life-long process in which the children from their childhood transitioning through the adolescence growth develop into adult consumers effectively influencing consumption decisions in the family by insisting on purchasing certain goods through the parents' income, which is at their convenient disposal or control even when they are not earning-members. The way shopping is participative and interactively encouraged by the parent-child serves a significant form of informal consumer education in understanding the influential consumption (purchase) behaviour targeting the potentially anticipated customers of diverse backgrounds influenced by culturally variable social structural parameters such as age, sex, class, caste, gender, religion, region, language, ethnicity etc. Children in a family always influence consumption in shop. They do not have any earned income of their own at their dispose. Research on socialization also provides

Some evidence that interaction with one of these socialization agents affects the way children and adolescents interact with others (Gunter and Furnham 1998).

As the child's purchasing power, market size, and family influence increase, it becomes vital for marketers to understand this unique market. Understanding the market of child consumers includes examining consumption symbolism, since this phenomenon peaks in adolescence and influences teens' choice behaviour as well as potentially influencing prejudice and stereotyping (Belk, Bahn and Mayer 1982) ^[1]. Consumption symbolism evident in young people may also carry over into adulthood, leading to increased stereotyping and prejudicial behaviour by adults (Moschis 1987; Ward 1974; Churchill and Moschis 1979) ^[4, 9]. Because of the influence consumption symbolism has on teens' choice and the possibility of the negative consequences (e.g., stereotyping and prejudice), it is important to understand how this phenomenon develops in young people. They are particularly interested in the efficacy of socialization theories in predicting the development of various patterns of thinking and behaving contextually in diverse situations that constitute consumer behaviour.

Consumption and Socialization

The peer pressure does not lend to conspicuous consumption and also adds a lot of concern to the advocacies (conceptions) of the use which involves the variances in the degrees of reciprocity and redistribution among the family and children according to the age, gender etc. The children who are in school usually think of changing society but as the prices of the commodities keep increasing and also education tuition fees keep increasing the child has to imbibe a disciplinary mode of lifestyle to fulfill the debt of education. So, by the time they have repaid a debt of their education the disciplinarian mode of life that they have been enculturated into effectively channelizes them to serve the consumer economy. Shopping and schooling in one way is a preparation of infrastructure in the commodification of education. Thus, the education acquired is just being merely propagated rather than cultivated.

People are now living in a society where consumption is predominantly driving all the forces related to various lifestyles at present. The process of consuming the goods and services is per one's own discreet utility and dispose of for the purpose of final consumption. The contemporary social and economic environment in which we are residing compulsively tends to encourage and reward unnecessary over-consumption. The preferred objects of consumption are not necessarily for disposal ultimately but also perceived as an antique (heritage) for showcased entity. Individuals attempt to convey and communicate something about themselves through the products they own. In order for their conspicuous consumption to be appreciated and thus maintained in society, individuals need to attach symbolic meaning to products that infer something about their purchaser. This tendency to attach of the meaning to products is referred to as consumption symbolism.

Consumption is a highly indispensable act to be conducted by every individual. It is an act of conducting oneself by the decision he has made discreetly in accordance with our cultural norms values beliefs and other capabilities one has been socialized and has also automated himself through the societal influences. Consumption is a life-long ritual process that penetrates through

all the life-cycle routine and ritual processes. Consumer behaviour is almost always performed under the influence of others. In any society, irrespective of its environmental settings, individuals living as populated communities do need a physical object for the subjective understanding of the purpose it serves and for it exists. The subject of understanding is relative per one's standard of living and also the subjective decision-making processes prioritized over and vice versa. The subjective platform of expressing or manifesting human behaviour (even in terms of daily routine life) does need a material mode serving as a medium for integral participation holistically. This cannot be achieved without variable subjective factors on a material object of satisfaction whose idea is derived from bestowed endowments in terms of refined values or economic standard of living or the elusive position of status and role ascribed to the individual by birth or through achievement determined based on age, sex, gender, class, race, caste, ethnic grounds, etc.

Telugu-speaking children from different socio-cultural backgrounds seek better carrier opportunities and join English medium schools in Hyderabad. Therefore, the question of medium of instruction arises here because the English language becomes mandatory as well as a second language for them. If a school-going child cannot understand the language of instruction, it possibly becomes difficult but not inaccessible, if not impossible, to grasp the content of the subject. The matter of parents' style comes in front and becomes sociologically interesting to study in a rational way because the mother tongue helps a lot to grasp the content easily during schooling. These challenges are common in metropolitan cities like Hyderabad.

Culture and Learning

The word 'culture' is crucially the central tenet to the discipline of cultural anthropology. It etymologically originates from the Latin '*colere*', which means to cultivate. Culture is the understanding, learned, retained and transmitted. Acquiring culture through stages of learning-cultivating-experiencing is inevitably and fundamentally participatory. However, the word culture has been used synonymously and devastatingly de-contextualized in meaning and interpretation. The world, as human beings perceive it, is to a certain extent, shaped by learning language. Culture is based on the set of beliefs, norms and social values. It appears that customs and traditions tend to give us an identity, consensus of humans collectively or order. The social order of society shapes the behaviour of an individual.

Concluding Remarks

In the earlier days, the success and eligibility of an individual are suitably gauged by the level of literacy both permissively and beyond, which is also influenced by the factors (variants and determinants) such as, sex, gender, age, etc. Socialization is a process of cultivation, experience, and self-empowerment both as an individual and a group motivates/emancipates towards self-reflection and realization of being human. The conflictual interplay of the standard of living materially, the economic allocation of resources to be consumed and decision impacting the consumption wholly satiating and fulfilling / diminishing the utilitarian value i.e. whether monetary access influences decision or the decision made influences monetary standard (redefining). This is not just influenced based on the family cultural status-quo but also by the governing role of the state apparatus. How is the

socialization by the elder generation orienting the younger generation towards the opportunities and achievements of life? How are the efforts, abilities and the talent of the generations being tapped and allowed to be utilized in empowering themselves? Today the process of socialization is mainly being emphasized not only based on the concern of good literacy from mostly private schools for the pro-active cultivation of a meaningfully relevant educated mind but instead is being determined and inclined towards the rise in standard of living, which satisfies the parents' wishes and wealth of graded happiness which can also be inclusively looked over as part of the value education to be imbibed.

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