

A LEVEL SOCIOLOGY – SUMMER TASK 2022

INTRODUCTION TO A LEVEL SOCIOLOGY

Assignment	Sociology: Summer Task
Topic	Introduction to Sociology
Name	

Activity 1	Section A – the Sociology Specification
In order to answer the following questions, you will need to visit the AQA A level sociology website below. Here you can find information about the specification and other resources available. https://www.aqa.org.uk/subjects/sociology/as-and-a-level/sociology-7191-7192/assessment-resources	
Access the subject content for A level and identify the two core themes and enter them in the table below:	
Theme	
Theme	
Under the heading: Contemporary UK society, identify the titles of the examination papers below:	
Paper 1	
Paper 2	
Paper 3	

Note: the options we will be covering in Paper 2 include Work, Poverty and Welfare, and Stratification and Differentiation.

Activity 2: Access the reading: SOCIOLOGY Y12 TRANSITION READING 1 CULTURE AND SOCIALISATION – HARALAMBOS and complete the definitions of the following concepts and ideas and give an example:

Concept	Definition	Example
Culture		
Values		
Norms		
Customs		
Statuses		
Roles		
Socialization		
Primary socialization		
Feral children		

Activity 3: Access the reading: SOCIOLOGY Y12 TRANSITION READING 2 SOCIALISATION – G. HURD and strengthen your understanding of the socialisation process.

Further resources:

INTRODUCTION TO SOCIOLOGY

As an introduction to sociology, watch the following TED Talk:

The Wisdom of Sociology

TED TALK - https://www.youtube.com/watch?v=gWD6g9CV_sc – 20 minutes

Sociology is focused on the power of the environment to shape the way that we think and behave. The following documentary demonstrates the power of the environment:

Culture and Socialisation – the case of feral children – Genie Wiley

Documentary: <https://www.youtube.com/watch?v=DD-pZ7LwL4A&t=21s>

For a reading on feral children, access:

<https://www.youtube.com/watch?v=NrtU5Vt500I>

or

<https://www.youtube.com/watch?v=yIDk8CLkMvk>

A useful online resource is below:

Introductory Sociology Central

Access the website: <http://www.sociology.org.uk/rload.htm>

Click on 'Notes'

Click on 'Introductory'

Begin 'An Introduction to Sociology'

http://www.sociology.org.uk/n_introductory.htm

Highly recommended: The Earlham Sociology pages

https://earhamsociologypages.uk/introducing-sociology/?fbclid=IwAR1GnjBgYVf4uG7UiiMiw8hgVlg1fguu_OqahR9T6ED6Vc2HUdPXavRAi9s

See next page:

Resources for GCE Advanced Level, Scottish Higher and Access to Higher Education Courses. I hope also that some of the more detailed documents may be useful for beginning undergraduates.

- [GCE: A Level Sociology](#)

Introducing Sociology

Russell Haggart

Site Owner

Introducing Sociology

Latest Additions

Introducing Sociology Teaching notes with a few short assignments - [Click Here](#)

List of Links to Advanced Level Sociology Websites - [Click Here](#)

Welcome to Sociology: an excellent presentation designed for 4-5 lessons by IS Ellen - [Click Here To Download](#)

The Sociological Imagination. 20 Minute video lecture by Mr Steve Bassett [Park Sociology] You will also find links to lectures on culture, socialisation and more - [Click Here](#)

Introducing Sociology: a podcast by Steven Threadgold - [Click Here](#)

Steven Threadgold's comprehensive You Tube Sociology Resources - [Click Here](#)

The Sociological Imagination 8 minute video lecture by Professor Robert Van Krieken - [Click Here](#)

Sociological Concepts 12 minute video lecture by Professor Robert Van Krieken - [Click Here](#) July 2019

Click here for 250+ video clips from Professor Robert Van Krieken on all aspects of Sociology Useful later in your course - [Click Here](#) July 2019

What is Sociology? 20 minute video lecture by Ms A Sugden - [Click Here](#)

The Sociological Imagination: 8 minute podcast by Kate Flatley - [Click Here](#) September 2018

What is Sociology ? 30 minute lecture by Dr Lori Peek - [Click Here](#)

The Laurie Taylor Interview Collection [Short videos on the nature and importance of Sociology - [Click Here](#)

School of Life podcasts: Comte, Weber, Durkheim - [Click Here](#)

School of Life podcasts: Marx - [Click Here](#)

Introduction to Sociology You Tube Channel presented by Professor Robert Van Krieken [University of Sydney] - [Click Here](#)

Useful introductory lecture on Modernity and Postmodernity by Myles Riley - [Click Here](#)

Useful item on The Sociological Imagination [From Revise Sociology] - [Click Here](#)

Open textbook chapter on the Nature of Sociology NEW Highly recommended. You can read the entire textbook on line! - [Click Here](#)

For a recent open access USA Sociology text in which Chapter one has very useful introductory materials on Sociological Perspectives - [Click Here](#)

Two Chapters from Chris Livesey's textbook on Culture - [Click Here](#)

For Socialisation - [Click Here](#)

Part Two: Teaching Notes

Introducing Sociology - [Click Here](#)

Sex, Gender and Feminist Analysis - [Click Here](#)

Textbook Chapter on Sex, Gender and Sexuality - [Click Here](#)

Marxism: An Introductory Outline - [Click Here](#)

Marxism and Contemporary Society - [Click Here](#)

Varieties of Feminism - [Click Here](#)

Social and Political Trends 1940-2010 [Contributed by Mr. Paul Harley] - [Click Here](#)

I am very pleased to include a new link to resources kindly contributed by Steve Bassett of the Sociology Department of Park College Eastbourne. You may now visit the Park College Sociology You Tube Page for excellent materials on Sociological Perspectives, Sociological Methods and Mass Media. This YouTube Page also contains materials on Sociology and World Development which you may study in the Second Year of your Sociology course. *NEW Link Added October 2013* - [Click Here](#)

For a Sociology Lecture Course by Ann Swiddler from Berkeley University. These lectures are quite detailed and may be more useful for teachers and for students in the second year of their Advanced Level Sociology course. In my view they are exceptional. New link added April 2015. Unfortunately this course is no longer available on You Tube. Hopefully it will return at some later date *NEW Link Added August 2017* - [Click Here](#)

Part Three: PowerPoint Presentations and Video Clips

Play list of Park Sociology Podcasts on Core Sociological Concepts and Theories Very, very useful - [Click Here](#)

Play list of Park Sociology Podcasts on Sociological Methods Very, very useful - [Click Here](#)

For an external PowerPoint on the Nature of Sociology - [Click Here](#)

For The Story of Feral Children - [Click Here](#)

For Genie [On socialisation and non-socialisation] May 2014 - [Click Here](#)

For a recent Guardian article on Genie - [Click Here](#)

For another external PowerPoint on the Nature of Sociology - [Click Here](#)

For a Chris Livesey Video on Structural and Social Action Sociology - [Click Here](#)

For Liz Voges Video Introducing Functionalism - [Click Here](#)

For Marxism video from the School of Life - [Click Here](#)

For videos on Comte, Durkheim, Weber and others from the School of Life - [Click Here](#)

For Marxism Podcast from Steve Bassett - [Click Here](#)

For Liz Voges Video Introducing Marxism - [Click Here](#)

For Slide Share Presentation: Is Sociology a Science? - [Click Here](#)

Look forward to seeing you in September.

11 SOCIALIZATION

the child (whether verbally or, as is more likely, non-verbally), the child may internalize this low opinion whether it is accurate or not. A number of experiments in American classrooms have suggested that, in certain circumstances, the teacher's expectations of a child are an important influence on academic performance.⁵ In this way teachers may, by their behaviour in the classroom and the school more generally, influence which pupils will succeed and which will fail. It is likely to be the children of underprivileged groups who suffer in this process.

Thus family and community life, and the way they interact with social relations in the schools, appear to be the important factors which differen-

tiate between the educationally privileged groups on the one hand and the educationally underprivileged on the other. Consequently, attempts to eliminate inequality of educational opportunity by removing the child from the influence of the family (like the Soviet attempt) are on the face of it likely to be more successful than changes in the structure of secondary education (such as the recent English changes to comprehensive schools). It is equally clear, however, that such changes are unlikely to be implemented, or even seriously considered, in most industrial societies where they would offend other, deeply held, values.

Notes

- 1 Hansard, 3rd series, vol. cxxix, London, 1870, p. 466.
- 2 H.C. Barnard, *A History of English Education*, University of London press, 1961, p. 264.
- 3 A.H. Halsey, A.F. Heath and J.M. Ridge, *Origins and Destinations: Family, Class and Education in Modern Britain*, Oxford: Clarendon Press, 1980, p. 210.
- 4 Robert J. Havighurst, 'Social class influences on American education', in Nelson Harvey (ed.), *Social*

Forces Influencing American Education, University of Chicago Press, 1961.

- 5 The first, and best-known, of these experiments is reported in R. Rosenthal and L. Jacobsen, *Pygmalion in the Classroom: Teacher Expectations and Pupils' Intellectual Development*, New York: Holt, Rinehart & Winston, 1968.

Reading

- Olive Banks, *The Sociology of Education*, London: Batsford, 1976.
- Julienne Ford, *Social Class and the Comprehensive School*, London: Routledge & Kegan Paul, 1969.
- Nigel Grant, *Soviet Education*, Harmondsworth: Penguin, 1979.
- David H. Hargreaves, *Social Relations in a Secondary School*, London: Routledge & Kegan Paul, 1967.

- Christopher J. Hurn, *The Limits and Possibilities of Schooling: An Introduction to the Sociology of Education*, Boston: Allyn & Bacon, 1978.
- David Rubinstein (ed.), *Education and Equality*, Harmondsworth: Penguin, 1979.
- Bill Williamson, *Education, Social Structure and Development*, London: Macmillan, 1979.

Further reading

- S. Bowles and H. Gintis, *Schooling in Capitalist America*, New York: Basic Books, 1976.
- Randall Collins, *The Credential Society: An Historical Sociology of Education and Stratification*, New York: Academic Press, 1979.
- A.H. Halsey, A.F. Heath and J.M. Ridge, *Origins and Destinations: Family, Class and Education in Modern Britain*, Oxford: Clarendon Press, 1980.
- R.J. Havighurst (ed.), *Comparative Perspectives on Education*, Boston: Little Brown, 1968.

- Jerome Karabel and A.H. Halsey (eds), *Power and Ideology in Education*, London: Oxford University Press, 1979.
- R. Rosenthal and L. Jacobson, *Pygmalion in the Classroom: Teacher Expectations and Pupils' Intellectual Development*, New York: Holt, Rinehart & Winston, 1968.
- J.J. Tomiak (ed.), *Soviet Education in the 1980s*, London: Croom Helm, 1983.

The social character of human nature

At birth a human baby has none of the social characteristics that distinguish it from other human babies; nor does it yet possess the social qualities which separate human beings so sharply from other species. It has no self-control; no speech; no opinions about politics or religion; no knowledge of science or literature; no ability to kick a football or sing an arpeggio; no inclinations towards crime or work; no food preferences; in short no beliefs, values, knowledge, skills or habits of any kind. It is through the process of socialization that these and many other characteristics of the human race are acquired. As soon as a child is born, the older members of its immediate society begin to exert upon it a variety of influences which will affect the way in which the child's beliefs, personality and behaviour develop. There begins the life-long process of interaction between the growing child and the other members of the society by which the infant animal gradually becomes a fully fledged member of a particular human group, adopting that group's language, beliefs and behaviour patterns. Thus children simultaneously acquire the distinguishing characteristics of the human species and those characteristics which distinguish the members of one human society from others. In this way children in one society will learn to speak English, to believe in the divinity of Jesus Christ, to value individual initiative, and to eat roast beef with a knife and fork. In another society children will learn to speak Swahili, to believe in the efficacy of witchcraft, to value collective enterprise, and to eat cassava and plantain with their fingers. They have in common the command over speech, creative thought, and a wide range of manual activities, but the particular language, beliefs and behaviour patterns are variable. The term socialization consequently refers both to the basic process of 'humanizing' young children and to the way children and adults learn the ways of a particular society or sub-group within a society.

(a) The effects of social isolation in infancy

The importance of the 'humanizing' aspect of socialization is most graphically attested by the stunted development of those children who, for whatever reason, are deprived of normal human contact in their infancy. The most reliably documented cases are those of two girls isolated in infancy because they were illegitimate. They were discovered shortly before the second world war and the cases reported by the American sociologist, Kingsley Davis.¹ In 1938 a girl of more than five years of age was found locked up in a room on a lonely farm in America. When she was finally discovered and removed from the room she could not walk or talk and was in very poor physical shape altogether. After nearly two years in an institution 'Anna' could walk, feed herself and understand simple commands, but she still did not speak. In August 1939 she was taken to a private home for retarded children where she made much more progress. By July 1941 'Anna' had acquired firm habits of personal cleanliness and her feeding habits were normal, except that she still used a spoon as her sole implement. She could dress herself except for fastening her clothes. The most striking thing of all, however, was that she had finally begun to speak and could construct a few complete sentences. She made a little more progress during the following year but then died in August 1942. The absence of adequate social relationships in early life had resulted in a creature that was hardly recognizable as a human being. The human contact in the two institutions made some development possible, particularly in the areas of speech and self-control, but even so the final level reached was very low. It is impossible to say with any precision what 'Anna' would have been like if she had received a more normal upbringing from birth but she would almost certainly have reached a higher level of mental development than she did. There is also the possibility that the girl may have been mentally

defective, particularly as there is some evidence that the girl's mother was mentally defective to some degree.

It is instructive to compare the case of 'Anna' with that of another American girl, 'Isabelle', who had also been kept in seclusion because she was illegitimate. 'Isabelle' was discovered nine months after 'Anna' was found and at the time of discovery she was about six and a half years old. Her mother was a deaf-mute and apparently the two of them had spent most of their time together in a dark room shut off from the rest of the family. The girl did not speak and communicated with her mother only by means of gestures. Her behaviour towards strangers showed considerable fear and hostility and, like 'Anna', she was in poor physical shape. At first it was hard to tell whether she could even hear or not, and even when it was definitely established that she was not deaf the specialists thought that she was feeble-minded.²

In spite of this interpretation, the individuals in charge of Isabelle launched a systematic and skilful programme of training. It seemed hopeless at first. The approach had to be through pantomime and dramatization, suitable to an infant. It required one week of intensive effort before she even made her first attempt at vocalization. Gradually she began to respond, however, and, after the first hurdles had at last been overcome, a curious thing happened. She went through the usual stages of learning characteristic of the years from one to six not only in proper succession but far more rapidly than normal. In a little over two months after her first vocalization she was putting sentences together. Nine months after that she could identify words and sentences on the printed page, could write well, could add to ten, and could retell a story after hearing it. Seven months beyond this point she had a vocabulary of 1,500 to 2,000 words and was asking complicated questions. . . . In short, she covered in two years the stages of learning that ordinarily requires six. . . . The speed with which she reached the normal level of mental development seems analogous to the recovery of body weight in a growing child after an illness, the recovery being achieved by an extra fast rate of growth for a period after the illness until normal weight for the given age is again attained.

When the writer saw Isabelle a year and a half after her discovery, she gave him the impression of being a very bright, cheerful, energetic little girl. She spoke well, walked and ran without trouble, and sang with gusto and accuracy. Today she is over fourteen years old. . . . Her teachers

say that she participates in all school activities as normally as other children.

Thus compared with 'Anna', 'Isabelle' made enormous progress, none of which, of course, could have been made without the stimulation of the adults who took such great pains over her training. 'Isabelle' probably had a greater inborn potential than 'Anna', although it must not be forgotten that she received a far more intensive and effective training as well. Moreover, the emotional relationship between 'Isabelle' and her mother seems to have been much more positive than that between 'Anna' and her mother, and this may well have resulted in a greater willingness to learn. The case of 'Isabelle' also suggests that, up to a certain age at least, deprivation of normal social contacts may be made good to quite a substantial degree by the provision of suitable contacts later on, although there is probably a limit to the degree of recovery. If 'Isabelle' had been ten or older when she was found it would have been even harder to teach her to speak and, above a certain age, it might have been impossible.

These cases suggest that deprivation of human contact in early life inhibits the development of normal social responses. All human beings, except those born with severe physical handicaps, have the inborn capacity to become fully mature members of society but, in order for this capacity to be realized, the child has to have adequate social relationships with others. Social behaviour in humans is not inborn; in a very important sense we have to 'learn' to be human beings.

(b) Sex roles in different societies

A further area which demonstrates quite clearly the *social* character of much that is widely believed to be 'human nature', and at the same time shows how many human differences are acquired, concerns the allocation of different attributes and activities to men and women. The fundamental biological differences between men and women are, in all societies, overlaid with myths, beliefs and ascriptions which specify which characteristics and activities are best suited to each sex. Most of us have deeply ingrained ideas and opinions about the basic differences between 'masculine' and 'feminine' characteristics. Thus, we may develop notions of masculinity involving such traits as aggressiveness, self-reliance, bravery, and practicality, and contrast this with the passivity, submissiveness, dependence, impracticality and intuition expected of females. The widely shared conceptions as to how males and females should behave serve as models to which

growing children are expected to conform. Moreover, the members of a society invariably look upon their own way of ordering things as the 'proper', 'natural' or indeed the only way. In this they ignore the wide differences which exist between societies of the present and the past. The reports of anthropologists are particularly rich in examples of such differences. One of the best-known cases is that of the Tchambuli, a small tribe living in New Guinea. The American anthropologist, Margaret Mead, writing in the 1930s described her findings of a complete reversal of the sex-linked characteristics of American society. Tchambuli women were the dominant, impersonal, managing partners and the men were less responsible and emotionally dependent. Mead concludes:³

If those temperamental attitudes which we have traditionally regarded as feminine – such as passivity, responsiveness and a willingness to cherish children – can so easily be set up as the masculine pattern . . . we no longer have any basis for regarding such aspects of behaviour as sex-linked.

The same argument can be applied to the different things men and women do. For example, in English schools far lower proportions of girls than boys specialize in physical science subjects; less than 1 per cent of all engineers in the United Kingdom are female; there is scarcely a male midwife in the whole country; most heavy manual labouring jobs are done by men; and so one could go on. To many people such a state of affairs seems entirely 'natural'. 'Girls don't like science'; 'boys are less interested in people', and so on. And yet if we look at other societies we find considerable differences. In many countries of Eastern Europe, for example, choice of subject at school is not sex-linked: in the Soviet Union 30 per cent of engineers are women; among the aboriginal inhabitants of Tasmania, the heaviest manual work, namely seal hunting, was an exclusive preserve of women; there are both male and female combatants in the armed forces of Israel, Cuba and China.

Far from being inborn and universal the personality characteristics, behaviour patterns and activities of men and women are learned in childhood – partly through observation and imitation of the adults in the society, partly through deliberate teaching by parents and others, and partly through the unintended dissemination of these ideas and role models. In industrial societies, the heroes and heroines of children's literature, films and television all reinforce the basic learning process in the home. In these and other ways the adult members of the society pass on their ideas about the characteristics and behaviour patterns suitable for

boys/men and girls/women to the next generation. As an example let us look at the question of science education in more detail. Why is it that, whereas 40 per cent of English school boys attempt G.C.E. Ordinary level or C.S.E. examinations in physics, only about 10 per cent of English school girls do so? The figures are significantly different in the biological sciences where half of the girls and less than a quarter of the boys take the public examinations and the differences are less extreme in mixed schools than between single sex ones. Yet there is little evidence that girls suffer from innate dispositions which predispose them towards biological rather than physical science. The existing state of affairs is more likely to be due to the adoption by the schools and by the children themselves of the view that expects boys but not girls to be interested in mechanical and electrical things. Thus, boys are the more likely to be given mechanical toys and encouraged at home to help in simple mechanical tasks. Textbooks, pictures and stories about physical science and scientists which children may read at home or at school are likely to feature almost exclusively male scientists. While this may be close to an accurate representation of the *status quo*, it is also likely to reinforce the idea that physical science is not for girls. By the time they enter secondary school and embark upon a more formal study of science there are very real differences in interest and ability between boys and girls which provide further justifications for the belief that physical science is a male subject. Twelve- and thirteen-year-old girls are presented with an image of science which is at odds with their image of a woman. Since they are, at this age, centrally interested in establishing their femininity it is scarcely surprising that they reject science at this stage. In other words socialization into the sex role is highly successful in gaining the identification of the girls. Where socialization into the norms and practice of science conflicts with this it is unlikely to succeed. Biology, with its subject matter (at the school level anyway) of animals, plants and people fits much better into the feminine myth than does the mechanical, logical, abstract world of physics.

(c) The development of human behaviour

Among the lower orders of animal life, behaviour is governed by biologically predetermined, inborn mechanisms. Learning is of minimal importance. As we have shown, the opposite is the case with human beings. Behaviour is *not* inborn (nor are ideas and opinions). What *is* inborn is a biological capacity to respond in different ways to basic needs. It is this that makes human beings such flexible creatures,

able to adapt to such wide variations in environment and conditions. And because human beings are capable of (as well as dependent upon) learning, they can pass on their experiences to others in a manner unique to the species.

Human infants are subject to a number of internal pressures, hungers, drives and so on, but are totally without the means to do anything to ease them. *They* do not know what will give them relief: *others* must act to reduce the discomfort, and through them the infant ultimately learns what was wrong and what is required to put it right. The earliest communications are usually between a baby and its mother. The baby cries: the mother responds, and by providing relief ultimately helps the baby to understand why it was crying. Through constant repetition of such intercommunications infants gradually come to master other skills. They are able to communicate more effectively. Newborn infants desire little more than immediate physical comfort – and in our type of society usually get it most of the time. They are highly dependent for their pleasure: they must have the help of others. Thus begins the process of what one American sociologist has called ‘getting hooked on people’.⁴ An emotional attachment develops with the person who looks after a baby’s wants (usually but not necessarily the mother). As an infant grows, so the mother (and/or other significant adults) become more demanding. They reward some behaviours and not others. *Which* behaviours are rewarded will vary from society to society. The human interactions which met the initial survival needs of the infant become the initial basis for meeting new needs of a social and emotional character. In order to satisfy its emotional needs the growing child comes to accept the ‘do’s and don’ts’ of those who care for it. It is by no means self-evident to a small child that eating with a spoon is any ‘better’ than eating with one’s fingers. Small children evidently enjoy the sensation of squashing food in their hands and, in any case, fingers are initially much more efficient than cutlery! Nevertheless, children gradually come to accept the eating conventions of their society, even when their spontaneous tendencies are in the opposite direction. Why is this? Briefly, it is because conformity to parental standards results in parental approval; deviance from those standards results in parental disapproval. The same thing applies to the many other detailed forms of behaviour which children copy from their parents. This vital process of imitation is one of the most important mechanisms through which the process of socialization takes place. It is based upon an emotional identification with the parents, as if the child were acting on the principle ‘I want to be like my father and mother’. Of course, a child may want to be more like one

parent than the other and this is directly encouraged in most cases by the different expectations parents have of boys and girls. As we have seen it is initially through these differential identifications and expectations that the patterns of behaviour ‘appropriate’ to each sex are gradually exhibited.

Children, then, need social approval. They adopt the behaviour and views which gain the approval of those other people who are important to them. The attitudes and behaviour patterns of the parents gradually become internalized by their children; they become a part of the children’s own developing personalities. A small child can often be observed at play, acting the role of both the parent and the child; giving orders and carrying them out. In this way the parents’ values are internalized to the point where children control *their own* social behaviour, or if they fail to they may well say ‘I’m ashamed of myself’, thus indicating that in this instance they have failed to live up to what have now become their own standards. They have internalized the world of their parents.

There is a certain inevitability about this process. A child has little choice in the matter. The balance of power between parents and their young children is tilted overwhelmingly in favour of the parents. Moreover, children are not given any choice of parents: they cannot opt for any other arrangement. Thus, in the words of some influential writers on the subject:⁵

Although the child is not simply passive in the process of his socialization, it is the adults who set the rules of the game. The child can play the game with enthusiasm or with sullen resistance. But, alas, there is no other game around.

The world of children’s play is also important in widening this experience as they learn from each other, and in expanding their points of reference. So, in industrial societies we find children not only playing ‘mothers and fathers’, but also ‘doctors and patients’, ‘cops and robbers’, ‘shopkeepers’, ‘schools’ and a host of other games based upon their direct and indirect observations of the wider society beyond the family. More abstract notions can also be picked up by children from their peers – notions of ‘fair play’, ‘rules of the game’, and so on. One famous study of Swiss boys, for example, traced the development of their grasp of the rules of the game of marbles.⁶ At first the small child of two or three simply enjoys playing with the marbles without any conception of there being a ‘game’ with ‘rules’ which has ‘winners’ and ‘losers’. At four or five, however, the child begins to understand the notion of ‘rules’. Thus, you must draw a square of a certain size; you must stand outside this square; you must pitch one marble at a time and if your marble goes

outside instead of hitting that of your opponent, you have lost. At this stage the rules are usually regarded as fixed and unchangeable, but at seven and eight this begins to give way to a more flexible view in which the rules may be modified, providing everybody agrees. Finally, in the pre-adolescent period, consideration of equity may enter in to modify strict application of the rules; for instance, a child with a physical handicap or a younger child may be allowed certain advantages over the others by way of compensation.

If growing children do not conform to the ‘rules of the game’ they may well be subjected to criticism or even ridicule by their peers. Conformity to the standards of one’s peers is an especially important process in societies like our own where peer groups play an important part in the social development of a child. In this connection it is important to note that what many people regard as the rebelliousness of teenagers in Western industrial societies (in other words their frequent nonconformity to the standards of their parents) does not mean that they do not conform to any standards. On the contrary, they are probably just as conformist as their parents, possibly even more so, for in order to be accepted by the teenage peer group they must exhibit the characteristic attitudes, the likes and dislikes, and the modes of speech and dress which are current in that group.

Socialization, then, is not a process confined to the immediate family, although it is there that certain very basic social characteristics are acquired. Even in childhood the process continues beyond and outside the family into the peer group and into schools. Nor does socialization cease when one becomes adult, a point we shall return to later in the chapter.

Social development and socialization

This discussion of the many different roles which children in complex societies are required to comprehend, internalize and perform, sometimes simultaneously, draws our attention to the major differences between socialization in such a society and the socialization process in simpler societies. One of the things which we are referring to when we speak of a society as ‘simple’ is that there are far fewer such roles, and that there is a very high degree of agreement with regard to values and norms – what the beliefs, values and behaviour patterns *should* be like. Because of this high degree of consensus, the pressures upon a growing child to conform to this dominant pattern are overwhelming. Deviance is, in a literal sense, unthinkable. In complex societies, on the other hand, there are many different sub-groups

which, although they share fundamental characteristics, also differ from each other in many essentials. Because of this, conformity to one’s own sub-group, in values, beliefs and customs, invariably involves *at the same time* nonconformity to those of some of the other groups in the society. Moreover, because of the variety contained within modern societies candidates for socialization are faced with *some* alternatives. While the pressures to conform to their own primary group are still very strong indeed, there is, as children become older, the possibility of opting for identification with some of the alternative ‘role models’.

Furthermore, in complex societies it is normal after infancy for people to be subjected to conflicting influences, and very often they find themselves in a position where they are forced to choose between them. Teenagers cannot fulfil the demands of their parents’ lifestyle *and* those of the teenage rock culture; gifted working-class children may find contradictions between the values pressed on them at school and those of the home; the code of values learned in church may be at odds with the values on which business life is based; the behaviour expected of a ‘family man’ at home is likely to be rather different from the customary behaviour of that same man in the bar of his local rugby club.

One further point about highly differentiated societies needs underlining. Where there exist many different behaviour patterns and values there also exists the possibility of people combining them in new ways thus leading to still more differences. In this, of course, the multiplication of values and behaviour patterns parallels and interacts with the acceleration in the structural differentiation of societies.

(a) State formation and socialization

So far in this chapter we have looked at some of the ways in which individuals change as they grow up or as they ‘grow into’ a new situation. But this process of socialization takes place within social structures which are themselves changing. As societies develop, so the socialization process is transformed. To put it crudely: in the highly complex societies of today a different kind of person is produced. In the same way, our kind of society can only exist *because* that kind of person exists. The transformation of the socialization process since the Middle Ages has been dependent upon the transformation of Western societies and, at the same time, was a condition of that transformation. In his book *The Civilizing Process*, Norbert Elias has shown us one important aspect of this process, namely the way in which the gradual increase in the

To
Pauline, Kate and Jane
Ian, Timothy and Matthew
Jude
Ben

Section 1 Culture and Socialization

This section looks at some of the basic ideas or concepts that sociologists use to understand human behaviour. It begins with the idea of culture, the learned, shared behaviour of members of society. Comparisons are then made between human and non-human societies in order to develop an understanding of the importance of culture for human behaviour. Some of the main aspects of culture – values, norms, statuses and roles – are then examined. The section ends by showing the importance of socialization – the process by which people learn the culture of their society. Throughout the section comparisons are made between Western and non-Western society in order to illustrate the variety of human behaviour.

1 Culture

Human beings learn how to behave. They share much of their behaviour with other members of the society to which they belong. The learned, shared behaviour of members of a society is known as culture. The following passage examines the importance of culture for human society.

Many living creatures do not learn how to behave. They have not been taught by their parents, they have not copied older brothers and sisters or imitated adult members of their society. They do not have to learn their behaviour because their actions are directed by instinct. Instincts are instructions about how to behave which are biologically inherited. They guide the salmon's return from the sea to spawn and die in fresh water. They direct the migration of birds and

organize the complex society of ants and bees.

The instinctive behaviour of living creatures belonging to the same species is very similar. For example blackbirds build similar nests at the same time of year. All human beings belong to the same species but studies of various human societies show considerable differences in behaviour. This suggests that the way of life of men and women is learned rather than biologically inherited. If their actions were based on instinct, human beings, as members of the same species, should behave in much the same way.

The following examples of customs concerning marriage and family life indicate the variety of human behaviour. In traditional China, a woman's father or one of her brothers is responsible for finding a husband for her. If a woman does not marry, her entire family is disgraced. When unmarried female missionaries came to China from the West, they were thought to be escaping from the shame brought about by the failure of the men of their household to find them a husband. For a Koryak woman of Siberia, sharing a husband with other wives is an ideal system. It reduces her workload and provides her with company. She cannot understand how Western women could be so selfish as to restrict their husbands to a single wife. Amongst the Cheyenne Indians a son-in-law is expected to provide food for his mother-in-law. However he must never speak to her. Should he find himself alone in her presence, he must cover his head with a buffalo robe.

The above examples are taken from three societies which have different ways of life. Sociologists use the term culture to refer to the way of life of members of a society. Culture includes the values, beliefs, customs, rules and regulations which human beings learn as members of society. People need culture to meet even the most basic of human needs. For example they have no instincts to tell them what is edible and how to prepare food and eat it. They learn these lessons from the culture of their society.

It is essential that culture is not only learned but also shared. Thus without a shared language members of society could not communicate and cooperate effectively. Without rules applying to everybody, there would be disorder in society. Imagine the chaos and confusion that would result in today's society if there were no road traffic regulations. Rules

must be both learned and shared.

Culture then is the learned shared behaviour of members of a society. Without culture human society would not exist.

(adapted in part from *Sociological Perspective* by Ely Chinoy, Random House, New York, 1968 and *The Individual and Culture* by Mary E. Goodman, Dorsey, Homewood, 1967)

1. What is instinctive behaviour? (4)
2. How does behaviour based on instinct differ from behaviour based on culture? (4)
3. Why do the examples of different customs concerning marriage and the family suggest that human behaviour is learned rather than instinctive? (5)
4. Human beings spend considerable time and effort teaching young people the culture of their society. Why do they do this? (7)

2 Instinct

Many living creatures apart from human beings live in social groups. An understanding of human behaviour can be developed by an examination of non-human societies. The following passage gives a brief description of the social life of honeybees. It shows how a society can be organized on the basis of instinct rather than culture.

Like human beings, the honeybee lives in societies. It is a social insect. A hive consists of one queen, a few hundred male drones and between twenty and sixty thousand female worker bees. Each honeybee has a part to play in the running of the hive. The queen specializes in the production of eggs. This is her only job and she lays up to 200,000 a year. The male drones have the sole task of fertilizing the queen. They receive food from the worker bees and help themselves from the stores of honey in the hive. In the autumn, at the end of the breeding season, the workers refuse to feed them or allow them access to the stores of honey. The starving drones drop

to the bottom of the hive and are pulled out by the workers and left to die.

The worker bees spend the first three weeks of their lives performing household tasks. They build and repair the honey combs from their wax producing glands and feed the newly hatched youngsters from their food producing glands. They clear out the hive removing debris and dead bees which have collected at the bottom. For the remaining two weeks of their lives most worker bees become field bees, foraging for nectar and pollen.

Honeybees live a highly ordered and organized social life. Each bee specializes in particular tasks and has set duties to perform. However, they have not learned how to behave. They have not been taught by older members of the colony, they have not imitated other bees. Instead, their behaviour is directed by instinct, by instructions contained in the genes which they inherit from their parents. The behaviour of honeybees is therefore inborn. This can be shown by the ways in which honeybees communicate. When a worker bee discovers a source of food it passes this information on to other bees by dancing on its return to the hive. The dance indicates the distance and direction of the food from the hive. One study suggests that the distance is indicated by the speed at which the bee turns. If the food is 300 yards away it turns 28 times a minute. If it is 3,000 yards away it turns nine times a minute. Worker bees who have never had any contact with other workers can both perform and interpret the dance. These skills are therefore instinctive. Since the bees have had no opportunity to learn from others, their ability to understand and perform the dance must be inborn.

(adapted from *Bees and Beekeeping* by A. V. Pavord, Cassell, London, 1975)

1. Name the three types of honeybees and briefly outline the tasks they perform. (6)
2. Explain why honeybees do not have to learn the parts they play in society. (4)
3. What evidence is given in the passage which can be taken as proof that the behaviour of honeybees is based on instinct? (4)
4. Without instinct the society of honeybees could not exist. Explain this statement. (6)

3 Animal behaviour

The closer we approach man in the animal kingdom, the less important instincts are for directing behaviour and the more important learned behaviour becomes. It was once thought that the behaviour of all creatures apart from man was based on instinct. A large number of studies, particularly of apes and monkeys, has shown that this view is incorrect. The following study on macaque monkeys illustrates this point.

For a number of years Japanese scientists have been studying the behaviour of macaque monkeys on islands in northern Japan. On one island the macaques lived in the forest in the interior. The scientists tried to discover whether they could change the behaviour of the monkeys. They began by dumping potatoes in a clearing in the forest. The macaques picked them up, sniffed them inquisitively and tasted them. Gradually they changed their eating habits and potatoes, a food previously unknown to them, became their main diet. The scientists then began moving the potatoes towards the shoreline and the macaques followed. The potatoes were regularly dumped on the beach and the troupe took up residence there rather than in the forest. Then, without any encouragement from the scientists, a number of brand new behaviour patterns developed. Some of the macaques began washing potatoes in the sea before eating them, a practice which was soon adopted by the whole group. Some of the younger monkeys began paddling in the sea then took the plunge and learned how to swim. Their elders followed suit and swimming became normal behaviour for the whole troupe. Finally, some of the more adventurous youngsters began diving into the sea from rocks on the shoreline. Other members of the troupe imitated them but some of the older macaques decided that this time they would not follow the lead of the youngsters.

(adapted from *Sociology: Themes and Perspectives* by Michael Haralambos with Robin Heald, University Tutorial Press, Slough, 1980)

1. List three new behaviour patterns which developed in the macaque troupe. (3)

2. Give three examples of learned behaviour in animals other than macaques. (3)
3. Give one similarity between the ways in which macaques and human beings learn their behaviour. Provide examples to illustrate your answer. (4)
4. Why did the Japanese scientists argue that much of the behaviour of macaque monkeys is learned rather than instinctive? (5)
5. The learned behaviour of monkeys and apes is simple and limited compared with that of human beings. Show briefly with examples that this is the case and suggest why it is so. (5)

4 Culture and values

Values form an important part of the culture of a society. A value is a belief that something is good and worthwhile. It defines what is worth having and worth striving for. Values often vary considerably from society to society. The following description of the major values of traditional Cheyenne society provides a sharp contrast with the values held today in the West.

The Cheyenne Indians lived on the Great Plains of the United States of America, west of the Mississippi River and east of the Rocky Mountains. The following account describes part of their traditional way of life which came to an end at the close of the last century when they were defeated by the US army and placed on reservations.

The Cheyenne believe that wealth, in the form of horses and weapons, is not to be hoarded and used by the owner. Instead it is to be given away. Generosity is highly regarded and a person who accumulates wealth and keeps it for himself is looked down upon. A person who gives does not expect an equal amount in return. The greatest gift he can receive is prestige and respect for his generous action.

Bravery on the battlefield is one of the main ways a man can achieve high standing in the eyes of the tribe. Killing an enemy, however, does not rank as highly as a number of other deeds. Touching or striking an enemy with the hand or a weapon, rescuing a wounded comrade or charging the enemy



Cheyenne warriors



Men in front of lodge during a religious ceremony

alone while the rest of the war party looks on are amongst the highest deeds of bravery. The Cheyenne developed war into a game. Killing large numbers of the enemy is far less important than individual acts of courage which bring great respect from other members of the tribe. The brave deeds of a warrior are recounted at meetings of the warrior societies and sung about by the squaws. They may lead to his appointment to the tribal council and to the position of war chief which means others will follow him into battle and respect his leadership.

The values of Cheyenne society provide goals for its members to aim for and general guidelines for their behaviour. Values, like culture in general, are learned and shared by members of society. Some sociologists argue that shared values form the basis for social unity or social solidarity. They help to bind people into a close knit group. Because they share the same values, members of society are likely to see others as 'people like themselves'. They will therefore have a sense of belonging to a social group, they will feel a part of the wider society. In this respect shared values form the basis for unity in society.

(adapted from *The Cheyennes* by E. Adamson Hoebel, Holt, Reinhart and Winston, New York, 1960)

1. What are the two major values of Cheyenne society? (2)
2. Identify two major values from your own society. (2)
3. How do the Cheyenne express the values of their society in their behaviour? (4)
4. Give three rewards a Cheyenne warrior might receive for being successful in terms of the values of his society. (3)
5. How does the Cheyenne attitude towards wealth differ from that in your own society? (4)
6. a Why are shared values beneficial to society? (2)
b How might it be harmful to society if people held a wide range of differing values? (3)

5 Culture and norms

Values provide general guidelines for conduct. Norms are much more specific. They define appropriate and acceptable behaviour in particular situations. A society may value privacy but this value provides only a general guide to behaviour. Norms define how the value of privacy is translated into action in particular situations and circumstances. Thus in British society norms relating to privacy state that a person's mail must not be opened by other people. An individual's house must not be entered without his permission. A person's 'private life' is his own concern and others must not pry into his personal affairs. In this way a series of norms direct how people should behave in terms of the value of privacy.

Norms guide behaviour in all aspects of social life. There are norms of dress which define the types of clothing appropriate for members of each sex, age group and social situation. There are norms governing behaviour with family, friends, neighbours and strangers. There are norms which define acceptable behaviour in the home, classroom and workplace, at a party, wedding and funeral, in a cinema, supermarket and doctor's waiting room.

As a part of culture, norms are learned, shared and vary from society to society. This can be seen clearly from norms concerning food. Amongst the Bedouin of North Africa, sheep's eyes are regarded as a delicacy whereas in the West they are not even considered fit to eat. The Bedouin eat with their fingers and a loud and prolonged burp at the end of a meal is a compliment to the host. In the West such behaviour would be considered the height of bad manners. Or, as a sociologist would say, it would not conform to Western norms of eating behaviour.

Norms provide order in society. Imagine a situation in which 'anything goes'. The result is likely to be confusion and disorder. This can sometimes be seen in the classroom if teacher and students fail to establish a set of rules for conducting a lesson. Norms help to make social life predictable and comprehensible. If there were no norms stating how people should express pleasure or irritation, warmth or hostility it would be difficult to understand how others felt,

to predict their behaviour and respond to them in appropriate ways. Norms also provide practical solutions to everyday problems. Take an apparently simple operation like cooking, cracking open and eating a boiled egg. There are norms directing the whole operation. Social life would be much less efficient if such methods had to be constantly re-invented by trial and error.

Lacking instincts, human beings need norms to guide and direct their actions. In a thousand and one areas of social life norms define appropriate and acceptable behaviour.

(adapted in part from *Sociology* by Leonard Broom and Philip Selznick, Harper and Row, New York, 1977)

1. It has often been claimed that a high value is placed on human life in Western society. Describe three norms which direct behaviour in terms of this value. (6)
2. Briefly outline the norms which define acceptable behaviour at a party and in a doctor's waiting room and indicate how they differ. (6)
3. Using your own examples, outline two ways in which norms are useful for the operation of human society. (8)

6 Culture, status and role

All the world's a stage
And all the men and women merely players.

In these lines Shakespeare makes the point that in society people have certain positions and play certain parts. In sociological terminology, they hold statuses and play roles. For example in Western society there are occupational statuses such as bricklayer, nurse, clerk and solicitor and family statuses such as father, mother, brother and sister. A status can be ascribed or achieved. An ascribed status is largely fixed and unchangeable, the individual having little or no say in the matter. Many are fixed at birth such as the gender statuses of male and female. In pre-industrial society status was often ascribed, a boy taking on the status of his

father, a girl that of her mother. Thus most Cheyenne males automatically became hunters and warriors like their fathers before them while females became wives and mothers and gathered roots and berries as their mothers had done. In present day British society, aristocratic titles provide an example of an ascribed status. Prince Charles is heir to the throne simply because he is the eldest son of the reigning monarch. There are however, occasions when an ascribed status can be changed. A monarch can abdicate as in the case of Edward VIII who was forced to give up the English throne in 1936 because he intended to marry an American divorcee.

An ascribed status is imposed upon a person. There is little he or she can do about it. An achieved status, on the other hand, involves some degree of choice and direct and positive action. A person chooses to get married and adopt the status of a married man or woman. There is often an element of choice in selecting an occupation in modern industrial societies. An achieved status, as the name suggests, results partly from individual achievement. To some extent a person achieves his or her job as an architect, librarian or joiner on the basis of ability and effort.

Each social status is accompanied by a role. Roles define the expected and acceptable behaviour for those occupying particular statuses. Thus the role of doctor states how a doctor is expected to behave. It is a collection of norms defining how the part of a doctor should be played. Roles are a part of culture and often differ considerably from society to society. In traditional Cheyenne society the role of women is mainly domestic – caring for children, preparing and cooking food and making clothing. Hunting is left to the men. However hunting formed an important part of the female role amongst the Australian aborigines of Tasmania. The women hunted seals and opossums (small tree-dwelling animals).

Roles are performed in relation to other roles. Thus the role of teacher is played in relation to the role of student, the role of husband in relation to the role of wife. Tasks can often be accomplished more effectively if those concerned adopt their appropriate roles. Thus a doctor can do his job more efficiently if he and his patients stick to their roles rather than also playing the part of old friends or courting couples. Roles provide social life with order and predictability. If teacher and

student play their roles, they know what to do and how to do it. Knowing each others' roles they are able to predict and understand what the other is doing. Like other aspects of culture roles guide and direct behaviour in human society.

(adapted from *Sociological Perspective* by Ely Chinoy, Random House, New York, 1968 and *Sociology: Themes and Perspectives* by Michael Haralambos with Robin Heald, University Tutorial Press, Slough, 1980)

1. List your own statuses and identify which are ascribed and which are achieved. (2)
2. a Give one example of an ascribed status that can be changed. (1)
b Briefly outline the difficulties that such a change might create for the individual concerned. (3)
3. Select one occupational status in modern industrial society and suggest how it is achieved on the basis of ability and effort. (4)
4. Roles are learned rather than instinctive. How do the roles of Cheyenne and Tasmanian women provide evidence to support this statement? (4)
5. Outline, with your own examples, two ways in which roles are useful for the operation of human society. (6)

7 Socialization (1)

In view of the importance of values, norms, statuses and roles, it is essential for the wellbeing of society that culture is effectively learned by its members. The process by which people learn the culture of their society is known as socialization. Socialization begins at birth and continues throughout a person's life. During its early years, the child learns many of the basic behaviour patterns of its society. This is the period of primary socialization, the first and probably the most important part of the socialization process. In practically every society the family bears the main responsibility for primary socialization. As the child moves into the wider society, secondary socialization begins. During this process the child learns from a wider range of people and institutions. Thus in modern industrial societies, schools play an important part in secondary socialization.

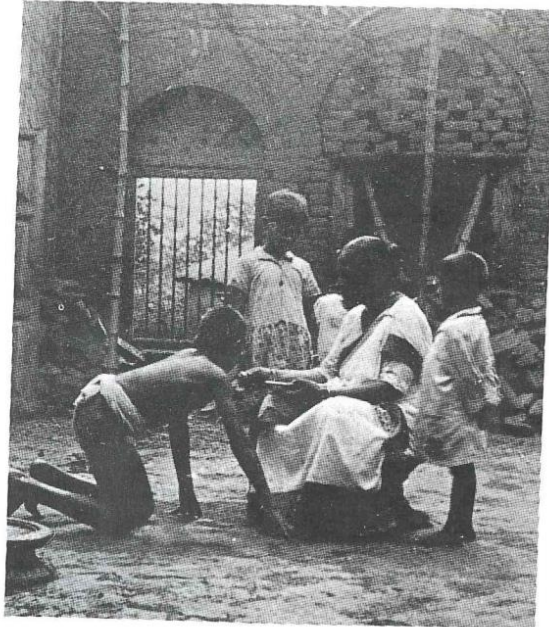
Something of the importance of the socialization process may be seen from the following extract. It describes the behaviour of two girls who, for a large part of their short lives, had been isolated from other human beings.

In 1920 two girls were reportedly discovered in a wolf den in Bengal, India. Aged about two and eight years, they were taken to an orphanage where they were looked after by the Reverend J. A. L. Singh and his wife. The younger child, Amala died soon after she arrived at the orphanage, the elder girl, Kamala, remained in the orphanage until 1929 when she too died. Despite the fact that Amala and Kamala were called 'wolf-children' and found in a wolf's den, there is no evidence that they were actually raised by wolves. The Reverend Singh wrote the following description of their behaviour in 1926.

At the present time Kamala can utter about forty words. She is able to form a few sentences, each sentence containing two, or at the most, three words. She never talks unless spoken to, and when spoken to she may or may not reply. She is obedient to Mrs Singh and myself only. Kamala is possessed of very acute hearing and evidences an exceedingly acute animal-like sense of smell. She can smell meat at a great distance. Never weeps or smiles but has a 'smiling appearance'. Shed a single tear when Amala died and would not leave the place where she lay dead. She is learning very slowly to imitate. Does not now play at all and does not mingle with other children. Once both Amala and Kamala somewhat liked the company of an infant by the name of Benjamin while he was crawling and learning to talk. But one day they gave him such a biting and scratching that the infant was frightened and would never approach the wolf-children again. Amala and Kamala liked the company of Mrs Singh, and Kamala, the surviving one of the pair, is much attached to her. The eyes of the children possessed a peculiar glare, such as that observed in the eyes of dogs or cats in the dark. Up to the present time Kamala sees better at night than during the daytime and seldom sleeps after midnight. The children used to cry or howl in a peculiar voice neither animal nor human. Kamala still makes these noises at times. She is averse to all cleanliness, and serves the calls of nature anywhere, wherever she may happen to be at the time. Used to tear her clothes off. Hence a loin cloth was stitched to her in such a fashion that she could not open or tear it. Kamala used to eat and drink like a dog, lowering her mouth down to the plate, and never used her hands for the purpose of eating or drinking. She would gnaw a big bone on the ground and would rub it



Kamala and Amala soon after they were brought to the orphanage



Kamala receiving a biscuit from Mrs Singh

at times in order to separate the meat from the bone. At the present time she uses her hands for eating and walks straight on two legs but cannot run at all.

(letter quoted in **Human Societies** edited by Geoffrey Hurd, Routledge & Kegan Paul, London, 1973, pp. 95-96)

1. The children had apparently spent much of their lives isolated from other human beings. Why did this prevent them from behaving in ways which would be considered normal in the society into which they were born? (4)
2. List four items of Kamala's behaviour which suggest that she was beginning to act in ways considered normal in human society. (4)
3. a Briefly compare what Kamala had learned by the age of fourteen after six years in the orphanage with what most children have learned by the age of five. (3)
 - b Why does this suggest that primary socialization is vital to effectively learn the culture of society? (3)
4. a Give three possible reactions by people in the wider society to Kamala's behaviour which would make it difficult for her to cope outside the orphanage. (3)
 - b Suggest why people would respond to her in these ways. (3)

8 Socialization (2)

The socialization of young people can be seen as a series of lessons which prepare them for their adult roles. During childhood people learn many of the basic skills they will require in adult life. This is clearly seen from the following description of children's games and activities in the society of the Mbuti pygmies.

The Mbuti pygmies live in the tropical rain forest in the north-east corner of Zaire in central Africa. They are hunters and gatherers, the men being mainly responsible for hunting and the women for gathering edible fruit, berries and roots. Nets are often used for hunting. They are stretched into a long arc and women and children drive game such as antelope into the nets where they are killed by the men with spears and bows