

SOCI 101
INTRODUCTION TO
SOCIOLOGY

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E. Socialization

社会化
Shèhuì huà



1. a. Socialization = Social Experience
 The lifelong social experience by which individuals develop their *human potential* and learn about their culture.
 Question: What effect does "socialization" have on "self"?

Social experience is also a large part of: **个性**
Gèxìng

b. Personality
 A person's fairly *consistent patterns* of acting, thinking, and feeling.
 Question: What are some examples of personality characteristics?

Personality should not be mistaken for: **身份**
Shēnfēn

c. Identity
 The process of construction of self-knowledge and meaning based on cultural and environmental attributes.
 Questions: What are some examples of identity types? Is one's identity fixed or changeable?




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Are our personality and identity guided by *biological factors (our nature, such as DNA)* or do they come from *learning (our social environment, such as culture)*?

2. Nature versus Nurture?

性质 **Nature Meets Nurture** 培育
Xìngzhì Pèiyù

-or-

Self = DNA + Culture

自 = 脱氧核糖核酸 + 文化
Zì Tuōyǎng hé táng hé suān Wénhuà



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2. Nature vs. Nurture 性质 vs. 培育

We're scientists: how can we test which side of the debate gives a better explanation of personality?

Isolate variables to balance the equation.

a. Dependent Variable = Nature (DNA, biology)

Independent Variable = Nurture

Possible tests? ("operationalize"): can you change our nature?

- DNA change, as in genetic "therapy," genetic manipulation
- Examining changes in brain chemistry;

脑化学

Nǎo huàxué

Examples: Temporary chemical change to brain and to personality caused by drinking, drugs, natural genetics

脑结构

Nǎo jiégòu

-or- brain composition; [Oliver Sacks](#)

Examples: Permanent compositional change to brain and personality caused by structural damage from tumors, accidents, frontal lobotomies, etc.

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2. Changing Nature: Altering the Brain

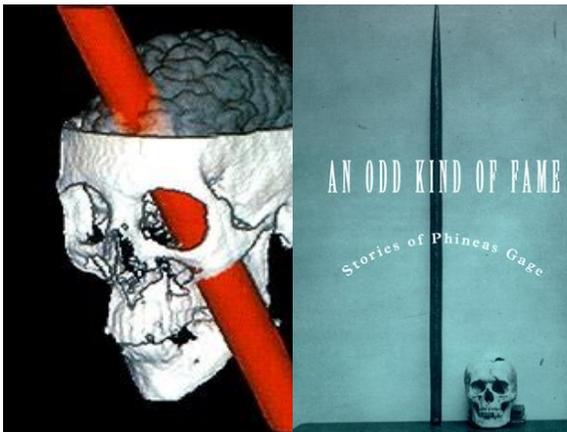
The Tale of Phineas Gage

Honest, well liked by friends and fellow workers on the Rutland and Burlington Railroad, Gage was a young man of exemplary character and promise until one day in September 1848. While tamping down the blasting powder for a dynamite charge, Gage inadvertently caused an explosion. The inch-thick, 3-foot-long rod rocketed through his cheek, obliterating his left eye on its way through his brain and out the top of his skull. The rod landed several yards away, and Gage fell back in a convulsive heap.

Yet a moment later he stood up and spoke; his fellow workers watched, in horror, then drove him by oxcart to a hotel, where a local doctor dressed his wounds. As the doctor stuck his index fingers into the holes in Gage's face and head until their tips met, the young man inquired when he would be able to return to work.

Within two months, the physical organism that was Phineas Gage had completely recovered—he could walk, speak, and demonstrate normal awareness of his surroundings. But the character of the man did not survive the tamping rod's journey through his brain. In place of the diligent, dependable worker stood a foulmouthed and ill-mannered far given to extravagant schemes that were never followed through. "Gage," said his friends, "was no longer Gage."





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2. Nature vs. Nurture

培育
Peiyù



因变量
Yīn biànlíang
b. **Dependent Variable = Nurture** (culture, learning)
Independent Variable = Nature

Possible tests? How can you change nurture?

- Examine **social isolation**. 社会隔离
Shèhuì gélí

i. **Impact on nonhuman primates** (Harlow's monkeys) 猴子
Hóuzi

The Harlows' experiments showed **disturbed development after 6 months of isolation**. They also showed that the **need for nurturance is innate** (natural) for primates.

ii. **Impact on human children – the "forbidden experiment"**

1. **Feral ("wild") children**

2. **Anna/Isabel** – Kingsley Davis, *Extreme Isolation* (1947)

3. **Genie** – After 2 years of care, the following 11 years of isolation left her with the mental capabilities of a one-year-old.

人类儿童
Rénlèi értóng

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3. Agents of Socialization

社会化代理
Shèhuì huà dàilǐ

a. We adopt our **inner self** (mind, identity, "I") from **significant others** as we interact and reproduce our **outer self** (role, personality, "me") in the process of interaction.

b. "Agency" means having the ability to act and create change. What "agents" are significant? In many cultures, the chief agents of socialization are **Parents, Peers, Teachers, and the Media**.

父母 同行 教师 媒体
Fùmǔ Tóngxíng Jiàoshī Mèitǐ



c. **How do we begin to learn our culture?**
"Mirror Neurons": the biology of imitation

A recently discovered system in the brain may help explain why we humans are so naturally social, and why we develop culture. See [the work of neuroscientist V.S. Ramachandran](#).

"镜像神经元"
"Jǐngxiàng shénjīng yuán"

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4. Personality Development

人格发展
Réngé fāzhǎn



a. Sigmund Freud

Mind is made up of three parts:

i. **ID** (Latin for "it") – the **basic drives** (anger, aggression, hunger, passion, sexuality or 'libido') which govern how we react to pleasure and pain, or the *instincts* that are still within us.

基本驱动器
Jīběn qūdòngqì

ii. **SUPEREGO** (Latin meaning 'above' or 'beyond' the ego) the **operation of culture within the individual**; norms, taboos, folkways and mores: *conscience*

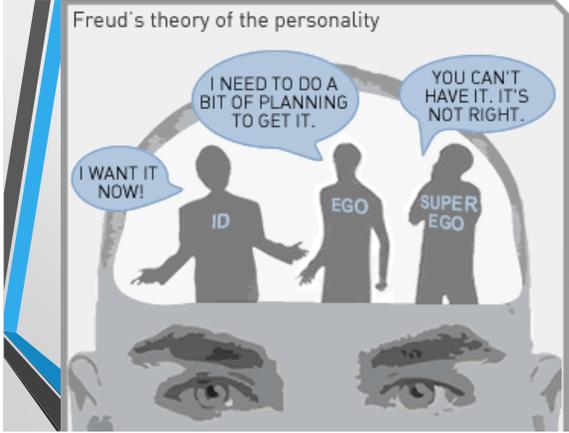
超级
Chāojí

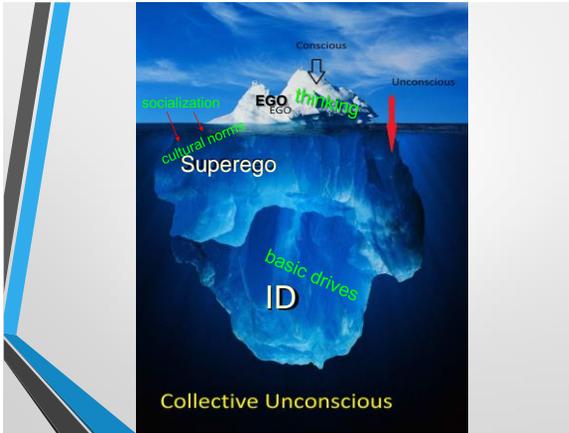
iii. **EGO** (Latin for "I") – the **conscious self**; that part of the self that thinks, reasons, and balances the forces of the Id and Superego.

自我
Zìwǒ

EGO = Battle of the Id and Superego

Our mind and personality are formed by the way in which we balance the strong personal forces of self-interest against the strong social forces of the norm, cultural values and taboos.





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4. Personality Development Theory

b. **George Herbert Mead on ROLE-MAKING**



自 i. **Self**: the self develops *only* with symbol-use (language) *and* social interaction

语言 社交联系
Yuyan Shejiaoliansi

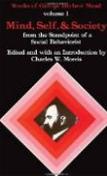
ii. Two forms of self-reflection: I & ME

Inner Self a. **"I"** = active, creative, imaginative part of the self that comes from *within*

一世 (subjective form of personality; the "soul" or "true, essential self").

Outer Self b. **"Me"** = our perceptions of our "outer" self

我 (objective form of personality; the "looking-glass self", a mirror reflection).



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4. Personality Development Theory

George Herbert Mead



iii. Self-development happens as we reflect upon our place in our social world, and the roles we play.

We learn how to "take the role of the other" when we are young (in psychology this idea is called "theory of mind"):

→ Stages of Role-Taking Ability: 扮演对方的角色
Bànyǎn duìfāng de juésè



The state of recognizing the "generalized other" is a full recognition of one's belonging to a larger, complex network of significant relations.
