

Socialization: The Process of Learning to be Human

Mustafa Tatarⁱ

Yüzüncü Yıl University

Abstract

Socialization is the process of learning to be a human being that is born with the potential to be human. In this process, the person learns the basic values and norms of the society in which he lives, as well as the skills necessary to sustain his life. This learning takes place through parents, siblings, relatives, neighbors, peers, teachers, and other people with whom the person interacts, although their levels of influence may differ. The transformation of a baby into a human depends on being given the opportunity to live in a human community and learn to be human. As a result of research on children like Victor, Kamala, Shamdev who were abandoned in the forest and isolated at home like Isabella, Anna, Genie and Danielle, it has been observed that individuals who were deprived of the opportunity to learn to be human could not speak, make strange sounds, lack human feelings, and could not fully perform even simple physical activities such as sitting, standing and walking on two legs. More interestingly, efforts to humanize these people have not been successful enough, with the exception of Isabella. Similar results have emerged in studies conducted on children living in orphanages in different countries of the world, especially in Romania, in case the interaction is not humane, it has been seen that it is not enough to meet the basic needs of children such as food, drink and shelter.

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ⁱ **Mustafa Tatar**, Assist. Prof. Dr., Educational Sciences, Yüzüncü Yıl Üniversitesi

Email: mtatar68@hotmail.com

INTRODUCTION

Every human being is born twice. The first is biological birth. After this birth, the baby is like a kitten, a puppy. He is even more helpless than them. His helplessness is so evident that he cannot even move from his place unless someone takes him in his arms and carries him from one place to another. He has to wait until his infancy, when he has to use his hands, even for such mundane behavior as being able to move on his own. In the same way, it takes a long time for him to say that he needs a toilet. During this time, he pees and poops whenever he wants and wherever he wants. Moreover, while doing these behaviors, he does not have to worry about what anyone will think. It makes strange sounds until it learns to speak, which is one of the most important indicators of being human. This helpless and powerless being, who is absolutely dependent on others in order to survive, turns into an individual who is a part of society and culture over time. This transformation is almost a new birth. This situation, which can be called *sociological birth*, takes place thanks to the process we call socialization (Thio, 1989).

There is a saying attributed to Socrates: “Horses are born horses, but humans are not born human.” Indeed, shortly after a horse is born, it gets up and starts behaving like a *horse*. The same is true for a duckling or gosling. After hatching, these chicks can easily swim in a pond without any danger of drowning by following their mothers without being subjected to any training. Not only horses, ducks or geese, but almost all animals can display the average behavior of their own species for a while after they are born. Therefore, it would be more correct to take the “horse” mentioned in Socrates' word as a symbol that also represents other animals. While this is the case with animals, the same is not true for humans. It is no exaggeration to say that while animals come into the world almost fully, humans are *incomplete beings that need to be completed*. Although we are born in human form, we actually learn to be human through a long and difficult socialization process that starts with the first person we interact with when we are born, and continues until the end of our lives.

Being truly human depends on being able to go beyond his biological existence and having some human values. In any case, when valuing people, we take into account their level of possession of these values, not their biological existence. When we meet someone who has not gone beyond their biological existence and is far from human values, we use expressions as “you were not a man”, “you did not have your share of humanity”, “you were not a man of your own mold”, “I thought you were a man.” We also use expressions such as “he must have escaped from the zoo” for those who exhibit rude behavior. None of the discomforts expressed in these expressions have a meaning related to the biological existence of the addressee. Rather, it implies that he is *a person who has not achieved completion, has not gone beyond being a biological organism*. Expressions such as “manly man”, “where a man is a man, a woman is always a lady” also contain meanings not related to the biological existence of the interlocutor, but to the level of humanity.

In this study, it is tried to show that socialization is so important that it deserves to be named as the second birth, based on the children who were abandoned in the forest, kept in isolation in their homes and raised in orphanages away from their family environment.

What is Socialization

So, what is socialization that has such an important place in our lives? Socialization is a process in which the cultural heritage of the society is transferred to individuals. Thanks to socialization, the child develops his personality and learns to be human in one way (Thio, 1989). Near the people who have an important place in their lives such as parents, siblings, grandparents, aunts, uncles, uncles, cousins, friends and teachers, children are socialized by the society they live in as a whole. These socialization agents apply different methods for children to behave, think and feel in accordance with social values and norms. All these intermediaries also learned social values and norms in a similar socialization process they experienced (Berns, 1997). Socialization is education in its broadest sense: it is a process by which a person gains a sense of identity and learns what people around him believe and how they expect him to behave. In this process, the person encounters clear

instructions about what to do and what not to do. A helpless baby gradually develops into an individual who gains knowledge and cooperates with other members of society through socialization. Through socialization, individuals not only learn the norms and values that dominate their culture, but also gain an idea of who they are and where they belong. Socialization affects both personality development and social behavior. Although it is a reality that the foundations of personality are laid in childhood and basic social skills are acquired in early childhood, socialization continues throughout life (Gelles & Levine, 1995). Children acquire the social, emotional and cognitive skills necessary to successfully participate and integrate into society through socialization. The way families react to their children's crying, the way they arrange their rooms, the way they talk to their children, the toys they buy for them, the people they allow to spend time with them affect the socialization and subsequent development of the child (Berns, 1997).

Socialization, which is very important for both individuals and the society they live in, is the process of learning to be human from the point of view of the individual, while from the point of view of the society, it is the process of maintaining and guaranteeing its existence by teaching its culture to its new members. Through this process, people come together around the common values that hold society together. If a culture wants to continue its existence, it has to transfer its distinctive features to its new members. If it fails to do so, that society ceases to exist (Little, 2016).

From a sociological perspective, biology provides a ground for human development. Our genes, on the one hand, direct our cells to become human rather than a tree, frog or ape, and on the other hand, determine the color of our hair, eyes and skin, our blood type, gender and approximate body type. It gives us the ability to walk, talk, and use our hands and brains in a humane way. It establishes a timeline for development. For this reason, all normal babies start walking at about the same time. All normal children all over the world learn to speak in the same order: First they grumble, then they enter a period in which they express their troubles in one word, then in two words. Eventually, they learn to make regular sentences with more words and to ask questions. All humans become sexually mature between the ages of 12 and 18 because the basic blueprint is genetically determined. However, socialization determines the details of development. For example, although a child's ability to speak a language is determined by his genes, which language he will learn and how well he will speak that language depends on the culture he grew up in and the people around him. Without the opportunity to interact with other people, he cannot develop the capacity to speak and love. Likewise, how a person feels about the changes that occur in their body during adolescence and how they express their sexuality is determined by the culture of the society in which they live and their personal history. All this shows us that socialization is the key to unlocking the child's locked potential so that he can be both a respected member of the human species and a unique individual (Gelles and Levine, 1995). As long as this key is used and the lock is unlocked, it doesn't matter what kind of potential a person came into the world with.

According to Elkin and Handel (1984), three prerequisites are necessary for adequate socialization.

An Ongoing Society

In order for children to be able to socialize, there must first be an ongoing society. Children who open their eyes to the world in a ready-made society, where they have no contribution to its formation and functioning, are almost like "raw recruits" who need to be trained. They came into the world against their will and have no knowledge of how to deal with the world. The function of socialization is to transfer culture to new members of society and to motivate them to participate in the established social order. The society that children find ready has a structure in which people living in it can more or less predict how each other will behave, think and feel.

Biological Inheritance

The second prerequisite for socialization is sufficient biological heredity. It is clear that people with serious hereditary problems such as mental retardation either cannot socialize or have serious problems in the process. For example, socialization depends on memory. An adequate memory can develop only if the parts of the brain that govern memory are not damaged. A baby born with a severely damaged part of the brain may not develop an adequate memory. Therefore, serious defects that occur in the biological organism prevent adequate socialization. Other organic deficiencies also create various problems, although not as much as the deficiencies in the brain. For example, hearing-impaired children cannot learn to speak in the same way as non-disabled children, because they cannot hear their own voices. Visually impaired children cannot react to colors and moving objects. Therefore, these children cannot take advantage of some opportunities open to normal people. However, children who are visually impaired, hearing impaired or born with problems in their arms and legs because their mothers used thalidomide during pregnancy can turn into individuals who adapt to society more or less by receiving special education, although they cannot fully normalize.

Human Nature

The third prerequisite for socialization is *human nature*. In order to socialize, the child must have human nature. Charles H. Cooley, an early American sociologist, used this term for the first time. What he means by this term is something universal, which is not found in animals, but is not peculiar to some societies. It is not easy to define this concept succinctly, but highlighting some of its key components that are particularly important can help to understand the concept. These are the ability to form emotional relationships with others and to experience emotions such as love, sympathy, shame, jealousy, pity, and pride. Although less important, it should be noted that this concept also includes the ability of human beings to transform their experiences into symbols through speaking, writing and thinking. Considering that although some societies do not know how to write at all and some people living in the past do not know not only how to write but also how to read, they are still socialized enough, it can be concluded that writing is not necessary for adequate socialization, but it is clear that socialization is not possible without speaking. Speech also depends on the capacity to symbolize.

There is a very classical yet correct definition for man: Man is a social being. Although a significant part of our problems stem from living with other people, it is impossible for us to lead our lives in a meaningful way in the absence of others. The existence of others is so important that without them, even if we are able to survive, we cannot either acquire our basic human traits or maintain our human traits. Of course, the mere physical existence of others is not enough to learn to be human. In addition to the physical existence of adults, the interaction they will establish with babies should also be a *humane* interaction. In the event that this interaction is not humane, as can be seen in some examples to be explained below, not only the psychological existence of babies but also their biological existences are in danger. Even if their biological existence continues, it is inevitable that their psychological existence will be damaged. For the reasons mentioned, I think a fourth should be added to these prerequisites. It is humane interaction. Because if the interaction is not *humane*, the other prerequisites are meaningless.

What is humane interaction and why is it so important? First of all, it should be noted that *humane interaction* and *human interaction* are not the same thing. If a child is not forced to lead an isolated life by being abandoned in the forest or confined to a corner of the house, as can be seen in some examples below, and grows up among people, it means that he or she is necessarily experiencing interaction. However, the fact that a child grows up with people does not mean that the interaction he experiences is human in any case. If a child cannot feel that he is a valuable member of his family and the society he lives in because of being humiliated, despised, ridiculed, mocked, disregarded, ignored, and exposed to violence, it doesn't matter that people grow up. But it should not be forgotten that one of the factors that determine whether the interaction is humane or not is the things that are exposed, while the other is the things that are deprived. Because human personality is determined by those who are deprived as well as those who are exposed from childhood. For this reason, it is necessary not only

to meet the nutritional and shelter needs of the child, but also to meet the more important needs such as love, care and compassion. It is unrealistic to expect people whose needs are not met despite living among humans to develop a healthy personality. If there is so much injustice, oppression, murder and terrorism in the world today, people can easily inflict violence on each other, one of the reasons for this is that these people grew up without humane interaction. Miller (2003, p. 214) expressed this fact quite simply and accurately: "I have never met a person who received respect and attention as a child, but felt the need to take the lives of people when he grew up."

A 2014 study conducted in a town on the Italian island of Sardinia found that the life expectancy of the inhabitants of the town was quite long, with eight of them reaching the age of 110. According to the results of the research, the secret of the long life of the people of the region is not due to their genetic characteristics, but to their close social relations with each other and their constant cooperation like a family. In fact, it can be said that these people extend their own lives by keeping their social relations well and helping those who need help (Sayar and Yalaz, 2019). Strong social relationships are so important that they strengthen the immune system, prolong life, speed up the recovery process after surgery, and reduce the possibility of depression and anxiety. Therefore, we can more or less predict the level of happiness and how long someone will live, taking into account the social relations of someone whose genetic characteristics and personality we do not know (Szalavitz and Perry, 2020). In the preface to his book *Outliers*, Malcolm Gladwell (2020) tells the story of people in the 1950s, whose ancestors immigrated from Italy and settled in a rural area of the American state of Pennsylvania, where they founded a village that they called Roseto: A doctor named Steward Wolf, who teaches at the University of Oklahoma School of Medicine, is invited to Roseto to speak. When the speech was over, one of the doctors working there says Wolf, "You know, I have been practicing my profession for 17 years. Patients come to me from everywhere; but it's rare that I meet anyone from Roseto with heart disease under the age of 65" Wolf is stunned. Because he thought it was impossible for a doctor to have almost never encountered heart disease in those years when deaths from heart attacks were quite common among men under 65 years of age in the USA.

Wolf decides to investigate this situation. With the help of some of his colleagues and students at the university he teaches, he examines the doctors' reports, starting from records as old as possible, and tries to find out the causes of death of the town's people. The results are surprising: "There was hardly anyone in Roseto under the age of 55 who died of a heart attack or showed any signs of heart disease. In Roseto, the death rate from heart disease among men over 65 was half that of the entire United States. In fact, the death rate from all causes in Roseto was 30 to 35 percent lower than expected." Deciding to deepen the research, his sociologist friend John Bruhn and sociology graduate students in Wolf's study team go around the houses one by one and apply a questionnaire to everyone aged 21 and over. It was Bruhn's turn to be surprised: "There was no suicide, no alcoholism, no substance or drug addiction, and very little crime. There was no one receiving social assistance. Then we looked at peptic ulcers. He was in no one. These people were dying of old age. That's all."

Wolf's initial thought was that the diet of the Rosetans made them healthier than other Americans. But Wolf realized that his thinking was wrong when he had dietitians analyze the typical eating habits of these people. Because the people of Roseto both liked fatty foods and smoked a lot. Moreover, obesity was also quite common. Additionally, "this wasn't a town where people got out of bed at sunrise and did yoga or jumped on their bikes and cycled actively for six miles." Realizing that the findings could not be explained by diet and exercise, Wolf turned to genetics. But he concluded that genetics could not explain the situation either. Then he wondered if the Rosetans living in the foothills had a positive effect on their health. Scanning the medical records of the towns of Bangor and Nazareth, which are very close to Roseto and have similar geographical features, Wolf found that the death rate from heart disease in men over 65 in both towns was three times higher than Roseto.

Realizing that the secret to Roseto isn't diet, exercise, genes, or location, Wolf found the real reason while walking around town with fellow sociologist Bruhn. "They saw how the people of Rosetan visited each other, stopping in the street to chat in Italian, for example, or cooking for each other in their backyards. They learned about the extended family clans that underlie the social

structure of the town. They saw in how many houses three generations lived together and how grandparents were respected. They went to religious ceremony at Our Lady of Mount Carmel and saw the integrating and calming effect of the church. They identified 22 civic organizations in a town with a population of less than 2,000 people. They discovered society's egalitarian philosophy of life, which kept the wealthy from flaunting their own successes and encouraged them to help cover the failures of others. By transplanting the paesani culture of southern Italy into the mountains of eastern Pennsylvania, the Rosetans had created a strong, protective social structure that isolated themselves from the pressures of the modern world. The Rosetans were healthy because of where they came from, because of the world they had created for themselves in their tiny town in the mountains." Bruhn says, "I remember the first time I went to Roseto; You could see the family dinners where three generations met, all those bakeries, people walking the streets, sitting on their porches talking to each other, ..." he says and adds "It was fascinating." In the conferences they attended, while their colleagues attributed the secret of longevity to genes and physiological processes in line with the dominant paradigm of the time, while no one thought that there could be a connection between health and social relations, Bruhn and Wolf were "talking about the mysterious and magical advantages of people standing in the street talking to each other and living under the same roof for three generations." They said that in order to be able to comment on their health, it is necessary to know the culture of which the individual is a part, who their friends and family are, and where their family comes from. For them, the values of the world we live in and the people around us have a profound effect on who we are.

But unfortunately, the next generations of Rosetans did not appreciate the features of their ancestors that made them healthy and over time they turned into typical Americans (Sayar and Yalaz, 2019).

As can be seen, a culture dominated by warm and sincere relationships affects not only the mental health of people but also their physical health. Although this is a known fact, today's doctors still do not advise people with cardiovascular disease to "make two new friends and visit their aunts more often", even though they recommend diet, regular bodily movements and prescribe various drugs (Szalavitz and Perry, 2020, p. 309).

A professor named Sheldon Cohen took two groups of people one of which is lonely people and the other is people with close social bonds with others into the laboratory, in order to determine whether lonely people or people with good social relations get sick more often, and injected both groups with the flu virus -with their knowledge. "It turns out that lonely people are three times more likely to catch the flu than people with close ties to others." Another scientist named Lisa Berkman followed two groups of people, one of which was lonely people and the other was people with multiple ties with others for nine years to figure out which group was at greater risk of death. At the end of the study, he found that "lonely people are two to three times more likely to die." Loneliness made almost every disease more deadly, such as cancer, cardiovascular ailments, respiratory problems. In fact, when the evidence was examined as a whole, loneliness itself proved fatal (Hari, 2021, p. 94-95).

Neuroscientist John Cacioppo closely followed "229 Americans aged between fifty and seventy" to find out whether isolation and loneliness or depression came first. He formed a group of "half male, half female, one-third Latino, one-third African-American, one-third white" to show a wide distribution of subjects. At the start of the study, "none of the 229 Americans he followed was neither depressed nor alone. Once a year they would come to the lab and undergo a series of tests. John was examining their physical and mental-health states." Afterwards, the research team asked these people how many people they had contact with per day, how many people they felt close to, and who they wanted to share their happiness with, in order to understand how lonely or isolated they felt. After five years, in most cases, symptoms of loneliness appeared first, followed by depression. Moreover, as the level of loneliness progressed from 50 percent to 65 percent, "the risk of developing depressive symptoms increased eightfold." John, with his research; "He concluded that a significant portion of depression and anxiety in society was caused by loneliness" (Hari, 2021, p. 97).

Sam, a psychiatrist, believed that antidepressants were not effective in treating depression. Together with a group of like-minded people, they opened a health center in East London. The area where the health center opened was one of the poorest areas in London. Sam opposed those who say that depressed patients have something wrong with their brains or bodies, and claimed that what was wrong was in the lives of these patients and that they had to change their lives in order to be healed. Because he “realized that his patients were often depressed because they were deprived of the things that made life worth living.” For him, what patients really needed was “reconnection” not medicine. For this reason, doctors working in this extraordinary center would prescribe socialization to the patients who applied to them, and instead of medication, they would write “one of a hundred different ways to reconnect with people, society and values that really matter” (Hari, 2021, p. 232-233).

To better grasp the importance of socialization, let’s suppose there is a 6-year-old child who has been almost completely deprived of human contact from birth. Suppose that, after this child was born, his mother did not clean his diaper and did not interact with him except for minimal feeding. Additionally, let the child be alone all day and night for years and never go out. Suppose this child is 6 years old. What kind of picture emerges when their behavior is compared to the behavior of a normal 6-year-old child? After explaining this hypothetical situation, when different people were asked the above question, they probably came up with the following list of answers. First, the child cannot speak; he is only able to make meaningless sounds that resemble at most grunts. Secondly, the child is afraid of us and probably hides in a corner. Third, the child does not know how to play and how to communicate with us. If he was given some food on the plate and a cutlery with him, he would not know how to use the cutlery, so he would eat the food with his hand. Fourth, the child cannot express certain emotions. For example, he may cry but cannot laugh. Fifth, because the child is unfamiliar with the mundane material products of our culture, such as cell phones and televisions, he is likely to be incapable of understanding and frightened when he sees them. In this and many other ways, this child is strikingly different from his 6-year-old peers growing up among humans. It looks like a human but cannot act like a human. In fact, in many ways, he behaves more like a frightened animal than a 6-year-old child, and is less capable of following orders than a typical dog (Barkan, 2017).

This example shows that socialization is necessary for us to behave like full human beings. We cannot become a part of society and culture without socialization, and we cannot socialize without social interaction. The example of the socially isolated child was hypothetical, but the existence of such children, called feral children, is unfortunately real, as will be seen in the examples below. These real examples provide poignant evidence of the importance of socialization for our ability to function as human beings and social interaction for socialization (Barkan, 2017).

It is useful to take a closer look at the children who are abandoned in the forest, isolated in their homes, or raised in orphanages in order to better understand that turning into a full human being goes through socialization. Now we can start by taking a closer look at some of the children abandoned in the forest.

Case 1: Victor

From the 14th century to the present, there are more than 50 recorded cases of “feral children” who were abandoned to nature at different times and managed to live in one way or another. It is estimated that some of these children were raised by animals or at least lived with them. One of the most famous of these recorded cases is “the wild boy of Aveyron”, discovered in northern France in 1797 (Elkin and Handel, 1984; Malson, 1972, cited in Thio, 1989).

Named Victor by his later doctor, Jean Itard, this boy was first spotted while wandering around naked in the woods. Then, for more than a year, he was occasionally seen trying to root potatoes, radishes, and various plants from the fields, and searching for acorns. He was eventually caught on a tree by hunters. After preliminary examination by some local government officials, he was sent to Paris to be placed in a school for the deaf and speech impaired, by order of the then interior minister Lucien Bonaparte, who was also Napoleon's brother. In those years, which coincided with the

French Revolution, the interest shown in the relationship of the individual with the society was at its peak. It was believed that studies on “savages” would make significant contributions to the understanding of human nature. For this reason, the case of “the wild boy of Aveyron” became a subject of detailed research (Elkin and Handel, 1984).

He was estimated to be 11-12 years old when he was found. Although there were various scars on his body, there was no serious physical deformation. He was completely naked. He had a strange gait as he walked with his hands. He ate uncooked food and couldn't even do simple things that much younger children could do. Although he had no hearing problems, he was completely incapable of speech and expressed himself only by crying and making incomprehensible sounds. It doesn't care if the weather is hot or cold; she refused to wear clothes even in the coldest weather. He had strange behavior such as sticking his hand in a fire. He couldn't concentrate on one spot with his eyes, didn't even respond to loud sounds. He tried to identify edible foods based on their smell, not their appearance, and disliked sweets and hard drinks. He had no emotional attachments and no sexual expression. All this data led a group of experts to think that he was mentally handicapped and could not be educated, but Jean Itard, who was a doctor, disagreed. He began to take a close interest in Victor and gave him training (Elkin and Handel, 1984; Lane, 1976, cited in Thio, 1989).

Jean Itard hoped that by the end of the training, five goals would be achieved: 1) to draw Victor into social life; 2) to awaken his nervous sensitivity with the most energetic stimulation, and sometimes with intense emotions; 3) to give him new and more social needs and thereby expand the scope of his ideas; 4) To teach to speak; 5) Developing the ability to reason, albeit at a simple level (Elkin & Handel, 1984).

Victor looked a little more human after three months of training. He learned to take the roasted potatoes with a spoon, not with his hands, to wear clothes, to sit in a chair, to wait without haste before the food was placed on the table, to eat on the plate and to use cutlery. He began to show some emotions such as happiness, gratitude, and regret, but compassion did not develop. He showed his happiness and gratitude from time to time by hugging Itard and the female maid who took care of him and took him for a walk. Instead of sleeping on a cold, wet bed at night, he began to wake up and go to the bathroom. Itard took a close interest in Victor for six years. Despite his hard work and applying a professional training program, Victor was greatly disappointed that he never learned to speak. Victor's inability to speak continued after Itard. Despite living for more than 40 years, he could neither learn to speak nor become a normal person (Elkin and Handel, 1984; Lane, 1976, cited in Thio, 1989).

Case 2: Amala ve Kamala

In 1921, two girls, thought to have been raised by wolves in the Bengal forests of India, were found, one estimated to be 3 and the other 5-6 years old. Among the children found in the wolf's den by a Hindu missionary, the younger one was named Amala, and the older one Kamala. Amala died within a year. Kamala lived in a missionary school for 8 years until she died of typhoid. When the children were found, they lacked many of even the ordinary “human” traits. They were attacking people who found themselves by making a sound like a dog growl and trying to bite them. They weren't wearing any clothes. They walked with their hands, ate raw meat, and ate food with their mouths without using their hands. They had a dull facial expression that did not allow them to understand their current feelings. During his stay at the missionary school, Kamala made a noticeable improvement, especially after she developed an emotional attachment to the lady of the missionary who found him. She learned to eat cooked food, dress up, play with other children, express various emotions. As she socialized, she began to like people. She was able to understand a simple language and construct three-word sentences, but she could never develop in accordance with his age level (Elkin and Handel, 1984; Singh and Zingg, 1942, cited in Thio, 1989).

While a child psychoanalyst named Bruno Bettelheim firmly stated that the story of Amala and Kamala being raised by wolves was a myth, a later author analyzed the available data and concluded that these children spent their childhood in a family of wolves. While it is not known

exactly which view is correct, it is clear that Kamala suffered from extreme emotional deprivation. To use Cooley's term, Kamala did not have a human nature when she was found. As a result of the close personal contacts she had during her time at the missionary school, she could only partially possess human nature (Elkin and Handel, 1984).

We never know for sure whether Victor and Kamala were raised by animals. It is possible for these children to be nursed by an animal, and it is also possible that when they are left in the forest, they have passed the nursing period and reached an age to collect food for themselves. One thing we do know for certain, however, is that they were deprived of normal socialization, and the effects of this loss continued throughout their lives (Thio, 1989).

Case 3: Shamdev

Shamdev was about 5 years old when he was found in the forest. He was afraid of people, playing with dogs. He hated the sun and spent his time in shady places. He couldn't stand still when it was dark. They had to tie him up to prevent him from going near the jackals who were howling near the village. If someone had killed a coyote, he was smelling the blood and running towards it. He ate the chickens he caught alive, along with their giblets. Later, he developed a unique sign language: Crossing his thumbs and clapping his hands meant he wanted chicken or food (Observer, 30 August 1978; cited in Bilton et al.).

When the case studies of Victor, Kamala, and Shamdev are examined, it is understood that although the lives of these children before they were found are not known exactly, they were either abandoned in the forest or lost at a time when they reached the age of walking and managed to adapt to the life in the forest somehow and survive. These children were probably abandoned in the woods to die, by their parents or whoever they were. It should not be a prophecy to say that almost all of the children who are abandoned or lost in this way will die, except those found in a short time. For this reason, these *examples are valuable examples that cannot be found* even if they are searched for scientist. The fact that they are not likely to be repeated as an experiment also increases their value. Doctor Itard may have been involved with Victor, who didn't have many of the ordinary human traits when he was found, for 6 years from the very humane thought of helping a child in distress. However, he may have been interested in the thought that he was faced with a historical and exceptional event and that such an opportunity would never come his way again. Regardless of their intentions, what they do is valuable for Victor, but much more valuable for humanity. Because although he could not reach some of his goals as a result of his 6-year effort, he shed light on the studies to understand human nature and made it possible to see more closely how serious deprivations prevent being human.

Less deprivations are also harmful, if not as much as the great deprivations experienced by the persons mentioned above. There are three well-known examples of such deprivation in the United States from the 1900s: The children named Isabella, Anna and Genie were taken away from other people with their mothers and imprisoned in their homes, and their imprisonment continued uninterrupted until these children were noticed (Thio, 1989). A child named Danielle, who was noticed in 2005, also went through a similar isolation process. We can now examine these case studies.

Case 4: Isabella

Isabella was an illegitimate child. She spent the first six years of her life in near absolute isolation in a dark room with her mother, who was deaf and speechless. She had almost no contact with people other than his mother. She had almost no contact with people other than his mother. Because her mother's parents were so ashamed that Isabella was an illegitimate child that they made a concerted effort to keep her out of sight. During the isolation period, no one spoke or made contact with her, including members of her mother's family. Her body was deformed because she was not fed enough and was deprived of sunlight. Finally, in 1938, the life she lived must have gotten so sick of her that Isabella's mother ran away from home, taking her daughter with her. During this escape, Ohio

State officials found them. Speech therapists and psychologists who first dealt with her found that she was very, very backward for a six-year-old. She couldn't speak, and she couldn't understand other people's speech either. Her intelligence was found to be close to zero on an IQ test. Many features of normal children, such as not only speaking, but also the desire to play and communicate with others, were almost absent in Isabella (Schaefer, 1997, 76; Abrahamson, 1990; Barkan, 2017). In fact, there was little indication that Isabella was human. It was not clear whether she had a sense of hearing or not (Elkin and Handel, 1984). She was so *wild* that she was afraid of people, showing hostility to them and making strange noises. She treated strangers, especially men, like a wild animal. Combining all the data, the experts concluded that Isabella was mentally retarded and could not be educated. She was lucky, however, and underwent systematic training. Although the initial progress was slow, she learned to speak. Despite the intense deprivation she experienced, she managed to read and write in a relatively short time like 9 months and started school two years later. She became a smart, cheerful and energetic girl. Apparently, along with her education, her interaction with her mother as a child helped her become a normal person. Because he lived with his mother, there was a certain interaction between them. They could communicate, albeit with gestures (Davis, 1947, cited in Thio, 1989; Hebding and Glick, 1992).

Case 5: Anna

On a cold winter day in 1938, while investigating possible child abuse, a social worker broke into a Pennsylvania farmhouse. In the cellar on the second floor of the house, he found a 6-year-old girl, named Anna, isolated. The girl, who was tied to an old chair with her arms pinned above her head so that she could not move, "her clothes were very dirty. Her hands and feet were like matchsticks" (Macionis, 2012, p. 112).

Anna, who lived in very bad conditions until she was found by the authorities, was born in 1932. She was an illegitimate child, just like Isabella. Her mother was a 26-year-old, mentally retarded, single woman when her mother gave birth to her. Angry that her daughter gave birth to an illegitimate child, the grandfather did not want her grandchild at home, so Anna had to spend the first six months of her infancy in different shelters. When her mother could not afford her care, she brought her back to her grandfather's house. When her grandfather's anger did not subside, her mother imprisoned her in the cellar. The cellar was small and stuffy. Because her mother worked all day and her grandfather hated to see her, Anna lived in solitude almost all the time. The only food source was milk. Anna, who could barely survive due to the harsh conditions she was exposed to, lived almost without seeing anyone for six years until 1938, when a social worker found her (Macionis, 2012; Barkan, 2017). Her mother only fed her enough to survive, neither spoke, touched, nor bathed her. She was almost like a skeleton when she was found in 1938 when she was 6 years old. She laid in her own filth. She could neither speak nor walk. She was sitting quietly on the floor, looking around blankly. It was not possible to understand her feelings by looking at her face (Davis, 1947, cited in Thio, 1989). Her condition was so heartbreaking that those who saw her thought that she had no hearing or vision (Elkin and Handel, 1984).

Sociologist Kingsley Davis, who was aware of Anna's condition and learned that she was staying at the municipal guest house, went to see her with great excitement. Davis was shocked when he saw the skinny Anna who couldn't laugh, talk or even smile. Anna was completely insensitive, as if there was no one around (Macionis, 2012, p. 112).

Socialization efforts have not been very successful. She was able to do simple things such as walking, feeding, brushing her teeth, following simple directions, but she never learned to speak and was unable to normalize. Finally, she died at the age of 11 (Davis, 1947, cited by Thio, 1989). When she died, she was at the level of a 2-year-old child in terms of social and mental functions (Hebding & Glick, 1992).

Case 6: Genie

Genie was 13 years old when she was found in California in 1970. She could not stand upright and could not speak. She had the intelligence and social maturity of a 1-year-old, she. She had been living without normal socialization for 12 years. From the age of 1 to 13, she lived in isolation in a small room. She was tied to a chair during the day and could only move her hands and feet. Her father, if he had not forgotten, used to put on a straitjacket and lock her in a cage at night. When she made a noise to get attention, her father would beat her with a wooden stick. Her father, who never spoke to her, only occasionally barked and growled like a dog. Her terrified mother was forbidden to speak to Genie. She was quiet and hasty at feeding times. Her mother could only give milk, cereal, and the occasional egg. Finally, she gathered her courage and managed to escape with the Genie. Her father committed suicide shortly after this incident (Pines, 1981, cited in Thio, 1989; Levine, 1995). The father, who seemed to have made cruelty a distinctive personality trait, had another incident. When Genie's older sister was two years old, the father, disturbed by her crying, locked the girl in the garage; cold and neglect had caused the death of the child (Gerhardt, 2019).

After Genie was found, she was taken to the Los Angeles Children's Hospital. A medical examination revealed that Genie could not chew solid food, control her bowels, walk normally, and speak more than a few words. She did not react to heat and cold, she treated people as objects. It looked more like a ghost than a human. She was trained by many psychologists and doctors and specialists from different branches, but there was no extraordinary development. During her first seven months in the hospital, she learned to walk with a jerky motion and responded poorly to toilet training. Yet she still had many irritating habits such as drooling and spitting. Research has focused on her particular language development. Despite the special attention of the therapists, language development was abnormally slow. After a few months she started to form two-word sentences, but the rapid and dramatic progress that occurs after a certain stage in normal children's language development did not occur. At the age of 21, despite the hard efforts of many experts over 8 years, her language ability was no more than that of a 4-year-old. After all, the experts must have thought that there was nothing left to do, so she was placed in an institution (Pines, 1981, cited in Thio, 1989; Elkin and Handel, 1984; Gelles and Levine, 1995).

Case 7: Danielle

In the summer of 2005, police detective Mark Holste went with an inspector from the Children and Families Department to a Florida home to review a report that a little girl was looking through one of the broken windows in a shabby house. Entering the house, Detective Holste and his team are shocked. What they saw was horrifying: The house was infested with cockroaches. Urine and excrement were littered with what appeared to be both humans and domestic animals. The furniture was in a dilapidated condition and the curtains were torn. When Detective Holste entered a small room, he found the reported girl staring blankly into the darkness. One newspaper later described the detective's first encounter with the girl: "She lay on a torn, moldy mattress on the floor. She was curled on her side... her ribs and collarbone jutted out... her black hair was matted, crawling with lice. Insect bites, rashes and sores pocked her skin... She was naked-except for a swollen diaper... Her name, her mother said, was Danielle. She was almost seven years old." Detective Holste rushed Danielle out of the house and took her to the hospital. After extensive testing, the doctors determined that although she was severely malnourished, Danielle had no problems with her eyesight and hearing, and that she could make sounds. Still, she wasn't looking into anyone's eyes. She did not know how to chew or swallow solid food, did not cry, did not respond to stimuli that could easily cause pain in other people. She also did not know how to communicate, as she did not know how to speak and the meanings of simple gestures and facial expressions such as nodding his head "yes" or "no". Likewise, although tests showed she did not have any chronic diseases or genetic abnormalities, she had to have someone hold her hand to stay afloat. She needed someone's help not only to stand up but also to walk. But because her gait was laterally, it resembled a crab's gait more than a human's. As Danielle's story shows, Human is not a being who can automatically perform physical activities such as sitting, standing and walking, but a learning being (Little, 2016, p. 99-100).

Without socialization, it is not possible to know how the material cultural objects of the society will be used. Danielle, for example, did not know that the spoon was used for eating, the ball for playing, and the chair for sitting, as no one had taught her. She also did not know anything about intangible cultural elements such as beliefs, values, and norms. She had no idea of the concept of family, and was unaware of the cultural expectations of intermittent bathing to get rid of dirt and bad smells. Most importantly, she did not learn to use the symbols that make up language - through which we gain information about who we are, how we should adapt to other people and the natural and social world we live in (Little, 2016).

What happened to Danielle? Simply put, while her basic needs for survival were met, she was severely neglected. Based on their research, social workers concluded that she was left almost completely alone at home. She had not learned to walk, talk, eat, communicate, play, or even make an effort to understand the world around her, as regular interactions such as cuddling, hugging, talking, giving explanations on various topics were not there, which are commonplace for many children. Based on the sociological point of view, Danielle could not socialize (Little, 2016).

All of these case studies strikingly reveal the fact that we learn to be human, even though we are born as human beings. As emphasized above, although it is true that our genes create a timeline for development and that the basic blueprint of development is genetically determined, conditions must be suitable for development to take place in line with this outline. Contrary to popular belief, a human being is not an entity that develops “in line with the draft” when the time comes, like a pre-programmed machine, regardless of the conditions. When suitable conditions are not provided, he may fall far from his *potential to be a full human being*, depending on the degree of deprivation he has experienced.

Smaller deprivations are also harmful when compared to these case studies. Psychologist Rene Spitz, in his research in an orphanage in 1945, found that children who did not receive enough attention were affected by it. The institution had 91 children, all under the age of three. Only six caregivers were available to care for 45 infants under eighteen months of age. He saw these babies lying on their backs in their small rooms for most of the day without any human contact. Within a year, all of the children lagged behind in their physical, mental, emotional and social development. In the first year, the average score all children got on developmental tests dropped from 124 to 72. Two years later, more than a third of the 91 children had died. The 21 children who remained in the institution were extremely disabled despite adequate nutrition and adequate health care: They could not speak, walk, wear clothes or use spoons. When the children were fifteen months old, conditions had become much more favorable. For example, more caregivers were employed and children began to be given more opportunities for joint play activities. Despite this, their height and weight were below normal. Most of them could not walk, could not use a spoon, only one child could wear clothes and only two children knew more than five words. Spitz concluded that the conditions offered to children in the first year of their lives were very decisive for both their physical and psychological development, and that the more favorable conditions in the following years could not heal the damage caused by the deprivation experienced in the first year (Spitz, 1945, cited in Thio, 1989; Elkin and Handel, 1984).

In another study, Spitz compared children who grew up in typical American orphanages with those who grew up with their mothers in prison. Due to the insufficient number of caregivers, the children living in orphanages slept alone all day and did not receive enough attention and affection. The sheets stretched between the beds for fear of the epidemic also negatively affected the interaction of the children with each other. The children of imprisoned mothers, on the other hand, spent their time with their mothers. Spitz saw large differences between these two groups. Thirty-seven percent of the children in the orphanage died before reaching the age of two, while all the children who were with their mothers in prison were alive. This meant that deprivation of individual care could have fatal consequences. “While this staggering rate of child mortality may be considered normal in the absence of modern sanitation or medical care, it was unprecedented in industrialized countries sixty years ago.” Spitz stated that the children in the orphanage are more susceptible to the disease, they do not gain

enough weight, and their emotional and mental development is weak, on the other hand, he observed that the children who grew up with their mothers, even though they were in prison, seemed mentally and emotionally normal, were healthier in general, and had better development. While the children of imprisoned mothers survived thanks to the empathic bonds they formed, “it was the lack of love, not the unsterile conditions, that caused the death of the orphans” (Szalavitz and Perry, 2020, p. 58-59).

After Spitz's pioneering work, many other psychologists documented that children who grew up in institutions where there was no human contact and interest, and where the stimulants necessary for the development of the child were insufficient, were badly affected by this situation. However, babies need constant interaction and attachment to other people for normal human development (Thio, 1989).

A similar study was conducted in Romanian orphanages. According to Çağlar (2019), Romanian President Nicolae Ceausescu banned birth control and abortion in 1966 in order to increase the population of his country. The number of children had to be at least five per family. Families falling below this number had to pay a special tax as punishment for breaking the rule. Known as the “menstrual police” of the state, gynecologists examined women who had reached reproductive age in order to secure a sufficient number of births. As a result, the number of children greatly increased, but this time an unexpected problem arose: Many families could not bear the economic burden of the new situation. Therefore, many poor families had to leave their children in state-controlled orphanages. When the Ceausescu administration was overthrown in 1989, the number of children abandoned by their families in Romanian orphanages reached 170 000.

These children living in orphanages had to live in inhumane conditions. Although their basic needs were met, they lived without emotional intimacy. There was one caregiver for fifteen children. These caregivers were also forbidden to hold children in their arms when they cried, and to show them closeness and affection. It was feared that the children would ask for more when intimacy was shown. Even if they cried, they forgot to cry after a while because no one took the children in their arms and took care of them. Regardless of whether they were boys or girls, their hair was cut in the same way, and they were all dressed in uniform clothes. They were meeting their toilet needs together, not in a closed area, but in potties lined up side by side at the expense of their privacy rights. Finally, these orphanages caught the attention of experts. When 136 children, the youngest six months old and the eldest three years old, living in these orphanages since their birth were evaluated, it was seen that their IQ scores were well below the general average. It turned out that their brains were not sufficiently developed and that they were behind in language development.

In another study, the IQ scores of children living in orphanages in Romania were compared with the IQ scores of children living in orphanages and living with their families. The children compared were 42 months old. It has been determined that the average IQ of the children living in the orphanage is seventy-seven, that of the children living in the orphanage is eighty-six, and that of the children who grew up with their families and did not go to either institution, is one hundred and three. “This study also revealed that the earlier a child leaves the orphanage, the better mentally and socially he is” (Szalavitz and Perry, 2020, p. 61).

It should be noted that both the children in Spitz's research and those in Romanian orphanages did not experience as much deprivation as children abandoned in the forest or kept in isolation at home. At least there are other children and caregivers where they are staying. They probably also met with doctors and nurses, orphanage workers and managers from time to time. Although they lead a restricted life, there is no absolute isolation. However, it is obvious that they were deprived of the love and attention that the family environment can offer and they felt all the coldness of an orphanage to their bones. Although their physiological needs and shelter needs are met, they are deprived of even the most ordinary human interactions, such as being held, which means a great deal to children.

In 1944, 20 newborn babies in the United States were subjected to an experiment in which only their physiological needs were met and other needs were ignored. According to the experimental instructions, the caregivers to whom they were delivered were asked to approach these babies only to feed, wash and change their diapers when they got dirty, and do nothing else. Caregivers were instructed not to touch, make eye contact, or interact with babies unless they had to while doing their job. Special care was taken to ensure that the environment was sterile so that the babies would not experience any microbial problems. Utmost care was taken to meet their physiological needs. But in as little as four months, more than half of the babies died. Moreover, there was no physiological reason to explain their death; All of them were perfectly healthy. Sometime before their death, babies almost entered death mode; they had almost cut off contact with the outside world, stopped making noises, trying to get the attention of their caregivers, moving, crying or even showing any gestures or facial expressions. Interestingly, death came just after this 'give up' phase. The researchers decided to end the experiment at the end of four months to avoid causing more deaths. But the sad thing is, despite the fact that the babies who entered the stage of "giving up" were immediately removed from the experimental environment and taken into a natural family environment, unfortunately they could not be saved (Kaya, 2019).

All of these examples show that sociological birth is as important as biological birth; it shows that in order for us to continue our lives in a *healthy* way, the second birth as well as the first birth should go smoothly. As it is known, those who are born with some genetic disorders or disabilities cannot do what normal people do easily, or they do it with great difficulty. This prevents their active participation in life. Likewise, those who did not grow up with people or who did not experience human interaction even though they grew up among people do not acquire some basic human characteristics.

While this is the case in humans, how is it in animals? In this regard, Harlow's experiments on monkeys are quite eye-opening. Harlow separated the baby rhesus monkeys from their mothers within a few hours of their birth, placing some in cages with false mothers and leaving others in completely isolated rooms. There were two false mothers in each cage. One of the mothers had a feeding bottle made of metal wire and attached to it, from which the baby could suckle. The other was made of wood, covered with fabrics, and looked like a normal monkey, but without any attachments for the baby monkey to feed on. Before the experiment begins, if given the opportunity to choose, it is predicted that the baby monkeys will get closer to the metal mother model, which they satisfy their nutritional needs from the bottle on them, and will spend most of their time next to her, baby monkeys surprised Harlow and the research team by showing a much greater affinity for the cloth mother model and spending most of their time with it. When they were afraid of something unfamiliar, they ran to the cloth mother model and hugged her; When they were moved away from the cloth mother model and brought to the wire mother model, they showed considerable discomfort. In cases where two mother models were placed side by side, the pups were able to suckle from the bottle on the metal mother without getting up from the cloth mother's lap even when they were going to be fed. Harlow thought that these preferences of the cubs might be due to the cold, so he added a heat-emitting device to the metal mother. However, the result did not change: most of the monkeys remained with the clothed mother. Although monkeys that spent time with false mothers did slightly better than those who were completely isolated, abnormalities were observed in the development of both groups. In the post-experimental research, it was found that monkeys who were raised separately from their mothers when they were babies, continued to have emotional problems when they grew up. It was observed that they could not adapt to the monkey community, had difficulty communicating with others, and exhibited high anxiety and aggression. The longer the isolation lasted, the more problematic the development of the monkeys was, with females abusing their young when they became mothers. The conclusion was clear. The monkeys suffered because their psychological needs were ignored. The fact that baby monkeys spend time with a fabric-made fake mother is an indication that they need not only milk but also an emotional bond (Harari, 2017; Barkan, 2017; Schaffer, 1997).

Another study on animals was done by Professor Martha McClintock. Distinguish between lab rats, McClintock raised some individually in separate cages, while others raised them in groups. The

results showed how important it is to grow within a community. Because “the incidence of breast cancer tumors was eighty-four times higher in secluded mice compared to mice with a community around them” (Hari, 2021, p. 103).

As it is known, one of the acquisitions of children in the process of socialization is language. From an early age, children learn whatever language is spoken around them. Moreover, they do not need to make a special effort while learning this language. When everything is normal, they start talking when the time comes. Well, if no language is spoken next to a person, is there a language that this person can speak spontaneously? If yes, which language is it? Like many people throughout history, King of Prussia II, Frederick who lived in the thirteenth century also wondered about the answer to this question. II. Frederick wanted to find out whether babies who were not spoken to or had no verbal interaction with them would spontaneously speak Hebrew, Greek, Latin, Arabic, or the language of their parents. Thus, it would be determined which was the first and original language of humanity. It would be decided that whichever language the children who grew up without being spoken with them started to speak, that was the real language of humanity. It was obvious that the way to find out was through an experiment, but such an experiment was not moral at all. Because no one would give their child as a subject for such an inhuman experiment to learn what the language of the first ancestors of the human family was. Therefore, it was not easy for an ordinary person to attempt this task, but since he was the king, it was not so difficult to do this experiment that he set his mind to. He ordered the nannies, wet nurses to only give milk to the babies in the experiment, but never talk to them. As a result, it was seen that all of the babies who were not spoken to died (Kaya, 2019; Dodson, 1993).

When II. Frederick decided to conduct such an experiment, he probably believed that these children could speak one of the languages mentioned above. But we can say with certainty that this is not possible. How the first humans learned the language is a separate topic of discussion, but in order for a child to learn a language, that language must first be spoken next to the child. If no language is spoken, the child cannot speak any language. He only makes some sounds, but the sum of these sounds does not correspond to any of the languages spoken on earth today. Of course, an individual who grows up among people and learns to speak a language in the process can learn other languages with his own efforts, but the prerequisite for this is that a language is spoken next to that person after he or she is born. According to a common belief in Anatolia, there is a language that a person who does not speak any other language can speak spontaneously, and that is Arabic. This thought is related to the fact that the Anatolian people are Muslim and the language of the Qur'an is Arabic. However, as emphasized above, it is impossible for a child growing up in these conditions to speak Arabic or any other language. In order to better understand this fact, it is sufficient to look at the hearing impaired. As it is known, children born with hearing impairment cannot learn to speak. The reason these children do not learn to speak is because they cannot hear. Before they can speak, they must first hear. When there is a chance to treat these children, first of all, a treatment is applied to ensure their hearing, and if it is successful, speech training is started.

As the Greek historian Herodotus wrote in his *The Histories*, Egyptian Pharaoh Psammetikos, probably out of curiosity similar to II. Frederick, ordered two newborn babies to be taken from their parents and given to a shepherd, but forbade the shepherd to talk to these babies. According to the Pharaoh, it was only in this way that one could learn what language the first people spoke. Whichever word the children first said to themselves without any outside interference, the language to which that word belonged would be accepted as the first language of the people. The shepherd noticed two years later that the children were shouting *becos*. However, *becos* was not an Egyptian word. As a result of the research, it was revealed that the Phrygians, who lived in Anatolia long ago, used this word to mean bread. That is why the Egyptians of that time concluded that the origin of themselves and their language was Phrygia (Herodotos, 1973).

I want to point out a misunderstanding here. Even if we assume for a moment that the above is true, the fact that the first word that comes out of the children's mouth corresponds to the word “bread” in Phrygian language does not mean that the children have started to speak that language. Because

speaking a language is more than just pronouncing one of the words in that language. However, as far as I can see, those who voiced this issue are trying to create a perception as if the children have started to speak Phrygian, although they cannot give any information about what happened next, based on this information alone. However, this is not true.

CONCLUSION

Being a social being, human beings come to the world not as a human being, but as a *humanoid being*, who is *a candidate to be human*, even if they do not have any problems in terms of genetic and physical characteristics. Socialization is the journey of this *humanoid being* to become human. To be able to survive this difficult and troublesome journey without any accident and to be a full human being depends primarily on living in a human community. Otherwise, he will never be able to become a full human being, even if his biological existence continues, as research on children abandoned in the forest or isolated in their homes has shown.

Socialization is first and foremost a learning process. In this process, the individual not only uses the tools that facilitates daily life, and learn various abilities such as doing some mathematical operations, to speak the language correctly, to eat food directly with one's hand without the need for a fork, spoon, knife, chopstick or tool, but also learns to think and act in accordance with society's expectations. In addition, how to treat whom; what it means to be a man or a woman; how, when, why and with whom he can have sexual intercourse. In this process, he learns what the moral value judgments of the society he lives in are. This learning is carried out through various people, groups, institutions and organizations with which the person interacts throughout his life, although the levels of influence are different from each other. These intermediaries that enable the person to socialize are primarily family, neighbors, relatives, peers, teammates in various sports activities, teachers, religious institutions and the media (Eryaman, 2021). These intermediaries guide the person on the journey of becoming human (Newman, 2019). The full emergence of the potential that exists in the person depends on this guidance.

Of course, human is not an entity independent of his genetic features, but he is not a being wholly determined by his genetics. As Guest (2017, p. 53-54) emphasized, despite the fact that their genetic codes are 99.9 percent the same, the large differences observed in people's behavior show that behaviors are not entirely determined by genes. If man were a being wholly determined by his genes, there should not be such a great diversity even in the fulfillment of purely biologically based needs such as food, drink, sleep and sexuality. There is such a great diversity that people from different cultures may describe each other as “weird”, “funny”, “ridiculous”, “absurd”, “disgusting”, “disgraceful” or even “pervert” based on the way they meet their needs. Although we have some genetically determined characteristics, such as hair color, eye color, and susceptibility to certain diseases, learning is of such central importance that, as emphasized above, a human being is not a being who can automatically perform physical activities such as sitting, standing and walking, but is a learning being.

In order for the importance of socialization to be better understood, the question of “without society, what would humans be like?” should be asked. Thanks to the Human Genome Project, it is now clear what it means to be “biologically” or “genetically” human, but being “biologically” or “genetically” human is not enough to be fully human. Because, unlike other living things, human beings acquire their behavioral patterns as a result of their lifetime experiences, not through the genes they inherit from their ancestors. During the transition from infancy to childhood, from childhood to adulthood and old age, his genetic structure remains constant, but he interacts with a large number of people during this time (Andersen, Taylor and Logio, 2017, p. 77) and every interaction he experiences makes him a little more human.

Socialization is functional for the individual as well as the society. Through this process, while the individual learns to be and remain human, society continues its existence by bringing its members together around basic values and norms and thus transforming them into individuals who are

compatible with each other. The survival of a society partially depends on this harmony. It is not easy for a society in which everyone plays different strings to achieve the harmony it needs and maintain its existence. For this reason, while societies reward their compliant individuals with different methods in order to *keep them on the road*, they try to *bring back their members*, whom they think go astray, to *the path* with sanctions such as stigma, contempt, humiliation or exclusion.

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