

## Human Socialization as a Factor of His Life Status

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**Annation:** The article is devoted to the characteristic features of human socialization, which continues throughout his life. The author shows that the development of thinking, social activity, culture, life aspiration is capable of developing self-esteem. And the gradual reproduction of social norms and values, with self-development and self-realization of the individual in society determines his life status. As a result, the process of adaptation in a social environment, when a person reaches a certain level of development, paves the way for cooperation with other people for life in society.

**KEYWORD:** person, socialization, society, thinking, process, culture, life, language, aspiration, world.

A person's personality is formed throughout his life, with the acquisition of social properties and qualities, which is called socialization. This process is characterized by the individual's assimilation of social norms and values that are necessary for his successful functioning in society. At the same time, in the process of socialization, the most important, stable personality traits are gradually formed that can manifest themselves in socio-cultural activities, taking into account the structural and role regulation of society. It is noted that "social life is viewed not through certain people involved in it, but through their interaction with each other, conditioned by their roles. A role is the behavior that is expected of a person when he or she occupies a certain position in a group" [6, p. 19], and, consequently, the process of socialization occurs. At the same time, the main agents of human socialization are family, educational institution, social environment, culture, art, media, etc.

I. Wallerstein believes that "the concept of society has existed for thousands of years - in the sense that, apparently, for at least ten thousand years, if not more, people have been aware of two features of the world in which they live. They regularly interact with their own kind, especially with those who are nearby. And such a "group" lives by the rules that all its members take into account, and that in many ways shapes their vision of the world" [1, p. 143], and thereby allowing them to feel the progress of socialization in all its manifestations.

It is also important to pay attention to the fact that "the goal of universal progress, as imagined by O. Comte, was to become the guiding principle of both the entire building of "positive science" and any specific "research", and above all, of course, sociological" [4, p. 99]. At the same time, "sociology not only rejects the absolutization of the "only", "dominant" factors that cause changes, but also redefines them. There is already a widespread belief that it is wrong to talk about the economic, technological or cultural causes of changes as dominant and means simplifying the situation, since

behind all these categories there are real causal forces, namely exclusively and only human activity" [8, p. 42]. Thus, studying the changes taking place in the human world, it is necessary to take into account how they are realized by the people involved in them, and in particular, how the results obtained, which accompany the ongoing life processes, can be perceived.

It is necessary to take into account the fact that the socialization of a person is a dynamic side of life status. Socialization means a special set of actions that a person must perform in the system of vital activity. At the same time, "a person is not able to live among phenomena without forming concepts about them, because he is guided by these concepts in his behavior" [2, p. 24]. It becomes obvious that "social phenomena are carried out only by people, they are the fruits of human activity. That is, it is nothing but the realization of our inherent ideas, innate or not; this is their application to various circumstances accompanying people's relationships with each other" [2, p. 25]. And, consequently, "the organization of the family, contractual relations, repressive measures, the state and society appears to be the most elementary development of ideas that we have - about society, about the state, justice, etc." [2, p. 25], which is carried out in accordance with the development of our thinking.

According to R. Collins, it is "a person's thinking that is a play of social membership played out in his mind. This is maneuvering for the sake of the best symbolic return that a person can get using energy flows originating from recent social interactions and expectations of the future" [5, p. 103]. At The same time, "the human mind as a string of thoughts in a separate body is constituted by the history of a person's personal participation in a chain of social clashes" [5, p. 52], thereby causing characteristic consequences in the daily life of human individuals.

M. Scheler (1874-1928) believed that "man is capable of occupying a special position on the "ladder of beings". He lacks some necessary instincts, for example, the ability to navigate in the woods, in the dark, poorly developed sense of smell, touch. Man has severed his direct connection with nature, and as a single being, an individual, he is not self-sufficient. He compensates for his shortcomings with culture, i.e. with the knowledge and skills he receives from society. The further development of civilization will only increase the gap between man and nature. This implies the task of developing social institutions - families, schools, churches, the state, which saturate the individual with culture and regulate his behavior" [3, p. 19], which is an essential factor in human life.

N. Smelzer argues that "culture is the cement of the building of public life. and not only because it is transmitted from one person to another in the process of socialization and contacts with other cultures, but also because it forms a sense of belonging to a certain group in people. Apparently, members of the same cultural group are more likely to experience mutual understanding, trust and sympathize with each other than outsiders. Their common feelings are reflected in slang and jargon, in favorite dishes, fashion and other aspects of culture. Culture not only strengthens solidarity between people, but also causes conflicts within and between groups. This can be illustrated by the example of language, the main element of culture. On the one hand, the possibility of communication contributes to the cohesion of members of a social group. A common language unites people. on the other hand, the common language excludes those who do not speak this language or speak it somewhat differently" [6, p. 48]. At the same time, "most social evolutionists believe that all human cultures — some earlier, others later — must go through a certain set of stages. Those who started earlier or followed this path faster, show the rest, the slow ones, what their future will look like; and those who lag behind, show the ones ahead what their past looked like" [8, p. 32]. Thus, the process of socialization of a person may differ in specific features and aspirations.

For F. Tyennis, "an aspiring person does not want to do anything in vain: everything he does should bring him something, what he gives should return to him in a different form, he is always concerned

about his own benefit, he has his own interest in everything... An aspiring person is looking for his path, but sees only a short segment of it in front of him; he is aware of his dependence on random events and hopes for luck" [7, p. 169]. At the same time, people can continue to feel like strangers in relation to each other, however, outlining common causes for the benefit of mutual achievements. Consequently, each person in the process of socialization is able to master any situation, with the overcoming of adverse circumstances.

I. Wallerstein says that "it is also true that we can know the world only through our vision of it, which is, without a doubt, a collective social vision, but, nevertheless, a human vision. This Obviously applies equally to both our vision of the physical world and our vision of the social world" [1, p. 325]. However, "we live in an imperfect world, it will always be imperfect, and therefore there will always be injustice in it. But we are not helpless before this reality. We can make the world less unfair; we can make it more beautiful; we can deepen our knowledge of him. We only need to build it, and in order to build it, we only need to talk to each other and strive to get from each other the special knowledge that everyone has managed to acquire. We can work in the vineyards and get fruits if we only try" [1, p. 333]. Therefore, it is important to show purpose and aspiration in your life, because nothing is given to a person in an easy way.

The exposition of the evolution of the system of socialization of the individual, according to K.A. Saint-Simon (1760-1825), is characterized by the requirement that "the interests of the whole society, both materially and morally, should be led by people who are able to bring the most general and most positive benefit" [4, p. 57], which is able to plan the future of people if they wish to bring a certain benefit to society. Summing up, we emphasize that the process of human socialization is, although complex, but a vital factor. It is in this process that it will largely depend on how a person will be able to realize his talents and abilities, to take place as a person. At the same time, a person should come to realize that he lives not only in his family, but also in a society that is a much broader and more complex association of people, a special independent reality.

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