



THE MARGINALIZATION OF MODERN YOUTH IN THE CONTEXT OF SOCIAL CHANGE

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ABSTRACT

This article analyzes the processes of marginalization of young people in the social structure and the processes of the emergence of marginal strata and statuses. The author describes and justifies the state of marginal status in the social structure of the modern community.

INTRODUCTION

The modern requirements of any society depend on the potential of its youth and how it is realized in the context of globalization. Socio-transformational changes in the world have changed the face of modern youth and, as before, the patterns, ideals, values and attitudes of older generations

Changes in our society cause an important socio-cultural problem associated with the transformation of the position of many groups of the socially active population. It is especially acute for workers with a fairly high socio-professional status acquired even before the start of the reforms. Today, these layers (if they are well adapted) are forced to look for new directions, which is extremely difficult in a radically changed situation. The significance of resolving issues is also increased by the fact that in the context of an aging workforce, it is expedient to have a strategy for optimally "fitting" the relevant groups into the new socioeconomic situation.

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev notes in his message to the Parliament and people of Uzbekistan on December 20, 2022, that the state is entering a new stage of its development. Huge changes are taking place in all areas of our lives. Also, the President noted that the ending 2022 was a very difficult year, we had to endure many trials. The experience gained during this period clearly confirms one truth: only persistent and selfless work can progress be made.

"We will not allow any manifestations of radicalism in our society, the negative impact on the consciousness of our youth of alien destructive ideas, the use of religion for political purposes, the assertion of ignorance instead of enlightenment. To do this, not only responsible



organizations, but all together we must conduct effective work in the family, mahalla and educational institutions aimed at conveying to the population the humanistic essence of our sacred religion and educating young people in the spirit of national and universal values.

LITERATURE AND METHODOLOGY

One of the directions of the study of this problem is determined by the development of sociological approaches based on the cultural transformation of marginality in relation to the situation of our society.

The purpose of the study is to identify the reasons for the spatial-functional approach to marginality in sociological practice and to assess the possibilities that the methodology provides for the analysis of contemporary phenomena.

First, socially important aspects of marginality are emphasized, in other words, marginality in the sociological sense of the word (psychological and cultural aspects are analyzed only indirectly). Secondly, after classifying approaches to marginality into articles, research attention is focused on one of the approaches - the cultural transformation of the marginalized in society.

RESULTS

The new era is characterized by complication and ambiguity. There are not only new challenges, but also new opportunities with the modernization changes of the beginning of the new millennium.

The growth of freedom, openness of the socio-cultural sphere, the possibility of more unhindered socialization and inculturation of the younger generation, the internalization of new values, lifestyle, behavior patterns is complemented by difficulties associated with a decrease in social and personal security, social differentiation of society, corruption and crime, conflicts between society and society. personality in the modern world.

The ongoing political, economic, technological, social and other changes over the past century have led to a greater "openness" of civilizations, high communicativeness. The high pace of globalization has led to the blurring of public political and cultural boundaries. All this was the motive for the mass emergence of a new marginal personality, located between two cultures and not fully belonging to either of them. In the modern world, each person is close to the state of marginality, marginality and peripherality.

As the analysis of applied sociological research shows, positive adaptation to a market sociocultural system requires a high quality of human capital, a person prone to innovation, creative interpretation in the development of adaptive behavior patterns, emphasizing individual ways to achieve success. Of great interest are the ways of development of national cultures in the conditions of modernization. Correlation of modernization processes with the national cultural tradition, values, as well as identification processes seems to be relevant.

In modern science, it is important for sociologists and psychologists to study the changes that occur to a person who acquires his identity between two or more cultural environments and is able to introduce renewal features in business relations.

Marginality is one of the characteristics of the state of the social structure of any developing society. Marginality usually serves to designate relatively stable social phenomena that appear on the border of the interaction of various civilizations, social communities,



strata, as a result of which a certain part of social subjects find themselves outside them. Basically, they mean marginal people, marginal social groups.

DISCUSSION

For the first time, the concept of marginality was introduced into scientific circulation by Robert Park, an American sociologist, one of the founders of the Chicago school. He used it in his essay "Human Migration and the Marginal Man", which was devoted to the study of processes in the environment of immigrants. The result of his trip to Asia, Hawaii and South Africa in 1933 was reflections on the process of the exit of races and peoples from various kinds of isolation - geographical, economic, cultural. For R. Park, the concept of marginality (from Latin margo - edge, border, limit) meant the position of individuals located on the border of two different, conflicting cultures, and served to study the consequences of migrants' inadaptation, the peculiarities of the situation of mulattoes and other "cultural hybrids". The "classical" socio-ecological theory created by R. Park characterizes society as an organism and a "deeply biological phenomenon", which, in addition to the social (cultural) level, has the so-called biotic level, which underlies all social development. R. Park believes that social changes are based on deep, biotic changes and are associated first with physical and then with social mobility.

First of all, in accordance with the "history" of studies of marginality, let us turn to an approach that considers marginal status as a position that fixes the duality of the position of an individual or group in a situation of choosing an identification. This duality is determined by belonging to two or more groups that occupy an unequal position in the hierarchy of prestige (dominant and subordinate cultures, mainstream culture and subculture, stigmatized and referent groups, etc.). Examples of such situations from the perspective of an ethno-cultural conflict have been analyzed in sufficient detail by American researchers.

Thus, when studying the position of young Indians on the reservation, marginal status was understood as "a position in which the individual was influenced by forces that prompted him to identify himself with both the dominant and subordinate groups." At the same time, the situation was studied when an individual equally refers himself to both groups, the degree of marginality was understood depending on the validity of the claims and the resources available for such attribution, on the positions of the groups themselves regarding the latter, as well as on personal qualities. Different researchers differently assessed the characteristic type of marginality either as a long-term "balance", "balancing" between groups, or as a protest against the impossibility of resolving a cultural conflict.

In the history and sociology of the accumulation of knowledge about the phenomenon of marginality, it is conditionally possible to single out the scientific schools of the United States (considering marginality in the aspect of migration or immigration processes, as well as from the point of view of social psychology), Western Europe (the main focus is on the role of marginality in political processes, the economic conjuncture of the transition period) and Russia (including the Soviet period), where this phenomenon was analyzed from the point of view of economic, legal, socio-political, existential.

Initially, the study of marginality was carried out by American sociology, cultural studies and social psychology (G. Dickey-Clark, R. Merton, R. Park, E. Stonequist, T. Hughes, T. Shibutani), then it was developed in the Western European works of J. Levy- Strange, D.



Mancini, K. Raban, A. Farge. From Western European studies of the last 10-15 years, we highlight the works of C. Velen, D. Geli, D. Marshall, R. Minsi.

Thus, American researchers drew attention to the fact that a significant and rather active part of American society is in the marginal state. The marginal situation is always extremely tense, but in practice it is realized extremely ambiguously.

In addition, studies by American scientists present marginality in the following aspects: marginality as a specific case of the reference group, the nature of a marginal person, marginal status, as well as studying the degree of intensity of manifestation of marginality as a state of an individual (for example, J. Mancini used the concepts of essential and procedural marginality for this).

In European science, significant attention is paid to the characterization of the role of marginality in political processes, the economic conjuncture of the transition period. Western European social science is dominated by the study of the very conditions and social causes of marginality. Separate emphasis is placed on structural marginality, which refers to the disenfranchised part of the population, and whose lack of access to the means of production and the main distribution system leads to poverty. Some of the origins of the European tradition in the understanding of structural marginality can be traced in Marxism. The term "marginality" is not yet used, however, the description of social pauperism is quite consonant with it. A. Farzh focuses on the problem of marginalization of political consciousness. V. Hinrichs defines marginality within the social structure.

The majority of people who are marginalized are referred to as marginal group, socially despised strata, or social bottom, and after the reunification of West and East Germany, researchers turned to new marginalized groups that appeared on the labor market as a result of this complex political process. K. Freske, having studied social marginalization in modern Poland, emphasizes its multi-level nature in the labor market and points out the weakening of social control over the observance of the principle of reciprocity as the reason for its occurrence.

Thus, in the European tradition, the study of marginality, the originality of approaches and understanding of its essence are largely determined by the specifics of a particular social reality and the forms that this phenomenon takes on in it. This concept is currently still under development.

Conditionally comparing the American and European approaches, we can state that in the first case, the phenomenon of marginality appears rather as an invaluable concept that characterizes a person, and in the second, some negative modality appears in the socio-psychological portrait of the marginal.

It is worth emphasizing the problem that was solved each time in studies of this direction. It consists in distinguishing between a set of psychological traits that defines the "complex of the marginal person" and an objective position in the social structure.

Secondly, the situation of relative political stability is also not free from marginal problems. Migration processes, the expansion of cultural ties, the availability of a wide variety of information for various social strata of many states and peoples often lead to the phenomenon of a marginal person as a person at the turn of cultures. In the mind of such a person, elements of two or more cultures are closely intertwined, elements that are often



incompatible, contradictory and cause in the mind of the person a painful feeling of split, ambiguity of their culture, social and ethnic affiliation. This gives rise to both subjective problems, internal discord, difficulties with the ethno-cultural and social identification necessary for mental balance, and problems of interaction with other individuals, groups, and social institutions. Ethnicity, social affiliation, cultural and ideological attitudes affect both the behavior of the individual in a particular situation, and on her entire life path. Duality, vagueness can be the cause, at best, of bewilderment and caution on the part of society in relation to such a person, in the worst case, cruel persecution against him. There are an alarmingly large number of individuals who find themselves on the border of two or more cultures, ideological systems or social classes at certain historical moments in the development of human society.

Also, as Russian researchers note, "A comprehensive study of marginality as a multi-layered socio-cultural and socio-psychological phenomenon is becoming urgent and modern in transforming societies, where, as a result of political, economic, social and cultural reforms, all formerly stable social structures, the system of social relations and their elements: social institutions, social groups and individuals find themselves in a borderline, intermediate, transitional state. The destruction of the socio-cultural, ideological, political and economic foundations of life, complete anarchy, uncertainty and uncertainty create fertile ground for the emergence of the phenomenon of mass marginalization. In a sense, marginality is becoming one of the main characteristics of a transforming society."

It is difficult to imagine any society outside the phenomena of marginality, marginal groups and marginal individuals, outside marginal social roles, marginal consciousness and behavior. In every society, the bearers of marginal qualities are individuals, social and ethnic groups and social strata. In other words, marginality is a socio-cultural and socio-psychological phenomenon that constantly and inextricably accompanies all kinds of historical societies, various types of socialization.

In the literature, we encounter different definitions of marginality. For example, according to the Russian sociologist I. Popova, marginality is the state of groups and individuals in conditions that, under the influence of external factors associated with socio-economic and socio-cultural transformations in society, force people to change their social position and lead to significant changes or loss former status, as well as social ties, social environment, value systems.

According to the opinion of the political scientist and psychologist O. Olshansky, the concept of marginality often means the commonality of the features of thinking and behavior of those representatives of social subgroups who, for one reason or another, are not able to integrate into reference communities.

There are three dimensions to the process of marginalization:

- economic - marginalization as "relative deprivation", removal from activity and consumption;
- political - loss of civil / political rights (de facto or de jure), deprivation of the right to vote; exclusion from regular political activity and from access to formal political influence;
- social - marginalization as a loss of social prestige: declassing, stigmatization ("Verachtung"), etc. marginalized groups.



So, a brief analysis of the main areas of study of marginality in European sociology shows that it is described mainly as structural (social). Each time including in its content the specificity and originality of certain social conditions, the concept of marginality in the European sociological tradition reflected some common features:

- a certain stability and continuity in the development of the social structure, in which crisis phenomena and structural changes associated with the scientific and technological revolution lead only to quantitative and qualitative changes in the "outlying" (in relation to the mainstream society) social groups;
- a fairly clearly defined composition of these groups, which are the object of official control of social support institutions.

The concept of marginality is currently under further development. An example is the work of G. B. Mancini already cited here. It generalizes and, in part, synthesizes various theoretical approaches and positions.

First of all, one of the main conclusions boils down to the following: the concept of marginality has ceased to exist as a unitary one, three directions, three types have been identified in it: cultural, structural and marginality of the social role.

Cultural marginality - in its classical definition refers to the processes of cross-cultural contacts and assimilation. This type of marginality is based on the relationship between the value systems of two cultures in which the individual participates, resulting in ambiguity, uncertainty of status and role. The classic descriptions of cultural marginality are given by Stonequist and Park (as mentioned earlier).

Marginality of the social role - marginality of this type occurs in the following cases: in case of failure when trying to refer to a positive reference group; being in a role that lies between two adjacent roles; membership in groups defined as marginal (some professional groups); this type also includes those social groups that are completely outside the mainstream of social organization (for example, gypsies, the homeless, etc.)

Structural marginality refers to the political, social and economic impotence of some disenfranchised and/or disadvantaged segments within society.

CONCLUSION

In general, it is no coincidence that the concept of "marginal personality" is considered by some researchers to be a "sociological fiction". And some researchers believe that "marginality" is such a general concept that, including everything, does not exclude anything, which means that it must be used with caution and only after its parameters have been established. In modern sociological literature, there are two approaches to the study of marginality: in the first case, the phenomenon of marginality is understood as a state of social groups and individuals in the process of structural transformations in society (changes in social status when a group or individual finds itself on the border of two groups or structures); in the second case, marginality is understood as a characteristic of social groups located on the periphery.

Some researchers consider marginality a source of political extremism, radicalism. If the sociological aspect of marginality has been studied relatively well, then we cannot say the same about its philosophical aspect, since the philosophical theory of marginality is still in the development stage. Since the second half of the 20th century, a postmodern direction has



been formed in philosophy, which occupies a conscious marginal position, thus opposing the dominant discourse of classical philosophy. Postmodernists introduce the concepts of marginal subject, marginal consciousness, marginal space, marginal being. A madman, a magician, an art historian, a homosexual, a schizophrenic act as a marginal subject, who consistently devalue the system, logic, religion, morality, common sense, that is, everything that can act as an instrument of suppression.

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