



CROSS-CULTURAL CONTRADICTIONS: THE MARGINALIZATION OF SOCIAL GROUPS

Jurayev Jamshed Rakhmatilloevich,

Dean of the Faculty of History and Law, Bukhara State University. Sociologist,
Acting Associate Professor of the Department, "Psychology and Sociology"

Jamshid-j-r@buxdu.uz

jurajamshid@gmail.com

Annotation

The article is devoted to the study of the concepts of "marginal", "marginality" and "marginal culture". The object of research is the cross-cultural space of modern society. The author seeks to define the boundaries of these concepts, to identify common features in them and to identify specifics. The reasons for the appearance of the phenomenon of marginality, as well as the connection of marginal culture with the dominant culture and the phenomena of subculture and counterculture are considered. Also, the researcher describes and justifies the state of marginal status in the social structure of the world community.

Keywords: marginality, norm, marginalization, marginal status, social differentiation of society, prestige hierarchy, social identity, social group, social environment, marginal position.

In recent years, in sociology, psychology, political science, philosophy, in the field of social sciences and the humanities, the concept of cross-cultural and interethnic relations has become one of the most discussed. And this phenomenon itself is one of the priority links in the theoretical and methodological analysis in the field of modern human science and social science.

The real process of human existence is manifested in the cross-cultural diversity of the world. Cross-cultural reality is a derivative of labor factors and forms of communication. Representing the concentrated experience of previous generations, cross-cultural reality enables each individual to assimilate this experience and participate in its development. This is a means of transferring social heredity, the social experience of one generation to another, and a person makes his individual contribution to the development of culture, enriching it, leaving his noticeable mark on it. Cultural progress is the constant transformation of universal values, forms and culture into the property of individual individuals and the individual wealth of a person.

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.



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.

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.

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.

In modern foreign sociology, two main approaches to understanding the phenomenon of marginality have developed.

In American sociology, the problem of marginality is considered from the standpoint of a cultural approach, in which it is defined as a state of individuals or groups of people placed on the verge of two cultures, participating in the interaction of these cultures, but not completely adjacent to either of them. The basis of this approach is the cultural conflict and the related problems of the inadjustability of the individual, who finds himself on the border of two dissimilar worlds and is characterized by certain socio-psychological features. Within its framework, this social phenomenon is studied after R. Park by such scientists as E. Stonequist, A. Antonovsky, M. Goldberg, D. Golovensky, N. Dickey-Kpark, A. Kerkhoff, I. Krauss, J. Mancini, R. Merton, E. Hughes, T. Shibutani, T. Wittermans.

In European sociology, the problem of marginality is studied from the position of a structural approach, which considers it in the context of changes taking place in the social structure of society as a result of various socio-political and economic processes. Marginality is studied from the point of view of the formation of various and peripheral marginal groups and is defined as a state associated with the



reorientation or loss of status positions by the social subject. In the European tradition, ideological marginality is also distinguished, which is seen as a denial by an individual or a social group of the cultural standards and values of society. A. Farge, A. Touraine, J. Levy-Strange, J. Sztumski, A. Prost, V. Bertini study marginality from the standpoint of the structural approach.

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.

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 category of people who are marginalized is referred to as the 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. 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 adjustments associated with the scientific and technological revolution only lead to the 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.

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.

References

1. Park R. Human migration and marginal people. - Chicago, 1928. - 881 - 893
2. Park R. Cultural conflict and a marginal person // Social and Humanitarian Sciences. Sociology. - 1998. - No. 2. - S. 172-175;
3. Stonequist E. Marginal man. The study of personality and cultural conflict // Modern foreign ethnopsychology. Ref. Sat. - M.: Nauka, 1979. - S. 90-112 .;
4. Shibutani T. Social psychology / Per. from English. V.B. Olshansky. - Rostov n / D .: Phoenix, 1999. - 544 p.
5. Jurayev , J. . (2023). THE MARGINALIZATION OF MODERN YOUTH IN THE CONTEXT OF SOCIAL CHANGE. Eurasian Journal of Academic Research, 3(2), 191–198. извлечено от <https://in-academy.uz/index.php/ejar/article/view/10084>
6. Hughes E.C. Social Change and Status Protest: An Essay on the Marginal Man // Hughes E.C. The Sociological Eye. Chicago, N.Y.: Aldine–Atherton, 1971. P. 220-228.
7. Жураев, Ж. Р. (2022). КУЛЬТУРНАЯ ТРАНСФОРМАЦИЯ: ТЕОРЕТИЧЕСКИЕ ВОПРОСЫ ПОНИМАНИЯ ТЕРМИНА «МАРГИНАЛЬНОСТЬ». ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ, (SI-2).
8. Джураев Дж.Р. (2023). Маргинализация современной молодежи в контексте социальных изменений. ЕВРАЗИЙСКИЙ ЖУРНАЛ СОЦИАЛЬНЫХ НАУК, ФИЛОСОФИИ И КУЛЬТУРЫ, 3 (1), 58-66. <https://doi.org/10.5281/zenodo.7563712>
9. Жураев, Ж. Р. (2022). КУЛЬТУРНАЯ ТРАНСФОРМАЦИЯ: ТЕОРЕТИЧЕСКИЕ ВОПРОСЫ ПОНИМАНИЯ ТЕРМИНА «МАРГИНАЛЬНОСТЬ». ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ, (SI-2).
10. Жураев, Ж. (2023). Илмий оммада маргиналлашув атамасига оид турли ёндашувлар. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 29(29).



11. Жураев, Ж. Р. (2022). КУЛЬТУРНАЯ ТРАНСФОРМАЦИЯ: ТЕОРЕТИЧЕСКИЕ ВОПРОСЫ ПОНИМАНИЯ ТЕРМИНА «МАРГИНАЛЬНОСТЬ». ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ, (SI-2).
12. Джураев Дж.Р. (2023). Маргинализация современной молодежи в контексте социальных изменений. ЕВРАЗИЙСКИЙ ЖУРНАЛ СОЦИАЛЬНЫХ НАУК, ФИЛОСОФИИ И КУЛЬТУРЫ, 3 (1), 58-66. <https://doi.org/10.5281/zenodo.7563712>
13. Жураев, Ж. (2023). G‘ARB OLIMLARINING MARGINAL SHAXS VA MARGINALLIK TUSHUNCHALARIGA OID ILMIY QARASHLARI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz), 29(29)..
14. Жураев, Ж. (2023). THE MARGINALIZATION OF MODERN YOUTH IN THE CONTEXT OF SOCIAL CHANGE. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz), 29(29).
15. Джураев Дж.Р. (2023). Маргинализация современной молодежи в контексте социальных изменений. ЕВРАЗИЙСКИЙ ЖУРНАЛ СОЦИАЛЬНЫХ НАУК, ФИЛОСОФИИ И КУЛЬТУРЫ, 3 (1), 58-66. <https://doi.org/10.5281/zenodo.7563712>
16. Jurayev , J. . (2023). THE MARGINALIZATION OF MODERN YOUTH IN THE CONTEXT OF SOCIAL CHANGE. Eurasian Journal of Academic Research, 3(2), 191–198. извлечено от <https://in-academy.uz/index.php/ejar/article/view/10084>
17. Жураев, Ж. (2023). G‘ARB OLIMLARINING MARGINAL SHAXS VA MARGINALLIK TUSHUNCHALARIGA OID ILMIY QARASHLARI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz), 29(29).
18. Джураев, Д. (2023). Theoretical basis youth marginalization. Общество и инновации, 4(2/S), 387-394.
19. Jurayev, J. (2023). The marginalization of modern youth in the context of social change. Eurasian Journal of Academic Research, 3(2), 191-198.
20. Жураев, Ж. Р. (2022). Культурная трансформация: теоретические вопросы понимания термина «МАРГИНАЛЬНОСТЬ». ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ, (SI-2).
21. Джураев, Д. (2023). Маргинализация современной молодежи в контексте социальных изменений. Eurasian Journal of Social Sciences, Philosophy and Culture, 3(1 Part 2), 58-66.