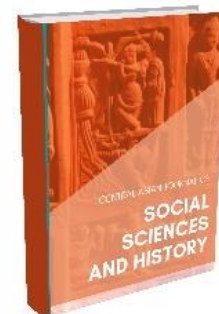




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Factors Contributing to Stratification in the Youth Group

Otamuratov Sarvar Sadullaevich

Doctor of Sociological Sciences, Associate Professor of the National University of Uzbekistan

Abstract:

This article is about the factors that cause stratification in the youth group, in which the concept of "estate" is scientifically analyzed, showing its differences from the concept of "class". In addition, the material, moral and social aspects of stratification in social groups of youth are analyzed along with the main reasons for their formation, lack of justice and equality in the use of material and spiritual resources, corruption in the education and management system and so on are revealed.

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Young people as an independent social group are a great force in the life of society and the country. They are one of the leading force that can influence the social, economic, political and spiritual-enlightenment spheres in the country. Therefore, it is recognized that the fact that it constitutes the majority of the population is important for our future. When thinking about the role of young people in the development of society, it should be borne in mind that some of them imitate nature, tend to follow others without fully understanding the goals, take lightly for the welfare, incomplete formation of consciousness requires constant attention. As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted: , Against their homeland, taking their lives. "*.

Indeed, young people today are acting as "weapons" in the pursuit of their goals for evil forces. Evil forces are prone to "innovations" in their minds and thinking and use the factors of material stratification in the presence of economic problems to carry out disgusting activities such as creating discord among them, creating chaos and instability. In particular, it is dangerous that the material stratification of young people is not only contrary to the development of the country, but also serves as

* Mirziyoev Sh.M. The consent of our people is the highest value given to our activities. Volume 2 - Tashkent: «Uzbekistan», 2018. - P. 496.

a factor that expands the opportunities for forces trying to use this factor to achieve their goals. In this sense, the analysis of the foundations of material stratification among young people and the introduction of mechanisms to eliminate them is becoming increasingly important. Young people are a constant source of instability in society. Due to their very important place in society and life, they are becoming the object of current topics in scientific research.

First of all, it should be noted that the philosophical dictionaries published in Uzbekistan do not provide information on the meaning of "class", only the National Encyclopedia of Uzbekistan explains it as follows: "A group divided by social status within a particular nation. The class was enshrined in tradition or law and had rights and duties that were passed down from generation to generation. Layers originated in the past in places where there were traditional notions of nobility and nobility ... The division of society in Central Asia can be conditionally divided into two. The first is the division into class classes, the history of which is connected with the collapse of primitive society and the formation of class relations, the origin of religion. For example, tribal chiefs, priests formed a privileged class of society (Q. Taboo). Second, this form of social stratification also has an ancient history in Central Asia, according to early written sources (the Avesto). The Arab conquest, after the spread of Islam, more commonly called the sayyid, khoja, tora, mir, bek, etc., formed the aristocratic class of society, while the common citizen was called the Karachays. For example, the sayyids are the descendants of the prophets, who formed a privileged social class in the Muslim society and had a great reputation among the believers ..."[†] We have no objection to this notion expressed in the notion of class. It clearly shows the disappearance of some strata under the influence of changes in society and the formation of others instead. Only one important issue remains open here. Since "a class is a group that is divided according to its social status within a particular nation," the question of whether it is different from or different from a social group and class is not addressed. It is also open to the question of whether the stratification of society is related only to social life, and whether there are other factors that give rise to the same life. Of course, it would be correct to assume that the author approached it from the point of view of history specialization.

It is clear that the concept of "class" needs to be clarified from the point of view of sociology. To do this, we must first think about the meaning of the concept of 'class'. This is because the stratification of society was initially based on economic factors (material) that led to differences between people in society. In the process of its development, society was divided into large divisions, in particular, the rich and the poor, and thus, classes, social groups (strata) were formed.

Class dictionaries describe it as follows: "A class is a large social group that differs from other groups in its attitude to social wealth (the system of distribution of social benefits in society) to power, to the criteria of social prestige."[‡] There is no concept of "layer" in the above. Sh it requires an answer to the question of whether classes or strata have emerged before the relationship again. The complexity and

[†] National Encyclopedia of Uzbekistan. Volume 8 - Tashkent: «National Encyclopedia of Uzbekistan», 2004. - P. 206.

[‡] Kholbekov A., Idivov U. Sociology (explanatory dictionary - reference). - Tashkent: "Abu Ali ibn Sino" Medical Publishing House, 1999. - P. 109.

interesting aspect of the issue is that the concepts of group, layer, class, social class are widely used in the scientific literature, but in most of them the concept is used in a "mechanical" way without revealing the essence of the concept. That is, there is no clear answer in the literature to the question of who forms groups, layers, strata, and according to which aspects and features they can be distinguished. It is fair to say that the concept of "class" was defined by the French utopians in the nineteenth century as workers (proletariat) and bourgeoisie (property owners), given the property relations of members of society as a result of the formation and development of industry in European countries. Saint-Simon, Charles Fure, Robert Owen, and others). However, the classical definition of this concept was given by the great scientists K. Marx and F. Engels. After that, their definition of "class" became popular all over the world. Of course, this does not mean that there was no class in society about this concept before them. They have been formed since the emergence of private property, the division of society into rich and poor. The emergence of industrial production and the fact that it was owned by some people and that those who worked in their hands had no property created the proletariat (the poor class). Thus, when class definitions are given, the theory that class antagonisms can be eliminated by always abolishing private, property and creating public property in its place in order to ensure that people from property relations live the same life. The main issue in this theory was the capture of private property, and more precisely, the establishment of the power of the proletariat (the poor). That is, there have been attempts to end one government and create another. However, the development experiences of countries have shown that private property is the most important factor in the development of a society, people and countries. It has been proven in development experiments that it is a powerful force that mobilizes people and leads the country to development. Thus, the definitions given to classes in the nineteenth century have lost their relevance today. But the classes remained. Today, the classical classes (classes defined by K. Marx and F. Engels) have disappeared, and new classes, including the new middle classes, have been formed in their place, and they have become a leading force in the development of countries.

Going back to the topic again, today we will try to clarify what we mean by 'class'. It is known from the history of the development of mankind and societies that the stratification of society took place at a time when human conscious activity began. This was especially evident in the period of human development during the emergence of the ancient seed. "Seed (social unit) is a community formed as a result of socio-spiritual organization of blood relatives. Seed is typical of the ancient period of human history and was formed as a result of the kinship of people in order to fight for survival and to avoid external enemies. In this way, equality of people, common ownership of the main means of production, common labor and consumption were ensured, marriages and religious ceremonies were regulated, and those guilty of violating current customs were punished".[§] From the above, it is clear that the relationship to property is of particular importance in the specific aspects inherent in seed. Indeed, the division of society into primitive strata among people and their perfection led to the formation of the seed.

Based on this view, today the concept of class can be defined as follows: A class is an organized part of society based on property, participation in production, attitudes to social life, commonality in

[§] See Glossary of Basic Concepts of Spirituality. - Tashkent: «G'afur Gulom» NMIU, 2009. - P. 574.

relation to material and spiritual wealth. That is, it is not kinship, but social and property relations in the broadest sense. A group, on the other hand, is a group of people who are organized to achieve a common goal within a class or class. In this sense, it forms an association of a small number of people, smaller than class and class. It should also be borne in mind that there is also the concept of 'social groups'. Unlike "social groups", it includes classes, groups, classes, nations, peoples. The determining factor here is the social relations in the association of people.

Stratification is formed in two ways, in particular, in the views of different strata, groups and classes in society itself, and in the strata themselves (within). Their formation is an objective law. Because members of society cannot be the same in terms of physical, intellectual aspirations, interests, abilities to create material and spiritual wealth, but differ from each other. So, naturally, with these aspects, they lead to differences in their place, position in society and not only in the creation of material and spiritual wealth, but also in ownership and social relations. The existence of different classes, groups and classes in society contributes to its destabilization, the emergence of conflicts in conditions where their needs and interests are not balanced by the state. Which eventually leads to its collapse.

In order to identify the factors that contribute to stratification among young people, they were asked "What influences stratification among young people (growth of material differences)" (2,156 responses were identified due to one participant identifying several options) and the following answers were identified: 591 people (27%) - their employment is not provided; 195 (9%) - lack of justice and equality in the use of material and spiritual wealth; 655 people (30%) - corruption in education and management; 133 (6%) - sluggishness in the pursuit of science, engineering and technology; 105 (5%) - alienation of youth from family and community spirit; 295 (14%) - non-compliance with laws and decisions; 182 (9%) - there are other effects. We will now attempt to analyze the conceptual aspects of these indicators.

Stratification among young people can occur in the economic, social, political, spiritual-educational and intellectual spheres. They depend, firstly, on the diversity of people's physical, intellectual, living, living, existing economic, social, spiritual and educational opportunities in society, and secondly, on the economic and socio-political activities of the state. However, while the state is taking effective action to prevent stratification, it cannot completely address it. Only it can prevent it from escalating into contradictions, contradictions and even a change in the political system. However, no matter how effective the stratification of the state's activities in this direction, it depends on the above-mentioned objective factors. If the state does not take effective measures to prevent the escalation of the process of stratification in society in the economic sphere, as well as in the socio-political, spiritual and educational spheres, it will face a crisis. In this sense, the prevention of stratification escalation will always remain a priority.

The five directions of stratification are interrelated. In particular, if there is a crisis in the economic sphere, it will certainly be reflected in the spiritual and enlightenment sphere, or, conversely, a spiritually impoverished society will not be able to develop economically sustainably. In this sense, the prevention of stratification has always been a complex task in public life. Therefore, the balance of needs and interests of the existing classes, social strata, groups in society has been a major problem since the early days of the state. The stratification that occurs within classes, social groups, and strata may also be no less than their own influence on the stability or instability of their society, or even

stronger in some respects.

Now, based on the above, we will try to think about the stratification that occurs within the social strata of youth, the factors that cause it and the opportunities available to overcome them. First of all, we are looking for an answer to the question of what consequences the increase in stratification within social groups of young people may have. Occurrence of material, spiritual and social stratification in youth social groups and inequality in their use: 1) one-on-one idan causes dissatisfaction; 2) loss of self-confidence; 3) loss of trust in parents; 4) loss of confidence in the government; 5) leads to the emergence of alienation from society in their psyche.

All this has a negative impact on the development of society, creating various contradictions and contradictions. The emergence of such a situation leads to the fact that young people join various groups with malicious intent. Of course, in addition to natural stratification among young people, there is an increase in stratification under the influence of subjective factors. The danger of this stratification to the development of society and the country is enormous. Their stratification is affected by: lack of employment, lack of justice and equality in the use of material and spiritual resources, corruption in the education and management system, laws, decisions, "failure" of the youth, the economic, social and spiritual crises in the country, delays in the implementation of state youth policy, weakening of the desire to master science, technology and engineering, alienation of young people from the family and community spirit. Below we discuss the impact of each of them on youth stratification. First of all, it should be noted that the above factors affect all groups of community members. However, they are more prone to "pain" and consequences than other social groups, classes in society. This is due to the fact that young people do not have life experience, political consciousness is not fully formed in relation to the level of processes in society, they do not have enough experience in solving problems, some tend to expect help from abroad, socialization lags behind the processes in society.

The fact that these are still preserved at a young age has an impact on their mutual stratification. The first of these factors is the lack of youth employment. A two-pronged approach to this issue will be needed. In particular: a) due to insufficient employment opportunities; b) negligence and irresponsibility of those responsible for its implementation, where possible. Because young people are a very sensitive social group, they are aware of these processes and develop a dissatisfied attitude towards the relationship. The indifference of those responsible for providing jobs for young people, especially when the opportunity arises, is fueling discontent. This is especially evident in the lives of young people living in rural areas. While this is one aspect of stratification, the other is also affected by the attitudes of the property owners who organize this or that production towards the employment of young people. The employer first tries to hire young people who have a certain qualification in their production. Because he sees a material benefit from it. Those who do not have a certain level of qualification will remain unemployed. Thus, the category of employed and unemployed is emerging among the unskilled unemployed.

Well-known mystic N. Kamilov wrote about the impact of the market economy on the education of the individual: "The market economy has an impact on the education of the individual. There are two views: a) the market economy opens up and develops the mental capacity of the individual; b) the

market economy destroys the morale of the individual, makes him one-sided, greedy for money and wealth“.^{**} The author argues that in the process of development of society and increasing the material well-being of people is finding its proof. Moreover, the saddest thing is that the latter of them is becoming more and more prevalent, while the former manifests itself in the inability to exert its positive influence on the prevention of the latter. At the same time, in the context of market relations, such a negative process is extremely "painful". Because in such a difficult situation, the state is not able to fully employ young people. Moreover, developed countries occupy our markets with their quality products. Products developed in our country, which are transitioning to market relations or have not yet had the experience and skills to produce products that meet market requirements, cannot compete. In such circumstances, the state cannot be interested in the organization of this or that production, which is aimed at employment of young people, because it is expensive. Thus, there are problems in the government's efforts to provide jobs for young people. Implementing two ways to address them will help ensure youth employment. The first is to help unskilled young people develop the skills to pursue a particular profession in a particular field at their own expense; the second, maml systematically send the number of unemployed youth to work in countries in need of labor resources on the basis of mutual agreements, based on the calculation, registration and budgetary capacity of the number of unemployed youth in the region. Of course, this event also requires financial costs. However, in our opinion, the employment of young people is more important than any costs. We see in the experience of neighboring countries that the damage caused by stratification among young people by providing employment can be not only material, but also spiritual, moral and socio-political.

The second factor that leads to the stratification of young people in social groups is the inequality in the access to material and spiritual wealth accumulated in our country. The reason is that citizens have the right to use all the material and spiritual wealth available in the country, because if the wealth belongs to every citizen, on the other hand, it belongs to the whole nation. The material and spiritual wealth of the country is a broad concept, ranging from underground resources to surface factories, state enterprises, schools, madrassas, science and technology, higher education, theater, library, art, literature and other spirituality. covers culturally relevant objects. Not everyone has access to all of them. Today, the opportunities to use the achievements of culture, spirituality, science, technology, education are expanding. However, the opportunities between rural and urban areas in their use are not equal. Opportunities are not equal in the field of library, theater, art and literature. In fairness, it should be noted that today the development of the media, telecommunications and other means has a positive impact on the elimination of this inequality. However, it is true that there are still a lot of issues to be resolved. In particular, rural youth do not have the opportunity to enter the theater and watch a particular play during their lifetime. True, some of them come to the cities according to their interests and watch theater. There are even those who were born in the city today and have never been to a city theater in their lives. It is not about whether or not to enter theaters or other cultural venues, but about the unequal opportunities for urban and rural youth. Compared to the countryside, the city has a wider range of opportunities to employ young people and set up businesses, where they can at least work in

^{**} Komilov N. The perfect man is the future of the nation. - Tashkent: «Uzbekistan», 2001. - P. 42.

markets or in day-to-day jobs set up by labor exchanges. In rural areas, such opportunities are limited. Of course, employed youth will not only improve their financial situation, but also have a spiritual opportunity. That is, material opportunities have a positive effect on the development of spiritual needs. The diversity of opportunities enhances their mutual stratification.

Increased corruption is the third factor influencing youth stratification. Corruption is a major threat to national security. Because people who are corrupt do not have the notion that the interests of the homeland, the nation and the people, and if necessary, they will not hesitate to sell them. In this sense, such individuals not only contribute to the material degradation of the country, but also to its spiritual impoverishment.

The effects of corruption on youth stratification are as follows. Since corrupt people have amassed wealth through illicit means, not through honest labor, they consider it an "honor" to do whatever they want without knowing what they are doing. Such behavior is also reflected in their relationships with people. Seeing this process, the material inequality between the children of families who live at the expense of honest labor and the children of corrupt people, the spiritual diversity affects the stratification of young people. These, especially the development of kinship relations between the children of corrupt families and those like them, also affect the stratification of youth and society as a whole. The fact that the goal of corruption is to gain wealth or power is one of the most dangerous factors in the mutual stratification of young people.

The "failure" of laws aimed at ensuring the well-being of the people and the rights and freedoms of young people is the fourth factor that leads to stratification among young people. First of all, we will try to think about the reasons why the adopted laws "do not work". Basically, their non-functioning is due to: a) the remoteness of the adopted laws from real life and opportunities; b) ignorance of the members of the society about the adopted laws, lack of content of the laws, lack of popularization among the citizens; c) the political consciousness of citizens and political culture to understand the essence of the adopted laws below sh level; g) the indifference of our citizens to the new laws and the processes taking place in society, focusing on their daily needs. The existence of such a situation has a negative impact on society, including the lives of young people. Because the fact that these laws are on one side, the real life of young people is left on the other side.

The economic, social, political and spiritual crises that are taking place in the country are the fifth factor in the stratification of youth. First of all, it should be noted that, as noted by academician E. Yusupov and Professor F. Abdurahmanov: "The tasks set at a certain stage of development of society can not always be analyzed by different political forces and groups. They approach every social, political and economic problem on the basis of pre-determined beliefs and goals."^{††} Of course, this situation is reflected in the lives of all members of society. In such a difficult situation, some citizens, especially some young people, find opportunities to live a prosperous life, but crises have a negative impact on the lives of the majority of the population. As they become more materially impoverished, instability, various kinds of contradictions and contradictions appear in the country in the process. If

^{††} Yusupov E., Abdurahmonov F. Spiritual maturity is a key factor in our independent development. - Tashkent: "Academy of the Ministry of Internal Affairs of the Republic of Uzbekistan", 1999. - P. 16.

tensions in society are not prevented, stratification of the population will intensify, and even if some people circumvent the law, conflicts will arise between those who have achieved a prosperous life and those who are impoverished. This is, after all, a sign of increasing stratification in society. That is, the gap between those who live a materially prosperous life and those who become poorer as a result of crises is widening.

The sixth factor influencing the stratification of young people is reflected in the decline of their aspirations to master modern science, engineering and technology. The decline in the desire of young people to use the achievements of new technologies is influenced by: a) in the context of the country's transition from one stage of development to another, traditional production will not be able to meet the requirements of the new era. Production requires structural changes. This is due to the large amount of money and time, in which the process becomes more acute for young people who do not have the life experience of the population and the skills to adapt to changing times; b) the material resources needed for the development of science and technology will be weakened, which will lead to a decline in the interest of young people in the field; c) opportunities for the application of scientific and technological advances in practice will be further weakened. Under such circumstances, the majority of young people are forced to engage in activities that help meet their daily material needs. Some young people, who are devoted to science and technology, will be able to withstand all the difficulties and continue their activities. In this process, the following two factors contribute to the stratification among young people: first, the limited ability of a number of talented young people to master science and technology due to the need to improve their living conditions in the above-mentioned complex conditions; secondly, the fact that this situation lasts a long time, i.e. it is not possible to re-establish it for a year or two, and it takes a long time, leads to a loss of time. This has a negative impact on the stratification of young people not only intellectually, but also materially.

The alienation of young people from the values that have long been formed in families is the seventh factor that leads to stratification. Family values are formed over the lives of several generations. They include all social relations, from the creation, consumption, to the creation of material, spiritual and enlightenment riches. Each family develops an evolutionary process in its own way. Of course, values also change, enrich, improve under the influence of the processes taking place in society, and those aspects that do not respond to development will remain out of their "practice". Family traditions are passed on to children under the influence of the activities of the father, mother and other members. Unfortunately, in the context of market relations, putting wealth above any interests becomes the meaning of human life. The same factor plays a decisive role in the marriage of young people. The popular proverb "Look at the rich, the water flows into the river" is also reflected in the marriage of young people. Thus, we observe that stratification occurs in this direction as well.

The stratification of the family in the lives of young people: a) occurs in two different approaches to the formation in children of values that have been formed over a long period of time. The first is families that pay attention to the formation in their children of all the values that have served their children to ensure the material well-being and spiritual enrichment of the family, and the second is the value that the family has embraced in the worries of everyday life. families that ignore the formation of values in their children. Of course, the process does not arise spontaneously, but occurs under the rapid change of time, the creation of material, spiritual wealth, the impact of consumption on political and

social relations. In this context, the growing number of families that neglect the formation of family values in their children develops not only material but also spiritual stratification of young people. It goes without saying that such social views create economic and political contradictions. One of the factors that lead to stratification among young people is interrelated. In this sense, a comprehensive approach to their prevention is required. Eliminating or not eliminating one of them will also have an impact on the rest. In particular, along with the state, non-governmental and public organizations and family institutions should be actively involved in youth employment. The fact that laws, which are the main reasons for the unequal distribution of material and spiritual wealth, were adopted and "did not work" without taking into account the real possibilities, the ignorance of citizens and the insufficient development of political consciousness and political culture also require serious analysis and conclusions.

It is impossible to prevent the material stratification of young people, because it is an objective law of development of society and humanity. However, there will be an opportunity to balance them at the level of development of society and the country, to prevent them from becoming a factor of escalation of contradictions and contradictions. The problem is to realize these opportunities in a timely manner, to develop and address the necessary measures.

The prevention of stratification among young people is a very important issue not only in the rapidly changing world, but also in the process of problems in material life due to various contradictions, contradictions, growing material and spiritual needs, modernization of society. These problems have a serious impact on the formation of new attitudes and views on the minds, thinking, aspirations and mentality of young people. Therefore, our young people face many difficulties in adapting to the ongoing economic and political processes. While some of them are overcoming difficulties, others are looking for opportunities. In such a situation, supporting young people should become a shared responsibility of all members of society. Some mitigation of the problems, practical actions aimed at overcoming them in the future, would prevent the growth of stratification in the social group of young people.