

THE ILLUMINATION OF THE CONCEPT OF MARGINALITY IN THE EYES OF MODERN UZBEK PSYCHOLOGISTS

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Annotation: *This article examines the concept of marginality in the context of modern psychology in Uzbekistan. The author explores the problem of marginality from the socio-cultural and historical characteristics of the country and analyzes how this concept affects the psychological well-being of individual individuals. The article is based on current research and publications of Uzbek psychologists, as well as specific examples of the practice of psychological assistance in Uzbekistan.*

Keywords: *Marginality, socially marginalization, marginal culture, social belonging.*

INTRODUCTION

The identification and study of marginality are current areas of modern psychology. Within the framework of Uzbek Psychological Science, this concept is also becoming increasingly important. Marginality is a condition or position that lies within the limits of generally accepted norms and values, deviating from them partially or completely. In this context, marginality can refer to individual individuals, groups and social strata, as well as specific areas of life such as culture, politics, religion, economics, etc. The research of modern Uzbek psychologists allows you to delve into the phenomenon of marginality in the context of Uzbek modern social reality. They analyze the Causes, Consequences and psychological characteristics of marginal behavior and positions, and also study various strategies for the struggle and adaptation of marginal groups in Uzbek society. In the eyes of modern Uzbek psychologists, the main goal of studying marginality is to understand and explain the dynamics and processes that lead to the emergence of marginal behavior, as well as to develop effective strategies for social support and rehabilitation of marginal groups. In this study, we will consider the main theoretical approaches to understanding marginality in the eyes of modern Uzbek psychologists, and also determine the main features of marginal behavior and positions in Uzbek society and their impact on the psychological well-being of individuals and groups. The work also examines practical recommendations and strategies for increasing the social adaptation and integration of marginal groups in the Society of Uzbekistan.

Materials and methods of research. Marginality is a concept that arouses the interest of researchers in the field of psychology, including Uzbek psychologists. Marginality, in the context of psychological research, describes the state or group of people located on the edge of a society or traditional social structure. The study of marginality has features inherent in Uzbek psychologists. Uzbekistan has a rich and multifaceted culture with unique social, moral and religious values. Therefore, the study of the marginality of the Uzbek population requires special attention to context and culture. One of the peculiarities of studying marginality in Uzbekistan is the need to eliminate social stigma and prejudices. Marginalizes such as homeless people, immigrants, or drug addicts may be unwanted members of society and may

be discriminated against. Researchers should be prepared for the fact that study participants have difficulty communicating openly or do not want to disclose their stories. The second feature of the study of marginality in Uzbekistan is the need to take into account cultural and religious factors. Uzbekistan is a Muslim country with certain social and moral standards. Researchers should be prepared for the fact that these norms can affect the understanding and perception of marginal groups. For example, religious beliefs can create additional barriers or barriers for marginalizes, as well as influence their behavior and worldview. An important feature of the study of marginality in Uzbekistan is the possibility of applying cultural and social approaches. Researchers can use ethnic and cultural affiliation as a basis for analyzing marginal groups. This helps to understand and explain the causes and mechanisms that have led these groups to their marginal status.

Main part. Marginality is one of the important concepts in modern psychology, including Uzbek psychology. Marginals are people around a society, often excluded from basic social and cultural structures. In the Uzbek context, there are several aspects of studying marginality, including Social, Psychological and cultural. Historical context-in the early 20th century, the concept of marginality was often associated with illness, anomaly, or inferiority. However, with the development of psychological and sociological theories, other approaches began to appear in this direction. The emergence of the concept of “Marginality” (lot. Margo-fringe, border) dating back to the Chicago School of sociology activities of the 1930s. 20th century U.R. It was introduced by Park to describe the state of migrants in American society and is associated with spatial mobility [1]. Derived from Marxian doctrine and structuralist philosophy, the paradigm is increasingly influencing research in the field of Social Psychology of marginalized individuals. Particular attention is paid to the study of objective social conditions affecting marginalization in American, Latin American and Western European sociology. This approach analyzes the social causes of marginalization and places them in the context of broader social structures and systems [2].

In Uzbek psychology, the social aspect of marginality involves the study of the causes and conditions that lead to the emergence of marginalized groups and individuals in society. One of the main causes of marginality can be economic inequality, lack of equal opportunities, and access to resources, education, and health services. This can lead to a deviation from social activity and a limitation on the possibilities of social mobility.

So, one of the main conclusions is as follows: the concept of marginality ceased to exist as a unitary, in which there were three differences in directions, three different: the limitation of the cultural, structural and social role. Cultural marginality refers to processes in its classical definition of intercultural connections and assimilation. The basis of this type of marginality is the relationship between the value systems of the two cultures in which the individual participates, resulting in uncertainty, status and role ambiguity. Classic descriptions of cultural marginality are given by Stonquist and Park (as already mentioned above). Marginality of a social role-this type of marginality arises in the following situations: in case of failure to classify as positive to a directing group; being in a role located between two rows of arranged roles; membership in groups defined as marginal (some professional groups); groups that are completely outside the mainstream of the same type of social organization (such as Gypsies,

homeless people, etc.). Structural marginality is the economic impotence of political, social and some disenfranchised and or disadvantaged segments within society [3].

In Uzbek psychology, the psychological aspect of marginality is aimed at studying the influence of marginal status on the mental state of individuals. Individuals in a Marginal state may experience feelings of alienation, low self-esteem, and depression. Also, marginality can lead to increased susceptibility to stress and psychological disorders, as people often face social discrimination and rejection by society. The cultural aspect of marginality involves the study of the influence of cultural and socio-cultural factors on the formation and maintenance of marginal groups and phenomena. In the Uzbek context, cultural norms and values can play an important role in determining which groups and individuals are considered marginal. For example, some socioeconomic groups or ethnic minorities may be more susceptible to marginality based on cultural biases and stereotypes.

In modern Uzbek society, there are certain groups of people who are at the limit of the social norm or on the edge of society, as in other societies. These people have special experiences, needs and problems that require special attention from psychologists. One of the main concepts that helps to understand the situation of such people is the concept of marginality. Marginalism as a phenomenon: initially, marginalism referred to an individual's state of isolation from society and its constituent institutions. In modern psychology, the concept is revisited as a multidimensional phenomenon involving socio-cultural and individual aspects.

Socio-cultural origins of marginalization in Uzbek society: the author studies the historical and socio-cultural factors that influence the emergence and development of marginalized groups in Uzbekistan. Such factors include cultural traditions, the status of women in society, social economic inequalities, etc. Individual aspects of marginality: the role of individual characteristics, personal characteristics and psychological factors in the formation of Marginal specificity is analyzed. It is considered how marginalization affects the psychological well-being of an individual and how Uzbek psychologists can help them. Important research in this area made it possible to identify several main types of marginality inherent in Uzbek society. First of all, these are marginals who avoid social interactions and prefer to live apart from society. Secondly, these are marginalists who are actively opposed to the ideology and norms of their society. Thirdly, these are margins that have deviations in mental health or intellectual characteristics.

However, we must not forget that marginality can also occur in temporary and external manifestations associated with certain life situations. It is important to distinguish permanent deviations from temporary and reactive reactions to events. It should be noted that in Uzbek psychology, understanding marginality has important practical applications. Uzbek psychologists are actively developing programs and methods of working with marginalists, which will help them integrate into society and develop their potential. Thus, in the eyes of modern Uzbek psychologists, marginality is not only a deviation from social norms, but also a complex phenomenon that requires attention and learning. A rational understanding of this concept helps us create an atmosphere of tolerance in society, thanks to which all members of society, no matter what they are, are considered equal and equally important.

Conclusion. In conclusion, modern Uzbek psychologists attach great importance to the concept of marginality in their research. They see marginality as a condition in which an individual or group goes beyond generally accepted norms and standards. They argue that marginality is an integral part of the development of personality and society, as it helps in the search for new ideas, innovations and changes. Uzbek psychologists pay attention to the fact that marginality can lead to both positive and negative consequences, depending on the context. It can contribute to the development of creativity and individuality, but it can lead to the exclusion or inconsistency of social norms. They also emphasize the importance of understanding and supporting marginalized groups and individuals in society in order to develop themselves and create conditions to contribute to public welfare. In general, in the eyes of modern Uzbek psychologists, the concept of marginality is an important component in the study of personality and social processes.

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