

MARGINAL CULTURE, ITS EFFECTS ON YOUTH BEHAVIOR, LEVELS AND DISPOSAL FACTORS

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Abstract. *This article discusses the factors that create marginal culture, characteristic aspects of marginal culture, its role in society, its negative consequences, manifestations, impact on students' behavior, pedagogical prevention of marginal culture. The article serves as a resource for the scientific-pedagogical community, students, teachers, researchers.*

Keywords: *marginal culture, nihilism, socio-cultural limitation, subculture, socio-pedagogical control, state, society, alienation, counterculture, cultural outlook, mass culture, students, pedagogues.*

Our observations show that the behavior of the group of students and youth who are bearers of marginal culture today is negative, that is, they show moral violation and immorality. That is why such persons are socially dangerous, and their actions do not correspond to the moral standards established in the Uzbek society.

Marginality has a special social status, which is mostly very low and negative. Students who are carriers of marginal culture usually form a minority and move to a limited extent outside the social structure of the members of the student body. They have a way of life that is different from the members of society, and they rely on the values specific to the marginal culture that do not correspond to generally accepted norms. It is known that each student performs many functions, roles, actions as an independent person. That is why they have commonalities and peculiarities as individuals. According to this, every person becomes part of the minority due to the uncertainty of his social status, lack of confidence in the future, the uniqueness of his personal qualities, the instability of his psyche and health, the occurrence of sudden changes in his fate, his characteristic features, and the various fogs of his professional interests. Such people deviate from the norms of behavior. This causes them to be persecuted. Such individuals do not appear to be sane people in practice. They have a one-sided, abstract idea about the surrounding people and spiritual life. They do not have the ability to think deeply logically. They do not accept anything as a benchmark, they are not interested in working for the interests of the state and the nation. That is why socio-cultural norms and pathological characteristics of the individual are intermingled. They are confused with each other and exchange places.

Cultural aspects of marginality have attracted the attention of scholars. Social-cultural adaptation of the form of thinking, works aimed at researching different forms of human existence are among them. Research in this direction carried out by V. Turner, M. Eliadlar, Matveeva E. Yu.

The concept of norm is formed within certain ideological systems. It shows the connection of certain traditions with historical cultural roots. Therefore, the logical category of the norm cannot be the basis for marginal culture. They are equal to each other and historically have the same variable character. It is appropriate to think about general marginalization in the current social reality. The higher the level of stratification in society, the more people and social groups are separated from each other. As a result, groups create the conditions necessary for their survival.

In such a situation, groups have their own social logic, and individuals tend to be closed and alienated from each other. K.G.Jung evaluates such people as "mentally ill" people.

The multilevel of marginal culture is manifested in:

1. Marginality is a pedagogical phenomenon, a characteristic of the transitional period of the society of Uzbekistan. This level of marginal culture is related to the state of marginalization of the society, the crisis in socio-political life, economy, education, and as a result, it causes the breakdown of various structures. In this situation, new, unstable cultural models emerge. This level of marginality is formed in connection with a set of general external factors characteristic of the society of Uzbekistan. Marginalism is characteristic of members of society with a low level of worldview. Such people are people who have fallen into an intermediate situation, and not only objective but also subjective factors influence their fall into such a situation. Such marginalization in the social structure does not create a full-fledged criminal danger.

The marginalization of general secondary school students is mainly found among migrants, who cannot speak the national language fluently. They are physically, mentally, socially unhealthy students. These students are not like other learners, they stutter, they do not follow the dress code. Young people who are carriers of marginal culture tend to use psychoactive substances, are easily influenced by others, and are different from others.

And pedagogues with marginal culture are among the teachers who are surrounded by their social problems and do not dress tastefully. Students and pedagogues with marginal culture do not seek to harmonize their behavior with those around them.

2. Marginal position is the product of nervous symptoms, severe depressions and actions taken without deep thought. Young people with marginal culture should be objects and subjects of social pedagogical, psychological control and support processes.

3. A characteristic feature of a group of students or social strata with a marginal culture is that they have progressive social values, hostility towards existing social institutions, a cultural outlook that is socially incompatible and negates all existing things. They are people who object to everything in life, prone to a mood of protest. However, marginals are persons who have not reached the level of committing criminal acts, and whose actions contain elements of criminal tendencies.

4. There are groups of marginal culture owners who are inclined to commit criminal acts, and their behavior and actions have an unstable character. Such individuals tend to be nihilistic about the laws and regulations in society, that is, they are in a mood to deny them.

Nihilism (Lat. Nihil - nothing, nothing) is a form of social life in the Russian social thought of the 19th century and a movement consisting in the denial of moral norms, cultural heritage and ideals.[1]

Representatives of marginal culture perform unethical actions of no great importance and are rude to others. Such groups try to popularize marginal cultural approaches by forming gangs. In most cases, such actions are carried out by socially neglected youth.

5. Persons with a stable criminal record. Stereotypes of illegal behavior are fully formed in such young people. That's why they often perform actions that are against the law, as a result, they become participants in various crimes. In their speech, criminal slangs take a leading place, they perform actions contrary to moral standards and cultural values. They are engaged in humiliating, belittling, making fun of their peers who are weaker than them and enjoy it. Such situations are especially common among students and young people.

6. The low level of marginality is manifested in the disconnection of social relations with relatives, loved ones, peers. They face difficulties in participating in classes, communicating with others, completing educational tasks cooperatively, and establishing interpersonal relationships with family members. Such young people are considered to be out of social relations. In this situation, it is somewhat difficult to provide socio-pedagogical support to the bearers of marginal culture. That's why the formation of immunity against marginalization in students and young people in the initial stages is gaining special relevance today.

In order to form immunity in students against marginalized culture, it is necessary to arm them with legal knowledge, positive views, healthy religious beliefs, national cultural outlook, national pride, the importance of universal and national values, traditions characteristic of our national culture, and to familiarize them with the leading cultural models in the society of Uzbekistan. is being done. In addition to this, punishing them without depriving them of their freedom, explaining the negative consequences of their actions will also make it possible to achieve efficiency in this area.

It is necessary to carry out regular educational activities with students who are prone to marginal culture. For this, professors and teachers are required to determine the marginal culture, national cultural worldview, life beliefs, values and cultural models of each student, analyze their activities in a comprehensive way, and rely on the results obtained in the implementation of pedagogical measures. As we mentioned above, the composition of the marginalized is mainly made up of students, teenagers and unorganized youth. Marginalization of students reduces their level of socialization and has a negative effect on their activation. As a result, the directions of self-expression of students are limited. In addition, there is a lack of social and cultural mechanisms and a lack of legal knowledge in their minds. As a result, they show deviant behavior, negative self-expression: drunkenness, theft, tendency to vandalism, criminality, drunkenness, national intolerance. Ignorance of the legal norms of the students is the basis for the emergence of negative actions related to the violation of the law. As a result, the position and role of law enforcement officers and the state in the field of human rights protection will decrease.

Not all students who work within the marginal culture are shown as individuals who do not act sluggishly, who carry out adaptation processes slowly. All individuals in a marginal position go through the stage of psychological preparation, they easily abandon existing stereotypes and make the most of the situations that arise.

The processes of transformation in the society of Uzbekistan are gradually developing the psychological, economic, political and religious motives of marginalization. This, in turn, allows us to think about the flexibility and mobility of social status, to emphasize that its social system is dynamic and qualitatively new. The stratification of society gives rise to the configuration of society. This, in turn, creates the basis for the increase of representatives of marginalized cultures. As a result, marginalization in society leads to pressures, violation of aesthetic cultural norms and development of extremism. All this is hitting young people hard who are trying to adapt to a rapidly changing society. As a result, students are under the influence of various pressures. In order to find a solution to the problem of marginalization in society, it is required to improve the scientific-methodological support of educational processes and implement the mechanisms of strengthening the control of the state. To do this, first of all, it is necessary to stabilize the life of society, expand the range of cultural environment, create a healthy cultural environment for pupils and students, make them interested in learning, develop creative and critical thinking, activate collaborative

actions, ensure stability and peace of mind, visit structures that operate in a systematic way. it is necessary to find, as well as to abolish the legal system. Combating marginalization is primarily in the public interest. for this, there is an increasing need to identify pedagogical and psychological factors affecting marginalized groups, develop new methods, and analyze specific levels of this phenomenon.

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