

THEORETICAL FOUNDATIONS AND PECULIARITIES OF THE VARIABILITY OF SOCIAL STRATIFICATION PROCESSES

Khudoyberdiyeva Anorabonu Hayotovna

Senior Lecturer at the Department of Service Psychology and Professional Culture of the Ministry of Internal Affairs, Doctor of Philosophy in Philosophy (PhD)

Cell phone: +998905013215

anoraxudoyberdiyeva@ gmail.com

Abstract

Today, the main goal of all nations and peoples of the world is peaceful life and well-being. If we analyze the structure of society in human life, we see that it is based on religious, ethnic, class, demographic, territorial units. The article analyzes the fact that people living in society in one way or another cause social inequality by social status, occupation, demographic characteristics and belonging to different social groups.

Keywords: Democracy, humanism, social stratification, layer, class, personality, strata.

Introduction

The study of the problem of social stratification has interested humanity throughout the history of the formation of social thought and dates back to antiquity. If we analyze the structure of society in human life, we see that it is based on religious, ethnic, class, demographic, territorial units. The people who live there cause social inequality in one way or another by their social status, professional level, demographic characteristics and membership in different social groups. This field, which has become an important fundamental problem of social philosophy today, requires a comprehensive analysis of the complex processes of social stratification in society, as well as the regularities and mechanisms of the dynamics of the social structure of the population.

METHOD

This article uses methods of observation, document review and analysis. We can draw conclusions from the concepts of "social status", "social mobility", "social stratification", which reflect the mechanisms of social stratification processes, as well as social protection and labor support through predicting social events, increasing entrepreneurship, building civil society, about the role, place and social activity of citizens.

MAIN TEXT

One of the key indicators of human life is that social inequalities also arise from development and competition. Social stratification is a specific functional factor in any society. The German philosopher Ralf Darendorff writes: "Even in the most prosperous society the most important aspects sometimes remain stable. Of course, in modern society these distinctions are no longer based on the direct violence and legal norms on which caste or class society is based. At the same time, in addition to stratification by property and income, prestige and career, there are also



differences within the ranks of society. They are so ingrained and entrenched in public life that many are skeptical of the news, even though it has been stated that inequality has been eliminated and everyone is equal".[1]

From the views of R. Darendorff shows that one of the main features of the structural structure of society is social differences. Social stratification is the division of a group of people into social classes and hierarchical careers.

Strata (lat. stratum, layer, facere-do) is a social stratum of people with similar social characteristics. [2]

The fact that stratification structures are based on natural and social inequality of people is reflected in the works of ancient philosophers, the general theoretical and methodological foundations for the study of social structure, property and their way of life in the study of social inequality .

In particular, the ancient Greek philosopher Plato, who lived in Athens in 427-347 B.C., put forward the following conditions for a healthy city-state. Power should be in the hands of those in authority, not the people or uneducated and ruthless individual rulers. The general education system is a tool to achieve this goal. Everyone has the same opportunities in it and everyone can find a place in the police that suits their abilities.

Thus, there are three social classes in the education system. The first class consists of rulers with full power and authority. The second class includes those involved in management and defense. The third class includes producers of products important to society. That's where diversity comes into play. The educational system serves to select different types of people and their position in society.[3]

From the above ideas of Plato, it is clear that the status of people in society is determined by their education and the necessary knowledge and experience. From his point of view, it is clear that the development of education and competition is a vital necessity in building a strong state and a prosperous society.

In his "State," arguing with Glaucus, son of Aristotle, on the question of human education, Plato makes the following points. "No science can be forced to teach a free man a slave. Of course, if the body is forced to overcome difficulties, it will not get worse. But the knowledge laid down in the heart is the deposit". So, my friend, teach your children science by play, not by force, so that you can better observe the natural inclinations of each of them. Fatigue and sleep are the enemies of science. He claims that the knowledge thus gained will be reliable. Continuing his thoughts on education, Plato says: "Identifying those who are fixed in science, war and what the law requires, to deal with them again when these fellows are over 30, to give them more, to respect and determine which of them can rise to real substance, regardless of vision and other senses and to determine their potential for public administration by testing their knowledge and skills. The ancient philosopher Aristotle defended the property system and argued that the middle class was the best because its members chose the most rational path in their behavior.[4]

Aristotle believed that in the matter of the state, anyone should be able to govern on the basis of a good constitution, taking care above all of the physical and mental education of the rising generation, without waiting for favorable political conditions.

There is no science or profession in life that studies all the good things at once. Each profession receives its own blessings. Why? Because for each criterion, for example, there are special



blessings on character, quality and quantity of events, time, attitude. Aristotle goes on to say that there are several types of blessings. One always dreams of happiness because of the knowledge and experiences one has gained throughout his life. To achieve perfect happiness, one must work hard, acquire knowledge, acquire a profession and not neglect one's health. Because human and mental health is one of the greatest blessings.

In practice, the arguments of the stratification system are interrelated and complementary. For example, the socio-professional hierarchy in the form of a formal consolidated division of labor not only independently performs important functions to support the life of society, but also has a significant impact on the structures of any stratification system.

The current concept of strata is characterized by the following features: 1) level of income; 2) basic qualities of lifestyle; 3) level of participation in state structures; 4) property relations; 5) social influence; 6) self-assessment of one's place in society.

To date, the following types of stratification systems have been identified:

- 1) The natural-genetic basis on the fact that people differ in their natural traits: gender, age, strength, grace, beauty;
 - 2) Etatocratic (fr.Etat-state) - inter-group stratification, rather than their hierarchy in government (political, military, administrative and economic), privileging these groups depending on their position in power structures, distribution of resources and depending on starting power;
 - 3) Consider the differences of social-professional (professional) groups in the content and conditions of work; in this case stratification is carried out by the level of abilities and skills to perform certain types of activities (list of public sector positions, system of certificates and diplomas, degree, system of ranks);
 - 4) Differences in the reception, storage and interpretation of information, related to differences in preferences in the use of cultural, symbolic, and social information, derive from the unique capabilities inherent in theocratic industrial societies;
 - 5) Cultural norms - stratification, which is formed on the basis of differences in respect and prestige, which are formed by comparing the existing lifestyles and norms of a particular social group;
 - 6) Unequal distribution of social and territorial resources between regions, inequality in the right to occupy jobs, access to quality goods and services, educational and cultural institutions.
- The stratification approach takes into account the following when analyzing the social structure of society:
- 1) the dimensions of this or that sign (income, information, use of power) are taken into account first;
 - 2) strata is the sum of all the traits that play an important role in the division of wealth;
 - 3) take into account not only the factors of conflict between different social strata, but also the factors of their complementarity and interaction.[5]

Conclusion

It follows from the above analysis that stratification is an important area of social philosophy. With the help of this concept, the type, development, sustainability, economic potential of society, the laws of development of classes and social layers are studied, the results obtained are applied in life for the further development of society. One of the tasks of the social sciences is to



study the theoretical foundations of social stratification and thus analyze the impact on the socio-economic education of youth. In all of life's episodes, the individual is connected to other people and people must participate in cooperative activities with other people. They enter into certain relationships after a series of interactions with other people. This relationship shows that a person is part of society. Stratification processes are known to play an important role in diagnosing the state of social processes, such as the formation of social strata, shifts in these strata, and the transition from one stratum to another or vice versa. The study of stratification processes related to social mobility and social movements makes it possible to study the social status of layers of society. It is also possible to diagnose the content and extent of social relations in society by studying the dynamics of stratification processes.

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