



THE SIGNIFICANCE OF MARGINAL GROUPS IN HISTORICAL AND CULTURAL DEVELOPMENT PROCESSES

Zaripova Hulkar Tokhir qizi

PhD Student, National University of Uzbekistan

Tel: (+99890) 962-44-34

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The formation of marginal groups in Uzbek society is closely connected with numerous historical and social processes. Throughout history, social strata have existed in complex relationships with one another, while certain groups remained on the periphery of society and were deprived of their economic, political, and cultural rights. This process was primarily shaped by the existence of the feudal system, colonial domination, and later by the socio-economic and political policies implemented during the Soviet period. As a consequence, marginal groups were often excluded from the labor market and had limited access to education and healthcare systems, which significantly slowed their social integration.

In this regard, it is important to emphasize that such forms of exclusion in historical processes contributed to the emergence of spiritual and cultural marginalization. In other words, the values, worldviews, and cultural experiences of certain groups were regarded as secondary or insignificant within the broader historical consciousness. As a result, society's ability to fully and objectively understand its historical past has been hindered.

When studying ancient sources, certain groups within Uzbek society were often left unrepresented in historical accounts, resulting in a form of spiritual marginalization shaped by conflicting perspectives, local cultures, personal narratives, and historical stories. This phenomenon can also be analyzed within historiography as “marginal history.”

Marginal history focuses on the study of experiences, alternative viewpoints, and local cultures that remain outside official historical narratives. It provides an opportunity to interpret history not as a one-sided account but as a multi-voiced and diverse process. The analysis of personal sources, oral history, historical narratives, and folklore constitutes an important methodological foundation of this approach.

Therefore, the study of marginal history in contemporary philosophy of history and historiography possesses not only academic but also socio-cultural significance. It contributes to the restoration of historical justice, the recognition of cultural diversity, and the development of an inclusive historical consciousness within society.



In the historical and cultural development of Uzbekistan, marginal groups have emerged as an important component of the society's internal diversity and dynamic progress. Rather than denying or excluding these groups, their active integration into social life through tolerance, cultural dialogue, and inclusive social policies is considered a crucial prerequisite for sustainable development.

In the historical and cultural processes of Uzbekistan, marginal groups have primarily emerged as a product of the interaction of civilizations and as a natural outcome of the search for identity. At the same time, they have developed as a space in which a balance is negotiated between global and national values. The primary objective of a contemporary philosophical approach is not to deny or exclude these groups, but rather to promote their contribution to the stable and harmonious development of society through cultural dialogue, tolerance, and inclusiveness.

In particular, marginal groups within the historical and cultural processes of Uzbekistan have been formed in specific contexts such as:

- a) ethnic groups;
- b) tensions and conflicts related to cultural identification;
- c) contradictions between global culture and national identity.

The analysis of these processes requires a range of scholarly sources, which serve as an important foundation for understanding the historical, cultural, and social dimensions of marginality.

The territory of Uzbekistan has historically developed as a crossroads where the civilizations of East and West, as well as North and South, have intersected. As a result of migration, trade, economic exchange, and cultural interactions that emerged within the framework of the Silk Road, various ethnic groups have inhabited this region for centuries. While this historical process contributed to ethnic diversity, it also led to the cultural marginalization of certain groups, leaving them relatively distant from the dominant or central identity.

It is important to emphasize that Uzbekistan has long served as a meeting point of civilizations, where Turkic, Iranian, Arab, Russian, and Western cultures have interacted and influenced one another. This process not only strengthened ethnic diversity but also contributed to the cultural positioning of some groups outside the societal "center." From a philosophical perspective, ethnic marginalization is often associated with the problem of recognizing the "Other." This phenomenon can be explained through Charles Taylor's concept of the "injustice of misrecognition," which highlights the social and moral consequences of failing to acknowledge the identity and cultural value of particular groups.



At the same time, ethnic marginal groups have played a significant role in preserving society's cultural memory and transmitting traditional values from one generation to another. Through these contributions, they have helped maintain and enrich the diversity and pluralism of the national culture.

The *Avesta*, the sacred scripture of Zoroastrianism, provides information about the social structure of society, identifying several social groups: priests (*Athravans*), warriors (*Rathaestars*), farmers and herders (*Vastriya-Fshuyants*), and artisans (*Hutis*). The priestly and military classes constituted the ruling strata and exercised authority within society. In particular, the status of the priestly class was especially prominent. Religious leaders with specific titles governed families, villages, districts, cities, and provinces. Likewise, the military class, from which kings and members of the ruling elite originated, enjoyed a high social position.

The principal producers in society were farmers, herders, and artisans. The *Avesta* also refers to the existence of slaves, although they did not play a significant role in social life.

From a philosophical perspective, such a social structure reflects a sharp division between power and labor. Although the productive classes—farmers, herders, and artisans—created the material foundation of society, they remained largely excluded from the processes of political and spiritual decision-making. In our view, this indicates that issues of social justice and equality were interpreted within a limited framework. Furthermore, the existence of slaves and their lack of an active role in social life demonstrate a condition of social invisibility among the lower strata of society.

We think that the social structure expressed in the “*Avesta*” shows how the relationship between power, labor, and spirituality was formed in ancient societies. This model not only ensured social stability but also reinforced social inequality and class marginalization as a sacralized norm. Therefore, a philosophical analysis of the social system in the *Avesta* remains an important theoretical basis today for understanding the historical roots of issues such as social justice, the legitimization of power, and marginality.

The Great Greek colonization (8th–6th centuries BCE), although it did not have a direct impact on the territory of present-day Uzbekistan, played an important role as an indirect mechanism through social, cultural, and economic processes in understanding the concept of marginality and as a historical analogy. In particular, trade routes, cultural exchange, and regional differences allow for an analysis of the formation of peripheral groups and their position within society



in the historical and cultural processes of Uzbekistan. Specifically, the Greek colonies contributed to the development of cultural and economic relations along the Silk Road. Through this, Eastern regions, including Central Asia, adopted new ideas and trade practices via their local cultural layers and external contacts. As a result, some groups became excluded from the central trade and political systems during this process and experienced indirect cultural and economic marginalization.

Differences emerged between the new economic and cultural model that developed through Greek colonies and the traditional structures of local societies. Small ethnic and social groups in the territory of present-day Uzbekistan—such as rural agricultural communities or populations living in remote areas—were relatively excluded from this new system and experienced social and economic marginalization. At the same time, as a historical analogy, this process contributed to the formation of marginal groups resulting from nomadic lifestyles, urbanization, and regional disparities in the territory of Uzbekistan. For example, internal migration, disparities between urban and rural areas, economic and cultural exclusion, and relative separation from the central system all led to various forms of marginality.

In studying marginal strata in the historical and cultural processes of Uzbekistan, socio-philosophical, cultural studies, postcolonial, and systemic approaches serve as important methodological foundations. In the course of societal development, not all layers of the social structure become equally integrated. Certain social groups, under the influence of historical, political, economic, and cultural factors, remain outside the central social institutions of society and fall into a marginal condition. In the historical and cultural development of Uzbekistan, the formation and transformation of such groups are closely connected with specific historical periods, and their study requires a complex philosophical approach.

The socio-philosophical approach interprets marginal strata as a product of the internal contradictions of societal development. In this perspective, society is not viewed as a static structure but as a complex social system in constant movement and transformation. In the historical experience of Uzbekistan, the formation of marginal strata has been manifested in connection with the disruption of traditional social structures, colonialism, Soviet modernization, and the transition to market relations. These processes have led to the emergence of groups with varying levels of social adaptability. In our view, the socio-philosophical approach allows marginal strata to be assessed not as a sign of



social decline, but as a subject that reveals structural problems within society and brings forward the needs of social development.

The cultural studies approach analyzes marginal groups in relation to processes of disruption and reconfiguration of cultural identity. In the historical and cultural space of Uzbekistan, this phenomenon is manifested through complex interactions between traditional and modern cultures. During the Soviet period, the standardization and ideological framing of national culture limited certain cultural practices, which in turn led to the emergence of cultural marginal groups within society. In the post-independence period, processes of globalization have generated new hybrid cultural forms. From the perspective of cultural studies, marginal groups appear primarily as subjects located at cultural boundaries, as groups that produce new social symbols and meanings, and as an important factor in the cultural renewal of society.

The postcolonial approach analyzes marginal strata in relation to the legacy of colonialism. During the Russian Empire and the Soviet period, the restriction of local knowledge systems and social institutions in the territory of Uzbekistan led to the political and cultural exclusion of certain social groups. This approach views marginal strata as subjects excluded from official historical discourse, as voices that were not heard. Their social experiences were for a long time either filtered through ideological frameworks or neglected altogether. In our view, the postcolonial approach allows the study of marginal strata to be regarded as an important condition for restoring historical justice, reconstructing national memory, and decolonizing social consciousness.

The systemic approach interprets society as a complex set of interrelated social, economic, political, and cultural systems. Within this framework, the existence of marginal strata is seen as a result of dysfunctions that arise within these systems. According to the systemic approach, marginal groups are not a threat to social stability, but rather a necessary social indicator for identifying problems within the system and addressing them effectively.

Historical sources indicate that during the USSR period, national and ethnic groups, including certain diasporas brought from abroad, faced difficulties in integrating with other groups within the culture of Uzbekistan. For example, the Korean population resettled during the Soviet era encountered challenges in preserving their language, culture, and traditions. Therefore, in the socio-cultural development of the country, interethnic cooperation, the historical and cultural integration of the Korean diaspora in Uzbekistan, and the transformation of this group's internal culture and consciousness require a positive and nuanced



scholarly approach within international academic research on community studies.

During the Soviet Union period, labor migrants—especially Uzbeks working abroad but maintaining cultural ties to their homeland—often found themselves “between two worlds,” which can be described as a classical postmodern “transmarginal” condition. In this regard, it is noted that “the most significant factor causing major changes in migration processes, particularly the sharp transformation of external migration and the tendency for the share of immigrants to be lower than that of emigrants, is the achievement of political independence.” In this sense, the collapse of the Soviet Union brought fundamental changes to economic and social spheres. It led to a decline in production, rising inflation, increasing unemployment, and a decrease in the population’s living standards. Like in other countries, a certain portion of the population in Uzbekistan was forced to migrate abroad as labor migrants in order to improve their living conditions.

When examining the spatial distribution of labor migrants, a key research issue is the uneven distribution of the population across the country. Migration processes are more intense in regions with high population density, high birth rates, and densely populated areas. According to the Uzbek scholar K. Kalanov, “the external migration of citizens of Uzbekistan to distant foreign countries manifests in the following forms: formal permanent emigration; formal temporary emigration; informal emigration; ecological emigration; intellectual emigration.”

Additionally, the migration of citizens of the country to CIS states (as guest workers and hired laborers), permanent formal migration (acquisition of citizenship), temporary ethnic migration (working in ethnic homelands), and intellectual migration (researchers, scientists, students) are also observable forms of mobility.

Social marginalization is expressed not only through economic and political constraints but also through the reinforcement of cultural and moral stereotypes. Within the philosophical-anthropological approach, an individual’s position in society is determined by self-identification and participation in social relations. Marginal groups are exposed to risks such as loss of identity and social alienation, which reduce both their subjective and objective quality of life.

Thus, the existence of marginal strata in Uzbekistan is the result of historical and socio-economic processes. Studying them from a philosophical perspective provides a deeper understanding of concepts such as social justice, equality, and



sustainable development. Full integration of marginal groups into social life enables the protection of fundamental human rights, as well as the achievement of social stability and progress. This, in turn, is of crucial importance for the overall well-being of society.

Marginal strata are considered a reflection of the contradictions within a society's socio-economic and cultural processes. Their existence creates an important philosophical basis for studying issues of social justice and equality. Likewise, the philosophy of inclusivity and social solidarity calls for freeing marginal groups from external constraints and fully integrating them into society. This represents a practical expression of the principles of humanism and freedom. Excluding marginal groups from society intensifies contradictions and slows down the process of self-development within society. Therefore, for social stability, it is necessary to address these contradictions in an inclusive and constructive manner.

1. In conclusion, in the context of globalization, the rapid spread of information technologies, mass culture, and universal values is creating new challenges for national cultures. The tendency toward the standardization of global culture may lead to the weakening of national identity. In this process, marginal groups play an important socio-philosophical role. They act as mediators between global and national cultures, contributing to cultural balance by reinterpreting national values in modern forms or adapting global elements to local contexts.