International Journal for Social Studies
Available at https://journals.eduindex.org/index.php/ijss
ISSN: 2455-3220
Volume 05 Issue 09
September 2019

Channels Of Vertical Social Mobility As Circulation Of The Social Process

Akmal Gadaimurodovich Abdullaev
Senior lecturer of the Sociology
Department of Social Sciences Faculty,
National University of Uzbekistan
named after Mirzo Ulugbek

Abstract: The article analysed and scientifically researched the concept of social mobility of youth, its scientific-theoretical foundations and channels of vertical social mobility. Also, the impact of social movement on the circulation of the social process. The result of the research allows defining priority directions of the state youth policy, to develop practical recommendations for the state authorities dealing with youth problems. The results of the study can be used to create legislative acts, state and public programs of social development of youth.

Keywords: social mobility, channels of vertical social mobility, social group, individual socialisation, youth organisation, youth union, youth policy, social elevator, social life.

Never before there have been so many young people in Uzbekistan. Uzbekistan stands at an important demographic boundary. Young people under the age of 30 make up almost 64% of the population. Over the next two decades, today's children and young people will become the largest workforce in the history of Uzbekistan. With the right investments in the development of young people today, they can become the generation that will bring Uzbekistan to a new level of socio-economic development.

However, in some regions of Uzbekistan, the growth rates of the youth population outpace the growth rates of the economy, social development and capacity building of the institutions entrusted with the task of providing the young generation with basic services. Will pre-schools, schools, professional colleges, lyceums and

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universities be able to meet the demand for education? About a million young people enter the working age each year. Are there enough jobs to meet their needs for decent work and good income? Is the health system sufficiently developed? Will the next generation be able to reach its full potential? Are such issues currently being addressed at the policy level in the State?

The emergence of an unprecedentedly large youth population can have a huge impact on any political, economic and social sector of the country. Whether this impact is positive or negative depends largely on how well the state responds to the needs of young people and enables them to contribute fully and constructively to society and the economy.

The government can address and view the growing number of young people as a problem, a cohort that will require its share of already depleted resources, or an opportunity. With the right policies and human capital and the involvement of young people in developing their own potential, the largest generation of young people in human history can bring forward problem-solving generators, creators, entrepreneurs, agents of change and leaders over the next decade. Such questions determine the relevance of the theme of this article.

Since the first days of independence, special attention has been paid to the upbringing of a healthy, harmonious and comprehensively developed generation and government youth policy as a priority. After all, a healthy and educated youth is the foundation of the future great state. A solid legislative and regulatory foundation has been created on which to build up the upbringing and development of young people. One of the first legal acts adopted after independence was the Law "On the Fundamentals of State Youth Policy in the Republic of Uzbekistan". [1,140883]. of November 20, 1991. The interests of young people are fully protected by the Constitution, 22 laws, decrees and decisions and international instruments aimed at protecting the rights and interests of the younger generation.

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Youth palaces, modern medical centers, educational institutions and sports facilities have been established for the comprehensive development of the younger generation. Legal, organizational, social and economic measures are being taken to build and develop the intellectual, creative and other potential of young people. In accordance with the adopted State program on the Year of a Healthy Mother and Child, dated September 14, 2016. The law "On State Youth Policy" [2, 3026250], which provides for further improvement of mechanisms for the formation and implementation of youth policy.

According to this act, the state youth policy should be understood as a system of socio-economic, organizational and legal measures implemented by the state and providing for the creation of conditions for social formation, development of intellectual, creative and other potential of youth.

Social stratification and stratification are among the main problems of sociology. At all stages of human society development there was inequality of people according to different criteria. Social inequality always leads to the question whether an individual can achieve an increase in his or her social status on his or her own and join the social layer, which is higher than his or her own on the scale of prosperity and prestige.

It is generally accepted that in modern society the starting capacities of all people are equal and if an individual makes the appropriate efforts and acts purposefully, he or she will definitely succeed. This idea is often illustrated by examples of the dizzying careers of millionaires who started from scratch and shepherds who have become stars of cinema and pop music.

In particular, every society includes a huge number of individuals, social groups that are in a constant process of transition from one social position to another. Such movements of individuals and groups are considered in the theory of social mobility in sociology.

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The theory of social stratification is closely related to the doctrine of social mobility. Society is a dynamic system, as individuals and the groups they form aim to occupy a higher social position or the existing conditions force them to occupy a lower position. P. Sorokin is considered the founder of the theory of social mobility. By social mobility he meant "any transition of an individual or a social object (value), i.e. everything that is created or modified by human activity, from one social position to another". [3,373].

At the same time, social mobility presupposes a change in the social roles of subjects of mobility.

Social mobility (from lat. mobilis - mobile) - the movement of people from one group, community, city, country, etc. to other groups.

P.A. Sorokin has developed a classification of social mobility (vertical and horizontal, individual and group), substantiated the role of various social institutions as channels of vertical movement of individuals and social groups, as well as quantitative indicators of social mobility, introducing such concepts as the absolute and relative volume of mobility and its distance.

According to the nature of stratification, there are downward and upward trends in economic, political and professional mobility, let alone other less important types. There is a certain asymmetry between ascent and descent: everybody wants to ascend and nobody wants to descend the social ladder of stratification. As a rule, ascent is a voluntary phenomenon, and descent is forced. Studies show that holders of higher statuses prefer high positions for themselves and their children, but also holders of low statuses for themselves and their children want the same thing. So it turns out that in human society, everyone aspires to the top and no one - down [4,19-21].

The ascending currents exist in two main forms: the penetration of an individual from the lower stratum into the existing higher stratum; or the *creation by such individuals of a new group and the penetration of the entire group into a higher*

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stratum into the already existing groups of this stratum. Correspondingly, downward currents also have two forms: the first one is the fall of an individual from a higher social position to a lower one, without destroying the original group to which he previously belonged; the second one is the degradation of the social group as a whole, the downgrading of its rank among other groups or the destruction of its social cohesion. 5,376] In an individual case, the "fall" reminds us of a person who fell from a plane, and a group fall to the ground of the plane itself with all the passengers on board.

There is a certain filtration by ascending and descending vertical mobility. Due to the fact that not everyone is able to use vertical mobility ladders. In order to understand the infiltration in vertical mobility, it is important to examine how an individual can overcome barriers and boundaries between groups and move upwards, i.e. raise his or her social, professional, economic and political status. "The desire to achieve higher status is driven by the motive of achievement, which each individual has to some extent and is linked to his or her need to achieve success and avoid social setbacks. The actualization of this motif ultimately generates a force with which the individual strives to achieve the highest social position or to hold on to what is available and not to fall down. The realization of the power of achievement depends on many reasons, in particular on the situation in society" [6,76].

Social distance is "a concept characterizing the degree of closeness or alienation of social groups. They are spatial, geographical distances" [7,28].

By measuring the force with which an individual strives to penetrate the upper layer, it is possible to predict with a certain degree of probability that he or she will get there. Probabilistic character of infiltration is conditioned by the fact that in evaluating the process one should take into account the constantly changing situation, which consists of many factors, including personal relations of individuals.

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To quantify the processes of mobility, indicators of speed and intensity of social mobility are usually used.

Mobility rate is understood as "vertical social distance or number of strata - economic, professional or political - that an individual moves up or down in a certain period of time" [8,374].

For example, it is possible to show the situation, as a result of the transformation of society after the independence of Uzbekistan. "In Uzbekistan, young people who received higher education abroad within three years of graduating from university and began to work in the field of specialization are able to take up the position of head of department or director of some organizations, and his colleague, who graduated from the institute simultaneously at the local university with him, as a senior specialist. It is obvious that the mobility rate of the first individual is higher, because during this period of time he has overcome more status levels" [9,54].

There is a pattern: the higher a person ascends the social ladder, the fewer children are born.

Professionals (doctors, lawyers, etc.) and qualified employees do not have enough children to fill their jobs in the next generation. In contrast, farmers and agricultural workers in the United States have 50% more children than they need to replace themselves. It is not difficult to calculate in which direction social mobility should take place in modern society.

High and low birth rates in different classes have the same effect on vertical mobility as population density in different countries for horizontal mobility. Strata, as countries, may be overpopulated or underpopulated.

In 2019, the number of the permanent population of Uzbekistan as of 1 January was 33,254,100, an increase of 597,400 people or 1.8% in 2018. This is stated in the report on the demographic situation of the State Statistics Committee [10, 432-3853].

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The number of live births was 768.3 thousand children. There were 154.7 thousand deaths registered. In the Republic of Uzbekistan, there are 74.1 people per square kilometre, which means that there are many vacant places to achieve vertical and horizontal mobility.

In any society, and since there are some "membranes", "holes", "stairs", "elevators" or "paths" between the layers that allow individuals to move up or down from one layer to the next, it is legitimate for us to consider what these channels of social circulation really are.

Moreover, there are channels among them that are of particular interest to us. Among them, which exist in different as well as in the same society, but different periods of its development, there are always several channels that are most characteristic of this society. The most important of these social institutions are the army, religious institutions, schools, political, economic and professional organisations.

The **army** functions most intensively as such a channel in times of war rather than peace. At present, the conditions and benefits created in Uzbekistan for members of the armed forces awaken a sense of pride in every compatriot. Thanks to the benefits of admission to higher education institutions or permanent employment, where high wages are paid, as well as many social packages, many young people hardened in the course of military service achieve their goal of serving the people and the country as trained specialists — reducing the term of military service to one year, recruiting once a year, and selecting only healthy, trained guys for service. The prestige of military service has also increased. Today, every young man in Uzbekistan wishes and dreams of being a defender of the Motherland. As always, the army is in the first place in the definition of mobile social channels in society.

The second of the main channels of vertical social circulation was and is **religion**. But it performs this function only when its social significance increases.

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More than 2,000 Islamic mosques and more than ten religious educational institutions currently function correctly in Uzbekistan. In each mosque, there are about five people working permanently, and in each religious education institution there are about fifty teachers of religious spheres, who have considerable respect in society. According to the Committee for Religious Affairs of Uzbekistan, more than 2,220 religious organizations from 16 religious faiths are registered in Uzbekistan. More than 90 per cent of them are Muslim, and the majority of the population is Muslim. At the same time, 159 Christian organisations, 8 Jewish communities, 6 Baha'i communities, one Krishnait society and one Buddhist temple operate in Uzbekistan (11,11).

School. Institutes of education and upbringing, whatever concrete form they take, have served as a powerful channel of social circulation in all centuries.

"Large competitions in colleges and universities in many countries are explained by the fact that education is the fastest and most accessible channel of vertical mobility. As an example of societies in which the school system is an elevator that moves up and down from the bottom of the social cone to the top. After the Second World War, it was through the education system that Japan and Germany lost the war and achieved their economic development on the world stage" [12, 91].

One of the main functions of education is social. Its essence consists in reproduction and change of the social structure of society as a whole and specific features in particular; social movements, i.e. provision of social mobility of new generations, socialization of a personality, preparation of a person through the education system for the full performance of diverse social roles" [13, 134].

To analyse the social behaviour of young people in the field of education, a sociological survey was conducted at the national level in 2018, which revealed the level of knowledge of young people.

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According to the survey results, 55.3% of surveyed young people have specialised secondary education, 23.0% - incomplete secondary education, 11.2% - secondary school, 5.9% - higher education and incomplete higher education - 4.6%.

When asked: "What do you like about higher education?" 69.2% of respondents (69.1% in 2018, 71.9% in 2017, 67.3% in 2016) indicated the possibility of acquiring a specialty necessary for success in life. Every fifth person (19.8%) considers the social prestige of higher education as a motive for obtaining higher education (20% in 2018, 22.6% in 2017, 21.5% in 2016). Good earning potential attracts 5.6% of young Uzbeks (8.7% in 2018, 4.7% in 2017, 8.8% in 2016), employment potential - 1.5% (1.5% in 2018, 0.8% in 2017, 2.4% in 2016) of respondents. [14,14].

Thus, the social value of higher education for young Uzbeks is confirmed by an awareness of the importance of acquiring a profession, the prestige of higher education, good earning potential and employment.

The family and marriage become a channel of vertical circulation when different social statuses enter into an alliance. The family has become the main mechanism of social selection, determination and inheritance of social status. According to the reports of the Committee on Statistics of the Republic of Uzbekistan for the period from January to September 2018, 196.0 thousand marriages were registered by the civil registry offices. The marriage rate per 1,000 inhabitants of the Republic was 8.0 ppm. 23.8 thousand divorces. The divorce rate per 1,000 inhabitants was 1.0 per 1,000 inhabitants [15.18]. These statistics show that marriage is one of the main channels of social mobility.

Government groups, political organizations and political parties as vertical circulation channels. Political organizations, from government to political parties, also play the role of an "elevator" in vertical circulation. A person who has taken up a position once, even at the lowest rank, or has become an employee of an influential ruler, is promoted by this "elevator" because in many countries there is an automatic

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promotion of individuals over time. In addition, the official or employee always has a chance to move quickly if their service is more valuable.

The number of people who arrived in Uzbekistan in 2018 for permanent residence from abroad is 1961; the number of people who left Uzbekistan for permanent residence abroad is 14195 [16,18].

Construction of a modern state as a channel of vertical circulation. Most states of the modern world are built and function on the basis of constitutions. The Constitution is a system of relatively stable rules fixed in a special document, which determine the structure of the state, principles of its organization, ways of political will of education, decision-making, as well as the position of the individual in the state.

The structure of the state is characterized by its forms. They embody the organization of supreme power, the structure and order of relations between the supreme state bodies, officials and citizens. Also, the Constitution gives all citizens of the state equal opportunities to rise to the top, which have different social positions in society.

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