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Historical analysis of the social stratification of Turkestan society

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ABSTRACT

This article presents the sociological analysis of the social stratification in Turkestan occurred in the end of the 19th and the beginning of the 20th centuries. Famous national researchers were able to reveal and present the main layers or strata of population including vulnerable groups.

Keywords:

Social Stratification, Sociological Analysis, Turkestan, Ethnicity, Professional Stratification

Social stratification is one of the important socio-economic characteristics of the modern world. Social stratification (from Latin stratum "layer" + facio "to do") is one of the key concepts of sociology, denoting a system of signs and criteria of social stratification, position in society, and the social structure of society. The term "stratification" is borrowed by sociology from geology, where it denotes the location of the layers of the earth.

Social stratification is the division of society into special layers (strata), groups and classes by combining various social positions with approximately the same social status, reflecting the prevailing idea of social inequality, built vertically (social hierarchy), along its axis according to one or more stratification criteria (indicators of social status). The division of society into strata is based on the inequality of social distances between them — the main property of stratification. Social strata are arranged vertically and in strict sequence according to indicators of well-being, wealth, power, education, leisure, and consumption. In social stratification, a certain social distance between

people (social positions) is established and a hierarchy of social strata is formed. Thus, unequal access of members of society to certain socially significant scarce resources is fixed by establishing social filters at the borders separating social strata.

As is known, the allocation of social strata can be carried out according to income levels, knowledge, power, consumption, the nature of work, and the spending of free time. The social strata identified in society are evaluated in it according to the criterion of social prestige, which expresses the social attractiveness of certain positions. The simplest stratification model is the dichotomous one — the division of society into elites and masses. In the earliest archaic social systems, the structuring of society into clans is carried out simultaneously with the establishment of social inequality between and within them. This is how "initiates" appear, that is, those who are initiated into certain social practices (priests, elders, leaders) and the

uninitiated — the profane¹. Within such a society, if necessary, it can continue to stratify as it develops. This is how castes, estates, classes, etc. appear. According to the American anthropologist Joseph Henrich, the beginning of social stratification in a community is the moment when the upper layer stops marrying the lower one. This isolated the representatives of the upper stratum and gave them the opportunity to assert that they are fundamentally different from those from the bottom — they have a divine status and surpass the rest in everything².

The most important dynamic characteristic of society is social mobility. According to P. A. Sorokin's definition, "social mobility means any transition of an individual, or a social object, or a value created or modified through activity, from one social position to another." However, social agents do not always move from one position to another, it is possible to move the social positions themselves in the social hierarchy, such a movement is called "positional mobility" (vertical mobility) or within the same social stratum (horizontal mobility). Along with social filters that set barriers to social movement, there are also "social elevators" in society that significantly accelerate this process (in a crisis society — revolutions, wars, conquests, etc.; in a normal, stable society — family, marriage, education, property, etc.). The degree of freedom of social movement from one social stratum in another largely determines what kind of society is closed or open.

The famous American scientist W. L. Warner put forward a theory about the prestige of various strata of society based on the assessment and statements of people about each other.

According to Warner's theory, the population of modern Western society is divided into six strata:

1. Rich aristocrats,

2. Millionaires in the first generation,
3. Highly educated intellectuals (doctors, lawyers), business people (owners of capital),
4. Clerical employees, secretaries, ordinary doctors, schoolteachers and other "white workers",
5. Skilled workers ("blue collar workers"). Electricians, locksmiths, welders, turners, drivers, etc
6. Homeless vagrants, the poor, criminals and the unemployed³.

It should be noted that, in addition to various ethno-social historical stratifications, there is also professional and intra—professional stratification - the division of society into layers based on the success of performing roles, knowledge, skills, education, etc. It manifests itself in two forms:

1. Hierarchy of the main professional groups (interprofessional stratification);
2. Stratification within each professional group (intraprofessional stratification)

Within the professional stratification, representatives of each professional stratum are divided into three groups, in turn, each group is divided into many subgroups: entrepreneurs or owners. Economically independent in their activities, which consists in organizing and controlling their "business" and their employees; employees of the highest category: directors, managers, chief engineers, members of the board of directors of corporations and the like. They are not the "owners" of the business, the owner stands over them, but they sell their labor and get paid for it. These categories of professionals play an important role in the organization of "doing business". Their professional function is not physical, but intellectual work; hired workers. They, like high-ranking employees, sell their labor, but cheaper. Being mainly manual workers, they are dependent in their activities

¹ Profane – from Latin. pro fano – devoid of sanctity, uninitiated; profane – all other members of society, ordinary members of the community, tribesmen.

² Henrich. The WEIRDest People in the World: How the West Became Psychologically Peculiar and Particularly Prosperous. — М.: Альпина нон-фикшн, 2024. — С. 576. — ISBN 978-5-00223-062-4.

³ Warner W. L. Social class and social structure // Rubezh (almanakh of Social research) 1997. No. 10-11 pp. 42-57; Britannica, The Editors of Encyclopaedia. "W. Lloyd Warner". Encyclopedia Britannica, 22 Oct. 2023, <https://www.britannica.com/biography/W-Lloyd-Warner>. Accessed 20 February 2024.

on the buyer of labor. The intraprofessional layers may have different names, but they exist in all societies.

Social stratification in Turkestan. In Turkestan, the certification analysis of the society was presented by such scientists as Mahmud Khoja Behbudi, Khoji Muin, and Munawar kori Abdurashidkhonov.

The first sociological analysis in the early 20th century was carried out by Mahmoud Khoja Behbudi. In his scientific article "*Tarikhi Ihtiroi Bashar*" (*The History of innovations of mankind*), he outlined the classification of the formation of conscious historical stages of human development. He designated 3 periods of the historical development of mankind with conventional signs X, M, and SH. By underlining the sign X, Behbudiy describes the vital activity of mankind before the beginning of a new era, i.e. the birth of Jesus. The second stage is marked with the letter "M" before the beginning of the great migration of the vice of Muhammad from the city of Mecca to Medina. The third stage, marked with the letter "SH" from the conquest of Turkestan by the Russian Empire to 1937.⁴

A well-known representative of the Jadidist movement, Khoja Muin, classified the Turkestan society of that period as 7 of the following categories:

1. The European population, which lives separately, without penetrating into the culture of the local society
2. Representatives of the new intelligentsia of Turkestan society - Jadids – heads of state structures who know Russian and through their language inculcate new worldviews, values and way of life
3. The representatives of the national intelligentsia who do not know the Russian language are mudarris, imams, mullahs, ishan, Seyids, who sought to protect the national way of life, culture and traditions from external influences.
4. Representatives of handicrafts
5. Entrepreneurs

6. People engaged in agricultural work - farmers, farmers, livestock breeders
7. Vulnerable groups of the population: widows, people with disabilities and the poor groups of population⁵

The third researcher, Munavvar qori Abdurashidkhonov, analyzed the stratification of society from 1914 to 1937, where he revealed the evolutionary trends of change and transformation of social strata of society in Turkestan. For example, about 100,000 people lived in Turkestan at the expense of "Waqf" lands, that is, plots of land not subject to state taxes belonging to educational institutions - schools, madrasas and khanaks of the base. Under the Soviet regime, there was a transformation of the professional staff in the education sector. More than 100,000 teachers of madrasas, schools, khanaks have transformed into other social strata such as the service sector, agriculture.

Representatives of culture, national handicrafts, animal breeders and other representatives of these industries also underwent a transformational process. Due to the formation of collective farms, state farms and artels, the stratification picture of Uzbek society has completely changed⁶.

Based on the research results, the following conclusions were developed. The stratification picture of the population of Turkestan since the end of the 19th century and the first quarter of the 20th century is characterized by a radical transformation which significantly impact on the changes of general lifestyle and professional social stratification. Moreover, this process can be considered as a type of industrial historical cataclysm of the 20th century. This period is characterized by a sharp change in cultural and intellectual values and new socio-economic orientation vectors of the Turkestan population.

Bibliography:

⁴ Mahmudhoja Behbudiy, Istiqlol kahramonlari, Tanlangan asarlar, Toshkent, 1999. 1-280 p. page 171

⁵ Khoji Muin, Istiqlol kahramonlari, Tanlangan asarlar, Toshkent, 2010, 1-254 pages, page 10

⁶ Munawar qori Abdurashidkhonov, Tanlangan asarlar, Istiqlol kahramonlari, Tashkent, 2003 page 17

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