

Factors of Socio-Cultural Externalism of Migrants

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ABSTRACT: The article summarizes the analysis of migrants' behavior in a foreign cultural environment in accordance with the social norms, historically formed traditions of the host society, the impact of value transformation on their national mentality, the formation and geographical features of migrants in the migrant contingent, social consequences and other social characteristics. theoretical conclusions on the impact of factors on spiritual security.

KEYWORDS: migration processes, social alienation, cosmopolitan centers, migrantophobia, migrant xenophobia, fruiting, recipient, ethnocultural transformation, transnationalism, informal groups.

INTRODUCTION

The general concept formed in the process of migration based on the view of the economic needs of society as the dominant criterion is typical of all historical periods, in the current context of globalization, migrants to some extent affect the economic development of society, social and cultural spheres.

As a result of migration, people of different nationalities, who speak different languages, come into contact with people of different traditions, religions and lifestyles. These relationships are leading to changes in the society that accepts migrants and in the stereotypes of migrant consciousness, lifestyle standards. In accordance with the Presidential Decree PF-5575 "On additional measures to further improve the system of combating human trafficking and forced labor" dated July 30, 2019, the Republican Interagency Commission on Combating Trafficking in Human Beings and the National Commission for Combating Forced Labor.

As a result of the elections held on October 13, 2020, the Republic of Uzbekistan was also elected a member of the UN Human Rights Council. The Sustainable Development Goals until 2030 will be implemented in our country on the basis of the principle of "no one is left out", which provides for the protection of the rights and legitimate interests of everyone. [1].

It is a historical sociological fact that many migrants gather in Hong Kong, London, New York and other megacities to determine the characteristics of the global urbanization process. Although such rapidly evolving "cosmopolitan centers" serve to develop the social relations of cultures of people from different parts of the world, allowing their integration and universalization, they serve the devaluation of ancient values, leading to new unconventional forms of : "popular culture". it should not be forgotten that it is shaping stereotypes.

According to the Resolution of the President of the Republic of Uzbekistan dated December 10, 2018 "On improving the activities of the National Center for Human Rights of the Republic of Uzbekistan" GPQ-4056, the National Center for Human Rights of the Republic of Uzbekistan is a state body that ensures cooperation, preparation of national reports, expansion of cooperation with international human rights organizations.

In turn, it should be noted that the causes of these socio-economic processes are the result of political and ideological views on migrants, such as migrantophobia, xenophobia (Greek. Xenos - born elsewhere, stranger, alien, alien, stranger; phobos - fear). They appear in various media, political statements, virtual "battles", social networks. According to experts, in the context of escalating various political tensions in the countries, the parties who blame each other will have a negative attitude towards migrants (especially journalists and politicians).

However, in today's globalized world, the need to develop the material production of any country requires migrants in the labor market. In particular, the local population is forced to interact with migrants in their daily lives. Because immigrants are the main workforce in their various domestic services. That's why locals say, "I don't like immigrants, but I need cheap, good workers." Let them be "foreigners." But I will save money. "[2] Migrantophobia is often associated with : "ethnic-nationalist attire." For example, until recently (until Ukrainian-Russian relations soured), Russians preferred Ukrainians and Belarusians to come to the country, where they live, were a little skeptical of Moldovans, and had a negative view of migrants from other ethnic groups. 57% of respondents to the sociological survey expressed distrust of those from the North Caucasus, 51% from the Caucasus, 48% from Central Asia, and 45% from the Chinese [3].

The intolerance (i.e., intolerance) of recipient countries towards migrants is one of the main reasons for the conflicts between the local population and migrants. Such contradictions include the relatively low level of "adaptation immunity" (or rather, propensity) of migrants of different ethnocultural groups to a particular ethnosocial social environment, ie the alienation of traditional ethnocultural characteristics of the host country, the low level of migrants' readiness (or ignorance) can be derived from. At the level of everyday life, "migrant xenophobia" can occur in any country. In the everyday consciousness of people, the perception of people as "theirs" and "strangers", the signs of belonging to themselves and others of ethnic, religious, social and other social groups, mental characteristics are the basis for attracting migrants to informal associations. These characteristics included features such as the national language and customs, perceptions of historical traditions, religion, and domestic culture of migrants in different historical periods and socio-political contexts.

If radical xenophobic or nationalist forces rise up against migrants in a country, they will naturally ignore the role of migrants in society, their social status, income level, and other indicators that they consider “foreign”. Especially in situations where the “crowd psychology” is in full swing, aggressive passions are manifested at a high level and exacerbate conflicts.

Naturally, the reaction of migrants to them (in most cases, the protection of the local population who treat them positively) leads to the formation of informal groups, the formation of relatively perfectly organized diasporas. In the treatment of migrants in the world, it is a priority to assess them in terms of their geographical location, national and religious affiliation.

At present, these views are manifested in the form of migrantophobia, Islamophobia. This is a ready-made and convenient formula for dividing people into “own” and “foreign”, which in most cases, in many Western countries (some EU countries), has recently been used “successfully” to get rid of the pressure of mass migration.

In addition, local cadres may secretly resist foreign counterparts. In other words, the fact that migrant professionals from other countries have a better social position and a higher income may upset them. For example, if there is a shortage of health workers in Finland and the UK, but it is more profitable for the government to bring in nurses from Thailand, Vietnam and the Philippines, i.e. to attract quality staff at low pay, this can be understood as dumping (i.e. cheap valuation) of local staff.

Migrants suffer from discrimination in the judiciary, corruption, law enforcement and other administrative institutions in the countries of destination. Restrictions on their access to education and health care, deprivation of civil rights, insults, racial and religious discrimination, and suffering from various forms of violence lead them to form informal associations.

Female migrants in particular face serious problems. Especially, those who move from women to marry, those who do housework, or those in the entertainment business are more likely to be exploited. Migrant women (especially illegal, secret immigrants) experience discrimination in the labor market of countries. If they become pregnant or are socially stigmatized (i.e., come into contact with people living with AIDS), they are fired or deported. Migrant women are more isolated from social life than men, meaning they stay more at home.

This makes it difficult for them to adapt to the new society, to develop the language and professional skills needed to integrate. For example, Google has reported cases of sexual harassment. That is, there were reports on Google that women were underpaid or discriminated against because they were women. This situation was determined by the company by studying the salary paid to 91% of its employees and paid additional compensation. For example, Google paid 10677 employees 9.8 million for 2018. dollars in additional compensation [4]. The children of migrants also need attention. In particular, they suffer more than adults because they are separated from the familiar traditional life and their language and culture are completely alien to society. This, in turn, can have a significant impact on the well-being and future lives of young members of families. From the point of view of the negative impact of the above factors on the social life of migrants, the following generalized conclusions can be drawn, namely: (b) Almost all are deprived of basic civil rights, although they are not officially called “slaves”, as evidenced by their work and living conditions;

c) conscripts - murderers, deceived in the interests of certain political forces and used in hostilities; (g) Many families fall apart as a result of migration; d) cheap labor, which mainly serves the development of the economies of the countries where the labor is located. Most importantly, first of all, in today's world, they are people who work for the benefit of others, not for their people, country, with their knowledge, potential, power, and the number of people in this category is growing. Second, the formation of stereotypes in them, such as "I will serve whoever pays the most," is the basis of the cosmopolitan feeling. Third, the difficult working conditions of most migrants, the loss of health and ability to work due to unsatisfactory medical care, have a negative impact on the economy of the sending state and its family. The problems outlined above have a strong impact on the lives of migrants, leading to the emergence of their informal groups. That is, an informal organization or group of migrants is a social and voluntary organization formed on the basis of their self-preservation instinct, constantly interacting, and focused on meeting specific needs. It develops the group's daily rules of conduct, moral and ethical norms, and its members are under public scrutiny.

These organizations include those who are interested in a particular sport, those who do individual work, those who are engaged in an unusual type of activity as a "hobby"; those born in a certain place - protectionist affiliation; can unite people according to their religious beliefs and other characteristics. They have always been and will continue to be. It should be noted that ordinary members of international terrorist organizations, marginalized people are migrants who have not found their place in life. According to their socio-psychological, physiological and demographic characteristics, they are ideologically "processed", prone to crime, deviant behavior. Religious diversity, the need for social protection, and high crime rates draw migrants into informal groups that are formed in the order listed in the table below.

Table 1

Criteria	Formal groups	Informal groups
Origin	Created by another organization	It is formed spontaneously
Objectives	Meet the needs of the organization that created it	Meet the needs of the group
Source of influence on group behavior	Instructions for the group and the positions in it	Individual
Direction of action	Top to bottom (group)	From bottom to top (group)
Characteristics of relationships	Strictly defined, official channels are used	Through poorly defined, non-permanent channels
Interpersonal relationships	Ordered by a higher organization	It is formed spontaneously
Пайдаланушы Leader	It is determined by the higher organization	Determined by the group

Criteria, formation and characteristics of formal and informal groups.

In this situation, it is known that those who went to Russia, Kazakhstan and other countries due to migration but could not find a place are attracted to religious extremist groups in Syria, Iraq, Afghanistan, Pakistan and other Islamic countries through financial incentives.

To this end, migrants join such groups as a result of religious and national intolerance, ideological “processing” of people remotely through the Internet, especially the Telegram messenger, creating a positive image of the terrorist, material interests, misconceptions about Islam and Sharia law. remains.

Although practical and organizational measures taken by government agencies and Muslim agencies of the CIS countries alleviate the situation in this area, there are still cases of involvement of young people and migrants in these organizations. can also be seen from [5].

50-60% of the Central Asian population is under 30 years old. Some of them are marginalized because they do not have a profession and cannot find a suitable job. That is, such young people who have not found their place in life are becoming involved in aggressive behaviors. Both those who are sufficiently educated and those who have a certain profession do not find a decent job, which is a “burden” on their families. That is, in this situation, education (especially its diversification and changes in the labor market in line with supply and demand) leads to the inability to perform the function of a specific “social elevator” that increases the mobility of the population.

According to psychologists, migrants are attracted to such groups even by short-term frustration, deception due to simplicity, loss of motivation, **frusion** (ie, delusion, lack of desire for real opportunities), loneliness. very useful in reaching [6].

The current dynamics of demographic change in Europe is characterized by the gradual replacement of indigenous peoples by foreign national-cultural informal communities, a shift in attitudes towards major ethnocultural groups, and the intensification of the struggle for supremacy with the cultures of titular peoples. For example, according to the Rew Forecast Center, by 2050, the share of Muslims in the population of Western Europe will reach at least 10%, and the incidence of Islamization in the region may increase [7].

At present, the separation and identification of ethnocultural groups on the basis of religious characteristics is becoming more pronounced. Religious and linguistic inequalities among Muslim groups are making it common for mosques to be built and for religious attributes to be worn in public places, and for Arabic and other national languages to be spoken in public.[8].

Ethnicization of social problems in host countries (i.e., identification of national spiritual and moral values), especially unemployment, poverty, social inequality, ghettoization of some regions due to foreign culture in large cities, social marginalization, segregation of ethnic groups complicates the sociocultural and ethnocultural integration process.

In particular, spontaneous immigration from the Islamic East to the United States and the West, where **Christianity** is the main religion, leads to the infiltration of alien social strata that have great cultural differences from the local population and are difficult to adapt to. On the other hand, efforts to spread other religions among **Muslims** - the phenomenon of proselytism - are on the rise.

The low level of integration of some young migrants into the “**royal life**” in the West also leads to their involvement in such groups. It is known that in developed countries, migrants are mainly employed in sectors such as agriculture and forestry, plantations, heavy industry, construction and household services. One of the reasons for this is that the local population does not want to work in such “**black**” jobs, even in times of economic crisis. For this reason, the demand for migrant workers in the international labor market will continue to grow, regardless of economic development trends.

Often, migrants working in such sectors do not have identity documents, professions or are in an irregular legal situation. So they agree to lower wages and work in hazardous conditions. In the United States, for example, Mexican migrants work mostly on farms. In the Russian Federation, irregular migrants are more prevalent in heavy industry, agriculture, construction, and services. In European countries, migrants work in construction, the food industry and other non-regular services.

The advantage of migrants for employers in these areas is that they are cheap and flexible. But migrants are, in many cases, severely exploited and abused. This leads to labor migrants expressing their dissatisfaction by joining informal groups. Especially teenage Muslim migrants living in poor neighborhoods, helpless and unemployed family members fall into the hands of those who are specifically engaged in this work.

For example, the establishment of companies that help Muslim migrants to integrate into the population of their countries and to develop national identity is becoming increasingly important. In particular, the project “Together Austria” has been operating in Austria since 2011. [9]

The wide participation of the media and other information transformation communications in the provision of information that integrates the Internet and the school curriculum determines its effectiveness.

The best teachers, representatives of the diaspora, are systematically working on the ethno-cultural integration of migrants through their lectures in schools. If such an experience is applied by a large number of other countries, it will undoubtedly yield good results in ensuring global sustainable development.

The data revealed in the course of sociological research show the main reasons for looking for work abroad. In the first place (41.5%) there is an opinion that the salary paid at the place of residence is not enough to meet today's needs [10].

In particular, the fact that 20% of migrant workers live abroad without proper documentation, their various negative events related to **“human trafficking”** or other crimes, creates a potential opportunity for the formation of deviant behavior. That is, according to sociological statistics, migrant workers seeking work abroad, involuntarily joining illegal, criminal activities in the countries they visit, lead to the development of corruption and organized crime (e.g., racketeering). This shows the importance of further expanding advocacy work aimed at increasing legal literacy among the population.

According to the respondents, the most important problem for labor migrants is the availability of jobs in these destinations. Because their fate is determined by this very situation. The more time a migrant spends looking for work abroad, the more likely they are to face a variety of problems. According to sociological research, this will be a major problem for migrants to find a job suitable for their profession. 49% of respondents said they would prefer to go to a ready-made job that their acquaintances or relatives working abroad have already found. 26.8% of them spend up to three months looking for work, 11.1% from three months to six months, and 5.4% from 6 months to 1 year. 40.4% of the respondents said that the majority of the population of the host country treats migrants well and 25% are hospitable to them. 21.2% of the local population reported indifference to migrants, 8% did not like them. 5.2% of respondents did not answer this question [11].

According to the above-mentioned study, the most pressing problem, according to migrant respondents, is the lack of knowledge of the official language of the employer (35%). In second place, place of residence (30%) indicated employment problems (28%). No one can guarantee that these problems will not lead to the formation of informal groups in the migrant contingent.

Migrants bring to a country not only their hopes and aspirations, but also their need to preserve their traditions, values and beliefs. This "burden" determines the direction or nature of their activities, whether or not they meet the universal interests, in particular, the interests of the people of the countries where they work.

Indeed, the commonality of people's religion, language, ancestry, national and cultural values, nationality, geographical origin and other social characteristics do not exclude their ethnocultural identity. But we see the predominance of ethnocultural individuality and individuality in the second and subsequent generations of immigrants.

The impact of migration on society and cultures, the formation of relatively new “art genres” and their transformation into life are manifested in the form of “mass culture”. You can give as many examples as you want. In particular, musical styles such as jazz, reggae, and bhangra in the art of music; the direction of avant-garde, abstractionism in fine arts; in the literature, Hanif Qurayshi’s “Buddha of Suburdia,” Jadi Smith’s “White Teeth,” and Monica Ali’s “The Brick Road” originated and underwent transformation due to migration.

While the newly formed interethnic, international (transnational) organizations in migrants promote ethnocultural ties and inculcate the ideas of ethnocultural global transnationalism in the minds of the people, the potential of these organizations to undermine the national values, religious beliefs and allegiances of migrants is an international political problem.

An example of this is the high rate of crime among migrants (especially joining informal-illegal extremist, terrorist, separatist currents).

1) the socio-political consequences of the migration process, which is typical of the current stage of development, the growing trend of clandestine migration, “**human trafficking**”, migrantophobia, militarization and globalization and the formation of informal groups in the migrant contingent;

2) democratization of national, regional and international institutions responsible for improving the democratic and humanistic principles of organization, management and control of the migration process in accordance with the interests of human civilization;

3) that in the globalization of migration socio-political relations requires international legal, legislative and moral norms to ensure tolerance, social partnership, mutual assistance and cooperation, openness and transparency of the process of corporate integration;

4) abandoning the criteria of assessing the phenomenon of migration in different countries on the basis of the utilitarian-mercantile interests of certain political forces, the attitude to its social, economic, political, ideological, spiritual and moral consequences in accordance with the real historical situation and the interests of human civilization;

5) stabilization of the trend of development of all spheres and directions of the world community in the system of social, economic, political, cultural relations in the process of international migration, the spiritual and moral norms of the priority value of the principle of humanism;

6) The role of cultural factors in preventing the formation of illegal and informal groups with the active participation of migrants in any society, increasing its functional significance, requires coordination of the activities of political organizations, public civic institutions;

7) the level of development of society, which determines the nature of migration processes, the laws and directions of objective development of social processes, the adequacy of the possibilities of influence of subjective factors, relative and conditional, without exception of their internal contradictions;

8) the global need to integrate individual ethnocultural directions of migration processes on the basis of common goals, needs and interests of their subjects - requires the consideration of the potential for coordination of the activities of migration subjects.

Although these phenomena have been studied in more detail by socio-political scientists, there are many aspects that have not yet been clarified in their content, i.e. most of the informal-illegal organizations that organize migrants according to certain social characteristics change their strategy and tactics and are difficult to grasp by the scientific community; changes in the laws and results of the objective development of this phenomenon depend on the dynamically changing system of subjective needs and interests of mankind; methods and means of scientific analysis of the structural changes of illegal and informal organizations in general, and associations related to the activities of migrants, theoretical and methodological bases, technology, concept and categorical apparatus, far from perfect; the purposeful orientation of the activities of informal organizations of migrants, the utopian nature of the theoretical teachings of humanization, in most cases, detached from life, lack of objective statistical and sociological data on these organizations, can be explained by the "poverty" of official documents.

For example, the United Nations Center for Sociological Research conducted a survey on the necessary opportunities and benefits created for African-American working and middle class to increase social mobility. Surprisingly, the income of non-profit and social public organizations, social programs and preferential services offered by government agencies has allowed the transition to a higher social stratum. However, information on soft loans, credits, grants, scholarships, and employment opportunities in the study did not include **information on the use of social capital** among respondents surveyed. Therefore, the researchers concluded that the availability of financial, educational, and labor opportunities, even without the social capital assistance offered by social programs for migrants, did not have a strong impact on the vertical mobility potential of groups [12]. Summarizing the analysis of the causes of the formation of informal groups in the contingent of migrants and their social consequences, the following theoretical conclusions can be made:

First, the individuality of the methods of factorial and complex-systematic analysis in sociological theories about the formation of illegal, informal associations in any society has determined the alternative to these doctrines.;

Secondly, the current globalization of the migration process has led to the formation of a common labor market, not only to divide it, but also to the emergence of contenders for hegemony in the control and management of the processes taking place in it;

thirdly, the use of the experience of countries with advanced migrant exchange technologies and democratic governance in the international labor market is important in preventing the formation of informal and illegal organizations.;

fourth, the harmonization of public opinion, public civic institutions, the media and public opinion responsible for protecting young people from aggressive aggression will concretize the attitude of migrants to informal organizations;

fifth, there is no alternative way to develop the legal framework, moral and ethical norms for the integration of national, regional and universal organizations of migrants in the fight against international illegal and informal organizations.

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