

THE ROLE OF MIGRATION IN HUMAN MORAL AND LEGAL CULTURE

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ABSTRACT

This article discusses the socio-philosophical aspects of the concept of migration, where the environment is important in the migration of people from one region to another, and discovered as an object of research. It reflects the issues related to the development of the moral culture of each migrant, the impact of values on the human mind in their new location. Today, the flow of migrants has increased in all countries of the world, and their influence is effective in the renewal of society. People's activities as migrants are directly related to various reasons, and it is important for them to master the moral norms of the country they have moved to, to form a lifestyle specific to national and universal values. Because harmonizing different cultures in social life, adapting to the traditions of different nations in one's work is also necessary for a migrant's philosophical outlook. These aspects are philosophically analyzed in a modern way in this article, and the manifestation of views related to migration in moral culture is scientifically revealed.

Keywords. state, society, migration, migrant, external and internal migration, types of migration, culture, value, tradition, person.

INTRODUCTION

Migration processes in human society are constantly evolving, and the most important factor in this situation is clearly manifested in the acceleration of the process of globalization. The impact of globalization on migration helps migrants improve their living conditions for various reasons and create ready resources in the labor market. Migrant workers lead to an increase in the flow of forced migrants in military and social conflicts that arise as a result of the stratification of countries, regardless of whether they are poor or rich. "They are a clear manifestation of instability and threats, such as extremism, terrorism, the proliferation of weapons of mass destruction, the accumulation of surplus weapons and their uncontrolled distribution, violation of human rights, mass persecution of the population and social, leading to economic problems and the growth of illegal migration" [1.381]. This, in turn, causes dialectically different social conflicts between segments of the population in society. This aggravates international, interethnic and interreligious relations in the territories of countries receiving individual migrants. As a result of migration, new views have emerged on the moral values of the population, which are not only systemic, but also integrative for modern society, as well as political, ideological, cultural, social, economic, spiritual, etc. ideas that represent different social lives. Thus, the problem of migration is universal and has led to the emergence of new knowledge networks.

In modern science, there are many industry definitions that define the essence of population migration in the prism of different approaches. Thus, the Russian scientist S.K. Bondyreva in her book "Migration: Essence and Phenomenon" gives her definition of migration. In his

opinion, “migration is a natural manifestation of human mobility, a socio-philosophical reality arising from the desire to improve living conditions, to fully and reliably satisfy one’s needs” [2. 47]. This concept most clearly reflects the socio-philosophical essence of the phenomenon, its existential and moral essence.

The socio-philosophical analysis of population migration in the system of society and the various philosophical phenomena that accompany it is determined by the fact that migration is intensifying in the modern social life of peoples, its aspects, and its significant influence on modern processes. The purpose of the study is to explain the phenomena of population migration in the field of social philosophy, to conduct scientific research on its various aspects based on an integrative approach, taking into account the context of globalization. But before moving on to considering the phenomenon of population migration directly through the prism of a philosophical approach, it is necessary to pay attention to the most important aspect of modernity, closely related to migration, that is, globalization. This concept is economic, political, cultural, covering the Earth today. unites many different directions of the moral and religious system. Modern global problems and pressing needs of social practice have led to a new stage of integrative research based on the principle of interdisciplinary communication and complementarity. “Globalization is a complex sociocultural phenomenon that characterizes the uniqueness of the modern stage of human development as a single system.” [3. 226]. It is associated with solving the economic interests of some countries at the expense of others and is seen as a means of integrating society on a human scale. However, despite the obvious bifurcation of many aspects of globalization, in the scientific community there is also a desire for globalization optimism; from this point of view, globalization is a dynamic structure of processes of unimpeded movement of money, goods, services, technologies [4]. The openness of social systems involves the exchange of human resources, as well as its philosophical aspects.

The philosophical aspect of migration in the context of globalization is that, in addition to the socio-economic component, it has a broad cultural overtones and is an extremely complex cultural process in its manifestation. ON THE. According to Astafieva, “the processes of globalization, uniting external cultural space, strengthen internal stratification, and modern man finds himself in the middle of a huge collage” [5]. In this cultural context, the concept of a migrant acts as the most flexible material, an object of “cultural diffusion”, for which issues of cultural identity in other environments are also deeply existential. The choice of a person’s cultural position is often determined by external factors, the integration policy of the state, and therefore becomes contradictory. Population migration is an obvious result of globalization due to the radical openness of borders.

As a result of the process of social development and the formation of a new way of thinking of people around the world, unique migration situations are emerging. This worldview takes on a cosmopolitan character when various nationalities and peoples leave their native land and choose another territory based on scientific achievements. “In the modern process of globalization, the issue of migration has become one of the pressing tasks of ensuring sustainable development on a global scale. According to the UN, in 2020 the number of migrants living in different countries of the world exceeded 281 million. Most of them - two thirds - are contributed by developed countries of our planet” [6. 443]. These figures show that

today humanity chooses a favorable land for itself and strives to determine the way of life of tomorrow.

The concept of migration is the movement of people from one place to another due to a change of permanent residence, which has become one of the global problems since the second half of the twentieth century. It covers all countries of the world and unites many spheres of socio-economic, political and cultural life of society, social strata and groups.

To study this concept philosophically, it is necessary to theoretically analyze its types. In many theories, migration is characterized by a transformation from one reality to another, manifested at a heuristic level. Therefore, the literature on types of migration reflects its typology in a long list. "They reflect the diversity of migration patterns, motivations, goals and strategies of individuals" [7. 71].

In their scientific research, researchers express this concept of tendencies of existence in space and time in different ways. According to L.L. Rybakovsky, there are three approaches to migration of various types of territorial population movement:

First of all, migration refers to the whole variety of movement of people in space, regardless of a person's choice of a place that suits his character and goals.

Secondly, migration includes movement associated with the space between places of residence and leading to a permanent or temporary change of residence. It also represents regular two-way traffic between the place of residence and the place of work or study.

Thirdly, migration involves the process of population movement in space, which ultimately leads to territorial redistribution. This worldview is typical for the activities of every migrant; aspects of adaptation to the second environment are listed.

Deepening every day the process of expanding reforms in all spheres of public life, enriching reality with the modern meaning of new thinking, ensuring its consistency and effectiveness has become one of the most pressing tasks in legal activities carried out in our country. Despite the almost parallel life of migrants and indigenous people in any society, some cultural customs and traditions are still exchanged. In addition, there are ethnocultural organizations that purposefully promote the culture of most regions of some foreign countries, which serves to further increase the knowledge of one country about another country. Our traditions are highly valued abroad, in particular our qualities such as hospitality, respect and care for the elderly, non-drunkenness, and hard work. On the other hand, when migrants get acquainted with the life of another country, they expand their worldview and acquire useful professional skills.

Reforms in recent years show that the integration of people who have lived abroad for many years and the local population can have very positive results. Because it combines ideas based on secularism and openness with national values, and this is the basis for young people to become citizens who strive for worldly knowledge, who are able to meet the needs of the world, who carry progressive ideas and at the same time, who proud to be human. In this regard, it is worth noting that effective work in the new Uzbekistan is guaranteed by the state. "At the same time, freedom of religion, speech and belief, access to information, non-discrimination, ensuring gender equality, equal access to quality education and medical services for all, social integration of older people, children, and appropriate measures will be determined. further improvement of law enforcement practice in the field of protecting the rights of youth, women,

persons with disabilities and migrants” [8. 72]. It is seen that today's reforms are being applied on a large scale for the benefit of people in society, which requires new research.

Today, when legal awareness, legal culture and legal activity of people planning to migrate are increasing, increasing the authority and status of self-government bodies and microdistricts, providing them with more rights is of great importance. “A person who knows his rights, lives based on his strengths and capabilities, independently reacts to the events happening around him and at the same time sees his personal interests in harmony with the interests of the country and people. create all the necessary conditions for the formation of a free personality” [9. 42]. At the same time, further improvement of the system of state and public organizations aimed at protecting the rights and freedoms of migrants continues. The emerging ability of a person to freely express his opinion and defend himself should form the basis of the changes taking place in our social life in the coming years. In this regard, strengthening the legal basis of thousand-year-old moral values that are reflected in real life today, combining them with the universal human requirements of our time, deeply introducing them into the minds and hearts of young people, increasing the moral culture in people's thinking and, moreover, remains an urgent task of our society.

Although migrants are not inherently vulnerable, they may experience human rights violations. Migrants in an irregular situation are disproportionately vulnerable to discrimination, exploitation and marginalization, often living in the shadows, working, afraid to complain and deprived of their human rights and fundamental freedoms. Human rights violations against migrants may include denial of civil and political rights, as well as economic, social and cultural rights such as the right to health, housing or education. Denial of migrants' rights is often closely linked to discriminatory laws and prejudices.

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In this context, it is important to protect and respect the human rights of migrants in all countries, regardless of their status, with particular attention to migrants who are at greatest risk of human rights violations in vulnerable situations. Promotes a human rights-based approach to migration that places the migrant at the center of migration policy and management and seeks to ensure the inclusion of migrants in all relevant national action plans and strategies, such as public housing or housing plans [10]. remains an urgent task of our society.

Human rights protection applies to all people regardless of migration status, including all migrants, without discrimination, many migrants tend to live and work in the shadows, afraid to complain, a right we take for granted and they are denied freedoms and live disproportionately being discriminated against and marginalized.

Many migrants in particular are deprived of basic human rights, such as an adequate standard of living, social security and fair rights, and a moral culture. Some of the legal and practical barriers that prevent migrants from effectively exercising their rights include lack of identification or proof of residence, financial barriers, lack of information, language difficulties and/or deportation.

In recent years, negative and dehumanizing views of migration in some countries have increasingly been expressed through the media and other forms of public discourse. Such views do not leave behind the deep social problems and fears of migrants, various legal unguaranteed

labor processes that directly concern people. If migrants have problems understanding their rights and adapting to culture, they may find themselves in a vulnerable position, often suffering from violations of their rights and lack of social acceptance.

To strengthen the atmosphere of inter-ethnic harmony and inter-religious tolerance in society, it is necessary to transform nationalism, similar to the rich philosophy created by our ancestors over the centuries, into broad propaganda of nationalism, which is focused on love and reverence for the Motherland, strengthening moral culture and expanding political knowledge. "Along with the growing requirements for the education of mature and educated youth in the world, there is an increasing need for the formation of youth as independent, responsible, strong-willed, competitive and mature personnel in the future" [11. 294]. Therefore, there is an increasing need for scientific research into socio-psychological factors influencing the behavior of young people, and for the provision of appropriate scientific recommendations. This requires further improvement of the system of providing services not only to young people, but also to the moral environment of the family.

It is important to pay attention to literacy in improving the comprehensive moral and legal culture of migrants, to strengthen legal knowledge in the education of young people. However, in order to make this process more effective, it is necessary to constantly monitor the acquisition of legal knowledge by young people in the educational environment, to develop pedagogical activities that serve to ensure a level of literacy consistent with ethics.

Today, human development is associated with global industrialization and the rapid development of industrial centers and cities. Industrialization, in turn, covers all areas of human economic activity, causing an increase in the need for labor. As a result of this, migration increases and the population's desire to leave for countries where they pay good wages increases.

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