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TRANSFORMATION SOCIAL PORTRAIT OF MIGRANTS ON FORMS OF SOCIAL CONSCIOUSNESS

Abstract: In this article is investigated comprehensive and systematic analysis of the functional role of the system of social consciousness improving the theoretical and methodological foundations of social consciousness in the forming of social portrait of migrants, as well as theoretical-methodological basis of increasing its role.

Key words: socialized migrant, social orientation, social mobility of migrant social reality of migration, political technology, and civilization of migration relations.

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Introduction

Society in various stages of development and a certain period of history and forms of social consciousness: *on the one hand*, the whole society actors, in particular the social nature of the mobility people; *on the other hand*, it is an important sociological indicator of their level of development. After all, their correlation has the status of general sociological legitimacy in any society.

So, for now, sociological and philosophical debate in the literatures cause: to change the social mobility of people with the development of the society or, on the contrary, the social mobility of people (including, in the presence of social awareness and changes in the progress of society) are defining to argue that it has the speculative nature of the discussions.

However, the results of the sociological research show that the correlation between these phenomena and the evolutionary changes in the dialectic of interrelationship are related to the unity of their objective conditions and subjective factors.

These objective conditions and subjective factors, the functional dependence of the bill, and ultimately, the process of migration: the rational organization of legal, democratic management and control, which is a necessary condition of migrants in transformation of social universal basis.

Universality of the impact of social mind forms on the system of social and political relations of society: horizontal and vertical social mobility of the subjects of migration provides expediency and positive results. However, migrants' needs, goals, diversity, and alternatives vary with their material and spiritual needs evolving dynamically.

In this process, migrants' understanding of their national identity, their religious affiliation, and their social status is in line with the level and character of their socialization. This, on the one hand, "to do something to change the mind to do something, to know something," [1, 26-27.] indicates, on the one hand the need for specific social, economic, political and cultural relations system was formed under the influence of "social image of migrant social consciousness and way of life", with the show being of the community character are tasked with.

The purpose of the study. I social forms of migraine mind the image of fuels social transformational laws: the need, purpose, benefits, products in development based on city levels and has the quality of a shot.

Facts that reveal the essence of the study. Functional linkages and mutual transformation of forms of social consciousness and types of culture that determine the social image of the migrant: from the need to harmonize society and human interests, the

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need for rational organization and democratic governance of migration processes. That is, in this process, the main purpose, functional significance of the forms of social consciousness (regardless of the level of development, social or individuality) is manifested in the protection of personal interests, material and spiritual needs.

In other words, democratic governance of migration processes is in the interests of all social groups, as it is a prerequisite for sustainable development of society. But the structural elements that make up the society - the need to harmonize the alternative interests of the social strata, do not exclude their common interests, their commonalities and their contradictions. That is, the conflict between national and universal, individual and social interests' needs, and the driving force of the development of society at all times, is the status of a law.

If we look at this common law in the context of the transformation of social consciousness into migration processes, we see the forms of social consciousness: the subjective factor that determines the direction, functional significance of social mobility of migrants. However, since these factors (particularly benefits, needs) are not the basis for any type of social mobility without certain objective conditions, it is unacceptable.

Therefore, the transformation of social consciousness into migration processes: the organizational foundations of social and political relations should be sought from the migration potential of society (in particular, the migration process: the integrative activities of institutions of organization, management and control). In this request, on the basis of social consciousness in the form of arnica migration process and complete transformation of scientific knowledge, the formation of a cross.

The most important issue is that any form of social consciousness is "objectified" and "materialized" by migrant economic interests. After all, if any interests of the migrant are not supported by practical activities based on the forms of social consciousness, that is, based on legal norms and moral principles, society undermines both the democratic and humanistic nature of social and economic relations.

Migrant needs and interests of its public awareness of specific self- elemental, from a mechanistic manner and form of activity. At the same time, the various social layers that make up the society as a whole, in particular, migrants from a particular historical reality: the alignment of interests, their motivation; activities; purpose identification; understanding their interests; adequacy of ideals; ethno-psychological stereotypes; historical values and traditions also play an important role.

It should be noted that the interests of migrants (regardless of alternative forms and contexts), as

subjective realities, can lead to the understanding of the legitimacy of the formation of the social consciousness system, the organization, management and control of the migration process, and the achievement of the goal. After all, it is as complex forms of social consciousness - subjective reality of human activities designed to define the goals and interests of the spiritual aspects of the transformation process at every step of their functional importance.

It is important to study the nature, potential, sociology of development dynamics of social relations (including culture) due to their functionality, interconnectedness, and the general *patterns of social life*, including the need for *social orientation of migration*.

In order to do this, it is necessary to determine the direction and significance of functional effects on the transformation of migration patterns (implications) of a particular social consciousness or culture. This is because their functional integration provides complexity, systematic and universal impact on the social life and social mobility of migrants.

In the context of the impact of social consciousness and culture on the migration process (in particular, the *mobility* and transformation of *migrant social image*) in any society, the results show that the results depend on:

Firstly, the phenomenon of migration, *on the basis of the ontological basis of the subordination of the fundamental philosophical laws of the development of "nature-society-human" and, in particular, historical and socially objective reality;*

Secondly, *a comprehensive systematic application of alternative philosophical and methodological approaches to knowledge of the laws of socio-economic development of society - the gnoseological basis;*

Third, *the methodological basis for the creation of the intellectual base, innovative technology needed for the creative transformation and "mastering" of human social reality;*

Fourth, *the intellectual basis for the functional integration and differentiation of science in accordance with the Law on the Role of Spiritual and Cultural Factors in the Development of Society;*

Fifth, *the optimal system of social and economic relations, the organization responsible for the management and monitoring capabilities organizational principles – based on the institutional system.*

These bases relate to the system of social and economic relations of the subject and object of migration - the nature of production methods, forms of economic activity, location of productive forces, distribution of property, forms of property, demand and supply in the labor market and other social, economic, cultural and spiritual relations correspond to the character of the system.

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If we look at these bases in the context of changes in social relations and the transformation of social image, society is comprised of phases of philosophical knowledge of "migration social reality": ontological, gnoseologic, methodological, axiological aspects of sociology: "need - goal - tool - practical result - scientific prediction". The basis for the formation of alternative scientific futurological doctrines of modeling of cognitive processes.

The relevance of these doctrines to the recognition of the law of increasing the role of human factors in the organization, management and control of subject and object relations in the migration process is conditional and relative. However, in most sociological literature, there is a tendency for the generalization of the dominant role of some form of social consciousness in human social activity in general. For example, according to A.Marshall's opinion, economic and religious factor played a crucial role in the social essence of the human being, which shaped world history [2, 56].

A.Marshall's view is that the economic and religious factors are the main determinants of the development of society and their harmonization. However, this may be explained by the fact that the functional specificity of the forms of social consciousness is not disclosed in the context of the migration process, which is not the main purpose of his research. Whereas, in any society, the correlation between the basic and superficial elements in the context of their socio-economic relations is concrete.

Indeed, the socio-economic activities of the person in general and the migrant in general are a complex of socio-economic relations between them to improve their daily lives. In turn, the interactions of elements that constitute the constituents of the community, their influence on the characteristics of a particular social space (i.e., the transformation of migration processes within the context of our research), have the status of sociological legitimacy:

Firstly, social relations define specific social realities within their object, subject: content, form, and character, tendency for development, functional significance and prediction directions;

Secondly, the correlation between the level of development of social consciousness and forms of social interaction with the society requires a dialectical unity between their objective conditions and subjective factors;

Thirdly, in any society (positive or negative), the social space and historical features and mental features of the transformation of migration processes are adequate to the systemic effect of spiritual and cultural factors;

Fourthly, socio-economic relations of people in general and migrants in particular are shaped according to the nature of dynamic changes in individual consciousness, personality traits, motivation, social status and status in society;

Fifth, the level of social mobility, social activity, spiritual and moral and psychosocial stability of migrants, their adaptation to the migration environment and transformation processes is reflected in the potential for adaptation.

Any level and form of social consciousness in the process of formation of civil society is based on democratic-humanistic principles, legal norms, moral and ethical values, which are the basis of this society: "political technology to create effective mechanisms to meet human needs, achieve their goals and protect their interests." After all, human beings are socially and spiritually supportive of their needs: material, spiritual, and fulfilling their needs and goals.

At the same time, the role of social consciousness and culture as a subjective factor in the social orientation of human theoretical and practical activities, in particular migration processes. That is, the level of development of social consciousness and culture of society is an indicator and consequence of the civilization and social orientation of migration relations.

Therefore, in some of the literature it is important to focus on the economic consciousness and to clarify its determinative role in the social orientation of migration. That is, in our view, a comprehensive systemic effect of the forms of social consciousness on the social orientation of migration must be justified. In other words, the process of social activation of a person is determined by the extent to his intellectual, information and emotional-information communication capabilities and social technology use it[3, 128].

The forms of social consciousness and the immanent functions of culture in the social orientation of migration: dialectical unity of economic consciousness (subjective factor) and forms of culture (implying material culture) are manifested in the correlation. Because, on the one hand, social existence in general, and in particular social reality (in particular, the migration phenomenon) cannot exist without the retrospective, objective, moral and intellectual basis of society. On the other hand, in the process of transformation of socially oriented migration relations forms of social consciousness and spiritual culture become objective.

Economic concepts such as "humanistic nature of production", "healthy competition", "rational need", "fair distribution", "and consumption norms" and others are based on and represent the essence of social orientation and civilization of migration processes.

Therefore, these categories should be the main object of research on social orientation of migration: sociology, economics, social philosophy, psychology and other social sciences and humanities[2, 59].

Sociological analysis of the content of these fundamental laws and categories of social existence: plays an important role in shaping the system of social

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consciousness of migrants, democratization of their activities, and development strategies for culture. Especially in civil society, migration is a new stage of social orientation: the human being becomes a prerequisite for the development of society and serves their interests.

Various alternative sociological scientific views, theories, doctrines have been created in the history of the world on the development of migration phenomena, in particular, on the nature, mechanisms, conditions of social orientation of the process. For example, Nobel Laureate Paul Krugman analyzes the impact of wars on migration phenomena and the development of migration, and since the 30s of the 20th century, wars have led to *recessive and depressive* migration processes in public life, and later in the early 1990s: in Japan, Sweden, in 1995 in Mexico, in 1997 in Thailand, Malaysia, Indonesia and South Korea, in 2002 in Argentina, and almost all over the world in 2008 there were the main causes of recession, which is a sharp decline in the global labor market[4, 33.].

Paul Krugman's suggestions for ways to keep society from recession, in particular the urge of world politicians and financial sociologists to act globally have some practical implications. However, the objective law of socialization of migration: the demand and supply for migrant labor in the global labor market requires constant changes in both the types and conjuncture of the labor market in line with the growing tendency to differentiate needs and interests. That is, the need to improve the "quality" of migrants to meet the ever-growing needs of humanity in the labor market (particularly, intellectual labor), and new trends in its socialization demands. This, in turn, requires the development and diversification of the labor market infrastructure. However, new scientific and technical tools in the labor market infrastructure do not always promote migration mobility, which is a prerequisite for social development. On the contrary, it also has potential dangers for human and social life. In particular, these processes are one of the main causes for the plundering of natural resources and the resulting environmental crises, using relatively cheap labor. Because migrants work mainly in the environmentally hazardous industries[5, 60-72.].

In short, when the use of migrant labor (in the context of certain economic needs and priorities), the excess of supply over demand - the rate of rational consumption, will lead to recession in the economy. According to Paul Krugman, the main reason for this is the lack of theoretical and methodological foundations on economic existence and the lack of subjective factors that is, ignorance, misunderstanding of the laws of existence and development of economic existence, ignoring the role of the phenomenon of economic consciousness, makes people live in a recessive economy. There is reason to conclude that

conservative doctrines should be sought from the factor that prevents the world from flourishing[4, 296.].

Indeed, modern *economic* theories and doctrines are based on the fact that they do not build production on the basis of modern innovative technologies, rational use of natural resources, pursuit of wealth, socialization of migration, their ideas of humanization. That is, on the one hand, a person must obey the fundamental laws of economic existence in order to escape the recession of society. On the other hand, the subject of economic consciousness manifests itself in socially oriented migration: organization, management and control. These changes are reflected in the system of social consciousness and migration. Because the social and spiritual life is prone to constant change and modernization, the processes of transformation show its survival and dynamism[6, 149.].

The empirical experiences of migrants' daily lives, levels of social consciousness (although primitive and simple) play a major role in the transformation of migration relations. After all, the daily social relations of migrants occur at the level of common consciousness. However, the development of daily consciousness and empirical experience becomes the theoretical basis for understanding and changing the socio-social existence of migrants, the "I".

And the theoretical level of social consciousness, in general, allows rational modeling and management of the processes of social and economic development of society as a whole, scientific forecasting of prospects. In other words, Paul Krugman: "The economic model against the economic predictors never believes,"[4, 38.] the opinion that the process of migration in terms of their vows, general appearance. Because the level of the social consciousness and the level of theoretical consciousness above the empirical experience are a systematic, generalized form of subjective reality, the methodological basis of the "*philosophy of sociology*".

The level of economic consciousness, which is a reflection of daily empirical experiences, plays an important role in shaping socially-oriented migration, with its popularity and viability. However, since the formation of socially oriented migration is a complex systematic process, it is important to take into account its national-mental: sociological, political, economic, demographic, regional, global, global. That is, a sociological approach to research is an analysis of social consciousness that has a prominent role in society and fulfills specific functions[7, 82.]. In addition, this process requires that it be driven by: motives, forces, and mechanisms to identify and model mechanisms.

In general, scientists who specialize in the modeling of migratory relations, and in particular the social orientation of their particular forms, often use

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mathematical and cybernetic techniques. These methods are important as they formulate specific graphic-schematic representations of the object. However, migration relations, especially social orientation, do not consist of statistics of pure mathematical calculations of statistical data and correlation of numbers. In other words, any social object is based on mathematical formulas, dynamically changing socio-psychological stereotypes, moral-ethical norms, conflicting interests, which are not strictly subject to mathematical formulas. Their immanent signs can only be identified by relying on the theoretical and methodological foundations of philosophy, sociology and other social and humanities.

Theoretical modeling of the social orientation of migration relations has two interrelated objectives: the *first* is pure *gnoseological-theoretical activity*, which is to clarify the future of the subject of migration, the effective organization of their ideal, and the rational management. *The second* is a constructive and rational model of social orientation of migration relations - pure *praxiological activity* aimed at rational placement of material production enterprises, improvement of technological process, optimization of supply and demand, property relations. Their interrelationship is the basis for the formation of a holistic sociological picture of the social existence, scientific understanding of its character and the level of development.

Also, the development of migration processes on the basis of objective laws does not exclude interference of subjective factors. The *role* of human (i.e. subjective) factor in the rationalization of the state migration processes and its transformation according to the *Law on the Advancement of Social Factors: Human Factors, Mass and Political Organizations, Public Opinion*, and even Classical Sociologists were one of the places. For example, the English economist John Stewart Mill (1806-1873) argues that competition and traditions influence the socio-economic development of society where alternative property relations exist, that is, not only political, legal, but also subjective, also urged the use of factors [8, 394.] .

Consequently, the theory of democratization and social orientation of migration management (as a relatively independent scientific field of sociology) is a form of expression and expression of socio-economic life. Because the sociology of real social, economic, political, cultural life changes, on the *one hand*, affects the social consciousness, spiritual and spiritual world of people, as a determinant of practical life. *On the other hand*, a combination of these factors

is a prerequisite for a person's conception of social existence, strategies and tactics to change the social existence of society. Because any practical activity that is not based on a solid theoretical basis will inevitably fail.

Summary of the study.

The impact of the forms of social consciousness on the social orientation of migration will depend on the coordination of object and subject relations (with the help of various socio-political institutions, including the state). That is, the objective conditions and the subjective factors are adequate. Therefore, "economic interests should be regarded as an economic form of social production, not only as a state of mind, but as an effect of social consciousness" [9, 47.].

At the same time, it is important to strengthen the *effect of adaptation* of subjects to socially oriented migration relations and the *adaptive potential* of its forming entity. Therefore, the approach to changes in economic consciousness paradigms from the perspective of economic determinism leads to biased conclusions. Because, according to the objective laws of economic existence, the results of development, change and transformation: on the one hand, determine the optimal socialization of migration processes of economic consciousness and their features. But, on the other hand, the relative independence and activeness of economic consciousness (in general, the human factor, in particular, the intellectual potential of the migrant) is a prerequisite for its rational organization, management and control.

In examining the impact of forms of social consciousness on social orientation of migration in general, sociology is:

- To summarize and systematize the empirical experience of daily social life of migrants;
- Identification and theoretical modeling of social migration strategy;
- Identification and forecasting of new social dimensions of migration relations;
- To study the dynamics of changes in the structure of migration phenomena in the context of concrete social realities and historical periods;
- Creation of theoretical-methodological bases of development of methods and technologies of migration process transformation. In general, the impact of forms of social consciousness on the migration process depends on its transformation, which is a phenomenon that indicates the transformation of society into the developmental stage [10, 201-202.].

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