THE PROBLEMS OF MIGRATION IN COMMUNICATION

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Annotation. The article considers the concept of "communication" in the context of ongoing efforts to further develop the theory of the information society.

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The widespread use of the concept of "communication" in modern science and practice is largely due to the emergence and further development of the theory of the postindustrial, information society, which often absolutizes the place and role of communication in its formation and development. In particular, the understanding of communication as an exclusively informational pragmatic interaction, as the transfer of information from one system to another by means of special carriers, has received significant distribution. At the same time, the sign means used in encoding and decoding can serve, for example, as the basis for highlighting art as a special form of communication It should be noted that the interpretation of communication as the transfer of information from the source to the recipient through a certain channel, its terminological aspects are not exhausted.

The term "communication" is increasingly is considered in expert scientific circles as an indirect and expedient interaction of subjects, which can represent their movement in space and astronomical time, where, along with information communication, material, transport, energy communication is required, and what is important – migration [Sokolova: 456], which included almost all countries and about 4% of the world's population.

As the study of the problem showed, spontaneously developing migration

processes, especially in the international area, the so-called. "migration explosions and revolutions" that have plagued the Western community over the past decades and calling into question the very existence of the European Union [Giddens et al.], testify to the fact that in sociology there is an objective need for a deep, at the junction of different sciences, study of the essence and consequences of this social phenomenon. It is important to emphasize that until now the concepts of "migration", "mobility", "migration communications" are not distinguished by most specialists, and in practice the term "migration" is widely used.

Meanwhile, it is quite obvious that migration communications today are a complex system of interaction, interpenetration of cultures of different peoples and countries, which are accompanied by the most complex positive and negative phenomena. Migration communications are distinguished by their specifics and characteristics. On the one hand, there is a mutual enrichment of cultures, and on the other hand, cultural expansion and aggressive suppression of one culture by another. On the one hand, there is a desire to preserve cultural values, traditions and customs, religious canons, and on the other hand, global processes of expansion, democracy, freedom of choice, recognition of the rights and the desire to preserve cultural and religious diversity[Shtanko: 164].

The duality of the migration flow manifests itself in contradictory extremes - a small influx of professional personnel with a high level of intelligence, who did not find a job according to their qualifications, against the background of the predominant migratory community in which

individuals not only do not have a profession, but also have a poor command of the language, have no education, have little idea of the features of Uzbekistan cultural environment. Migrants coming to world differ in their perception of life, reactions to emerging difficult situations, differences in the perception of information, communicative features of behavior, lifestyle. Migrants are carriers of different values, beliefs, norms of behavior, styles of communication; they have a special family structure [Shtanko: 165].

The study of migration communications and related problems should contribute to the development of public funds and methods of influencing them in order to completely transfer from a spontaneous state to a controlled one, subordinated to the interests of the state and society. In this regard, noteworthy emerging new models and technologies in the field of international migration communications, since the negative context is more and more clearly distinguished here, an environment conducive to the development of religious extremism, drug and arms trafficking, the strengthening of the role of the shadow economy and corruption is being formed.

An example of a largely opposite property in modern conditions is so-called transmigration, singled out by French sociologists as a new category of migration communication, which is still on the periphery of scientific interests. In the early 1990s, Nina Glick Schiller and other researchers proposed the concepts of "transmigrants" and "transnationalism" (transnationalism) as the basis for a new paradigm in international migration studies. Within this paradigm, transnationalism is defined as "a social process in which migrants create social fields that cross geographic, cultural and political boundaries". Migrants become transmigrants when they "develop and maintain multiple family, economic, social, organizational, religious and political relations that cross borders" [Glick, Bash, Blanc-Szanto].

At the new place of residence, they form new social networks, while continuing to function in the social networks of the sending community [Kaiser, Brednikova]. Studying such parameters of this group as ethnicity, the routes of movement of transmigrants in Europe, specific aspects of their way of life, the nature of relationships, features of economic activity, as well as their role in the modern globalized economy, it is logical it would be to determine their impact on the host society and the migrant community. The phenomenon of transmigration is alien to the limitation of the national framework, the boundaries of one state, so the consequence of this is that this social phenomenon, spreading and acquiring more complex forms, leads to the need to analyze it as a global process and, accordingly, to a completely new phenomenon of globalization. In this regard, the transmigrant conforms to its logic rather than to the logic of nation-states, given that borders mean little to him, just as differences between the countries it crosses.

One cannot but agree with the opinion of experts that, unlike immigrants who are forced to go through the process of integration, which is always difficult ordeal, transmigrants are free from this necessity, being out of sight of the state. At the same time, "the freedom that they, as it seems to them, achieved in comparison with the fortunes of their predecessors in "international labor mobilization", in reality represents a strong connection with the development of capitalism, freed from the colonial context. Although transmigrants are the heirs of "archaic" pedlars, they are at the center of modernity" [Tarrews, Misawi, Kasha]. As the analysis shows, the current stage in the development of globalization, during which the so-called. "globalization from below", the idea of which is carried by trans migrants, manifested itself by providing many

settled poor migrants trapped on the outskirts of large and medium-sized cities, opportunities for migration communications, to feel free and independent, becoming traveling traders. This coincided with the unfolding of the "crackdown" policy in the field of immigration in European states and with the crisis of integration policy. Thus, the phenomenon of trans migrations offers an unexpected, although far from complete, solution to acute problems, including the development of migration communications of a new level, which, on the whole, is quite consonant, moreover, with the processes of modern globalization and deserves further study [Nazarov, Nazarova: 129-130].

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