

## THE IMPORTANCE OF MIGRATION IN THE INTEGRATION OF CULTURAL RELATIONS

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### ABSTRACT

This article analyzes the essence of human cultural existence, material and spiritual culture. It happens as a result of the development of personal cultural relations, interaction and integration with other peoples. The integration of mutual cultural values between peoples appears as a result of migration.

**Keywords:** culture, integration, value, people, religion, language, integration.

### INTRODUCTION

The ability of thinking and speech of a person is a powerful condition and factor of development, they fundamentally separated the personality from the entire animal world and made it possible to create cultural wealth. Culture is a complex and diverse phenomenon. Culture is derived from the Arabic word, which means urban, urban. It must have been influenced by the fact that cities have been centers of science and enlightenment. It began to be used in the languages of a number of nations, including Uzbek, in the meanings of enlightenment, knowledge, and education. In fact, human knowledge and intellectual ability can create cultural wealth.

Culture is a set of symbols, beliefs, values, criteria, artifacts. Characteristic features of this society, nation, groups are also expressed in culture. Society, nation, groups are distinguished by their culture. Folk culture is its way of life, clothes, place of residence, cuisine, folklore, religious ideas, beliefs, etc. Culture also includes social and household equipment, polite gestures and greetings accepted in society, manner of walking, etiquette, hygiene habits, etc. Most cultural concepts and attitudes are passed down from generation to generation. The individual is a product of social practice, while absorbing it, it reflects on it. In the process of personality formation, the material world of culture is enriched. Also, by following cultural norms, a person changes not only nature and society, but also his personal "nature". Culture becomes the content of a person's inner world, "second nature".[1]

In philosophical literature, the meaning of the concept of culture is explained in different ways. Some authors believe that since social production is divided into material and spiritual production, culture is also divided into these types. This word has been sufficiently analyzed in studies. Some experts emphasize that it is inappropriate to divide culture into material and spiritual parts, and that it is possible to think about the forms of material and spiritual manifestation of the existence of culture.[2] In our opinion, material culture is a category that expresses the quality of values that satisfy people's material needs.

This kind of classification of material culture avoids confusion. For example, although paintings and paints are made of material things, they belong to spiritual culture because they satisfy people's aesthetic needs. "This process has been combined with the existing spiritual and moral criteria along with the people's outlook, spiritual and spiritual needs in different

periods of social development”. [3] Scientific debate continues on the issue of the structure of material culture. However, summarizing different approaches, production, labor culture, industrial relations, economic activities of people, material values, sanitation and hygiene, medicine, ecological and physical culture can be included in the scope of material culture. It is in these areas that the material cultures of the peoples of the world have a number of similarities and unique features.

In this regard, if the natural environment and methods of economic management and material needs determine the differences in the material cultures of the peoples of the world, ethno-cultural factors ensure their commonality. Material culture did not fulfill the task of adapting ethnic groups to the natural environment and adapting the natural environment to themselves, but fulfilled the functions of self-reproduction of people, satisfaction of their needs, and self-preservation.

The phenomenon of adaptation of culture to the natural environment is a general law, and it is often realized by material culture. Adaptation to the natural environment is a fundamental property of any system, including a social system. Nowadays, the quality of adaptation is considered one of the standards that also shows the level of cultural development. Optimum adaptation to the natural environment, effective use of landscape opportunities, rational exchange of matter and energy between society and nature, maintaining a harmonious ecological balance between social and natural systems are important requirements in this regard.

As a person grows up and becomes an adult, he belongs to different socio-demographic groups. At a certain age and a certain social status of a person, belonging to a certain culture becomes a priority. At the same time, it is significantly influenced by the culture in society and even outside it. As a result, a person comes under the influence of two, sometimes even more, cultures. For example, yesterday's student becomes a specialist today and works as an engineer in a large company. Now he adapts to the culture of industry or industrial society, actively participates in production or service sector, plays an important role in cultural development in society. Another person goes to study or work abroad. Now he follows the behavior culture of another nation, the laws and rules of that society. As a result, culture acquires a regional character. Now they live in a new cultural environment, surrounded by different values and standards.

As a person enters a different cultural world, the content of his inner world and external actions is enriched. The development of spiritual culture began in the early period of human history. People have tried to define the spiritual culture, to determine the reasons for its formation, what qualities the creators and creators of spiritual wealth should have, and to explain the process of spiritual creativity. Imagination and fantasy occupy an important place in the activity of creative forces that serve to create a cultural phenomenon that did not exist before. Myths are the first manifestation of this spiritual culture, and these myths show how mankind perceives the world.

Human abilities are inherent in nature, and their formation begins at the time of human emergence. Physical and mental aspects of a person have improved, intellectual and emotional capabilities have increased. Man, as a physical, conscious and feeling being, has been creating his own world since the beginning of time.

There are different forms of spiritual culture, which at first glance seem independent. But all those forms are components of a whole spiritual process. Science, religion, philosophy, art, morality, law, politics, ideology, national identity are specific forms of spiritual culture. Each form and component of spirituality has its own structure and certain tasks. Some forms of spiritual culture apply in a certain area, while others apply in all areas. For example, if the whole society served in the formation and emergence of morality, art is created by people with unique abilities; if everyday knowledge is more or less common to everyone, only great thinkers can rise to the level of geniuses thanks to science.[4]

The concept of integration is widely used in a cross-section of industries and sectors and acquires a specific meaning in each case. Therefore, different sources give different definitions to it. The concept of “integration” is derived from the Latin language, *integratio* - union, expansion, *integer* - whole, single, and implies the merging of parts into a whole while preserving their properties.[5] In particular, political integration is the formation of interstate political structures, the formation of unified strategic goals and political legal framework, social integration is the mutual cooperation of social strata and groups in society, cultural integration is the strengthening of language, customs and intercultural relations, and economic integration is based on the national interests of countries. It envisages the establishment of deep and stable mutual cooperation in order to ensure economic development and production competitiveness on the basis of discretion and rational use of available resources.[5] Integration is an aspect of the development process of combining different elements and parts into a common and coherent system. Cultural integration means the compatibility of the content of value relationships of different peoples and their unification during communication.

“Integration” refers to the merging of parts into a whole while retaining their properties. Based on the content and essence of the concept of integration, we agreed to study the historical path of the Uzbek nation from the beginning of our country to the present, sometimes completely, sometimes partially. In particular, cultural integration - the strengthening of language, customs and intercultural relations, studying in the context of economic issues, created a basis for further strengthening of what we know so far.

It should be noted that today no country in the world can develop without establishing effective relations with other countries. International relations at that time were of two types: one was wars of expansion; the second was carried out peacefully, through trade. Nomads chose the first way, settled peasants the second way. In both cases there was an exchange of cultural values. Migration took place both peacefully and through expansion.

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