

**ETHNOSOCIOLOGICAL FACTORS OF SOCIAL TRANSFORMATION
IN MODERN UZBEKISTAN**

Annotation: The article discusses the economic and political changes in Uzbek society and the radical changes in people's daily lives. In addition, the article modern social transformation of ethno factors, ethnosocial processes described in the subjectivity of ethnic groups fail. Ethnic social processes in the region are discussed in terms of ethnic unity and harmony, ethnic conflicts, ethnic migration, and the importance of ethnic economics.

Keywords: globalization, internet, ethnicity, mentality, ethnosocial process, media, virtual space, digital economy, modernization.

The twenty-first century, the country's role in the economic life of the people, and the world community in connection with the development of information technologies. It is known that in the period of rapid development of science and technology, the sharp increase in the volume of scientific knowledge, understanding and imagination is becoming a significant part of everyday life. This, on the one hand, scientific and technological development of new industries because of its differentials allahuvini providing, on the other hand, the science in the process of integration creates.

The XXI century marks new milestones in the study of the history and national values of the Uzbek people. Today, unknown stages and aspects of our history are being rediscovered. In recent years, a number of significant studies on the ancient statehood traditions, ethnic history and ethnogenesis of the Uzbek

people have been created [3]. However, so far no sociological research has been conducted on the mentality of the Uzbek people, its peculiarities, succession and intergenerational conflict [4].

It is known from history that the mentality of each nation in the world, including Uzbeks, is formed within the specific historical, ethnic, natural and climatic conditions, so its attitude to socio-political events and historical processes in society is different. . After all, national identities are determined on the basis of socio-economic, political processes, natural geographical location, mutual ethnocultural relations, religious affiliation over a long historical period.

The main goal of the development of any society will be to improve the living standards of the population. The state pursues a strong social policy to ensure social stability, economic development, peace , and a healthy and prosperous life. Considering this, the further development of the Republic of Uzbekistan " H " action strategy in the early stages of life of the population f arovonligi and quality of life of the great creative work is carried out. Today, more than 60% of the state budget is directed to the development of the social sphere.

Consequently, the domestic production of the rational core of the national policy reforms "Many nationality - Uzbekistan's wealth" the main idea. Particular attention is paid to the fifth priority of the Action Strategy for the further development of the Republic of Uzbekistan for 2017-2021 - ensuring security, interethnic harmony and religious tolerance, as well as the implementation of well-thought-out, mutually beneficial and practical foreign policy [1. 27]. The country has created ample opportunities for the active participation of citizens of different nationalities in socio-economic, political, legal, spiritual and educational life, their understanding of national identity and the preservation of ethnic values.

Etnosotsional processes - this is a type of social processes , to describe the subjectivity of the ethnic groups is an important factor hissoblanadi. Ethnic social

processes in the region include ethnic unity and harmony, ethnic conflicts, ethnic migration, ethnic economics, and ethnic crime.

In fact, if the ethnic group is not available as a single event, but a cultural and political nature of the "elements" allocating SA, which is under pressure from the Soviet Union was very aggressive and their growth during the current group of ethnic crackdown. However, the filling of this process did not happen. This ethnic factor in the Soviet T z mining and the stability of its political and economic evidence of the influence of the components. The USSR decay is one of the reasons is that during the years of the Soviet Union and its powerful ethnic territory, only limited additional cultural ya Madi. In short, the culture of the peoples of the Soviet Union persecuted religious traditions, of course, have successfully developed.

Let us take another example as a clear case of possible ethnic conflict. The objection that these "some elites" are provoking a conflict or that the group is based on economic claims does not absolve it from criticism (the events in Fergana confirm this). These peoples have historically the same origin, and today there is no significant difference between Turkish and Uzbek cultures . For example, the Ferghana village have the main part of the Muslim population that has become important to their identity.

In other words, the idea of a clear, comfortable, and superior union leads to separation, and we have witnessed separatism in the process of building Europe. Moreover, not only in Central or Eastern Europe , where the direction of such events was conveniently explained by the mistakes of national policy in communist execution, but also in a stable, highly prosperous Western society concerned with the rights of national minorities.

Specific manifestations of the ethnic factor include macro, and meso-level factors. Key factors at the macro level include society and the state. Along with the general ethnosociological features of society (ethnodemographic composition of the population, the ratio of national majority and minority, the intensity of

ethnic migration, the presence or absence of ethnic stratification in the minds of citizens, etc.), there are specific features of a particular society and state.

The population of all countries in the world is divided into 2 groups according to their national composition. The first is monoethnic (population is mainly composed of one ethnic group) and the second is polyethnic (multinational) states.

Uzbekistan has its own characteristics, which are expressed as follows. The country has never been monoethnic state, historically the modern world, the most common model is rejected. Today, globalization is leading to the decline of mono-ethnic states. According to experts, a state is a monoethnic state if 5 percent of its population is made up of other non-titular nationalities. At a time when migration processes are on the rise, mono-ethnic states are almost non-existent. (Ethnic Uzbeks) of the nation, not the formation of a one-third of the racial-ethnic backgrounds, but in a neighboring ethnic groups (Kyrgyz, Tajiks, Turkmens, etc.) in a long time as a result of "interference". The former period on the basis of national policy (in the government, on the one hand, benefits, on the other hand, restrictions and ethnic discrimination), but lay religious views. In other words, it was "useful" to be Russian-speaking, not Uzbek-speaking.

Title peoples - in all historical periods, Uzbeks were much higher than other ethnic groups, so they represented the national majority not only legally, but also quantitatively. At the same time, for example, during the heyday of the British Empire, the British were only a few percent comparable to the colonial peoples.

Today, the phenomenon of "cultural influence" is not always accompanied by a certain amount of violence, but we can not deny that the Uzbek language and Uzbek culture in general has always served as a strong unifying principle for all peoples living in different periods of the Uzbek state.

The national policy of the Soviet state was full of internal contradictions, which eventually led to the collapse of the union. The role of the ethnic factor in

this process was not clearly considered. The main contradiction was, of course, the attempt to combine the two incompatible trends. On the one hand, the formation of a single national-ethnic nation - the Soviet people as equal citizens, on the other hand, to put the principle of ethnicization in the construction of a union state. Obviously, the filling of these two ideological opposite to each other. This significant estimates "unreliable" mass deportation nations, victims of the German occupation of the post-war repression and more events need to enter them.

During the Soviet period, the institutionalization of the ethnic group began with the national-territorial structure of the Soviet state and the formation of ethno-national elites who later took an active part in the disintegration of the Union. An ethnos in the form of "blood-kinship" to a particular ethnic group began to perform an unusual regulatory function, and the ethnic group was essentially transformed into a reference group for all its members.

Today, ethnic group, the secret institutionalizatsiya be observed in a number of national entities, inter-ethnic relations broke ng li shi and can lead to ethnic tensions. The ethno-social stratification inherent in Uzbek society is not typical of the postmodern period. It exists only in a symbolic reality, and the work of directly influencing interethnic relations is exactly the same. Based on the ethnic origin of a complex system of ethnic status (national titles belonging to the majority or minority, or titles), as well as being a member of the group, place of residence ("their" national association or "stranger") expands the social distance between representatives of different nationalities, ethnic conflicts leads to

Economic and political changes in Uzbek society are characterized by the phenomenon of "cultural delay", which is much more important than the radical changes in people's daily lives and psychological preparation.

The main factor at the intermediate level is educational and upbringing institutions that provide humanitarian (spiritual) education to the younger generation, in particular, ethno-cultural education, which contributes to

the formation of ethnic identity and patriotism, national identity. Socialization is carried out by the subjects of education within the framework of the general ideology of this society, especially its national idea.

For filling the most important part of this process is a positive ethnic identity and the representatives of the people in the country, with the formation of the Uzbek nation in the future not only in law (Civil), but also the development of the spiritual (psychological level) offers a national identity for all of creation is explained .

I must admit that, having a different ethnic origin Study of Karakalpakstan US citizens of ethnic tolerance and mutual aimed at creating a positive relationship between this humanitarian mission. According to the researchers , ethnic superstition, extremism, and a tendency to dominate other ethnic groups in young people who have gone through the stage of secondary socialization in the new conditions are far from over [6] . As a result, the Soviet practice of internatsionalizmi not only ideological shortcomings, including the BBC RGA generous qualities that allow the formation of a few generations of people is not enough. The one exception to this - by the state policy of open and covert anti-Semitism grown syndrome.

The main factor at the micro level is the family, which is a key element of the primary social relations. The " entry " of the child into the ethnic culture of his people takes place in the family . This part of the community of children at the primary skills of social relations, including ethnic relationships of family, ethnic and cultural system of norms, manners, customs, and most importantly, groups and personal conflicts arising from negative ethnic stereotypes are formed. Research shows that the family, as an ethnic " socializer, " dominates the influence of educational institutions on consciousness. If the family and the school spread different systems of values and stereotypes, the family wins in this competition, because the upbringing in the family is continuous and is carried out not only consciously but also unconsciously [7] .

Thus, for example, the process of family socialization safeguard the ethnic intolerance, stereotypes, attitudes and social behavior, often at the level of the school is teaching hitting the positive ethnic relations in moderation. Complementing the above factors as the media and the arts (especially literature), they also need to talk about the ethnic culture and ethnic system of norms, customs, manners and understanding of the formation of stereotypes, "take part". But during an assessment of the representatives of ethnic groups and their effects are always "been" recognized by the dominant.

A specific factor determining the direction of ethnic relations at the interpersonal level is the personal experience of social processes. This experience not only be positive or negative, but it now exists. In addition, personal experience of interaction (acquaintance with representatives of a particular ethnic group) often reduces the impact of the system of social stereotypes formed in the process of socialization, while the absence of such cases reinforces stereotypes about accepting and evaluating an ethnically "other" person.

In the context of multi-ethnicity, the establishment of interethnic relations requires taking into account the uniqueness, diversity of interests and needs of each nation. "Today, more than 130 nationalities and ethnic groups live in our country as children of one family" [2]. This is due to the national responsibility of people of different nationalities living in the country, as well as the activities of governmental and non-governmental organizations on ethnocultural policy. "138 national cultural centers play a leading role in the development of ethnic identity and further harmonization of interethnic relations in our country."

Taking into account such aspects as the unique cultural traditions and values of different nations and peoples allows for the sustainable and consistent development of interethnic relations in the system of national interests. "Because social development in polyethnic societies shows signs of diversity" [3. 15].

In conclusion, it should be noted that, according to their nature, non-social approaches with respect to the environment and society as an important

component to consider that this principle social ts entrizm between principles and antroposentrizm antroposotsiosentrizmni will be grounds for promotion. Social ts entrizm the West for a long time the principle of social and political systems, and social development of the socialist systems that are used in the power of the masses of the people.

The principle of anthroposociocentrism, based on the cooperation of society in the human, cultural, economic, political and legal spheres, presupposes the definition of material and spiritual values, along with other macrocosmic values. When attention is paid to the material and practical life of each individual, personal security is important for individual members of society, and it must be endorsed by others and more important to one another.

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