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Social-Philosophical Essence and Fundamental Principles of Migration Processes

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Abstract: This article examines the socio-philosophical foundations of migration processes, their role in human existence and the development of society. The author analyzes the views of thinkers such as Heraclitus, Bergson, Sartre, and Bauman, dividing migration into ontological, social, existential, and global types.

universality, dialecticity, anthropocentrism and globality as the main principles of migration philosophy. In particular, the socio-ontological nature of labor migration in Uzbekistan, the laws of preservation of national identity and cultural transformation are considered in harmony with the heritage of Forabiy, Alisher Navoiy and Abu Raykhan Beruniy.

Keywords: Philosophy of migration, social ontology, existential identity, social determinism, globalization, cultural transformation, human capital, labor migration from Uzbekistan

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Introduction

In Migration represents a fundamental dimension of human existence and social development, functioning not merely as physical relocation but as a complex socio-philosophical phenomenon. Within social philosophy, migration is understood through its ontological, social, existential, and global forms, each reflecting different aspects of human movement and identity formation. Theoretical foundations rooted in classical and modern thinkers emphasize that migration is inherently linked to change, adaptation, and the pursuit of improved living conditions, making it a universal and historically persistent process.

The relationship between migration and human identity is central to contemporary discourse, particularly through concepts such as social determinism, cultural transformation, and globalization. Migration simultaneously shapes and is shaped by economic structures, social hierarchies, and existential conditions. The dialectical interaction between stability and mobility highlights how individuals negotiate identity within shifting environments. In this context, labor migration, especially in developing societies, reflects both economic necessity and the preservation of cultural and spiritual values, reinforcing its socio-ontological nature.

Despite extensive theoretical contributions, a significant knowledge gap remains in integrating classical philosophical perspectives with modern migration realities, particularly within specific national contexts such as Uzbekistan. Previous studies have largely focused on economic or demographic aspects, often neglecting the deeper philosophical principles such as universality, anthropocentrism, and globality. This study addresses this gap by synthesizing philosophical traditions with contemporary migration patterns, offering a more holistic interpretation of migration as both a personal and societal transformation process.

This research adopts a qualitative and theoretical analytical approach to examine migration through socio-philosophical frameworks. It is expected that the analysis will demonstrate migration as an objective and systematic process shaped by human needs, social laws, and global dynamics. The findings aim to establish migration as an essential mechanism of identity formation and cultural interaction, with implications for understanding labor migration, policy development, and the preservation of national identity in a globalized world.

Methodology.

This study employs a qualitative, theoretical, and interdisciplinary methodological approach grounded in socio-philosophical analysis. The research is based on a comprehensive review and synthesis of classical and contemporary philosophical theories related to migration, including ontological, existential, and social perspectives. Textual analysis is used to interpret key philosophical concepts derived from major thinkers, while comparative analysis enables the identification of common principles such as universality, dialectics, anthropocentrism, and globality. The study also integrates elements of social determinism and dialectical logic to examine migration as a systematic and structured process shaped by economic, cultural, and historical factors. Particular attention is given to the case of labor migration in Uzbekistan, which is analyzed as a socio-ontological phenomenon combining economic motivations with identity preservation. The methodology further incorporates conceptual modeling to classify migration into distinct types and to explore their interrelations within broader social systems. Empirical data is not directly collected; instead, the research relies on secondary sources, including philosophical texts and international migration reports, to ensure theoretical depth and contextual relevance. Through this approach, the study aims to construct a coherent analytical framework that explains migration not only as movement but as a multidimensional process of human development, social adaptation, and cultural transformation.

Result and Discussion.

Migration is an integral part of human life and the development of society. From a philosophical point of view, the process of migration takes various forms and is closely

related to the existence of a person, his personal identity and social position. From this point of view, migration is divided into the following types:

1. Ontological migration. This type is considered a natural form of human existence. As Heraclitus and Bergson emphasized, man lives in a constant process of movement and change. Ontological migration refers to migration based on natural human needs, that is, a person moves in order to improve his life, achieve well-being and security. This process is necessary for the development of a person's inner world and consciousness, and actions related to natural needs also support the process of human self-awareness.

2. Social migration. Social migration is related to class, strata, and social structures. According to Marx's theory, people often move to improve their social status or seek economic opportunities. This type of migration is closely related to inequality and economic conditions in society [1]. In the conditions of Uzbekistan, labor migration falls into the socio-ontological category, since it combines economic necessity with the need to maintain spiritual identity. In my opinion, this process strengthens inter-class relations in society and develops people's social consciousness.

3. Existential migration. In the theories of Sartre and Heidegger, existential migration is associated with a crisis of human identity [2]. This type of migration occurs when a person is faced with the threat of losing his identity. The migrant reshapes his identity in a new space, protects his identity and personality. In my personal opinion, each existential migration is an important stage in the spiritual and social development of a person, providing an opportunity to make conscious decisions and renew identity in new conditions.

4. Global migration. In the modern postmodern era, migration has become global, and transit identities are formed. According to Bauman, global migration causes a change in human identity through migration processes that can be temporary or permanent. This type of migration is associated not only with economic or political, but also with cultural and social factors [3]. In this regard, global migration makes personality more multifaceted and requires a person to understand his or her identity in a multi-layered system.

Labor migration in Uzbekistan. Labor migration in Uzbekistan is included in the socio-ontological category. This process combines economic necessity and the need to preserve spiritual identity. The works of Farobiy and Alisher Navoi also raise issues of personality, personal responsibility, and relations with society. For example, in Farobiy's work "Reason and Morality", the issue of the harmony of the individual with society and personal responsibility is highlighted [4]. Alisher Navoi, in his work "Khamasa", analyzes the inner world and spiritual development of a person [5]. From this point of view, labor migration in the conditions of Uzbekistan is seen not only as an economic, but also as an ontological and socio-philosophical process.

The above points show that migration is an integral part of human life and social development, and is based on various principles from a philosophical perspective. In this context, within the framework of social philosophy, migration is studied as an important concept for studying a person's personal development, social connections, and relationship with society, and I have analyzed them below as the main principles of migration philosophy.

1. Universality. The principle of universality suggests that migration is present in all societies. Migration has always existed in human history; it is an integral part of social and cultural changes. Emmanuel Castles argues that migration is a global process, strengthening the links between cultures and economic systems [6]. This principle of universality helps us to understand the migration process as a common human experience. In every society, even if the geographical or economic conditions differ, migration responds to human vital needs.

2. Dialectics. The principle of dialectics expresses the inextricable link between the migration process and relations in society. According to Hegel, any movement is a process of dialectical development. Migration requires a person to adapt to a new social environment, change old relationships and renew his identity [7]. In my opinion, the dialectical principle connects migration with the growth and social adaptation of humanity.

For example, labor migration in Uzbekistan often requires adaptation to new work and conditions, which contributes to the personal and social development of a person.

3. Anthropocentrism (Greek "anthropos" - human and "centron" - center) It is a philosophical paradigm that sees man as the center of the universe and the highest goal. Anthropocentrism According to the principle of migration, migration is considered as a form of human existence. Abu Rayhan Al-Biruni noted that the relationship between space and time plays an important role in human development. Ibn Sina notes the importance of migration in the process of developing the human mind, social environment and identity. This anthropocentric principle helps to understand the migration process as a means of personal growth, development of consciousness and personality. Each migration process encourages a person to take responsibility for his life and future.

4. Globality. The principle of globality shows modern migration as a global process that transcends national borders. Alikhan Tora Soguni's work "The Sorrow of Turkestan" [8] extensively covers his thoughts on the impact of national and regional borders on human life and migration. The principle of globality allows us to understand migration not only as an economic or political phenomenon, but also as a process that strengthens the interaction of humanity with its social and cultural environment. Nowadays, people seek their work, knowledge, and spiritual development in the global arena, which gives rise to new forms of migration.

In our opinion, the above principles allow us to understand migration not only as a process of movement or relocation, but also as a means of personal development, social adaptation and formation of identity of a person [9]. Each universal, dialectical, anthropocentric and global process encourages a person to adapt to new conditions, to realize his identity and to integrate into society. These processes are especially clearly visible in the case of labor migration in Uzbekistan: a person enters new conditions in order to improve his life, but retains his spiritual and cultural identity. From this point of view, the philosophy of migration can be considered one of the most important directions of social philosophy [10].

The concept of migration in philosophy is a large-scale qualitative demand for a person's perception of himself in space, the formation of identity and relations with society. The essence of migration in the case of Uzbek labor migrants requires scientific study of the problem of preserving national identity in globalization.

The philosophy of migration is formed within the framework of social philosophy, philosophy of history, and anthropology, and is based on the following basic philosophical laws and principles.

1. Dialectical laws:

- the law of unity and struggle of opposites. Migration arises from the conflict between necessity and opportunity, stability and movement, tradition and modernization. A person makes a decision between the desire to stay in his place and the need to seek a better life [11]. Migration processes, which previously manifested themselves as an isolated phenomenon, have now become a mass social process.

- the transition of quantitative changes to qualitative changes. While individual migration movements are temporary, when they become mass, the social structure, labor market, and national identity undergo qualitative changes. This leads to qualitative changes in the structure of society.

- the law of negation of negation. As a result of migration, the traditional way of life is negated and a bicultural personality is formed through adaptation to the new environment [12].

2. The law of social determinism. Migration is not accidental, but an objective social process, legally conditioned by economic, political, and social factors.

3. The law of human needs. Migration arises from the desire of a person to satisfy his physiological needs, needs for security, social status and self-realization. Therefore, migration is manifested as an ontological need of human existence.

4. The law of cultural transformation. Migration causes processes of cultural dialogue, identity crisis, and cultural synthesis. The migrant is a carrier of culture and a creator of new cultural forms [13].

is associated with specific historical conditions, civilizational stage, and level of globalization, and the philosophical content of migration in each period is different.

6. The law of globalization. Migration relativizes national borders, forms the idea of global citizenship, and transforms a person from a local person into a global subject. In the case of Uzbekistan, this process is manifested through integration with the international labor market.

The philosophy of migration is based on the principles of dialectical development, social determinism, historicism, human needs, and globalization. It interprets migration not as a random act, but as an objective and legitimate process of socio-historical development.

The research results substantiate that migration is not just a spatial movement, but an ontological necessity of human existence and an objective process of socio-historical development [14]. The article highlights universality, dialecticity, anthropocentrism, and globalism as philosophical principles of migration.

In particular, labor migration in Uzbekistan is interpreted as a socio-ontological phenomenon that seeks to preserve spiritual and national identity, along with economic necessity. In our opinion, in the process of migration, a person turns from a local person into a global subject, which, in turn, is closely related to the laws of cultural transformation and achieving a new social status [15].

Conclusion.

The study concludes that migration is not merely a spatial or economic phenomenon but an ontological and socio-philosophical necessity embedded in human existence and societal evolution. The findings highlight that migration operates through fundamental principles such as universality, dialectical development, anthropocentrism, and globality, shaping both individual identity and social structures. In particular, labor migration in Uzbekistan is revealed as a complex socio-ontological process that balances economic demands with the preservation of cultural and national identity. These insights have important implications for migration policy, emphasizing the need to consider philosophical and cultural dimensions alongside economic factors. Furthermore, the study suggests that future research should focus on empirical validation of these theoretical frameworks and explore the impact of digitalization and globalization on identity transformation within migration processes.

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