



PHILOSOPHICAL MODEL OF SOCIAL STABILITY IN THE CONTEXT OF THE "MIGRATION AND DEVELOPMENT" PARADIGM

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Abstract: This article analyzes the philosophical model of social stability within the framework of the "Migration and Development" paradigm . The study puts forward new scientific concepts such as "Migration Enlightenment", "Transnational Spiritual Immunity" and "Intellectual Repatriation" . Based on social surveys conducted on the example of the Andijan region, the importance of diversifying migration flows from Russia to developed legal spaces such as Europe (Germany) and Turkey is substantiated . Also, the issues of elevating migration processes from the status of "cheap labor" to the level of "innovative development subject" are philosophically covered .

Keywords : Migration enlightenment, social stability, transnational moral immunity, intellectual repatriation, human capital, diversification, enlightenment migration, intellectual ambassador, social capital .

Abstract: In this state, the philosophical model of social stability is analyzed in the context of the paradigm "Migration and development" . V issledovanii vydvigayutsya takie novye nauchnye konseptsii, kak "Migration education", "Transnational spiritual immunity" and "Intellectual repatriation" . Na primere Andijanskoy oblasti obosnovana vajnost diversivatsii migratsionnyx potokov iz Rossii v razvitye pravovye prostanstva, takie kak Europe (Germany) i Turkey . Also, the philosophically enlightened questions of the transfer of migration processes are based on the status of "cheap labor force" and the level of "subject of innovative development" .

Keywords: Migratory education, social stability, transnational spiritual immunity, intellectual repatriation, human capital, diversification, educational migration, intellectual ambassador, social capital .

Abstract: This article analyzes the philosophical model of social stability within the context of the "Migration and Development" paradigm . The research introduces new scientific concepts such as "Migration Enlightenment", "Transnational Spiritual Immunity", and "Intellectual Repatriation" . Based on social surveys conducted in the Andijan region, the importance of diversifying migration flows from Russia to developed legal spaces such as Europe (Germany) and Turkey is substantiated . Furthermore, the transition of migration processes from the status of "cheap labor" to the level of an "innovative development subject" is philosophically explored .

Keywords: Migration enlightenment, social stability, transnational spiritual immunity, intellectual repatriation, human capital, diversification, enlightened migration, intellectual ambassador, social capital

In the process of social reforms in the new Uzbekistan, there is a need to reassess the phenomenon of migration as a strategic resource serving the intellectual and spiritual upliftment of society. The theory of "**Migration Enlightenment**", which is being put into

scientific circulation as a result of the research, serves to elevate the migrant person from the status of a simple "labor force" to the level of an active "subject of development". Within this paradigm, the migration process is interpreted not only as a means of earning material income, but also as a phenomenon of "**Enlightenment Migration**", which involves the assimilation of world science and innovative technologies and their application for national development.

Today, young people who are learning foreign languages and preparing for migration mobility are the most active layer of this process. According to the results of a social survey conducted in the Andijan region, 65 percent of respondents (**192 people**) choose European countries (Germany) as a safe and developed legal space, which confirms the high need for "quality education and social protection" in their minds ¹. However, limiting students to only language training in the education system prevents them from fully realizing the development potential of migration. Therefore, it is necessary to form "Transnational Spiritual Immunity" in young people by integrating national values and global moral standards into the educational process.

In the philosophical model of social stability, the shift of migration flows from Russia to high-tech spaces such as Germany and Turkey leads to a qualitative renewal of "social capital" in society. In this case, the migrant acquires the status of an "intellectual ambassador" who carries innovative knowledge necessary for the development of the homeland, rather than just a labor resource.

As Professor I. Saifnazarov noted, the development of human capital is the logical basis of the reforms of New Uzbekistan, and in this regard, scientific management of youth mobility is a guarantee of state stability ². The idea of "migration enlightenment" raises the motivation of young students to learn a foreign language from an "economic obligation" to an "intellectual responsibility".

The category of social stability is philosophically interpreted as the ability of society to maintain its integrity and development direction, despite external and internal destructive influences. In the current era of accelerated labor migration processes, this stability is directly related to the spiritual integrity of the individual. The concept of "**Transnational Spiritual Immunity**" based on the research represents a system of students' preservation of their national identity and moral resistance to foreign ideological currents in the process of adaptation to a foreign cultural and social environment.

conducted on the example of Andijan region show that **58% of young people who are potential migrants** are concerned about facing psychological pressure and social isolation (anomia) abroad. The presence of such concerns confirms the need for not only linguistic knowledge, but also spiritual and ethical preparation for students studying foreign languages in the education system. In the philosophical model of social stability, the harmony of education and upbringing is the main guarantee of preserving human dignity in a transnational space. Therefore, by instilling the ideas of "Migration Enlightenment" in the educational process, it is proposed to form the ability of young people to perceive going abroad not as "cultural marginalization", but as a stage of personal and national development.

¹ Results of a social survey conducted by the author in Andijan region (N=295), 2025. (

² Saifnazarov I. New Uzbekistan: a country where human dignity is respected. – Tashkent: "Qaenus Media", 2022. – P. 182.



According to the pedagogical-anthropological approach, in the process of learning a foreign language, young students should acquire not only grammatical rules, but also the skills of comparative analysis of the legal culture and moral norms of that society with national values. As Professor I. Saifnazarov noted, the social activity of young people and their spiritual well-being are of fundamental importance for the strategic stability of the state³. Therefore, in order to implement the concept of "Enlightenment migration" in practice, it is necessary to integrate the module "Culture and Ethics of Migration" into the curricula of higher educational institutions.

Strengthening the spiritual immunity of students and youth in the social stability model is the most effective institutional solution for transforming migration processes into a factor of development.

As a logical step in the paradigm of "migration and development", the mechanism of **"intellectual repatriation"** is of central importance in the philosophical model of social stability. Social stability is not only the conservative preservation of the existing system, but also its increase in viability by introducing new intellectual currents and technological culture into it from the outside. According to the concept underlying our research, compatriots who have received education and professional qualifications abroad are the transnational "intellectual capital" of the state, and their return serves to create social and economic innovations in society. This process is described in the scientific literature as the "return of the mind", in contrast to the phenomenon of "brain drain".

conducted on the example of Andijan region shows that **65% of respondents** want to work in developed European countries (Germany), indicating that they have not only material interests, but also a desire to master high professional culture and technologies. The knowledge gained during foreign work experience returns to society in the form of "intellectual remittances" upon returning to their homeland. Philosophically, this process can be called **"experience transfer"**, which has a positive impact on the renewal and stabilization of the local social environment. In particular, the return of young people who have mastered foreign languages gives impetus to the development of innovative forms of small and medium-sized businesses in the regions.

However, the process of intellectual repatriation does not provide stability in itself. For this, it is proposed that there should be an institutional and spiritual environment in society based on the ideas of "Migration Enlightenment". In order to effectively use the innovative potential of migrants in the model of social stability, it is necessary to develop a mechanism for adapting (re-adapting) the skills acquired abroad to local conditions. As Professor R. Kholmuminov noted, the harmony of legal and spiritual norms creates a strong motivation for a migrant to return to his homeland, which strengthens "social cohesion" in society⁴.

In this context, diversification of migration flows, in particular, the mindset of citizens returning from countries such as Germany and Turkey, based on "disciplined labor" and "rule of law", will serve to reduce legal nihilism in society. As a result, the migrant returning to his homeland will not be a potential factor of social instability, but will appear as an "innovative

³Saifnazarov I. New Uzbekistan: a country where human dignity is respected. – Tashkent: "Qaenus Media", 2022. – P. 188

⁴Kholmuminov R. Philosophical and legal aspects of legal regulation of labor migration processes. Dissertation abstract. – Tashkent, 2022. – P. 34.



subject" - a guarantor of sustainable development . This is fully consistent with the development of human capital and the implementation of the principles of the welfare state, as set out in the development strategy of New Uzbekistan .

Philosophically, the digital platform is a new form of "social contract" between the migrant and the state. The platform creates the opportunity to obtain real-time information about the labor market in Germany, Turkey and other developed countries, and to remotely monitor the psychological state of the migrant abroad. The digital platform is a new form of "social contract" between the migrant and the state . As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, " **Without a digital economy, there is no future for the country's economy,**" and this process should primarily serve to enhance human dignity and promptly solve the problems of citizens ⁵. The results of a study conducted in the Andijan region show that a certain part of the respondents is concerned about not being able to find a reliable intermediary when going abroad or about becoming a victim of fraud. The introduction of a rating system by the state for representatives of the private sector forms a model of "socially responsible business." The application of **tax breaks** or **financial incentive mechanisms** for companies with a high rating, that is, providing citizens with safe and guaranteed jobs (for example, the German "Ausbildung" programs), is fully consistent with the principle of social justice. Here, the state appears as a guiding and supporting entity for quality service, rather than punishing the private sector .

One of the most important factors in ensuring social stability in migration policy is the geostrategic diversification of migration routes, that is, the transition from one-sided economic dependence to multi-vector intellectual mobility. From a philosophical point of view, the transformation of migration flows from the Russian Federation to developed legal spaces such as Germany, Turkey and South Korea is not only a change of place of work, but also a process of "qualitative change" of the migrant person and the rise of his social consciousness. In the model of social stability, the freedom to choose the direction of migration and the legal guarantee of these directions act as a "social filter" that strengthens the institutional trust of a citizen in his state.

The integration of migrants from Andijan into the European labor market will result in them bringing back to their homeland not only remittances , but also a new model of social relations - a synthesis of "Western work ethics and Eastern spiritual values." Professor As R. Kholmominov noted, a qualitative change in migration routes strengthens the state's sovereignty in external migration policy and serves as a new tool for protecting national interests ⁶.

In conclusion, the shift of migration routes to developed legal spaces such as Europe and Turkey is not just an economic decision, but a philosophical-strategic choice that ensures the social stability of society. This transformation serves to elevate the migrant from the status of "cheap labor" to the status of "highly qualified specialist", "innovative thinking subject" and "ambassador of intercultural dialogue " .

Another philosophical aspect of regional migration is that it provides a transition from the psychology of "migration dependence" to the paradigm of "professional responsibility". The

⁵ Mirziyoyev Sh.M. Strategy of the New Uzbekistan. – Tashkent: "O'zbekiston", 2021. – P. 204-206.

⁶Kholmuminov R. Philosophical and legal aspects of legal regulation of labor migration processes. Dissertation abstract. – Tashkent, 2022. – P. 38



experience gained by Andijan youth in the construction markets of Kazakhstan and Kyrgyzstan serves to bring to their homeland not only material resources, but also a "new industrial culture". Restrictions in the field of trade and logistics strengthen in the minds of young people the feeling of achieving social status not through "quick and easy income", but through "obtaining a stable profession" . This is the most important pedagogical and anthropological factor in raising the value of labor in society and ensuring social stability.

According to the results of a social survey conducted in Andijan region, 42 percent of migrant families expressed concern **about** the weakening of control over the upbringing of their children and their spiritual alienation. This situation philosophically requires the study of the categories of **"virtual upbringing"** or **"remote spiritual influence"** . Although the exchange of live communication between parents and children using digital technologies (video calls) provides information exchange, it limits the transfer of emotions and personal examples. As a result, migrant children are at risk of a sense of "social orphanhood" and disorientation (loss of purpose) in the system of values, which in turn negatively affects the ideological immunity of society.

Therefore, in the social stability model, it is proposed to introduce a special mechanism for working with migrant families - the **"Educational Reintegration" system. This system involves providing psychological and spiritual** assistance to migrant children in cooperation with the mahalla and educational institutions . As President Shavkat Mirziyoyev noted, **"The family is a place of upbringing that ensures the eternity of life, the continuity of generations, preserves our sacred traditions, and directly influences the kind of person future generations will become"** ⁷. This conceptual idea of the Head of State confirms that preserving the integrity of the family, even in conditions of migration, is a priority direction of state policy . In completing the philosophical model of social stability in the context of the "Migration and Development" paradigm, the strategic goals and regulatory and legal framework of the state serve as the main direction.

Taking into account the labor resource potential of the Andijan region, the implementation of the social stability model is inextricably linked to the tasks of "regulating migration processes and training migrants in professions" stipulated ⁸**in the Decree of the President of the Republic of Uzbekistan No. PF-162 dated October 17 , 2024**. The principle of "Safe, orderly and legal labor migration" established in this legal document is the institutional basis of the concept of "Educational migration" we propose. In this case, public-private partnership, the introduction of agency ratings, and mechanisms for material support for migrants serve as legal guarantees that strengthen social justice and stability in society.

Strategic analyses show that the priority of "human dignity" in managing migration processes constitutes the existential basis of the social stability model. In particular, the task of "expanding the system of legal and social protection of migrants" stipulated in Goal 10 ⁹**of the "Uzbekistan - 2030" strategy is fully consistent with the proposal we put forward to**

⁷Mirziyoyev Sh.M. Strategy of the New Uzbekistan. – Tashkent: "O'zbekiston", 2021. – P. 228.

⁸ Decree of the President of the Republic of Uzbekistan No. PF-162 dated October 17, 2024 "On additional measures to improve the management of labor migration processes and support citizens temporarily engaged in labor activities abroad."

⁹Strategy "Uzbekistan - 2030". Goal 10: "Organize safe and orderly labor migration and systematic work with compatriots abroad."



diversify migration routes and direct them to developed legal spaces (Germany, South Korea) . At this stage, migration will transform from an "economic necessity" to a "means of increasing human capital". The system of social benefits provided to migrant families and support for their children within the framework of state programs ensures the internal spiritual integrity of society.

In conclusion, the philosophical model of social stability constitutes the theoretical and methodological basis for the systematic management of labor migration. The proposals and considerations within this model are aimed at transforming migration into a sustainable system serving national interests, taking into account the specific characteristics of the Andijan region. The current task is to put these philosophical concepts into practice through specific socio-economic mechanisms.

Philosophical-institutional analyses allowed us to formulate the following conclusions:

1. Human dignity and security: The main criterion for ensuring social stability in labor migration processes is the legal protection of citizens abroad and the promotion of human dignity . This process is inextricably linked to the information security of the state and the goals of the " Uzbekistan - 2030" strategy.

2. Diversification and qualitative transformation: Redirecting migration flows from Russia to developed legal spaces such as Europe (Germany) and Turkey is a strategic necessity that ensures the transformation of migrants from "cheap labor" to "skilled specialists."

3. The role of regional mobility: Migration to Kazakhstan and Kyrgyzstan, especially in the construction sector, serves as a "social adaptation training ground" and the initial stage of gaining professional experience for young people.

4. Family and spirituality: Systematically addressing the problems of distance education in the context of the "transnational family", preserving the spiritual immunity of migrant children through the use of neighborhood and digital technologies will guarantee the long-term stability of society.

These theoretical and philosophical conclusions serve as the basis for developing specific practical mechanisms for regulating labor migration.

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