

Demographic and Mental Characteristics of Andijan Region as Factors of Migration

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Abstract: The article provides a socio-philosophical analysis of the demographic and mental characteristics of Andijan region as key factors determining labor migration. The author examines the phenomenon of “social compression” arising from high population density and limited land resources in the region. The study introduces the concept of “Andijan economic ethics” into scholarly discourse, revealing the aspects of labor associated with collective prestige and family responsibility. In addition, based on 2025 statistical data, the article substantiates the destructive forms of migration and the importance of the “close and safe migration” model in preventing them.

Keywords: Labor migration, Andijan region, demographic density, social determinism, Andijan economic ethics, social compression, destructive mobility, family values, safe migration.

Introduction: In the course of the socio-philosophical transformation of New Uzbekistan, the phenomenon of migration is emerging not merely as an economic indicator, but as an important reflection of territorial-demographic determinism. In particular, the formation of labor migration in the social reality of Andijan region is based on the dialectical unity of objective and subjective factors.

As Russian scholar V.A. Iontsev emphasized in his “integral theory” of migration, “a high level of population density is the main determinant that intensifies the territorial mobility of human capital.” Although Andijan region occupies only 1 percent of the country’s territory (4.3 thousand sq. km), its population density reaches 750–800 people per 1 sq. km (compared to the national average of 80 people), which gives rise to the phenomenon of social compression.

To study the socio-philosophical content of migration processes in Andijan, one may rely on the “laws of migration” proposed by the Western scholar E. Ravenstein. In his view, “migration flows are directed from the most densely populated and resource-limited areas toward other жизнедеятельности spaces.” [Need translation correction: “other living spaces”]

A better rendering is: “migration flows are directed from the most densely populated and resource-constrained areas toward other viable living spaces.”

When the situation in Andijan is comparatively analyzed alongside the experience of the Netherlands, important philosophical conclusions emerge. The Netherlands, also one of Europe’s most densely populated areas (500 people per 1 sq. km), historically maintained social equilibrium through “reclaiming land from the sea” and “intensive migration.” In Andijan, however, the limited availability of land resources, especially in agriculture, is generating a need to “expand space” for the population.

According to 2025 statistics, more than 104 thousand working-age residents of the region are engaged in activities abroad. This is not simply a matter of unemployment; rather, it reflects the inability of territorial boundaries to provide sufficient social dispersion for social existence. Analyses based on data from the Internal Affairs Department show that migration flows are concentrated mainly in Asaka, Izboskan, and the city of Andijan, where population density is the highest.

2. The interrelation of social determinism and mental

characteristics. In the formation of migration, the ideas of Eastern thinkers, particularly Ibn Khaldun's theory of "Asabiyyah" (social cohesion), occupy an important place. The tendency of Andijan migrants to move in groups and preserve neighborhood-based solidarity even abroad is a contemporary manifestation of this very theory.

However, in the conditions of 2025, the transformation of the social environment has generated new risks. The 364 percent increase in crimes prosecuted under Article 154 of the Criminal Code (mercenaryism) is not only a legal problem, but also a sign of a moral and philosophical crisis. Here, one may turn to Japan's postwar experience of "economic renaissance." In Japan, in the densely populated Kanto region, a system of "spiritual corporatism" was used to protect people from radicalization. That is, when an individual perceives himself as part of society, there remains no need for "alien" ideologies such as mercenary activity.

In social philosophy, human economic behavior is determined not only by market conditions and the laws of supply and demand, but also by its deep cultural and mental roots. In his work *The Protestant Ethic and the Spirit of Capitalism*, Max Weber analyzed the religious and moral foundations of economic activity and presented labor as a means of "divine salvation." By projecting this methodological approach onto the regional environment of Andijan, it becomes possible to introduce into scholarly discourse the distinctive phenomenon of "Andijan economic ethics." At the core of this ethic lies the philosophical paradigm that labor is not merely a means of satisfying material needs, but also a spiritual and moral obligation through which an individual affirms his or her social status.

Formed under the conditions of Andijan region's distinctive demographic density and limited land resources, this ethic places a high degree of responsibility upon the individual before the community, particularly the mahalla. Here, the idea of "individual salvation" interpreted by Weber is replaced by the notion of "collective prestige." For an Andijan migrant, engaging in labor migration is not simply a way of earning money; rather, it is an existential condition for preserving or elevating the family's place within the social hierarchy. Social imperatives such as "keeping up with others," "building a house for one's children," and "holding lavish weddings and ceremonies" serve as the principal determinants driving the economic activity of Andijan migrants.

From a philosophical perspective, this ethic thrusts the individual into the vortex of social competition. According to Thorstein Veblen's theory of conspicuous consumption, a person's material achievements

become the main indicator of his or her value within society. In the Andijan context, this process is so powerful that even the harshest and most dangerous labor conditions—such as military conflict zones in Russia or high-risk construction sites—are ideologically justified in the name of family interest and social reputation before the mahalla. It is at this point that the contradictory nature of Andijan economic ethics becomes apparent: the individual's aspiration for economic prosperity is placed above personal safety and legal protection.

At the same time, labor mobility toward Kyrgyzstan and Kazakhstan may be regarded as a positive transformation of this ethic. In the border regions of Kyrgyzstan, particularly Osh and Jalal-Abad, relatively high earnings in the construction sector (500–600 USD in 10 days), combined with cultural and mental proximity, activate for the Andijan migrant the principle of "low cost, high return." Here, the philosophy of time plays an important role. Compared to long-term migration to Russia, short-term neighboring migration, which allows migrants to remain close to their families, helps preserve moral and spiritual integrity. It is precisely in this direction that Weber's concept of economic rationality may yield its most positive effect.

However, the 2025 statistics of the Internal Affairs Department, which indicate a 364 percent increase in crimes under Article 154 of the Criminal Code (mercenaryism), show that economic ethics has, in a certain sense, entered into crisis. An excessive focus on material outcomes weakens an individual's ideological immunity. As a result, this creates conditions for involvement in destructive activities such as mercenary service. Therefore, harmonizing Andijan economic ethics not only with the pursuit of material well-being, but also with the principles of human dignity and security, should become the central strategy of the socio-philosophical unification of migration policy in New Uzbekistan.

In the mental profile of an Andijan migrant, diligence and an inclination toward entrepreneurship carry a dual meaning. First, this reflects the existentialism of family responsibility. For an Andijan native, creating достойные living conditions for one's children, building a house, and holding weddings that meet public expectations are interpreted not as personal egoism, but as a moral debt to future generations. In the language of social philosophy, an individual's economic achievements are measured in direct proportion to his or her social prestige within the community, especially within the mahalla. In this context, the mahalla institution functions as a controlling and encouraging moral referent.

Second, the contradictory aspect of this economic ethic specific to Andijan is that it keeps the individual in a constant state of social competition. In the Andijan environment, the scarcity of land resources and high population density further intensify this competition. As a result, migration becomes the only social elevator capable of satisfying economic needs that cannot be met in the local labor market and of enabling upward mobility on the social ladder.

Thus, "Andijan economic ethics" ideologically legitimizes labor migration not merely as a forced departure, but as a strategy of social advancement. In turn, this serves as a source of psychological strength that enables the migrant to endure even the harshest labor conditions abroad and to mobilize inner willpower. At the same time, the excessive orientation of this ethic toward material success may, in some cases, weaken a person's inner moral filter in the face of spiritual and ethical risks, which also requires socio-philosophical reflection.

However, under conditions of globalization, these mental characteristics are changing under the influence of glocalization. According to statistics from the Internal Affairs Department of Andijan region, the majority of the 104,000 migrants currently abroad are choosing a rapid-income strategy. In this regard, the labor migration model between Canada and the United States is particularly relevant. Residents of Canada's border regions often choose daily or seasonal migration for higher wages in the United States while still preserving their cultural identity. For Andijan migrants as well, the labor markets of Kyrgyzstan and Kazakhstan could serve as a similar safe economic alternative.

From a philosophical perspective, the separation in a migrant's consciousness between the concepts of "Homeland" and "Workplace" is a sign of social alienation. The 364 percent increase in crimes related to mercenary recruitment in Andijan in 2025 indicates that economic determinism in human consciousness is beginning to prevail over spiritual values. As the Russian philosopher Nikolai Berdyaev emphasized, "When a person becomes a slave to economic necessity, his freedom and moral responsibility weaken." Those leaving for war zones in Russia in pursuit of "big money" are in precisely such a state of economic captivity.

In addressing this problem, the experience of the Nordic labor market between Norway and Sweden is of considerable scholarly interest. Because of the linguistic and cultural proximity of these populations, people in border regions move freely between the two countries, which protects them from long-distance and

dangerous migration. For Andijan region as well, there is a need to create a similar model of "close and safe migration." Shared values function as a social vaccine protecting migrants from radicalization.

In addition, the ideas of social cooperation presented by the Eastern thinker Abu Nasr al-Farabi in *The Virtuous City* should be applied to contemporary migration policy. In society, a person, while satisfying his own needs, should not cause harm to others. For Andijan migrants, working in Kyrgyzstan's labor market, for example as bricklayers, concrete workers, and in similar occupations, represents not only a source of income but also a path toward social and moral stability.

At the strategic stage of development in New Uzbekistan, external labor migration has become not merely a matter of the mobility of economic resources, but a conceptual indicator of regional security and social stability. The sharp upward trend in the dynamics of destructive mobility at the regional level, particularly in the form of combatant practices, shows that the ideological and value-based transformation of the migration phenomenon has become not only a legal issue, but also a systemic socio-philosophical problem. The issue here is not merely about numbers, but about the internal and external factors behind the crisis of social immunity and national identity.

In analyzing this problem, attention should be paid to the following socio-philosophical factors:

First, ideological assimilation and marginalization. Once a migrant becomes detached from his or her national and cultural environment, that person becomes more vulnerable to the influence of external aggressive ideas. This can be explained through the French philosopher Jean Baudrillard's theory of the simulacrum: artificial and unreal perceptions of "quick wealth" and "security" are formed in the migrant's consciousness.

Second, the fragmentation of social responsibility. Since the majority of the region's 104,000 migrants remain at the stage of economic survivalism, their ability to assess risks declines. This, in turn, increases the danger of destructive labor migration.

In such circumstances, the systematic application of the historical experience between Germany and Turkey is of particular importance. In Germany, systems of social patronage and cultural inclusion were successfully used to counter the radicalization of foreign workers. In the case of Andijan region, a comparable solution would be to advance a strategy of diversifying migration flows.

In particular, formalizing labor mobility toward

Kyrgyzstan and Kazakhstan represents a conceptual model for ensuring the socio-philosophical stability of migration. As noted above, employment opportunities in Kyrgyzstan's construction sector function as a safe economic corridor that distances migrants from the risk of combatant involvement while preserving family integrity. In this regard, the situation resembles the Scandinavian experience of regulating cross-border labor markets. In other words, linguistic and cultural commonality constitutes the most suitable philosophical and legal model for Andijan.

In conclusion, the socio-philosophical unification of migration processes implies ensuring social stability by containing destructive flows and directing human capital toward safe and culturally proximate regions.

The socio-philosophical consequences of labor migration are reflected not only in economic indicators, but also in the internal dynamics of the family institution, which constitutes the fundamental unit of society. An analysis of the current situation in Andijan region shows that the increasing share of women in migration flows (19,000 women as of 2025) is leading to the social transformation of traditional family values.

From a philosophical perspective, this phenomenon may be explained through Émile Durkheim's theory of anomie. Anomie refers to the erosion of moral and ethical norms existing in society, a condition that makes it more difficult for individuals to adapt to their social environment. The active involvement of Andijan women in migration processes is, on the one hand, a sign of gender equality and economic independence; on the other hand, it contributes to a moral vacuum in child upbringing and to the weakening of family cohesion.

In this regard, it is appropriate to compare the social consequences of the historical labor agreements between Turkey and Germany. The initial migration of Turkish workers to Germany without their families led to strong social alienation. Later, the implementation of a family reunification policy helped prevent a deepening moral crisis. For Andijan region as well, reducing the geographical distance of migration by directing migrants to nearby areas such as Kyrgyzstan and Kazakhstan is the most appropriate philosophical solution for preserving family integrity. As noted earlier, the possibility of returning home every 1.5 to 2 months is not merely a matter of travel cost; rather, it is a social shield that prevents the image of the father or mother within the family from becoming "virtualized."

At the same time, the concepts of moral purity and the sanctity of the family in Eastern philosophy play an important role in preserving the social identity of

migrant women. However, under conditions of prolonged alienation, a clash of values may arise in the migrant's consciousness between her own culture and the foreign environment. This, in turn, creates a basis for an increase in divorce rates and for the expansion of the phenomenon of social orphanhood.

The model of social adaptation and family cohesion, applied in contemporary German migration policy, may serve as an example for Andijan. According to this model, migration is viewed not merely as the movement of labor power, but as a matter of human destiny. For Andijan migrants, the opportunities created at construction sites in Kyrgyzstan allow them to meet their economic needs without becoming detached from their own social space, especially from the mahalla.

Our analysis of migration processes in Andijan region shows that this phenomenon is not merely the movement of labor resources, but rather the transformation of regional social existence. According to the 2025 Report on the Migration Situation, the diversification of migration flows in the region and the emergence of new destinations, particularly Kyrgyzstan and Kazakhstan, indicate a high level of the population's capacity for social adaptation.

As Uzbek philosopher M. Qahhorova has emphasized, "Under conditions of globalization, the main prerequisite for preserving national spirituality and social stability is the proper direction of human capital and the protection of its cultural roots." If we apply this theoretical view to the context of Andijan, then directing migrants away from the dangerous labor markets of Russia toward culturally closer neighboring states fully corresponds to our national interests.

Our personal observations and the analysis of operational statistics for 2025 show that the "geopolitical traps" of migration, that is, destructive mobility, emerge precisely where there is a spiritual and legal vacuum. The 364 percent negative increase reflected in the data of the Andijan Regional Department of Internal Affairs indicates that the system of social prevention in society requires a new philosophical and methodological foundation. In our view, a migrant is not merely a "sender of remittances," but rather the state's social image abroad. Therefore, within the "Andijan migration model," we propose defining the triad of "security + economic efficiency + cultural proximity" as the principal strategic direction.

As the philosopher Q. Nazarov has noted, "Stability within the system of values is the guarantee of social development." The participation of Andijan migrants in the construction and service sectors in Kyrgyzstan ensures precisely this kind of stability. This model

satisfies a person’s economic needs without distancing him or her from the family, the mahalla, and the system of social oversight. In turn, this serves as the most

effective soft power mechanism for preventing the spread of destructive ideas in society.

Direction	Analytical content and main indicators	Scientific-philosophical conclusion
Demographic situation	Although the region constitutes 1% of the republic’s territory, the population density reaches 750–800 people per 1 sq. km.	High density gives rise to the phenomenon of “ social compression ” and intensifies territorial mobility.
“Andijan economic ethics”	Labor is interpreted not merely as a source of income, but as a means of preserving family prestige and “ collective reputation. ”	Migration is ideologically legitimized not as a “ forced departure, ” but as a “ strategy of social advancement. ”
Risk tendencies	In 2025, crimes related to “ mercenary recruitment ” (Article 154 of the Criminal Code) increased sharply by 364% .	Excessive focus on material outcomes weakens “ economic rationality ” and leads to the weakening of moral and ideological immunity.
Changes in the family institution	The share of women in migration has reached 19,000 , which is leading to a “ moral vacuum ” and the risk of divorce.	Long-term alienation creates the basis for the virtualization of the parental image and the phenomenon of “ social orphanhood. ”
Proposed model	Redirecting migration flows from risky destinations such as Russia toward safer and culturally closer areas such as Kyrgyzstan and Kazakhstan.	The “ close and safe migration ” model, through cultural proximity and family integrity, ensures social stability.

A socio-philosophical reduction of migration processes in Andijan region shows that, in New Uzbekistan, attitudes toward migration have fundamentally changed and have been reconstituted on the basis of the principle of human dignity. As President of the Republic of Uzbekistan Shavkat Mirziyoyev has emphasized: “Ensuring the rights and interests of our citizens abroad, maintaining constant communication with them, and assisting in improving their living and working conditions will remain a priority task of our state.” This strategic guideline provides a basis for interpreting migration not merely as an economic factor, but as a logical continuation of social responsibility between the state and the individual.

In restraining the risks of destructive mobility identified in our research, Article 23 of the newly revised Constitution of the Republic of Uzbekistan serves as an important philosophical and legal foundation. According to it, “The Republic of Uzbekistan guarantees the protection of and patronage for its citizens outside

its territory.” Redirecting Andijan migrants from dangerous labor zones in Russia to safe and culturally close areas such as Kyrgyzstan and Kazakhstan is precisely a practical expression of this constitutional guarantee.

In our view, the concept of “legal, safe, and orderly migration” advanced by the head of state functions, under the conditions of Andijan region’s high demographic density, not only as an economic necessity, but also as a social filter that ensures the moral and physical security of society. The unification of migration processes in accordance with the local mentality and the requirements of international security constitutes a conceptual condition for sustainable development.

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