



## INTERNAL MIGRATION AND URBAN CULTURE: RETRO-PHILOSOPHICAL REFLECTIONS

**Viktor Alimasov**

Doctor of philosophy,

Professor of the State Institute of Art and Culture of Uzbekistan

Article history:	Abstract:
<b>Received:</b> 11 <sup>th</sup> April 2025 <b>Accepted:</b> 10 <sup>th</sup> May 2025	This article retrophilosophically analyzes the impact of internal, especially rural youth migration on urban culture.
<b>Keywords:</b> culture, village, youth, city, migration, education, work.	

**ENTER.** The educational migration of rural youth and its relationship with urban culture are analyzed retrophilosophically, and their dialectical influence on each other is discussed. It is noted that the migration of rural youth is a general social and global phenomenon, and it is revealed that there are certain differences between rural and urban culture.

**RESEARCH METHODS.** Research methods include the comprehensive approach of philosophy, systematic functional analysis, retro-philosophical approach, comparative approach and observation, questionnaire, sociodynamic observation, content analysis of sociology.

**THE MAIN PART.** In scientific literature, "migration" refers to the movement of people from one place to another, to create more favorable conditions for themselves, to study or find work. According to international standards, this movement should last at least a year. Today, the population, especially young people, is so fast, mobile, and agile that their movement is leaving any standards behind. For example, today there are more than 300 million migrants in the world, which is 10.7% more than the figure of 1990 (140 million), and three times more than the figure of 1960 (98 million). The main part of external migration is to Europe and the USA [1]. According to our calculations, 60-65 percent of these migrants are under 35 years old. Therefore, the main part of migration falls on young people.

We are interested in some philosophical issues related to internal migration, especially the educational migration of rural youth, and the changes taking place in urban culture as a result of it. Therefore, we will focus on the migration of rural youth to cities related to education and professional development.

Educational migration of rural youth was particularly encouraged during the Soviet era. For many years, rural youth from Kashkadarya, Surkhandarya, Jizzakh, and Syrdarya were admitted to Tashkent universities without a competitive examination. This increased the flow of rural youth from those regions to the capital. For example, one-fifth of the students at the Tashkent State Institute of Culture (now the Uzbekistan State Institute of Arts and Culture), where we studied, were rural youth from Kashkadarya and Jizzakh regions. These figures reached 30-35 percent in the agricultural and highway institutes, and 37-40 percent in some faculties of the language, literature, and physical education institutes. The state policy was to bring rural lifestyle and culture closer to urban culture. During the years of independence, interest in education among regional and rural youth decreased, and the privilege of non-competitive admission was abolished. Rural youth could no longer compete with urban youth in entering higher education institutions. The competition that emerged in the field of education led to the rise of familiarity and bribery. To eliminate this problem, the state has taken anti-corruption measures. In order to direct competition in education in a positive direction, it was necessary to introduce advanced international practices and implement a state contract system. No matter how much the state contract system arouses objections, it has struck at the root of corruption in higher education institutions. Competition in education did not leave any need for privileges, but rather opened the way for truly educated youth. In the first decades of independence, the desire to study and become highly qualified specialists was revived in rural youth who had "fled from education", and they began to compete intellectually not only with their peers in our republic, but also with their peers from far abroad. This happened as a result of the migration of rural youth to cities [2, 46-47].

It is no secret that rural infrastructure lags behind urban ones, and they lack a suitable intellectual environment for learning and teaching. Rural youth, who have a need for intellectual growth, turn their attention to the city to escape this environment. The urban culture, urbanism, and the diversity of intellectual services seem attractive and fascinating to rural youth, who feel that they can achieve something if they connect their future with the city. When this psychological factor becomes deeply rooted in their minds, they move to the city, despite family obstacles and financial

difficulties. This move brings them many sufferings and obstacles. They later learn that they cannot achieve their life goals without adapting to and carefully studying the urban culture and its relentless demands. But an interest in education, a respectable career, and intellectual pursuits will not let them go far. This is when they need a teacher to show them the paths of enlightenment, otherwise they may devote their energy and time to other things that are contrary to their intentions, and later regret it.

A retrophilosophical analysis of rural youth educational migration is reflected in the following.

Firstly, in the early years of independence, the migration of rural youth to cities was aimed at finding work. The market economy encouraged them to find work that was industrious, professional, and more profitable. In villages and districts, there was almost no opportunity or need for this, so rural and district youth sought the "entrepreneurial capital". If they could not find work in the capital, they went to Russia and Kazakhstan. Hardworking, open-minded, and gentle Uzbek youth have become necessary objects for this external migration. Even though the Russian Federation is currently building its migration policy on strict requirements, the number of our compatriots in it exceeds two million.

Secondly, internal, urban migration of rural youth has been increasing since 2017. The state policy of our President Sh. Mirziyoyev on youth, especially the removal of artificial barriers to entry into the city of Tashkent (such as regional posts, residence permits), has increased migration to the capital. In this regard, it is worth remembering that 3.2 million people visit Tashkent every day. In the 70s and 80s, their number was around 1.8-2 million. The population of the regions and villages also played a role in Tashkent's transformation into a center of trade and international relations. Their arrival in the capital, even for a day or two, does not affect the capital's infrastructure and cultural services. For example, on Saturday-Sunday, the number of consumers in mass-cultural and household service centers is observed to increase mainly at the expense of consumers coming from regions and villages. During these days, residents of the capital stay at home or with their relatives, and they almost never visit mass cultural and household service institutions.

Thirdly, our government's reforms in the field of education, the opening of new universities, and the implementation of new mechanisms for meeting the intellectual needs of young people have increased interest in education among rural youth. Today, almost 80-82 percent of students studying at the Agrarian University, 55-57 percent at the University of Economics, 47-48 percent at the University of Foreign Languages, and 24-25 percent of students at the Tashkent branch of the Plekhanov Russian State University of Oil and Gas are young people from the regions and districts. Almost 60 percent of applicants to the Uzbek State Institute of Arts and Culture are young people from the regions and villages [1, p. 5]. There are positive changes in the attitude of rural youth towards education, as they realize that intellectual labor is an honorable, profitable, and modern type of activity. This encourages them to accept educational migration as a positive reality, not to be afraid of material and psychological obstacles in adapting to urban culture.

Fourth, educational migration is not only related to moving to the capital. In accordance with the policy of balanced regional development of our state, the opening of new universities and their branches in regional centers and large cities is attracting rural youth. For example, the percentage of rural youth in higher education institutions in Surkhandarya cities is 35-40 percent, and in Kashkadarya region it is 62-65 percent [1.47 p.]. Thus, the educational migration of rural youth is also related to the opening and number of higher education institutions.

Fifth, educational migration does not mean complete relocation, but students join the urban population for 4-6 years, taking on the same tasks and responsibilities as them. According to our observations and calculations, about a third of rural youth who graduate from university remain in the city. This is also a significant force and resource of workers.

Rural youth who received education in the city and settled in the cities do not immediately adapt to the urban culture. They are forced to overcome a number of obstacles and accept procedures that are contrary to village traditions.

Urban culture loves mobility and activity. It does not like to be indifferent to time, like a villager. It needs a person who strives for new goals, who is active, energetic, enjoys movement and motivates others. Multitasking is a characteristic of a city dweller. The city man does not understand the mobility of the city man, he looks at the city man who hastily says goodbye with surprise.

Urban culture favors intellectual pursuits, mental activity, and earning more with less effort. It tends to use more mental labor than manual labor, as do rural people. Diversity is a priority in urban culture. He is open to accepting different cultures. This openness makes it democratic, pluralistic. Rural culture does not readily accept external influences, it strives to preserve the core of its ethno-culture and not destroy it.

Urban culture adheres to unified procedures and therefore encourages obedience to legal norms and requirements. Rural culture is inclined to spiritual and moral imperatives. He rarely refers to law and its coercive power.

Urban culture places certain demands on the young generation that has migrated from rural areas, and at the same time, migration also affects urban infrastructure, the use of labor resources, the activities of educational institutions, and the scope of cultural and social services. For example, the city's territory expands, new cultural and social institutions appear, transport services improve, and so on. Rural migration is not simply an increase in the urban population; it elevates urban conglomeration to a new level, both geographically and culturally. The local rural culture and its associated systems leave their mark on the urban cultural environment and can enrich it in form. Rural culture, in the case of a migrant villager, is not completely assimilated into urban culture, it preserves its differential and functional characteristics, even to a certain extent, instills them in future generations. Rural migration does not imply subjugation of urban culture, nor does urban culture completely subjugate rural migration, creative dialogue and

cooperation take place between them. The spiritual and moral preparation, intellectual wealth, and human understanding of rural youth aimed at cooperating with the urban cultural paradigm will be a worthy basis for this dialogue.

The migration of rural youth to cities has become a natural phenomenon today. Although this migration leads to a reduction in the rural population and labor resources, the process of urbanization has become a global reality [3, pp. 18-20]. Sociological studies show that 72% of respondents find urban life more interesting and attractive than rural life, 51% say that there are opportunities to find a job in the city, and 49% say that there are opportunities to study and improve their profession. 38% of them say that they will connect their future lives with the city [1, p. 5]. However, a villager who moved to the city cannot get used to the "chop-chop" of the city dwellers, to go to dinner in the morning, to pay water, gas, electricity and housing taxes on time, and to "san-man" among his neighbors. A city person who goes to the village starts to get bored after two days, "rebels" from cooking on the stove and cleaning the barn. Washing clothes by hand is painful for him. Here are the differences between cultures.

With the urbanization of rural life, it is difficult to stop the migration of rural youth for education and professional development. It is necessary to develop rational mechanisms to support the return of rural youth who have enjoyed urban culture to their "small homeland" where they grew up.

**CONCLUSIONS.** First, educational and professional migration of rural youth is one of the major directions of internal migration. They should be noted as a separate reality in the migration policy.

Secondly, educational migration is a temporary move and is not yet considered migration in the true sense. However, it is important to remember that students from rural areas have an impact on urban life and culture.

Thirdly, it is also important to take into account the desire of rural students to stay in the city. After graduating, they settle in the cities and integrate into urban culture.

Fourth, the adaptation of rural migrants to urban culture is slow, and the influence of rural culture does not completely disappear. Whether adaptation proceeds without conflict or confrontation depends on the individual, his or her spiritual world and the adaptation of local ethno-stereotypes formed in the countryside to urban culture.

**REFERENCES:**

1. Алимасов В. Ички миграция ва шаҳар маданияти // Глобаллашув шароитида миграция жараёнларининг мафкуралар ва маданиятларга таъсири: муаммолар ва ечимлар. Халқаро илмий-амалий конференция Материаллари тўплами. – Гулистон: Зиё-нашр матбаа ХК., 2024.
2. Алимасов В., Жумаев Б. Қишлоқ ёшлари ва таълим миграцияси // Юқоридаги тўплам.
3. Қаранг: Абдувалиев С. Ўзбекистонда меҳнат миграцияси: муаммолар ва истиқболлар. – Тошкент: Фан, 2020.
4. Имомова Н.А. Ўзбекистонда меҳнат миграциясининг ижтимоий трансформациялашув жараёнларига таъсири. Монография. – Тошкент: Фан ва технологиялар, 2024.