FACTORS INFLUENCING THE FORMATION OF MARGINAL STRATA IN THE PROCESSES OF URBANIZATION AND MIGRATION

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Abstract: This article analyzes the factors influencing the formation of marginal groups in society as a result of urbanization and migration processes. The study highlights the role of economic inequality, employment problems, processes of social adaptation, the level of education, and cultural factors in the emergence of marginal groups. It also examines the social issues that arise during the process of adapting to the urban environment. The results of the research contribute to a deeper understanding of the role of marginal groups in society and the issues related to ensuring their social integration.

Key words: process, socialization, migration, urbanization, integration, economy, alienation, cultural identity, politics.

Marginality is a condition of social exclusion that arises when an individual or a social group is not fully encompassed or is rejected by the dominant systems of society (economic, political, cultural, or religious). This condition emerges as a result of conflict or tension with the norms and dominant structures of society. Therefore, in socio-cultural processes, the formation of marginality is often associated with asymmetries of power within the system (imbalance or incompatibility between social forces), discrimination (unfair or unequal treatment of individuals based on race, gender, age, religion, nationality, language, belief, disability, origin, or other characteristics), inequality, and normative pressures.

According to the Uzbek scholar G. Akramov, "Marginalization is a phenomenon inherent in every society, and it possesses both positive and negative aspects." [1]. In our view, this process is inextricably linked with the processes of horizontal and vertical social mobility. Accordingly, as the structure of society develops and becomes more complex, this process accelerates and intensifies. In particular, it further expands in connection with any socio-economic, political, or cultural changes. Indeed, an important characteristic of marginalization is its inherently "compulsory" nature in practice.

In socio-cultural processes, the formation of marginalization is associated with various factors, which can be grouped as follows:

1. Socio-economic factors:

a) Inequality. Property disparities, poverty, unemployment, and the weakness of the social protection system lead to the deprivation of certain groups from access to resources, resulting in their social exclusion.

b) Urbanization and migration. Individuals who move from rural to urban areas or migrate from other regions often face difficulties in adapting to the dominant social structures, which contributes to their marginalization.

2. Cultural and identity factors:

a) Language, religion, and ethnic differences. Groups that differ from the dominant culture in society (such as national minorities, religious communities, or migrants) are often culturally alienated.

b) Pressure of cultural assimilation. Groups compelled to adapt to the local culture face the risk of losing their identity or may resist assimilation, which further reinforces marginality.

3. Political and legal factors:

a) Lack of representation. The exclusion of certain groups from political decision-making processes places them in a marginal position.

b) Legal inequality. External groups or socially vulnerable strata often do not enjoy equal protection within the judicial system, leading to their legal isolation. Groups restricted from political participation or unable to freely express their opinions become increasingly detached from the social system. They may experience dissatisfaction or, in some cases, adopt complete political passivity. "Groups whose voices are not heard and whose interests are ignored within the social system may feel alienated in society."[2].

4. Moral and psychological factors:

a) Alienation (E. Fromm, V. Frankl). When an individual cannot find meaning, identity, or stability within their society, they experience internal marginality.

Existential vacuum. As Viktor Frankl defined, when purpose and meaning are lost, an individual feels alienated and experiences heightened psychological distress. Some individuals are psychologically unable to adapt to the demands of the social system. For example, among youth, social marginalization may arise due to identity crises and difficulties in self-understanding. "Marginality is influenced not only by external factors but also by the individual's internal state —identity, self-awareness, and psychological instability." [3].

5. Postmodern and deconstructive factors:

J. Derrida's approach. Social structures formed around the concept of the "center" in society tend to marginalize certain groups. Through deconstruction, this condition is critically examined and reinterpreted. Thus, the socio-philosophical significance of the phenomenon of marginality is determined not only by socially and economically important, psychological, political, and legal factors, but also by cultural and identity-related factors.

In the contemporary world, the processes of urbanization and migration are among the main driving forces of global social change. These processes not only relocate individuals from one place to another or from one cultural environment to a different one, but also strongly influence their social status, identity, and

social integration. In this sense, urbanization and migration often lead to the formation of new marginal strata. From a philosophical perspective, these phenomena are interpreted through concepts such as alienation and the crisis of modernity. The influence of the phenomena of migration and urbanization on social consciousness, particularly on the formation of ethnocultural identity, has been consistently studied in socio-philosophical thought from ancient times to the present day. This issue has been analyzed in numerous religious, philosophical, ethical, cultural, and sociological sources and schools of thought, and understanding its complex, multifaceted philosophical essence helps to reveal the historical mechanisms of the formation of human worldview. For example, in early religious texts such as the Qur'an, the Torah, and the Gospel, the processes of people leaving their places of residence, encountering new cultures, and overcoming religious and ethical challenges are analyzed in detail. Specifically, in the Qur'an, the concept of "Hijrah" is presented as a means for spiritual purification and the attainment of moral maturity (Qur'an, 9:20–21) [4]. In these religious expressions, migration is interpreted not merely as a physical movement but also as a form of spiritual transformation.

The Greek philosopher Plato emphasized the importance of movement and change in society, particularly for the formation of human worldview, arguing that migration and urbanization serve as means for knowledge acquisition and intellectual awakening within society. In his work The Republic, he provides a profound philosophical analysis of how, in an ideal society, human movement contributes to the dynamics of consciousness and values.

In contrast, his student Aristotle viewed migration as a natural process that helps maintain social stability [6]. In our view, the perspectives of both philosophers-seeing migration as a process that transforms human consciousness and as a mechanism that ensures social stability-contribute to the social integration of migration.

In Eastern philosophy, migration has been philosophically analyzed in connection with the moral and ethical development of social consciousness. In particular, Abu Rayhan Beruni highlighted cultural interactions among different peoples as a form of social harmony emerging through migration [7]. In contrast, Abu Ali Ibn Sina analyzed migration as a necessary social movement in human life, influenced by living environment, health, and natural factors. In our view, for Eastern thinkers, migration represents a philosophical process that unites spiritual maturity, social balance, and natural necessity, serving as an important factor in the development of both society and the individual.

Moreover, in Eastern philosophy, migration is not simply a territorial relocation; it is a process that contributes to the moral development of the individual, the formation of social consciousness, and the emergence of harmony between societies.

Globally, migration-particularly labor migration-has become a polyattribute and multi-directional process, attracting the attention of numerous scholars and researchers. As a result, a number of notable scientific studies have been conducted, and their findings have been regularly published.

Specifically, studies published abroad by S. Castles, K. Kozer, E. Maxandra, M. Miller, M. Natter, M. Flahaux, and M. Chaika [9] have highlighted the global nature of migration and identified the main trends in international migration. Additionally, the works of S. Angenendt and F. Kastelli have substantiated that "irregular migration is becoming an international problem," [10] while research by J. Jonson and J. Salt [11] has increasingly focused on the economic aspects of migration. Moreover, monographs by S. Djulyetti and A. Klemens [12] describe the social consequences of migration processes in developed countries.

The content and forms of migration, along with its causes and consequences, have been actively studied in prospective scientific research, with its demographic, historical, economic, legal, sociological, and psychological

aspects gradually forming distinct areas of investigation. Consequently, in the context of migration, phenomena such as the increase in the number of labor migrants, the intensification of illegal labor migration, and the "brain drain" reflect economic backwardness, unemployment, instability, political restrictions, and inadequate approaches to science. These trends also contribute to urban overpopulation, increased vulnerability to extremist groups, and a higher risk of becoming victims of human trafficking [13] Among such negative consequences, examining the positive aspects-such as the impact on scientific and intellectual potential, the assimilation of innovations, as well as the ideological, anthropological, and cultural diffusion functions-remains one of the most important issues of the present day.

The migration process has always impacted regions, countries, and territorial units, as well as demographic factors such as population composition, age, and other categories. According to O. D. Vorobyova, "migration is the permanent or temporary change of residence by a population, and any territorial relocation occurs under the influence of positive or negative factors." [14] In other words, an individual does not simply leave their birthplace, permanent residence, relatives, and acquaintances to move to another region. Various objective and subjective factors in a person's life lead to migration. Therefore, "the intensification of migration is considered one of humanity's fundamental problems, and it is not merely a simple mechanical movement of the population." [15]. In our view, migration is a complex process that arises from natural and social challenges and is assessed in terms of its various positive or negative consequences.

Migration refers to the movement of people from one region to another for diverse reasons and purposes. The variety of these causes and objectives gives migration its multi-typed characteristics.

Specifically, migration can be categorized as follows:

a) Social migration – the movement of people from one region to another in order to attain favorable social conditions;

b) Political migration – the relocation of individuals from regions experiencing political crises, restrictions on political rights, or persecution for political beliefs to countries where political freedom is guaranteed;

c) Military migration – the movement of people to other regions to preserve their own and their families' lives in areas affected by military actions, war, civil conflict, or uprisings;

d) Cultural migration – the relocation of individuals from one region dominated by a particular cultural environment to another;

e) Environmental migration – the movement of people from areas with poor or crisis-level ecological conditions to regions with satisfactory environmental conditions;

f) Existential migration – the relocation of individuals inclined to frequently change their lifestyle, actively adopt innovations, explore new conditions, and continuously expand their personal freedom from one region to another [16].

In the modern world, migration processes give rise to numerous new challenges. Analyzing these issues helps to clarify their social and philosophical significance. In particular, globalization is one of the main factors accelerating migration and expanding its scale. This process allows migration to be viewed not merely as an economic phenomenon, but as part of broader global social transformations.

Migration also intensifies the process of adapting to global culture. Issues of equality and justice remain pressing during migration, as migrants often face social and economic inequalities in the host society. This, in turn, leads to the emergence and expansion of marginal strata within the population.

In our view, migration can exacerbate conflicts and contradictions in the receiving society. Conversely, well-managed migration processes can contribute to strengthening the social stability of society.

The phenomenon of migration is one of the main driving forces of the modern world, exerting a significant impact on social, economic, and cultural processes. Philosophical analysis views migration as a means to understand the relationship between the individual and society, as well as their connections with space and time. As I. T. Kasavin emphasizes, "the flows and paths of migratory experience reflect discontinuity in human life, historical mobility, and cultural adaptability." [17]. In our view, a thorough study of this process is of crucial importance for ensuring the sustainable development of society and minimizing social conflicts. As noted by the 20th-century Russian philosopher A. N. Yurinsky, "migration is connected not only with pedagogical movements but also with socio-political realities" [18]. Many countries attempt to integrate migrants into the national culture or to fully assimilate them. In the social acceptance of migration, migrants often encounter ethnocentrism and cultural conflicts, which can lead to their marginalization. In this context, the phenomenon of culture plays a crucial role in how migration is received. According to M. Blumenkranz, "an individual constantly participates in the process of change by developing their potential and connecting with different cultures." From this perspective, a person is not a passive but an active participant in change. Through experience, cultural interactions, and self-awareness, the individual reconstructs their life. Indeed, human development is a continuous philosophical process associated with openness, dialogue, cultural experience, and self-renewal.

Accordingly, urbanization is a complex social process associated with the increasing population density in cities, migration from rural to urban environments, and the industrialization of production. The process of urbanization involves not only a change in geographical location but also a

profound transformation in the relationship between the individual and society. Moving to cities and entering new economic and cultural environments affects a person's social existence and identity.

While cities serve as centers of new opportunities and economic activity, they can also become spaces of social inequality, exclusion, and alienation. At the same time, urbanization represents the concentration of population and economic activity within urban areas.

According to our analysis, the 20th-century German philosopher Georg Simmel, in his work The Metropolis and Mental Life, argued that city life makes social interactions more superficial and impersonal, activating mechanisms of alienation and self-protection in individuals. The fast pace of urban life and the prevalence of impersonal social interactions create an environment in which individual existence is often unrecognized. In his philosophical analysis, Simmel described the psychological coldness, indifference, and weakening of personal connections in city life as the "metropolitan consciousness." This consciousness leads the individual toward isolation and a sense of separation from society. City life forces individuals to be cautious: excessive stimuli trigger personal emotional detachment as a defensive reaction. Consequently, urbanization, while contributing to social growth, also intensifies individual alienation and social separation. Simmel emphasized that urbanization compels individuals to view others with "objectivity" and "rationality." In this process, personal relationships are often replaced by superficial, functional, and utilitarian interactions.

Moreover, Georg Simmel philosophically analyzed the impact of urbanization on human psyche and social interactions. He noted that in metropolitan life, people develop a "blasé attitude" as a psychological defense mechanism, resulting from the constant influx and rapid change of stimuli. This leads to emotional blunting and indifference toward surrounding events. Simmel also concluded that in the metropolis, social relationships are characterized by

"high quantity, low quality," meaning that interactions are superficial, temporary, and instrumental.

Such conditions weaken social cohesion and solidarity, causing individuals to feel isolated and detached. This results in social alienation, where people engage with others in formal, impersonal, and emotionally restrained ways, concealing their true feelings. Furthermore, the philosopher philosophically analyzed the impact of city life on human psychology. He emphasized that due to the anonymity of cities, their rapid changes, and the presence of large numbers of people, individuals are often compelled to adopt "hard" or superficial relationships as a form of self-protection.

In this context, migration is highlighted as a process through which individuals adapt to new conditions and redefine their identity. Urbanization and migration profoundly affect a person's social and psychological state, compelling them to form new relationships and patterns of identification.

Indeed, in our view, urbanization alienates individuals from others, while migration demonstrates the multifaceted and complex nature of this social transformation process.

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