

## THE IMPACT OF THE CUSTOMS AND CEREMONIES OF THE NEW UZBEKISTAN ON SUSTAINABLE DEVELOPMENT

Bakhiddin Bakhodir-oglu Egamberdiyev

ORCID: 0009-0001-2272-7775

egamberdiyevbaxriddin65@gmail.com

Kimyo International University in Tashkent, Namangan branch

**Abstract:** This article analyzes the impact of traditions and rituals on sustainable development in the conditions of New Uzbekistan based on socio-philosophical and institutional approaches. The purpose of the study is to determine the role of traditions and rituals in maintaining and restoring social cohesion, economic rationality, and cultural identity. The analysis is conducted on the basis of E.Giddens’ reflexive modernity, S.Hall’s hybrid identity, Z.Castells’ network society, T.Veblen’s conspicuous consumption, E.Durkheim’s collective energy, E.Hobsbawm’s “invented tradition” and UNESCO’s concept of intangible cultural heritage. Methodologically, the article is based on regulatory documents, official state portals, and scientific sources. The results show that traditions and rituals strengthen mutual assistance, trust, and civic solidarity at the neighborhood and family levels; at the same time, digital tools and urbanization are transforming them into hybrid forms that are reduced, visualized, and assimilated into the population. Along with social integration, the risk of excessive spending and status displays in weddings, mourning, Navruz, and memorial ceremonies is increasing. In short, for sustainable development, it is necessary not to “preserve” rituals, but to reorganize them in meaningful, economically sustainable, and socially inclusive ways.

**Keywords:** tradition, ritual, New Uzbekistan, sustainable development, neighborhood, globalization, cultural identity

### Introduction

The term sustainable development is usually interpreted in relation to environmental and economic policies. However, modern socio-philosophical approaches emphasize that this concept has three main supporting factors that are important for the development of society: ensuring social stability, forming economic rationality and preserving cultural heritage and continuity. In this sense, the issue of traditions and rituals is related to the “soft infrastructure” of sustainable development. That is, they create trust within society, maintain intergenerational cohesion, activate social support networks and provide normative order to everyday life. At the same time, rituals can put pressure on family budgets in a marketized environment, symbolically reinforce social inequality and become a place to demonstrate status. Therefore, their impact on the process of sustainable development is not one-sided, but complex and two-way socio-cultural.

The strategic political context of the new Uzbekistan makes this topic particularly relevant. The government portal records customs and traditions as socio-practical forms associated with Navruz, Ramadan, Eid al-Adha, marriage, birth and other family holidays. The same portal interprets the mahalla as an institution of civil society that unites people and connects the past with the present. The updated 2026 Strategy “Uzbekistan - 2030” and the State Program for the Year “Development of the Neighborhood and Modernization of Society” set the goal of fully digitizing strategic monitoring, introducing the “Digital Mahalla” platform, expanding the mahalla infrastructure, improving the indicators of the cultural system and sustainable management of urbanization. These documents reinforce the need to consider rituals and customs not only as an

ethnographic phenomenon, but also as a component of social governance, cultural policy and development strategy<sup>1</sup>.

Theoretical literature provides a strong conceptual framework for explaining this topic. E. Durkheim interpreted rituals as a mechanism that strengthens the collective consciousness of society, creating a “community spirit”. This approach explains why rituals in the Uzbek mahalla strengthen solidarity. E. Hobsbawm shows that some customs and rituals are reworked based on modern needs through the idea of “invented traditions”. E. Giddens, on the other hand, argues that modernization does not destroy tradition, but rather reflexively reorganizes it. Thus, rituals in New Uzbekistan are characterized not by the dichotomy “either preserve it or perish”, but by reinterpretation and reorganization.

Nevertheless, in the scientific literature in the Uzbek language, this problem is covered more from an ethnographic-descriptive perspective. B. Sarimsakov focuses on the genesis and poetics of ritual folklore, M. Jabborov on the ethnohistorical layers of lifestyle and culture, and Z. Hayitova on changes in rituals associated with shrines. R. Orinboyev shows the mahalla as an institution that includes informal and civic complexity. However, in the updated strategic-legal context of New Uzbekistan, especially under the pressure of digital transformation and urbanization, studies that comprehensively consider the chain of “custom-tradition-ma’raka-mahalla-sustainable development” have not been sufficiently studied.

#### Methodology

The methodological basis consisted of document analysis, theoretical-abstract interpretation, and thematic coding. The empirical base of the study consisted of three main layers, which included normative and legal sources, official government portals, and scientific literature. The normative corpus included the updated interpretation of the “Uzbekistan - 2030” strategy for 2026, the state program for “Development of the Neighborhood and Modernization of Society” for the year, the 2026 resolution on the Day of Memory and Honor, and the main documents on the Constitution and neighborhood/youth policy. The official contextual material was the pages “Traditions and Customs”, “Holidays”, and “Uzbekistan - 2030” of the Government Portal. These sources revealed how rituals and customs are interpreted in the state debate.

Analytically, the study combined deductive and inductive thematic coding. Deductive codes were identified based on theoretical literature: “solidarity and collectivity”, “reflexive reorganization”, “hybridization”, “network mediation”, “position expression and cost”, “reinvented tradition”, “intangible heritage and continuity”. Inductive codes were formed based on secondary themes identified during the analysis. They include structural areas such as “compactization”, “service provision”, “visualization”, “neighborhood coordination”, “weakening of the educational function”, “gradual development of cultural memory”. Therefore, the main goal of this study is to achieve analytical and conceptual generalizations, rather than statistical generalizations.

#### Results

##### Rituals as a mechanism for social cohesion and community cooperation

The first result is that customs and rituals create trust, mutual assistance, informal labor exchange, and social control at the community and family levels. The official government portal defines the community not only as a place of residence, but also as a way of life dominated by hard work, decency, and mutual respect. It emphasizes that folk traditions and customs are mainly preserved by the older generation and passed on to the younger generation. The state program for

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<sup>1</sup> “Mahalla” xayriya jamoat fondi faoliyati to’g’risida // Mahallafondi.uz rasmiy sayti. – URL: <https://mahallafondi.uz/> (foydalanilgan sana: 28.05.2026).

2026 provides for the modernization of community infrastructure, the introduction of the “Digital Community” platform, the strengthening of the activities of the “community seven”, and the expansion of public control. This indicates that the social function of rituals is not accidental, but rather a structural function associated with the community institution.

Rituals such as marriage, mourning, commemoration, Navruz, and hashar engage people in a “solidarity event.” Through practices such as preparing for a wedding, arranging the yard and street, setting the table, and helping at a funeral or condolence ceremony, kinship and neighborhood networks are revitalized. This is especially important from the perspective of social stability, as rituals serve to mobilize mechanisms of collective solidarity and social support in times of economic hardship, mourning, illness, or family changes. The power of rituals stems not only from their symbolic content, but also from the opportunity to organize joint participation<sup>2</sup>.

However, this solidarity does not happen automatically. If the ceremony is overly formal or commercialized, public participation becomes a passive spectator. In this case, the community is relegated to a background role as an organizational service provider rather than a producer of civic participation. Thus, the positive value of a ceremony from a sustainable development perspective is measured not by its scale, but by the extent to which it strengthens ties with the community.

Ceremonies as a space for transmitting cultural memory and national identity

The second important result is that traditions and rituals are one of the important socio-communicative mechanisms that transmit national memory, historical experience and cultural continuity between generations. Official descriptions on the government portal indicate that national holidays and traditions are nourished precisely by the historical way of life. In this regard, the historical and symbolic layer in such ceremonies as Navruz, the Day of Memory and Honor, and Independence Day is of particular importance. Resolution PQ-139 of 2026 established the widespread celebration of the Day of Memory and Honor as a national holiday, the organization of meetings of three generations, military-patriotic events, and meetings of young people with veterans and their families. This confirms the institutional role of memorial ceremonies in the upbringing of national identity and patriotism.

Y.Assmann and E.Halbwachs’ approach to cultural memory is important here: memory is not stored in the individual consciousness, but through symbols, rituals, celebrations, and collective repetitions. In the Uzbek context, gatherings around the sumalak, naming a child or a cradle wedding, memorial events, prayers, and advice from elders are not only “traditions,” but also living forms of collective memory and normative experience. This process ensures cultural continuity, that is, strengthens the cultural pillar of sustainable development.

However, today the transmission of identity also takes place in staged and mediated forms. As festivals and ceremonies become more visible events by the state, the media and the tourism industry, their meaning becomes twofold: on the one hand, they strengthen national unity; on the other hand, the risk of content becoming a visual decoration increases. This is where S. Hall’s approach to identity comes in handy. Cultural identity is a project that is constantly being reimagined. Thus, stability in this process is determined not by the absolute immutability of traditions, but by their substantive continuity and historical-cultural flexibility.

#### Discussion

The results lead to several important theoretical conclusions. First, in line with the approaches of E.Durkheim and UNESCO, rituals remain one of the main mechanisms for ensuring social cohesion in New Uzbekistan. They have a particularly strong impact during family changes - birth,

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<sup>2</sup> <sup>1</sup> Durkheim E. *The Elementary Forms of Religious Life*. – New York: Free Press, 1995. – P. 227–235.

marriage, mourning - and public commemorative events - Navruz, the Day of Memory and Honor. Therefore, it would be a mistake to view rituals as a “cultural decoration” separate from social policy. They create civic cooperation, care, symbolic equalization, and historical memory.

Secondly, according to the theories of E.Giddens and E.Hobsbawm, traditions do not disappear under modernization, but rather seem to be reorganized. Therefore, the thesis “modernization = fragmentation of traditions” is not enough. Tradition often changes its form. For example, although the sumalak tradition has been preserved, the form of its presentation is being enriched with media-spectacle elements; while the wedding ceremony continues, its organizational and labor aspects are increasingly being taken over by market services; and the institution of the neighborhood, while retaining its traditional essence, is entering a new stage of management through the “Digital Neighborhood”. This situation shows that the vitality of traditions is embodied not in their external form, but in their social function in the life of society.

Third, from the perspective of S.Hall and Z.Castells, rituals are no longer confined to local spaces. They have become a visible, self-observed reality, amplified by digital networks. This process can be both positive and negative. On the positive side, diasporas and dispersed kin become symbolically connected to rituals, documentation becomes easier, and cultural content is more widely distributed. On the negative side, rituals can become dependent on the economy of indicators, visual proof, and the logic of algorithmic popularity. Therefore, heritage preservation policies in the context of a network society should encompass not only museology, but also ritual culture on platforms.

Fourth, T.Veblen’s prominent theory of consumption explains the economic duality of rituals. While rituals serve to revitalize the local economy, they also become a cost structure that, under social pressure, reduces family well-being. Here, for sustainable development, “preserving culture” should not be confused with “legitimizing spending.” Tradition and waste are not the same thing. The task of a sustainable cultural policy is to support the social and spiritual core of traditions, but to mitigate the pressure for excessive spending that leads to the display of status.

#### Conclusion

Traditions and rituals are social institutions that have a significant impact on sustainable development in the context of New Uzbekistan. On the one hand, they strengthen trust, mutual assistance, civic solidarity, historical memory and national identity at the community and family levels; on the other hand, they create economic burdens, symbolic competition and the risk of content becoming shallow under the pressure of marketization and significant consumerism. The analysis shows that modernization does not destroy tradition; on the contrary, it reorganizes it in reflexive, hybrid and digital forms. Therefore, effective policy is not carried out between “freezing tradition” or “giving it to the full free market”, but by increasing the social benefits of rituals, reducing their economic pressure and preserving their cultural content. The fact that New Uzbekistan’s strategic documents identify society, culture, digitalization and sustainable urbanization as interrelated priorities supports this approach. Therefore, combining traditions and rituals with modern governance, neighborhood institutions, and digital culture is an important condition for the social stability, economic rationality, and cultural continuity of New Uzbekistan.

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