TRANSFORMATIONAL CHANGES IN THE CONTENT AND CHARACTER OF NATIONAL CUSTOMS UNDER THE CONDITIONS OF GLOBALIZATION

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Abstract: This article analyzes the impact of modern globalization and informatization processes on the content of national customs and traditions, as well as their social character. The research reveals how the inner (spiritual and moral) content of customs is undergoing transformation, even though their outward form is preserved.

Keywords: national customs, traditions, transformation, globalization, mass culture, values, social character, modernization.

Introduction At the current stage of human civilization's development, one of the most important factors determining the identity of any nation is its national customs and traditions formed over centuries. In Eastern philosophy, particularly in the scientific heritage of Central Asian thinkers, the issue of elevating the spirituality of individuals and society has always been a central focus. The great scholar Abu Nasr al-Farabi, in his work "The Virtuous City," emphasized that the virtue of a society is measured by its loyalty to its moral values and traditions. Therefore, national customs are not merely historical memories left from the past, but powerful socio-pedagogical and moral mechanisms for educating the youth as highly spiritual individuals.

However, the 21st century—the era of rapid globalization, digital technologies, and information exchange—along with its series of positive achievements, brings severe challenges to the system of national-spiritual values. The penetration of "mass culture" and the priority of market economy principles inevitably affect all aspects of our lifestyle, including our age-old customs. Although the level of preservation of traditions and ceremonies among our people remains high today, deep transformational changes are being observed in their inner (spiritual) content and social character.

One of the most pressing problems is that often only the outward form of customs is preserved, while the underlying original humanistic, moral, and philosophical essence is eroding. In weddings, family celebrations, or mourning ceremonies, the values of mutual kindness, helping the needy, solidarity, and finding spiritual solace are increasingly being replaced by the vices of showing off material wealth, arrogance, extravagance, pomp, and turning events into shows. As a result, a false, superficial perception is forming in the minds of the younger generation that national customs are not means of spiritual upliftment and moral education, but rather an arena for displaying social status and economic competition.

Raising the legal culture and consciousness of the population, and establishing effective cooperation between state bodies, civil society institutions, mass media, and educational organizations in this regard [1].

The purpose of this study is to deeply analyze the socio-philosophical causes of the changes occurring in the character and content of our national customs under the conditions of globalization. Furthermore, relying on the rich spiritual heritage of Eastern thinkers, the study aims to develop scientific and practical conclusions on returning these transforming traditions to their original moral essence and restoring their role in educating today's youth as highly spiritual individuals. The concepts of "Globalization processes and spiritual threats" and "Thought against thought, idea against idea" have been identified [2].

Research Methodology Since the changes in the character of national customs under the conditions of globalization are a unique and complex socio-cultural and spiritual-moral phenomenon, a comprehensive methodological approach was used to carry out this research. To objectively illuminate the core essence of the problem, several methods of philosophical cognition and the experience of socio-humanitarian sciences were integrated:

- **Axiological (value-based) approach:** This method constitutes the leading core of the research. Using this approach, the original spiritual values underlying our customs (kindness, solidarity, humanism) were compared with today's materialistic-consumerist moods (extravagance, arrogance). Through this, how the inner value-based character of traditions is undergoing degradation (erosion), despite the preservation of their form, was evaluated from an axiological perspective.
- **Historical-comparative analysis:** Through this method, the traditional ceremonies of our people in the past (weddings, mourning, national holidays) and their modern practices were comparatively studied. The discrepancies between the

pure moral standards put forward in the works of Eastern thinkers, specifically scholars like Al-Farabi, Ibn Sina, and Alisher Navoi, and our customs currently hybridizing under the influence of "mass culture" were observed in historical dynamics.

- **Hermeneutic and socio-philosophical analysis:** By interpreting customs in society not simply as social actions but as "texts" with deep meaning (hermeneutics), their hidden sociological causes were revealed. The phenomena of social alienation, virtualization, and ceremonies turning into unique "shows" were interpreted as a new philosophical portrait of the relationship between the individual and society.
- **Empirical observation and logical generalization:** The research did not rely solely on theoretical conclusions but also utilized direct observation methods of realities in modern daily social life (e.g., family celebrations, analysis of ceremonies on social networks). The obtained data were systematized using logical methods such as induction and deduction to draw general philosophical conclusions.

The harmonious application of these methods allowed for evaluating the transformation processes in national customs not merely through emotional condemnation but with scientific objectivity regarding their socio-economic roots.

Results As a result of the socio-philosophical, comparative, and axiological analyses conducted, it was determined that a series of serious transformational changes are occurring in the character and content of our national customs under the conditions of globalization. Specifically, from the perspective of the impact of our traditions on the spirituality of today's youth, the following conceptual results were obtained:

- **Axiological crisis and the commercialization of ceremonies:** One of the most alarming changes is that our customs are distancing themselves from their original spiritual and moral (inner) purpose and adapting to the consumerist mood

of the market economy. Weddings, Aqiqa, circumcision ceremonies, and even some mourning rituals are increasingly becoming arenas for displaying social status, arrogance, and material competition rather than means of strengthening mutual kindness. Consequently, a dangerous illusion is forming in the minds of the youth that a person's worth is measured not by their intellect and spiritual world, but by their wealth and the pomp they can afford. This completely contradicts the principles of humility, modesty, and inner wealth promoted by Eastern thinkers.

- **Virtualization of communication and emotional alienation:** The deep penetration of digital technologies into daily life is altering the "live" and sincere character of customs. Traditions requiring pure human, face-to-face communication, such as visiting parents, checking on the sick, and congratulating during Eid and Navruz holidays, are now being replaced by sending short, templated texts, pictures, or stickers via social networks. As a result, the feelings of spiritual sympathy, heartfelt face-to-face conversations, and emotional empathy valued in Eastern philosophy are weakening among the youth, accelerating the process of social alienation in society.
- **Hybridization and the impact of "mass culture" (Acculturation):** A mixing (hybridization) of national and Western customs under the guise of "modernizing" traditions is observed among the youth. For instance, the artificial integration of Western "mass culture" elements (sometimes behavior and dress cultures entirely foreign to the Eastern mentality) into Uzbek national traditions during family celebrations is taking place. This situation causes cognitive dissonance in the younger generation's process of realizing their national identity, leading to a split in their spiritual portrait.
- **Rationalization and the growth of pragmatic thinking (Positive tendency):** The study noted not only negative situations but also positive social shifts in attitudes toward customs. Specifically, among educated youth, intellectuals, and modern-thinking families, there is a growing tendency to firmly reject outdated superstitions based on extravagance and lacking any spiritual weight (e.g.,

unnecessary excessive gifting, illogical competitions in sending "toghora"). The desire to conduct customs compactly, cost-effectively, and focusing precisely on their spiritual essence indicates the formation of pragmatic and rational thinking in society, especially among the youth.

In conclusion, the research results show that today our national customs are going through a period of severe dichotomy (split into two): on one side are traditions becoming victims of pomp and virtual templates, transitioning into mere formalism, while on the other side are customs striving to return to their original humanistic, rational, and value-based essence.

Conclusion In conclusion, national customs are not static dogmas but dynamic socio-spiritual phenomena in constant motion. It is a natural process for globalization and informatization to introduce certain changes to the form of this phenomenon, but the most crucial issue is to preserve its inner, moral, and value-based core. Our research showed that the commercialization of customs into shows, extravagance, and the reduction of communication to virtual templates lead to serious problems among the youth, such as spiritual impoverishment, egoism, and social alienation.

The rich heritage of Eastern thinkers teaches us that the ultimate goal of any ceremony or tradition is the spiritual purification of the individual, calling society to solidarity, and most importantly, the upbringing of a perfect human being. Today, in educating the youth as highly spiritual individuals, it is necessary not merely to force them to memorize national customs as dry rules but to explain the deep philosophical and humanistic essence underlying these traditions. Our youth must perceive weddings, ceremonies, or holidays not as arenas for material competition and showing off, but as means of kindness, mutual support, and spiritual upliftment.

To solve these socio-philosophical problems, it is appropriate to take the following practical steps:

1. **Innovative approach in education:** Utilizing innovative and logical-analytical methods suited to the pragmatic thinking of the youth in teaching "Eastern Philosophy," "Upbringing," and other socio-humanitarian disciplines in higher education institutions; teaching them to understand the difference between formalism in customs and true spirituality.
2. **Formation of value-based immunity:** Strengthening the concepts of Eastern humility, contentment, and inner wealth in the youth to resist the superficial and consumerist ideas of "mass culture."
3. **Social control and personal example:** Intellectuals, scientists, and pedagogues must serve as role models for the youth through their personal examples in rationalizing ceremonies in society and conducting them in a compact and spiritually rich manner.

Only through such a targeted, systematic, and purely philosophical-moral approach can we preserve our national identity under the conditions of rapid globalization, pass on the high spiritual heritage of our ancestors intact to future generations, and raise a spiritually healthy generation.

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