



TRANSFORMATION OF NATIONAL VALUES IN THE PROCESS OF GLOBALISATION (ON THE EXAMPLE OF UZBEK WEDDINGS)

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Abstract

This article is devoted to the analysis of Uzbek national appreciation of halkining, customs and ceremonies of global transformations. Jumladan, marriage ceremony, wedding tradition, chakalakka is a noun denoting the customs and customs of Uzbekistan, such as orkali kursatilgan. At the same time, as in other countries, there is an increase in the number of arranged marriages in Europe and the West, as well as in Uzbek society. In this verse, Allah Almighty said:

Keywords: National recognition, customs, globalization, wedding ceremony, wedding tradition, wedding ceremony, transformation, ethnic culture, nationality.

Introduction

It is well known that globalisation is the reason why all spheres of human life are acquiring a 'new' look. In particular, these are such processes as education, national values, national customs, traditions and rituals of the Uzbek people. All this is clearly reflected in the family rituals of the Uzbek people. In family rites one can see the rite of bathing a baby, the rite of treating women guests on the occasion of naming a baby and other rites. Circumcision of boys was also solemnised in the 1980s and 1990s. In particular, the ceremony 'Osh (Plov)' was celebrated in the morning, 'Khotin oshi (Plov for women)' at noon, and 'Men's feast' in the evening. Today, this rite is becoming more compact and transformed, and in many cases it is celebrated together with the rites of 'Cradle Wedding' or 'Kovurdok'.

Marriage is one of the national values that has survived in the ethnic culture of the Uzbek people and, although transformed from an organisational point of view, in its social essence promotes humanitarian ideas. Many rituals characteristic of Zoroastrianism have taken place in Uzbek ethnic culture. However, not all of them have survived, some have either been transformed or forgotten. One of such rites is 'Ot she (Mother Fire)', 'Olov ayol (Fire Woman)'. For this ceremony, an experienced, responsible and well-versed in Zoroastrianism was chosen who started her duty (guarding the fire) after performing special rituals.





Methodology

The following methods were used to achieve the set goal: analysis and synthesis of scientific literature on the research topic, observation and comparative-historical approach.

Literary review

It is known that until the beginning of the 20th century, the Hanafi school of law in Turkestan recognised only one type of marriage - doimiy (permanent) marriage. Mutya, i.e. temporary marriage, was considered invalid [1,35]. Before the establishment of the former Soviet government, religious marriages were considered legal. Legal, i.e. legally approved marriage (under the name of civil marriage) was first established in the Netherlands in the late 16th century, then in England in the mid-17th century and in France in the late 17th century[1,54]. Among Uzbeks, this type of marriage appeared in the first half of the 20th century as a result of the atheistic policy of the former Soviet government. This marriage is a type of marriage introduced from Europe. This marriage is also known as 'civil marriage'. This marriage became common in the West in the 1920s. This is due to the beginning of the family crisis in the West. In the 16th century in Europe, the marriage taught by the church was recognised and people of different religions could not be married. Therefore, the legal marriage of two people through a 'stamp' was created, but because it was not recognised by the church, those who were in such a marriage were considered unofficial, i.e. not actually married. For this reason, informal couples without commitment are still called civil marriages today. Times have changed and thanks to globalisation this marriage is now notarised and recognised as legal. It is also possible to dissolve this marriage at any time. Nowadays in the West, there are many families living together as husband and wife due to mutual consent between the man and the woman. However, these families are also traditionally referred to as common-law marriages. Today's common-law marriage is a family on trial, where two parties test each other's compatibility in an informal marriage before entering into a traditional marriage or legal marriage. If they are compatible with each other and live well, they can get married.

The processes of globalisation have affected some aspects of wedding ceremonies. These include the outfits of the bride and groom, visits to city attractions of the bride and groom on the day of the official marriage ceremony, waiting for guests at a European wedding (café and restaurant), the menu of the feast, etc.

It is known that the loss of identity in the process of upbringing is a great obstacle to the spiritual development of a nation. Because, according to experts, 'the





more identity there is in upbringing, the stronger the nation will be', when national identity dies in the upbringing of a child, it is the beginning of the crisis of the nation"[2,36].

Such changes in the process of raising a boy can lead to negative consequences, such as the crisis of the family, the growth of fatherlessness, the increase in the number of social-spiritual 'living orphans', and the disruption of the social-spiritual balance, which is an example of the situation in many countries living in the current model of 'Western culture'. Studies show that in the 1980s, one in five children in the former Soviet Union was fatherless[3,46].

Herman Wambery, who was struck by the kindness of the Uzbeks to their children, their various good and virtuous customs, traditions and dishes that are passed down from ancestors to descendants, wrote: "The traditions of the peoples of Central Asia are of a high standard. It is commendable that they continue to preserve the outstanding qualities of their national character" [4,296].

Results

As a result of the process of globalisation and the influence of the former union system, our wedding rituals, which in Uzbekistan are called 'Komsomol wedding', 'red wedding' or 'new wedding', are based on some rituals from the west. The difference from the 'traditional old wedding' is that the novelty in all of them consists in arranging tables and chairs in the banquet hall for weddings, bringing in all the delicacies and various bottled drinks, providing entertainment, and devoting a certain amount of time, not giving the morning pilaf, ignoring breakfast for those gathered, and not preparing pilaf for women - all these served as a sign of new weddings. But the waste, fuss, noise and other novelty were several times more than at previous weddings [5,155].

Excessive chanting, unrestrained 'touring', the habit of staggering so-called 'dancers' from one wedding to another wedding, the habit of young people drinking and loitering under the guise of new weddings - all these things spoil the novelty.

Since the 80s of the twentieth century it became a tradition to throw a party in honour of the bride and groom at the groom's house, to put alcohol on the table along with various delicacies and express to them sincere wishes from the participants of the celebrations. Also, such customs as organising a party after the marriage ceremony, taking the bride and groom on car rides, taking photos and videos of them, laying flowers at the foot of statues of dignitaries, inviting famous artists to the banquet after the marriage ceremony were introduced in the following years[6,44].





Discussion

The process of globalisation affects marriage ceremonies in the following ways:

1. Wearing of 'European' clothes by the bride and groom and their close relatives participating in the wedding ceremony: veil, trouser suit, tie, etc. Most women attending the wedding are characterised by narrow fitted clothes, 'European' type clothes, and national clothes, skullcap, makhsi, etc. are worn only for the sake of the ceremony.
2. On the eve of the wedding ceremony the bride and groom ride in different kinds of cars, take pictures, video, lay flowers at the statues of dignitaries.
3. Most weddings are held in restaurants, cafes, banquet halls for weddings.
4. Wedding parties observe traditions such as serving different alcoholic beverages, European and Korean salads as well as national dishes, tropical fruits such as bananas, tangerines, pineapples, and cake cutting ceremony.
5. European dances of the bride and groom: the dance, the tango.
6. Distribution of invitations to wedding guests in cities, most of the images presented in them are characterised by the fact that they are of the 'European' type.
7. The 'garniture' of the bride and groom in the European style.

Conclusion

Thus, the integration of modern elements into national traditions may contribute to cultural diversity, but at the same time it carries risks of losing identity and spiritual basis, which may negatively affect the future upbringing of children and social stability.

Recommendations:

Preservation of national identity. It is necessary to carry out activities aimed at popularisation and preservation of traditional Uzbek rituals and national values among young people. It is important to emphasise their significance for the formation of spiritual and cultural heritage.

Balance between tradition and modernity. The introduction of new elements into the ritual culture should be accompanied by a careful attitude to national customs. This will make it possible to preserve the uniqueness of Uzbek culture and adapt it to modern realities.

Educational work. It is recommended to intensify educational activities among the population about the harm of excessive copying of Western models, especially in terms of social and cultural aspects.





Research and monitoring of changes. Conduct regular sociological research to monitor changes in traditions and identify threats to their preservation. The data obtained will help to shape the strategy of cultural policy.

Involvement of children and youth. Creation of educational programmes, circles and activities aimed at studying and practical participation in national rituals. This will ensure the transmission of cultural values to future generations.

Restriction of wastefulness. Developing regulations and recommendations to minimise excessive wastefulness at weddings and other celebrations, while preserving their cultural basis.

These measures will help preserve the uniqueness of Uzbek culture while ensuring its harmonious development in the context of globalisation.

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