

# ИЖТИМОЙИ ТАДҚИҚОТЛАР ЖУРНАЛИ

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# ИЖТИМОЙ ТАДҚИҚОТЛАР ЖУРНАЛИ

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# ИЖТИМОЙ ТАДҚИҚОТЛАР ЖУРНАЛИ

## ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ | JOURNAL OF SOCIAL STUDIES

**Reshetnikov Ivan,**

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### FAMILY AND THE TRANSMISSION OF TRADITIONS IN THE FESTIVE CULTURE OF UZBEKISTAN

 <http://dx.doi.org/10.5281/zenodo.00000000>

#### ABSTRACT

This article presents the findings of a pilot online survey of residents of Uzbekistan ( $n = 100$ , June 2026) examining public attitudes toward holidays. The most anticipated holidays were New Year, Eid al-Adha (Qurban Hayit), and Eid al-Fitr (Ruza Hayit). Attitudes toward New Year differed significantly between urban and rural respondents ( $p = 0.0309$ ). The dominant experience associated with holidays was a sense of unity and closeness with family, while 80% of respondents reported celebrating holidays at home with family members. Celebrating together with family was also identified as the primary condition for making holidays more meaningful (62%), substantially outperforming other forms of celebration. Three-quarters of respondents believed that holidays play an important role in transmitting traditions to younger generations. As a pilot study, the paper outlines the structure of holiday preferences, which should be examined further using a larger and more representative sample.

**Keywords:** holidays, family, transmission of traditions, online survey, sociology, Uzbekistan.

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### СЕМЬЯ И ПЕРЕДАЧА ТРАДИЦИЙ В ПРАЗДНИЧНОЙ КУЛЬТУРЕ УЗБЕКИСТАНА

#### АННОТАЦИЯ

Статья представляет результаты пилотного онлайн-опроса жителей Узбекистана ( $n=100$ , июнь 2026 г.), посвященного отношению населения к праздникам. Самыми ожидаемыми праздниками оказались Новый год, Курбан хайит и Руза хайит; отношение к Новому году значимо различается между городом и селом ( $p=0,0309$ ). Ключевое переживание праздничных дней – единство и близость с семьей, а 80% респондентов отмечают праздники дома, в семейном кругу. Совместное празднование с семьей названо и главным условием более содержательного праздника (62%), заметно опережая другие форматы. Три четверти опрошенных считают, что праздники помогают передавать традиции молодому поколению. Как пилотное исследование, работа очерчивает структуру праздничных предпочтений, требующую проверки на более широкой выборке.

**Ключевые слова:** праздники, семья, трансляция традиций, онлайн-опрос, социология, Узбекистан.

Reshetnikov Ivan,  
Ijtimoiy siyosat laboratoriyasi bosh mutaxassisi

## O'ZBEKISTON BAYRAM MADANIYATIDA OILA VA AN'ANALARNING AVLODDAN-AVLODGA UZATILISHI

### ANNOTATSIYA

Ushbu maqolada O'zbekiston aholisi o'rtasida bayramlarga bo'lgan munosabatni o'rganish maqsadida o'tkazilgan pilot onlayn so'rovnoma (n = 100, 2026-yil iyun) natijalari taqdim etilgan bo'lib, unga ko'ra eng ko'p kutiladigan bayramlar sifatida Yangi yil, Qurbon hayiti va Ramazon hayiti qayd etilgan. Respondentlarning 80 foizi bayramlarni oila davrasida uyda nishonlashini va uchdan ikki qismi buni bayramlarni mazmunli o'tkazishning asosiy sharti deb bilishini ma'lum qilgan.

**Kalit so'zlar:** bayramlar, oila, an'analarni yetkazish, onlayn so'rovnoma, sotsiologiya, O'zbekiston.

### INTRODUCTION

Holidays constitute one of the most enduring mechanisms of social integration, through which communities periodically reaffirm their cohesion and transmit systems of values from one generation to the next. As early as Durkheim [4], it was argued that collective rituals generate a distinctive state of **collective effervescence**, in which individual experiences are absorbed into a shared sense of unity.

Etzioni [5] further emphasized that holidays and family rituals – rather than formal institutions alone—provide the foundation upon which community norms and virtues are cultivated. Recent meta-analytical studies [8] confirm a consistent relationship between shared holiday experiences, group identity, and participants' subjective well-being.

Empirical research conducted over the past decades has clarified the mechanisms underlying this relationship at the family level. Sezer and colleagues [9], based on three studies (N = 1,098), demonstrated that the presence of enduring family rituals, rather than simply spending time together, significantly enhances enjoyment of holiday celebrations. This effect was observed for both Christmas and the secular New Year holiday.

Beyond the family, traditions are also frequently transmitted through the mahalla – Uzbekistan's neighborhood community institution – where residents share information, provide mutual assistance, and maintain social ties [3, 10].

The official holiday calendar of Uzbekistan is established by law. Article 208 of the Labor Code of the Republic of Uzbekistan designates nine public holidays: New Year's Day (January 1), International Women's Day (March 8), Navruz (March 21), Day of Remembrance and Honor (May 9), Independence Day (September 1), Teachers and Mentors Day (October 1), Constitution Day (December 8), as well as two religious holidays – Eid al-Fitr (Ruza Hayit) and Eid al-Adha (Qurban Hayit) [11].

This article is based on data from an online survey conducted in June 2026 among 100 residents from all regions of Uzbekistan. The study aims to identify which holidays are considered most significant by the population, to examine the role of the family and the local community in shaping holiday experiences, and to discuss the practical implications of these findings for the organization of public celebrations.

It is important to note the status of this research. The study is a pilot survey based on a sample recruited through a limited number of Telegram channels and therefore cannot be considered fully representative of the country's population. Nevertheless, the findings are valuable in that they outline patterns of holiday preferences and beliefs that merit further examination using larger and more representative samples in future research.

### METHODS

The survey was conducted between **15 and 19 June 2026** and included **100 respondents**.

The average age of participants was **35 years**. Men accounted for **52.5%** of the sample, while women comprised **47.5%**.

Respondents represented all regions of Uzbekistan. The largest shares came from **Tashkent City (38.4%)**, followed by **Fergana Region (11.1%)**, **Tashkent Region (7.1%)**, **Namangan Region (7.1%)**, and **Navoi Region (7.1%)**.

With respect to place of residence, **67.3%** of respondents lived in urban areas and **32.7%** in rural areas.

The educational profile of the sample was as follows: **79%** had completed higher education, **12%** had secondary specialized education, **4%** had completed general secondary education, **1%** had incomplete secondary education, and **4%** were unable to specify their educational level.

Data were collected using a **self-administered online questionnaire**. The survey link was distributed through **Telegram channels**.

The use of an online survey distributed via a messaging platform warrants a methodological note. As demonstrated in the classic review of web surveys [2], this research design is subject to specific sources of bias, most notably **coverage error** and **self-selection bias**. These limitations should be taken into account when interpreting the findings.

## RESULTS

### Attitudes Toward Holidays

The findings reveal which holidays are considered most important by the population and how attitudes toward them vary by gender and place of residence.

The most popular holidays were **New Year**, **Eid al-Adha (Qurban Hayit)**, and **Eid al-Fitr (Ruza Hayit)**. Approximately half of the respondents identified these as the holidays they look forward to the most (Table 1).

A statistically significant difference ( $p = 0.0309$ ) was found in attitudes toward **New Year**. Urban residents valued this holiday significantly more highly than respondents living in rural areas.

| Holidays                               | Overall | Men | Women | Urban | Rural |
|----------------------------------------|---------|-----|-------|-------|-------|
| New Year's Day (1 January)             | 52      | 50  | 50    | 78    | 22    |
| Eid al-Adha (Qurban Hayit)             | 51      | 57  | 43    | 59    | 41    |
| Eid al-Fitr (Ramazon Hayit)            | 48      | 60  | 40    | 64    | 36    |
| Navruz (21 March)                      | 27      | 56  | 44    | 70    | 30    |
| Independence Day (1 September)         | 26      | 60  | 40    | 64    | 36    |
| International Women's Day (8 March)    | 20      | 5   | 95    | 74    | 26    |
| Day of Remembrance and Honor (9 May)   | 5       | 60  | 40    | 40    | 60    |
| Constitution Day (8 December)          | 3       | 67  | 33    | 67    | 33    |
| Teachers' and Mentors' Day (1 October) | 3       | 33  | 67    | 100   | 0     |
| Other                                  | 5       | 40  | 60    | 60    | 40    |

Table 1. Most Anticipated Holidays (Multiple Responses Allowed, % of Total Responses,  $n = 240$ )

The predominant feeling associated with holidays is **\*\*unity and closeness with family\*\*** (63.3%). A majority of respondents also reported experiencing an **\*\*uplifted mood\*\*** (51.2%). Previous research has shown that stable family rituals are associated with higher-quality parent –

child relationships, greater marital satisfaction, and better child adjustment [6]. Negative emotions, by contrast, were reported relatively infrequently (Figure 1).

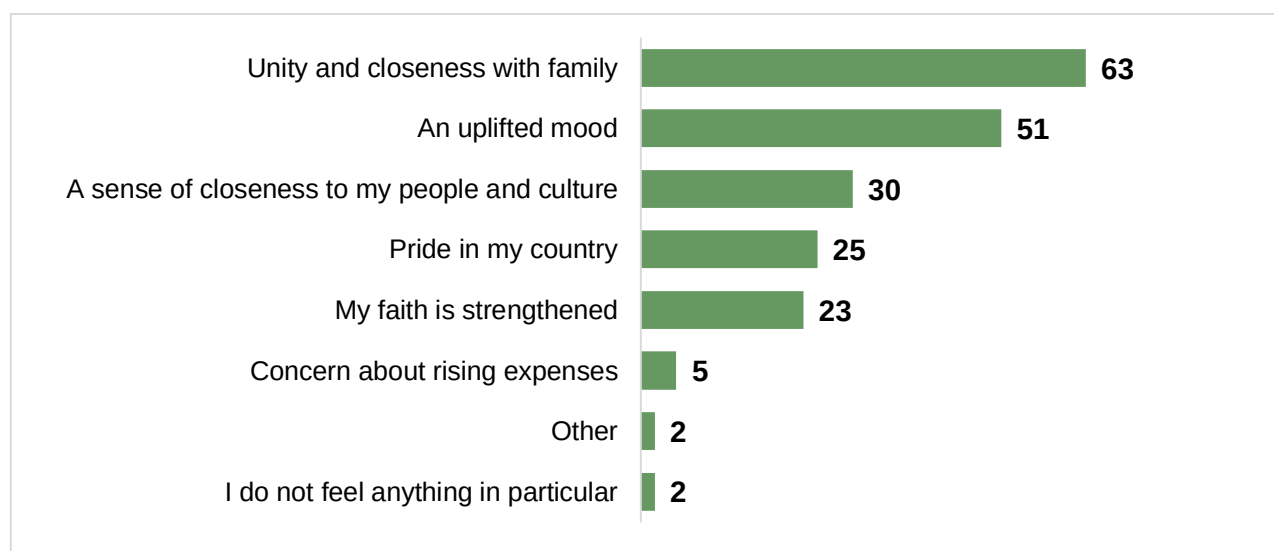


Figure 1. Emotions and Thoughts Associated with Holidays (Multiple Responses Allowed, % of Total Responses, n = 485)

The analysis reveals differences in how men and women experience holidays. Men place greater emphasis on the spiritual and national dimensions of holiday celebrations: they more frequently report feelings of **unity with family** (57.2%), **closeness to their people and culture** (53.5%), and **strengthened faith** (58.2%). Women, in contrast, are more likely to experience positive emotions, reporting **an uplifted mood** (51.6%) and **pride in their country** (54.1%) more often than men. Notably, concern about the financial costs of holiday celebrations is distributed almost equally between men and women (Figure 2).

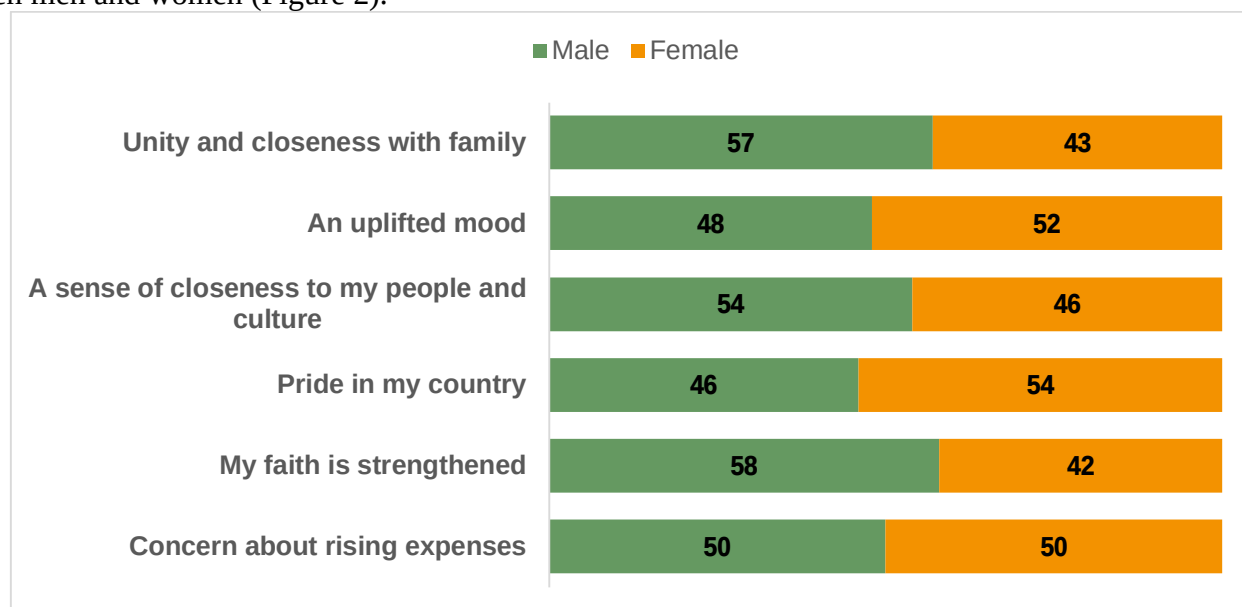


Figure 2. Gender Differences in Holiday-Related Emotions (% of Responses)

An overwhelming majority of respondents (**92%**) believe that holidays play an important role in bringing people together. This finding is consistent with the conclusions of Pizarro and colleagues [8], who argue that shared holiday experiences not only foster an immediate sense of togetherness but also produce lasting effects by making people more responsive and supportive toward one another. Only **2%** of respondents believe that holidays do not help people grow closer. In addition, **80%** of respondents reported that they typically celebrate holidays **at home with their families**.

#### Spiritual Values and Educational Influence

A majority of survey participants (75%) believe that holidays help transmit national traditions and values to younger generations. This finding is consistent with the **Longitudinal Study of Generations** [7], which demonstrates that the very act of spending emotionally meaningful time together serves as an effective mechanism for intergenerational transmission, regardless of the specific values being conveyed. Respondents value holidays not only as occasions for leisure and celebration but also as opportunities for **cultural enrichment** and **spiritual development**.

The most highly valued activities were **cultural and artistic events** (48%) and **charitable activities** (47%) (Table 2).

| Activity                                | %  |
|-----------------------------------------|----|
| Cultural and artistic events            | 48 |
| Charitable activities                   | 47 |
| Historical and educational events       | 37 |
| Entertainment events                    | 36 |
| Special programs for young people       | 18 |
| Community volunteer activities (hashar) | 14 |
| Sports competitions                     | 11 |
| Prefer not to answer                    | 3  |
| Other                                   | 2  |
| Don't know                              | 2  |

Table 2. Activities Considered Important During Holidays (Multiple Responses Allowed, % of Total Responses, n = 218)

Family remains the cornerstone of a meaningful holiday celebration. Most respondents believe that the most important condition for making holidays more meaningful is **celebrating them with family and relatives** (62%). The **mahalla** (neighborhood community) ranked second (36%), although by a considerable margin. This finding is consistent with Dadabaev's [3] description of the mahalla as a space of shared memory and neighborhood solidarity, as well as with Urinboyev and Eraliev's [10] characterization of it as an informal institution of mutual support operating alongside the family. These perspectives help explain why the mahalla emerges as an important—though secondary—setting for more meaningful holiday celebrations (Table 3).

| Type of Activity                                                     | %  |
|----------------------------------------------------------------------|----|
| Celebrating holidays with family and relatives                       | 62 |
| Celebrating holidays in the *mahalla* (local neighborhood community) | 36 |
| More information on television, radio, and social media              | 32 |
| Special activities in schools and universities                       | 13 |
| Books and multimedia materials                                       | 11 |
| Prefer not to answer                                                 | 3  |
| Don't know                                                           | 2  |
| Other                                                                | 1  |

Table 3. Importance of Different Types of Holiday Activities (Multiple Responses Allowed, % of Total Responses, n = 160)

According to the majority of respondents (73.2%), the overall quality of holiday celebrations has **improved in recent years** (Figure 3).

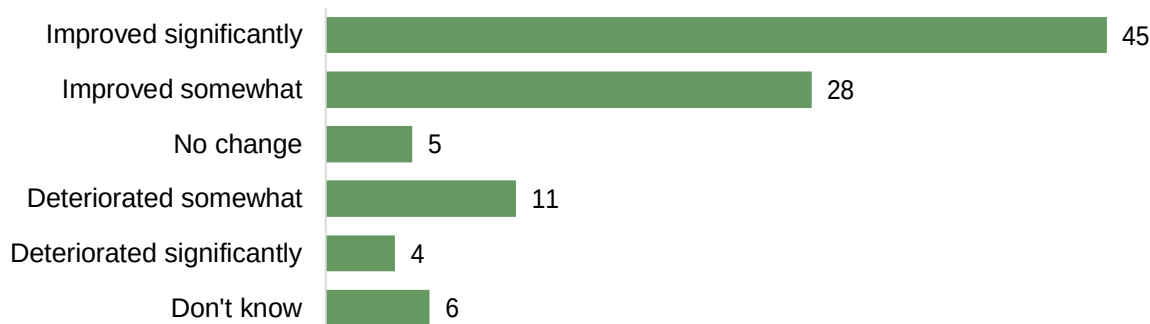


Figure 3. Changes in the Quality of Holiday Celebrations (% of Respondents, n = 97)

Respondents believe that the greatest contribution to enhancing the **spiritual significance of holidays** can be made by **government institutions** (51%), **family and relatives** (47%), and **mass media and communication platforms** (46%). These three sources were identified considerably more often than any of the other options (Table 4).

| Source of Influence                    | %  |
|----------------------------------------|----|
| Government institutions                | 51 |
| Family and relatives                   | 47 |
| Social media, television, and radio    | 46 |
| Educational institutions               | 20 |
| Workplace / Employer                   | 19 |
| Mahalla (local neighborhood community) | 18 |
| Non-governmental organizations (NGOs)  | 7  |
| Don't know                             | 4  |
| Other                                  | 2  |

Table 4. Sources of Influence on the Spiritual Significance of Holidays (Multiple Responses Allowed, % of Total Responses, n = 214)

### Respondents' Suggestions for Improving Holiday Celebrations (Analysis of the Open-Ended Question)

The following section presents the results of the analysis of responses to the open-ended question: "**What suggestions do you have for making holidays more interesting and meaningful?**" Of all responses received, **39 substantive answers** were selected and categorized using **thematic coding** into five major themes:

- **Holiday format and content** — entertainment activities, competitions, concerts, holiday preparation, and the promotion of national traditions;

- **Time and leisure** — additional public holidays, longer periods of rest, and more time to spend with family;
- **Material incentives** – employee bonuses, discounts, and lower prices for goods and services;
- **Voluntariness and meaningful participation** – reducing compulsory participation and ensuring that celebrations are organized for the benefit of the public rather than for formal reporting purposes;
- **Broader outreach and social inclusion** – greater attention to mahallas and remote areas, support for vulnerable groups, and charitable activities.

| Theme                                      | %  | Average Response Length (characters) |
|--------------------------------------------|----|--------------------------------------|
| Holiday format and content                 | 38 | 158                                  |
| Time and leisure                           | 28 | 80                                   |
| Material incentives                        | 28 | 95                                   |
| Broader outreach and social inclusion      | 15 | 180                                  |
| Voluntariness and meaningful participation | 15 | 209                                  |

Table 5. Distribution of Respondents' Suggestions by Theme (A Single Response May Be Assigned to More Than One Theme Simultaneously)

**Typical quotations illustrating each of the identified themes are presented below:**

- **Holiday format and content:** “Promote the holiday more actively on social media and organize campaigns and events in its honor.”
- **Time and leisure:** “There should be more public holidays. Many people live far from their families because of work, and additional days off would allow them to spend more time together.”
- **Material incentives:** “Bonuses for employees and additional days off.”
- **Voluntariness and meaningful participation:** “There is too much compulsory participation at school and at work. Holidays should be brought closer to people, made more heartfelt, and given new meaning.”
- **Broader outreach and social inclusion:** “It is important for the mahalla to identify the needs of low-income residents and people with disabilities and help address their problems – that is the true spirit of a holiday.”

The findings from the analysis of the open-ended responses are consistent with Carini's [1] conclusions: people and families adapt holidays to their own needs and preferences. Some prioritize additional time for rest, others seek fewer formal obligations, while others emphasize helping those in need. The diversity of respondents' suggestions therefore reflects the absence of a single "correct" model of holiday celebration.

## DISCUSSION

For most people, holidays are, above all, a way to pause everyday life, spend time with loved ones, and feel connected to something larger than themselves. At the same time, individuals find different meanings in holiday celebrations. Urban and rural residents look forward to different holidays, while men and women tend to experience celebrations in distinct ways. Some seek a deeper spiritual meaning and a connection to their cultural roots, whereas others primarily value the positive emotions and sense of national pride associated with holiday occasions.

Three-quarters of respondents believe that holidays help transmit traditions to younger generations. This finding suggests a broad recognition of the important role that holidays play in preserving cultural heritage and supporting the socialization of youth.

Particular attention should be given to the fact that respondents distributed responsibility for enhancing the spiritual significance of holidays almost equally among **government institutions** (51%), **family** (47%), and **media** (46%), while at the same time identifying **family celebrations** as the most important condition for making holidays more meaningful (62%). This is not a contradiction. Rather, the responses address two different questions: who is capable of shaping the character of holiday celebrations, and what makes a holiday personally meaningful. Institutional actors can provide the framework, resources, and public narrative, but the lived meaning of a holiday is ultimately created within the family setting.

Notably, respondents' views converge on one central point: **the family plays the key role throughout the entire process**. When discussing the transmission of traditions, participants emphasized cultural values rather than entertainment. When asked how holidays could be improved, they once again placed the family at the center. This supports the idea that moral and cultural learning through holidays occurs not primarily through external programs, but through personal example and the atmosphere created within the family.

The survey findings – **80% of respondents celebrating at home with family** and **62% identifying family celebrations as the most important condition for meaningful holidays** – are consistent with Sezer et al.'s [9] conclusion that what matters most is not simply spending time together, but the continuity and stability of family rituals. Fiese and colleagues [6] further clarify this mechanism: the influence of holidays does not stem from occasional conversations or deliberate lessons, but from recurring family rituals. Their effects accumulate over time, are strengthened by warm intergenerational relationships, and are associated with measurable outcomes such as the quality of parent–child relationships and marital satisfaction.

Holidays therefore function as an invisible bridge between generations. Their value lies not in public slogans or formal messages, but in everyday interactions. Young people learn traditions not from textbooks or official lectures, but by sitting around the family table and observing older family members. While the organization of large-scale celebrations may depend on government institutions and the media, the transmission of values ultimately takes place at home. Etzioni [5] describes such everyday family rituals as “underappreciated seedbeds of virtue,” arguing that they shape character as effectively as formal institutions such as schools, albeit in a quieter and less visible manner. The broader social environment may encourage and reinforce these processes, but the most influential example a child encounters remains the one provided by the family.

## CONCLUSIONS

The principal finding of this study is not which holiday people value most, but **where they find its meaning**. According to the survey responses, that meaning is created primarily within the family. Celebrating holidays with family members was most frequently identified as the key condition for making holidays truly meaningful. Although respondents also assigned an important role to government institutions and the media, their contribution appears to lie mainly in creating the occasion and providing the broader framework, while the personal significance of the holiday is shaped within the home.

This finding has practical implications for those responsible for planning holiday programs. Rather than focusing solely on increasing the scale or spectacle of public celebrations, greater attention should be given to formats that provide people with opportunities and time to celebrate with their families and neighbors. Such approaches are more likely to make holidays feel meaningful rather than merely ceremonial.

Because the survey included only **100 respondents** recruited through a limited number of Telegram channels, these findings should be interpreted with caution and verified using larger and more representative samples. Nevertheless, even as a pilot study, the results present a coherent picture that provides a valuable starting point for future research on the social and cultural significance of holidays in Uzbekistan.

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