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PHILOSOPHICAL ANALYSIS OF THE STAGES OF HISTORICAL FORMATION OF TRADITIONAL RITUALS IN UZBEKISTAN: THE EXAMPLE OF THE SOVIET ERA

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Abstract.

This thesis analyzes the processes of historical formation and transformation of traditional rituals in Uzbekistan during the Soviet era from a philosophical perspective. It emphasizes the role of rituals in the spiritual life of society, the influence of Soviet ideology on national values and traditions, as well as the importance of traditional rituals in preserving social memory and national identity.

Keywords.

traditional rituals, Soviet era, national values, philosophical analysis, spiritual heritage, social memory, national identity.

Traditional rituals of the Uzbek people are a complex spiritual phenomenon that has been formed over the centuries in the process of historical development[1:25]. They embody the worldview, moral standards, religious beliefs, family relations and social lifestyle of the people. Rituals are not just a set of external customs, but a phenomenon with a philosophical content that expresses the internal spiritual structure of society, the relationship between man and society.

During the Soviet era, traditional rituals in Uzbekistan went through complex historical processes. During this period, atheistic ideology, class approach, and ideas of forming a new Soviet way of life were actively introduced into the life of society. As a result, many rituals of religious and national content were subjected to restrictions, reinterpretations, or were considered "outdated." In particular, marriage, funerals, circumcision, Eid, seasonal customs, and family rituals began to acquire a new social meaning under the influence of Soviet

ideology[6:100].

Philosophically, Soviet-era rituals developed in two directions. The first direction is associated with the restriction of traditional rituals to official ideology and the change in their content, while the second direction is explained by the preservation of ancient traditions in a hidden or adapted form in the public consciousness[7:142]. This situation testifies to the stability of national culture and the strength of the spiritual memory of the people.

The Soviet authorities could not completely eliminate traditional rituals. Because rituals are the product of social experience, passed down from generation to generation as a natural part of people's lives. They were closely associated with important stages of human life - birth, adulthood, marriage, work, mourning and memory. Therefore, although some rituals took on a Soviet appearance, their inner content retained such concepts as national values, kindness, community, respect, reverence and memory[10:55].

During the Soviet period, new rituals were also formed. For example, civil marriage, labor holidays, events related to the Komsomol and pioneers, and state holidays were promoted as Soviet rituals. However, most of these rituals were not deeply connected with the historical memory of the people and therefore could not take firm spiritual roots. On the other hand, traditional rituals, being the product of a long historical development, retained their significance in the life of the people.

A philosophical analysis of this process shows that rituals perform not only a cultural, but also an ontological and axiological function in society. Ontologically, they serve to understand and regulate important stages of human life. Axiologically, they reinforce values such as goodness, respect, solidarity, purity, patience, memory, and kindness[5:69]. Although these values were interpreted differently during the Soviet era under the influence of official ideology, their basic essence has been preserved in the minds of people.

In conclusion, the process of formation and transformation of traditional rituals in Uzbekistan during the Soviet period reflects the complex relationship between national culture and the dominant ideology. Although Soviet policy limited or changed some forms of rituals, it could not completely eliminate their spiritual and philosophical foundations. Traditional rituals remained an important factor in preserving the historical memory, national identity, and spiritual stability of the people.

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