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THE PHILOSOPHICAL ROLE OF CUSTOMS AND RITUALS IN SOCIAL LIFE AND THE MAHALLA SYSTEM IN UZBEKISTAN

Egamberdiyev Bakhiddin Bakhodir oglu
Teacher, Kimyo international university in Tashkent, Namangan branch
E-mail: egamberdiyevbaxriddin65@gmail.com
Orcid id: https://orcid.org/0009-0001-2272-7775
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Annotasiya. Ushbu maqolada to'y, sunnat to'ylari, motam, Navro'z va boshqalar kabi an'analar va marosimlarning O'zbekistondagi ijtimoiy hayot va mahalla tizimidagi falsafiy roli qonuniylik, madaniy xotira, birdamlik va hayot bosqichlari nuqtai nazaridan tahlil qilinadi. Tadqiqotning ilmiy asosi 2019-yilgi To'y va marosimlarni tartibga solish to'g'risidagi qo'shma qaror va nizom, normativ va huquqiy hujjatlar bo'lgan Fuqarolarning o'zini o'zi boshqarish organlari to'g'risidagi qonunlar tahlili, 2003-yilgi Nomoddiy madaniy merosni himoya qilish to'g'risidagi konventsiya va xalqaro madaniy siyosat manbalari bo'lgan UNESCOning "Ijtimoiy amaliyotlar, tasvirlar va bayramlar" sohasi, raqamli muhit ko'rsatkichlariga kiritilgan internet qamrovi va ijtimoiy tarmoq identifikatorlari, mahalliy ilmiy adabiyotlar va ikkilamchi ilmiy kuzatuvlardir. Natijalar shuni ko'rsatadiki, marosimlar bir vaqtning o'zida: jamiyatning norasmiy huquqiy tartibini yaratadi va qonuniylashtiradi, jamoaviy xotirani qo'shnichilik makoniga "joylashtiradi" va uni avloddan-avlodga uzatadi, hayot holatidagi o'zgarishlarni rasmiylashtiruvchi "o'tish marosimlari" sifatida ijtimoiy birdamlikni mustahkamlaydi va raqamli muhitda marosimlar obro' va estetik standartlashtirish bosimi ostida o'zgartiriladi. Xulosa qilib aytganda, qo'shnichilik, ta'lim va madaniy siyosat ixchamlik, vositachilik, xotira-ta'lim integratsiyasi, raqamli uzatish bo'yicha amaliy tavsiyalar beradi.

Kalit so'zlar: an'ana, marosim, qo'shnichilik, qonuniylik, madaniy xotira, jamoaviy xotira, o'tish marosimlari, birdamlik, nomoddiy meros.

Abstract. This article analyzes the philosophical role of traditions and rituals such as weddings, sunnat weddings, mourning, Navruz, etc. in social life and the mahalla system in Uzbekistan from the perspective of legitimacy, cultural memory, solidarity, and life stages. The scientific basis of the study is the 2019 Joint Resolution and Regulation on the Regulation of Weddings and Ceremonies, an analysis of the Laws on Citizens' Self-Government Bodies, which are normative and legal documents, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, and UNESCO's "Social Practices, Images and Celebrations" area, which are sources of international cultural policy, internet coverage and social network identifiers included in the digital environment indicators, and local scientific literature and secondary scientific observations. The results show that rituals simultaneously: create and legitimize the informal legal order of society, “place” collective memory in the neighborhood space and transmit it from generation to generation, strengthen social cohesion as “rites of passage” formalizing changes in life status, and in the digital environment, rituals are transformed under the pressure of prestige and aesthetic standardization. In conclusion, the neighborhood, education and cultural policy provides practical recommendations for compactness, mediation, memory-education integration, digital transmission.

Keywords: tradition, ritual, neighborhood, legitimacy, cultural memory, collective memory, rites of passage, solidarity, intangible heritage.

Аннотация. В данной статье анализируется философская роль традиций и ритуалов, таких как свадьбы, суннат-свадьбы, траур, Навруз и др., в общественной жизни и системе махалл в Узбекистане с точки зрения легитимности, культурной памяти, солидарности и этапов жизни. Научной основой исследования является Совместная резолюция и постановление 2019 года о регулировании свадеб и церемоний, анализ законов о гражданских органах самоуправления, являющихся нормативно-правовыми документами, Конвенции 2003 года об охране нематериального культурного наследия, раздела ЮНЕСКО «Социальные практики, образы и праздники», которые являются источниками международной культурной политики, данных об охвате интернета и идентификаторов социальных сетей, включенных в показатели цифровой среды, а также местной научной литературы и вторичных научных наблюдений. Результаты показывают, что ритуалы одновременно: создают и легитимизируют неформальный правовой порядок общества, «помещают» коллективную память в пространство района и передают её из поколения в поколение, укрепляют социальную сплоченность как «обряды перехода», формализующие изменения жизненного статуса, а в цифровой среде ритуалы трансформируются под давлением престижа и эстетической стандартизации. В заключение, политика в области района, образования и культуры предлагает практические рекомендации по компактности, посредничеству, интеграции памяти и образования, цифровой передаче.

Ключевые слова: традиция, ритуал, район, легитимность, культурная память, коллективная память, обряды перехода, солидарность, нематериальное наследие.

Introduction.

Relevance of the topic. Traditions and rituals in Uzbekistan are determined not only by the fact that they are "cultural heritage" or "folklore", but also by the fact that they serve as institutions that create social order and reconnect society. This is especially reinforced by the mahalla system: the concept of "self-government of citizens" is defined at the law level as an independent activity of solving local issues based on national-spiritual values and local customs and traditions. Thus, rituals such as weddings, mourning ceremonies, and collective holidays become a means of establishing moral norms, social control, solidarity, sharing resources, and transmitting memories in the mahalla space.

Legal regulation of ceremonies. The system of regulation of weddings, family celebrations, funerals and ceremonies was improved by a joint resolution of the Oliy Majlis of the Republic of Uzbekistan in 2019, the document noted that some citizens perceive lavish events as a means of escaping social pressure, which leads to debt and conflicts between relatives. The regulation is aimed at "preventing ambition, extravagance and waste" and prohibits some additional ceremonies and excessive mourning events. This includes the philosophical essence of the ceremony, that is, the management of "value" as a practical norm, as well as issues such as moral economy, justice, and resource conservation[1:75].

By the beginning of 2025, Uzbekistan is expected to have 32.7 million internet users, an internet penetration rate of 89%, and 11.7 million registered social media "user IDs". High digital coverage brings ceremonies closer to the "prestige" economy. Wedding content, i.e. videos, photos, advertising, trends, quickly spread aesthetic standards and can increase cost pressure. Scientific indicators can be considered "design", "show", "cortege", etc. This is also reflected in regulatory

documents such as limiting the number of cars during the wedding ceremony and the arrival and departure of the wedding hall[2:56].

The purpose of the topic. To comprehensively analyze the philosophical role of traditions and rituals in social life and the mahalla system in Uzbekistan and develop practical recommendations.

The objectives of the article are to distinguish, based on documents and theories, the normative and ethical functions of rituals, demonstrate the role of the mahalla institution in the management and transmission of rituals, substantiate rituals as an institution of intangible heritage and cultural memory, analyze the impact of the digital environment with scientific indicators, and develop recommendations for mahalla-educational-cultural policy.

The object of the topic is the customs and ritual practices of Uzbekistan.

The subject of the topic. The philosophical and social functions of rituals and how they are implemented through the neighborhood system.

Theoretical foundations.

This article integrates four theoretical pillars.

The first theoretical pillar is Emile Durkheim's idea of recreating social solidarity and "moral community" through rituals. He argues that in collective gatherings, people "feel" community symbolically through the repeated affirmation of shared feelings and norms. This approach explains the ritual "staging" of sympathy, respect, and support at a public wedding or funeral.

The second theoretical pillar is Jan Assman's distinction between "communicative memory" and "cultural memory." Cultural memory is embodied and transmitted from generation to generation through symbols, texts, rituals, and institutions. This paradigm allows us to see rituals (Navruz, weddings, condolences) as "technologies of memory."

The third theoretical pillar is Maurice Halbwachs's reliance on "social circles" and the spatial stability of collective memory, which argues that group memory is "stored" by a place (a house, a street, a neighborhood). The neighborhood here is the spatial frame of memory. Rituals are performed repeatedly in this space, reinforcing the idea of "who we are."[5:65]

The fourth theoretical pillar is Arnold van Gennep's model of "rites of passage": the triad of separation-transition-reunion legitimizes social status during the transition of life stages. Uzbek rites include marriage (a new marital status), circumcision (a new stage from childhood), and mourning (from a state of being alive to a state of being dead).

The theoretical analysis point is that the neighborhood transforms the ritual into a social space that is not "just a tradition", but a trinity of institutional memory, legal order, and solidarity. This is also confirmed by the legal definition. Citizen self-government is defined as the resolution of local issues based on national-spiritual values and local customs and traditions.

Methodology

The article is an analysis of regulatory and legal documents, analysis of international regulatory and cultural policy documents (intangible heritage), contextual analysis based on numerical indicators, and a systematic review of local scientific literature.

Primary sources and documents (materials).

Joint resolution and Regulation on the regulation of weddings and ceremonies in 2019 (limitation of extravagance, prohibition of additional images, notification of the neighborhood, participation of a prevention inspector)[5:86].

Legal basis of the mahalla system: Law on Citizens' Self-Government Bodies (concept of self-government; inclusion of prevention, education, medical leaders and mahalla women activists in the council).

UNESCO Convention on the Intangible Heritage of 2003: the area of "social practices, rituals and celebrations"; the transmission of heritage from generation to generation; emphasis on education and public participation.

UNESCO's explanation of the ritual and festival domain (rituals and celebrations affirm group identity).

Scientific and analytical sources on the mahalla (international and local): conceptual evidence on types of mahalla, mahalla ritual and the role of social insurance (support for wedding/funeral)[20:29].

Results

The Results section summarizes institutional-normative evidence from document analysis, conceptual evidence from the intangible heritage and memory approach, and evidence of change based on digital environmental indicators.

Neighborhood — legal-institutional "framework" of tradition

At the level of legal definition, the neighborhood recognizes tradition and customs as a legitimate source of social governance. Self-government is defined as an independent activity of solving local issues on the basis of national-spiritual values and local customs and traditions. This is a philosophically institutionalized form of "Legal Pluralism" (law and custom). If tradition is a moral "internal law", the legal system harmonizes it with "external governance" through the neighborhood[30:45].

The legal text also states that the structure of the mahalla council is a multidisciplinary architecture. The council is said to include a chairman, advisors, a responsible secretary, a mahalla women's activist, preventive inspectors, and heads of educational and medical institutions. This turns the mahalla into an institutional platform for managing, regulating, and educational resources for ceremonies (weddings, funerals, holidays).

Ceremonies - a mechanism of solidarity and social "insurance"

The 2019 Regulation emphasizes that the lavish holding of ceremonies is understood as a means of avoiding social pressure and increases the risk of debt and conflict[4:69]. Thus, while ceremonies can create solidarity, they can also create "stratification" and "prestige pressure". Therefore, the Regulation turns the ceremony into an object of moral and social "optimization" of conciseness and economy. The norm of not holding additional ceremonies such as "meeting the bride's groom", "calling the godfather", etc., and excessive mourning events such as "forty years", "anniversary", "money distribution", etc. is directly indicated.

Secondary empirical sources (scientific articles) emphasize that rituals serve as a "social solidarity mechanism" of society, creating a sense of solidarity through the provision of food, prayers, and gifts at weddings. International academic analyses emphasize that the mahalla typically mobilizes financial support from the community for situations such as weddings, funerals, medical treatment, and educational expenses (the mahalla's "insurance" function). This finding links Durkheim's solidarity to the "collective distribution of resources." The ritual is both a symbolic and practical manifestation of solidarity.

Ceremonies - practices of cultural memory and reaffirmation of identity

The UNESCO conceptual definition of "social practices, rituals and celebrations" emphasizes that they are "habitual activities that shape the lives of members of a society and reaffirm group identity." On the other hand, the 2003 UNESCO Convention emphasizes that intangible heritage is

transmitted from generation to generation, is constantly recreated, and gives communities a sense of identity and continuity, and that rituals and celebrations occupy a special place among the spheres.

In the case of Uzbekistan, the Navruz document emphasizes that during the holiday, a common table is organized in villages and neighborhoods, folk performers and performing arts are performed, and cultural diversity and creativity can be seen in the holiday. This shows the spatial scope of memory (neighborhood) from the point of view of M. Halbwachs and the objectification of memory through ritual symbols from the point of view of Y. Assmann.

The UNESCO Element Profile for Pilaf describes how pilaf is a symbol of hospitality, served at special events such as weddings and New Year's to help the needy and to commemorate the dead, and accompanied by other ritual actions such as prayer and music in ceremonies. This finding expands the philosophical role of the ritual as a "moral practice". Hospitality and support (solidarity) are expressed through the ritual of eating[7:89].

The digital environment is a factor that changes the communicative form of the ceremony.

By the beginning of 2025, the Internet penetration will reach 89% (32.7 million users) and the presence of 11.7 million social network identities will significantly expand the communicative "audience" of the ceremony. In such conditions, ceremonies (especially weddings) often become media products. That is, photo-video, "highlights", digital advertising and trends can quickly standardize the aesthetics and cost of the ceremony. The mentions in the legal document about the increased motivation to "show off achievements", "hold it in a more prestigious place" indicate the possibility of further acceleration in the digital environment.

This creates a philosophical conflict. While the "meaning" layer of the ceremony (unity, memory, morality) is strong, its "appearance/display" layer (status, aesthetic competition) also increases. This conflict is balanced by the community (public discussion, prevention, consultation) and regulatory documents.

Discussion

The results lead to a theoretical synthesis. In Uzbekistan, rituals are "institutionalized" through the mahalla, which combines E. Durkheim's solidarity (community gathering and shared feeling), Y. Assman's cultural memory (symbol and repeated performance), M. Halbwachs' spatial memory (mahalla and guzars), and Van Gennepian status transitions (marriage, mourning) into a single system[15:69].

The socio-political consequences are visible in three directions.

The first is the legal-moral balance, that is, although the custom is an "informal norm", the mahalla law recognizes it as a legal basis, and the Nizami law, which regulates weddings and ceremonies, adapts this custom to the goals of social justice and economics. This is, in fact, a "normative hybrid" model: law + custom + public control.

Secondly, public oversight and interagency cooperation, namely the 2018 Public Oversight Law, is aimed at organizing public oversight over the activities of state bodies. The Regulation on Weddings and Ceremonies also indicates the need to strengthen parliamentary and public oversight, and to conduct monitoring with the participation of non-governmental organizations and the media. Philosophically, this can strengthen “public agency”. If oversight over the ceremony becomes a tool for “advice, mediation and social justice” rather than “prohibition”, the meaning of the ceremony will be preserved[19:53].

Third, with the digital transformation and changing values, i.e. the development of the internet and social media, the emergence of rituals is rapidly standardizing and consumer pressure may increase. Therefore, education and media literacy, digital mechanisms for "transmitting" cultural

heritage are necessary. However, there is a limitation. This article relies mainly on documents and secondary empirical evidence.

Conclusion

The article presents the following main findings.

In Uzbekistan, rituals have a legal and institutional basis through the mahalla system, that is, self-governance is defined as the resolution of local issues based on national-spiritual values and local customs and traditions.

The 2019 Wedding and Ceremonies Regulation Regulation regulates ceremonies within the framework of ethical-economic balance (compactness, prevention of waste, limitation of additional formalities). This brings the philosophical position of the ceremony to the issue of "value management"[26:154].

In UNESCO's approach, rituals and celebrations are social practices that reaffirm the identity of a group. The Convention defines intangible heritage as providing a sense of identity and continuity and requires education and public participation.

The high penetration of digital technologies (89% of the internet, 32.7 million users) is rapidly changing the communicative and aesthetic form of ceremonies. We can see increasing pressure on reputation and the risk of consumer standards.

The theoretical synthesis places rituals at the intersection of solidarity (E. Durkheim), memory (Y. Assmann, M. Halbwachs), and transitions (Van Gennep), with neighborhood as the spatial-institutional "pillar" of these processes.

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