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Ceremonial Folklore and Its Aesthetic Educational Significance

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Abstract: This study explores the origin and practice of rituals, customs, and traditions as pivotal in shaping individual social formation. Focusing on ritual folklore, it examines artistic and aesthetic education and the role of social education elements embedded within these practices. Despite extensive research on folklore's cultural significance, limited attention has been given to its educational aspects. This research aims to address this gap by analyzing examples of ritual folklore through qualitative methods, including content analysis of cultural practices and traditions. Results reveal that ritual folklore significantly contributes to fostering social values and aesthetic sensibilities in individuals. The findings have implications for integrating folklore into cultural and educational programs, enhancing their role in holistic personal development.

Keywords: Ritual folklore, Person, Ritual, Custom, Tradition, Holiday, Artistic and aesthetic education, Spiritual need, Religion, Culture

1. Introduction

A ceremony is a significant event designed to commemorate important milestones in an individual's life, occurring within a formal and spiritual context, characterised by unique symbolic actions and specific expressions. Rituals assume a traditional character. Each ritual have an own framework. Rituals, as a facet of social life, evolve in a fundamental relationship with the systematic formal transformations of their progression. Consequently, certain rituals or certain components associated with them, which do not conform to the standards of social life, are progressively being neglected, or contemporary rituals emerge in alignment with the zeitgeist. Rituals are integral to the values of spiritual life, fulfilling the spiritual requirements of individuals [1].

2. Materials and Methods

It comprises a series of actions that have been firmly entrenched throughout the populace, specifically intended to wish an individual good health, prosperity in life, favourable fortune in daily endeavours, or to commemorate and celebrate significant milestones in a person's life. The occasion is referred to as a ceremony. The folklore of the ceremony include songs, sayings, charms, and prayers performed and spoken throughout the event. They are regarded as the spoken component of the ceremony [2]. Rituals hold significant importance in social life owing to their deep-rooted traditionalism, formalisation of diverse social activities, and aspiration to impact natural phenomena. The spiritual and aesthetic impact of the ritual, as well as the orchestration and guidance of a

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social act, are executed through actions, words, and objects deemed to possess magical properties [3].

The Uzbeks are a nation abundant in rituals. The social and cultural life of our populace is inconceivable without traditions, customs, and holidays, which are intrinsically connected to ceremonies. They are not only manifested as a distinct form of life and a component of existence, but also embody the national mentality of each nation, expressing its uniqueness. Consequently, they constitute the foundation of the historically developed national mentality and shape its identity, akin to language and territorial integrity. Terms such as "holiday," "habit," and "tradition" are intrinsically linked to the notion of "ritual." Tradition is a distinctive social phenomenon, an established order that occupies a significant position in the consciousness and lives of individuals, transmitted from generation to generation, reiterated, and embraced throughout various domains of existence (generally or by specific groups). and constitutes a framework of regulations.

Habit (custom) - a behaviour or set of behavioural norms accepted by the majority of individuals, consistently enacted over a certain duration. For instance, youngsters welcoming adults, rising early to tidy the home and garden, demonstrating particular respect to guests, hearing updates from the ill, weak and suffering prior to a holiday, and visiting those in need of assistance exemplify the finest qualities of the Uzbek people. regarded as national customs. If tradition is emblematic of all domains of social life, work, and culture, including a vast array of occurrences, then custom is discernible in certain areas of social life, such as individual existence, labour, conduct, communication, and familial relationships.

Additional resources will be accessible [4]. The term "habit" is also present in psychology, referring to an action developed under certain conditions, reinforced in an individual's character, and then executed autonomously. Ritual is frequently an element of tradition and custom, occurring mostly in contexts of formal and spiritual fervour, characterised by well recognised symbolic actions. For instance, aqeeqah encompasses a naming ceremony, a marriage ceremony, a burial ceremony, a commemoration ceremony, a planting ceremony, a harvesting ceremony, and so on. [5]

A custom can be observed at many moments in daily life, whereas a ritual transpires during significant events in an individual's life. It documents and formalises its key milestones (such as birth, marriage, death, etc.). The ceremony encompasses symbolic and official actions and regulations transmitted from one generation to the next. Individuals were invited to the ceremony as "witnesses" to the occurrence, where they expressed pain or joy and articulated intentions for a more promising future. Every ceremony possesses a universally recognised framework (introduction, body, conclusion). A customary element of a tradition is a ritual, which is a significant aspect of that custom. Consequently, during the commemoration of a significant life event, the pivotal "points" that signify a turning point might be amalgamated with tradition, custom, and ceremony [6].

The interpretation of the concepts of "tradition," "custom," and "ritual" is interconnected. Alternatively, a component of tradition is custom, and a component of custom is ritual. In contrast to the notions of "tradition" and "habit," "ritual" is more closely associated with the holiday. Certain rituals, aside from funerals and mourning events, manifest as integral components of celebrations. Organising some ceremonies beyond the designated holiday might foster a festive atmosphere. For instance, it is inconceivable to envision "chigit kadash" and "diploma presentation" ceremonies devoid of a celebratory ambiance. The ritual serves as a fundamental component of the holiday. Secondly, several ceremonies provide a celebratory ambiance even when conducted independently [7].

Research methodology.

Terms associated with the holiday, such as "tradition" and "ritual," lack precise definitional concepts. Their content is shaped by the evolution of life and its requirements. An essential law of social existence is inextricably connected to alterations in the standard

pattern of development. Consequently, a new entity or phenomenon emerges, another evolves, while a third fails to satisfy the criteria for life, yielding to alternative forms, and so forth. Specifically, living traditions and holidays adhere to the same principles [8].

3. Results

As social life evolves, traditions, ceremonies, and holidays that do not align with its demands are progressively forgotten [9]. Rituals that are fundamentally popular, provide social advantages, and fulfil individuals' aesthetic requirements will evolve. For instance, rituals associated with "Navroz," "chigit kadash," birth, marriage, death, etc., persist because to their alignment with contemporary needs [10].

"Holiday" signifies the commemoration of a significant life event or date, characterised by exuberance and joy. Nevertheless, the notion of holiday has a far broader and more profound significance. Its origins can be traced in the essence of human nature. In this context, A.I. Mazayev stated: "A holiday represents an ideal existence at a specific moment." A holiday is a continuation of life, an essential component that commemorates significant events and dates, while facilitating the necessary opportunities for celebration. It is an event that symbolises individuals' struggles, efforts, and accomplishments in several domains. [11] On the eve of the holiday, individuals extend congratulations to one another, convey positive aspirations for their future endeavours, and wish them success, fortune, and happiness in their professional pursuits.

They exchange presents with one another. Although holidays are seen as a continuation of life, they disrupt the monotony of time and impart a distinct rhythm to it [12]. Consequently, from ancient times, holidays, being periodic, have been regarded as a distinct measure of time. It is nevertheless possible to sense that a specific duration has elapsed on the holiday. Consequently, holidays establish circumstances to appreciate and respect time. Holidays serve as a "mirror" that reflects the most favourable aspects of life. Holidays are seen as a day of liberation, equality, and tranquilly. The formation of our national spirituality, grounded in many factors and criteria since ancient times, is particularly shown by Navruz, the cherished national holiday for our people, which marks the Eastern New Year [13]

Ceremonies do not recur at a predetermined interval (for instance, an individual does not celebrate a wedding on a set day year); they embody both the positive and negative facets of existence and remain relatively impervious to the occurrences within social life. When ceremonies are conducted inside a family, tribe, or nation, holidays can acquire an international dimension. For instance, an analysis of the wedding ceremony reveals that the term "wedding" is derived from the imperfect verb "toymoq," signifying a gathering accompanied by a grand celebration.

A wedding, as its name suggests, encompasses not only delectable cuisine but also the assembly of intimate relatives and friends, soothing melodies and songs, along with other engaging entertainments where joy is collectively experienced [14]. A wedding is a significant occasion involving several participants. The methodology of conducting Uzbek weddings, the composition of participants, tasks, and the poetic folklore that constitutes its verbal component may be analysed in many categories based on genre composition [15].

4. Discussion

A single wedding, defined as the institution of marriage as a socio-moral phenomenon, is reinforced by religion and laws in all nations. The age of marriage is established and legalised [16]. The wedding ceremony consists of three distinct stages:

The initial phase. Encompasses the ceremonies preceding the wedding day. This encompasses cribbing, selecting a girl, courting, "breaking bread" or "sharing bread,"

"giving a scarf" or "wrapping a white cloth," blessing a wedding, becoming intimate, consulting over supper, and "Girl Gathering." Girls' meetings or *hinobandon* in Bukhara are covered. A betrothed girl is regarded as "head dependent". Historically, this was also shown by the hairstyles of girls [17]. Prior to the engagement, the ladies often styled their hair in a bun while in public; but, following the engagement, they adopted a hairstyle including two buns, which they draped over their shoulders. This indicated that they were occupied, hence they should no longer be criticised [18]

The second stage encompasses a formal day of betrothal, which facilitates the bride's arrival. The wedding's pinnacle is characterised by its abundance of folklore, diverse customs, and traditions [19]. At this juncture, applause, *lapara*, *yor-yorar*, let the bride to be seated, permit the groom to take his place, convey greetings, recite songs extolling the bride and groom, taste the juice, present the mirror, and burn incense are conducted [20,21].

The third stage occurs after the bride is presented to her groom, commencing from the morning of the wedding day [22]. This includes "yuz achar" or "greeting bride," "greeting groom," "made the bed" (also referred to as "made the place" or "joygundoron" in Bukhara), "charlandi" (known as "charlar" or "talban" in Bukhara), and "kelin kordi" (alternatively "kordi" or "kelinbinon" in Bukhara), encompassing various ceremonies [23]. On the eve of the wedding, the bride's friends convene at her residence to host a "Girls' Party" or "Girls' Gathering." In certain regions, it is also referred to as "the night of the *lapars*." During the wedding ceremony, the bride's friends and the groom's groomsmen engaged in a dispute [24,25].

5. Conclusion

Ceremonies distinguish themselves from holidays with their unique attire, cuisine, rituals, poetic expressions, and behaviours. Ceremonies frequently have designated organisers. For instance, *kayvani* at a wedding, *goyani* at a funeral, *yuvguchi*, *usta* during a wedding, etc. Rituals do not transpire without purpose or justification. They are meticulously organised. Ceremonies possess an ethnographic element and mirror the social and cultural relations of the populace. Simultaneously, they have retained remnants of the populace's ancient animistic, totemistic, and fetishistic perspectives, alongside Zoroastrian and Islamic doctrines.

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