



Formation of New Soviet Customs and Traditions Under the Influence of the Communist Ideology in the Uzbekistan SSR

Rasulova Nodira Sardarovna

Ph.D. in Historical Sciences, Associate Professor at the University of Public Safety of the Republic of Uzbekistan, Uzbekistan

<http://dx.doi.org/10.18415/ijmmu.v10i7.4978>

Abstract

The article analyzed such processes as the introduction of new Soviet holidays and traditions in order to strengthen the communist ideology, the strengthening of atheism among the population, the propaganda of "red weddings" and "red funerals" to combat religious rites, the loss of national values and traditions, and the replacement of a new Soviet culture, the formation, celebration of "public" and "mandatory" public holidays with great celebrations, as well as conclusions based on a number of scientific literature.

Keywords: *Communist Ideology; Soviet Traditions; Customs; "Red Wedding"; "Red Funeral"; Public Holidays; Komsomol; Propaganda; "Lenin Fridays"; Atheism*

Introduction

At the beginning of the XX century, along with the strengthening of the administrative-command system in the country, the entire socio-political life of the republic was continuously politicized and internationalized, and the ruling party subordinated it to the tasks of "socialist construction" and strengthening the authoritarian system. Socio-political life changed so quickly that every existing issue and problem was considered from a political point of view. As a result, instead of nationalism, priority was given to internationalism, national values, traditions and customs were violated. Religious holidays that existed for centuries and a number of state folk holidays as such were abolished by administrative command methods, and "proletarian" international holidays were inserted in their place [1, 319].

In the cultural policy of the USSR, the following areas can be distinguished: the active promotion of socialist ideals, the elimination of illiteracy, the fight against religious vestiges and superstitions, the formation of a Soviet artistic model, distinguished by originality and novelty [2, 727].

The first stage of the Soviet cultural policy took place in the 1920s–1930s. The main step towards the cultural construction of the young socialist state was the purposeful struggle against religious antiquities. Accordingly, rituals and traditions containing religious symbols were destroyed first of all. Since it is difficult to force people to abandon the customs that are the basis of their way of life in a short

time, the state did not always dare to destroy the "old rites", but tried to replace them with "new", socialist or "red" rituals.

The establishment of new social relations associated with the establishment of Soviet power largely depended on the spread of a new ideology. The tasks of the state included the fight against the religiosity of the population, the introduction of the culture of public holidays and the revolutionary worldview of a fighter with the "old world". One of the mechanisms of state influence on public consciousness was the formation of the Soviet holiday culture [3, 1784].

As one of the most important tasks of the ideological work of the XXVI CPSU Congress, it is necessary to mobilize Soviet people to create abundant material and spiritual wealth, to form a scientific worldview for all members of society, communist ethics, to further strengthen their education in the spirit of Soviet patriotism and proletarian internationalism, to strengthen the consciousness of some Soviet people and put forward great tasks, such as a resolute struggle against the vices of the past that live in their minds and behavior [4, 3].

Another way to strengthen the new ideology was the Soviet holidays. Their holding was equated to a political campaign and required a new triumph. They had to fight against religiosity, folk-holiday culture, and serve to introduce a revolutionary worldview. To achieve their goals, the Bolsheviks used elements of ritual actions taken on church and folk holidays, simple and emotional forms understandable to ordinary people. Their structure was the same: rallies, street processions, meetings were held, revolutionary songs were sung, lectures were given. Gradually, the main part of the population formed a general idea of the revolution and power. Over time, the celebrations became more organized and became mandatory [3, 1784].

Analysis of the Literature on the Topic

O. Ziyotov divided various traditions and holidays in the republic into the following categories according to their nature and content:

1. National traditions - October and May holidays, V.I. Lenin's birthday, Victory Day, Day of the Soviet Army and Navy and others.
2. Traditions of social production - admission to the ranks of workers, the issuance of passports, joining the ranks of the Soviet Army, labor anniversaries, retirement, honoring labor and war veterans.
3. National and local holidays - Khashar, Navruz, Flower Festival, Melon Festival, Harvest Festival and others.
4. Family and household traditions - the birth of children, marriage, coming of age and similar ceremonies [5, 18].

The rites, customs, traditions and holidays, which were strengthened in this society, were divided by the ideologists of the Communist Party, as well as U. Otamirzaev, into three categories:

- 1) State and national holidays (October and May holidays, Constitution Day, Victory Day, Day of the Soviet Army and Navy, V. I. Lenin's birthday, "Hammer and Sickle" Holiday and others);
- 2) Traditions of social production (joining the ranks of workers and collective farmers, obtaining a passport, joining the army, retirement, anniversaries, and so on);
- 3) Family and household (ceremonies associated with the birth of a child, weddings, birthdays, and others) [6, 116] [7, 4].

According to E. V. Bureeva, all new Soviet holidays can be divided into two groups: official state holidays and professional holidays (related to production activities). Rural and urban professional

holidays were formed in the 1960s and reflected elements of Russian and Soviet culture. During this period, a special place among the holidays was occupied by a wedding, which was no longer just a family holiday. The state actively intervened in weddings through Komsomol organizations and began to introduce new ritual elements [8, 503].

As stated in the new version of the Program of the CPSU, "increasing the labor and social activity of people, their education, the dissemination of new Soviet rituals and customs are the most important components of atheistic education" [9, 63].

In his work, K. Zhigulsky describes a typical model of a public holiday, which includes the following elements: "the glorification of symbols and signs that embody the idea of the state, the demonstration of the armed forces of the state to emphasize the power, sovereignty and international significance of the state, the public display of those who have proven themselves to the authorities and the government award" [10, 145]. On holidays, in addition to awards as holiday gifts, "the structure of the state apparatus is publicly and clearly demonstrated. Well-known figures of the state come to the stands, people wear orders and badges, members of organizations and various public associations wear uniforms and uniforms. Ceremonies are held in the capitals and administrative centers in the same order" [10, 146].

In general, the ideological basis of such tactics of the Bolsheviks in the field of the national question was the recognition of the primacy of class interests and proletarian internationalism, the denial of the positive content in which the awakening national ideas and aspirations of the advanced part of the local population were expressed and to abandon the content of national movements [1, 403]. During this period, various traditions, customs and rituals that arose in the spiritual life of the people, by their nature, were of a class nature [7, 4].

Research Methodology

The article uses such research methods as an interdisciplinary approach, historical-systemic and functional-systemic analysis, analysis and synthesis, deduction and induction, historicity, logic, comparative analysis.

Analysis and Results

During the Soviet era, there were several attempts to introduce new holidays that would supplant or completely replace traditional holidays. Soviet organizations began to form in the 1920s as one of the important elements of the new ideological paradigm. Since many holidays are educational in nature, they are aimed at young people, and the Komsomol is responsible for their development, organization and holding [8, 503]. In the Uzbek SSR, as in all the republics of the Soviet Union, state and national holidays were celebrated with great preparation and celebration.

The ideological practice of the state shows the importance the Bolsheviks attached to the fight against religion and the introduction of Soviet holidays. The designation of days of important events for the country as holidays was an expression of the introduction of a new value system. The holiday calendar began to take shape almost immediately after the establishment of Soviet power. The most important of them were the dates of the revolutionary events. The new ones introduced were: January 9, 1905, celebrated on January 22, Days of the Paris Commune on March 18, International Day on May 1 and Day of the Proletarian Revolution on November 7 [11, 123]. Gradually, the number of Soviet holidays increased.

The main goal was the destruction of religious traditions and the creation of new ones among the population. In order for the holidays to come to life, it was necessary to arouse interest in them, to make

them collective, so that their meanings would be accepted by the population. The celebration of Soviet holidays was seen as a form of ideological struggle and was equated with political campaigns. Their holding required new festive parties. They prepared thoroughly for the holidays, the main direction was determined by the instructions of the Central Committee of the RCP (b). The plans for their implementation were developed by the propaganda department of the Central Committee of the All-Union CP (b). Scenarios and methods of holding celebrations were developed by the People's Commissariat of Public Education. Since 1924, in connection with the increase in work in the countryside, the rural department of work under the "Main Political and Educational Committee" began to deal with the preparation for the holiday in the villages. These bodies issued special manuals and recommendations for celebrating Soviet holidays. Mandatory instructions and circular letters have been sent to the field. An independent interpretation of the organization of holidays was considered unacceptable [12, 124].

At the beginning of the festive movement, members of the party and Komsomol organizations, schoolchildren, followed by non-party people, marched. People were interested in the new content and design of traditional street processions. It was considered a great honor to be in the forefront of the demonstrators [12, 128].

In the Soviet Union, the October Revolution and May Day holidays followed this model. Each of these holidays lasted two days. On the first day there were mass festivities, primarily workers' demonstrations, and on the October holiday there was also a military parade. These most important celebrations were held in Moscow on Red Square. From the pulpit of the mausoleum, the leaders of the party and government accepted the festive procession and greeted the participants of the workers' demonstration. Millions of people took part in the celebrations. On the second day, entertainment events, games, sports competitions, concerts and other cultural events took place [10, 280]. State holidays turned into ideological events, "... the holidays organized by the communists have ceased to be the holidays of the revolutionary people and working people" [13, 300].

In connection with the 15th anniversary of the formation of the Uzbek SSR in 1939, large mass agitations were held in Uzbekistan. In connection with this historical date, the republic was awarded the Order of Lenin [14, 75]. In Uzbekistan, the movement for the name of communist workers and collectives gained strength in 1964 in connection with the 40th anniversary of the formation of the Uzbek SSR and the Communist Party of Uzbekistan [14, 346].

The resolution of the Central Committee of the CPSU on the 60th anniversary of the formation of the USSR noted the need for further development of new traditions, including the need to promote the Communist Party, the revolution of the Soviet people, military and labor traditions [4, 6].

In their activities, party groups sought to introduce socialist culture into the daily life of every family, to instill high moral qualities in people, to actively support everything new and progressive, to achieve people's assimilation of the high rules and principles of the moral code of the builder of communism [6, 147].

In ideological work, several new forms of educating workers in the communist spirit were used. For example, the holding of "Lenin Fridays" has become widespread. Twice a month, on Fridays, executives traveled to enterprises and construction sites to give lectures, conduct interviews, study the needs and requests of workers. In 1961-1963 alone, about 1,000 leaders took part in Lenin's Fridays, and 40,000 people took part in meetings with them.

The Republican Society VSSAAN (Volunteer Society for the Support of the Army, Aviation and Navy) did a great deal of military and political work. Together with the Komsomol and military commissariats, he organized military gatherings of conscripts in many cities and districts, organized

solemn farewells for their service in the ranks of the Soviet Army, and held mass military sports events [14, 396].

In anticipation of the New Year, making a Christmas tree for children has become one of the innovations in the life of an Uzbek family. Parents make a Christmas tree for their children and arrange a holiday for them and invite adults to this holiday. In addition to celebrating a birthday, other family celebrations are also celebrated: graduation from school, university, receiving government awards, and so on. The celebration of revolutionary Soviet holidays - Great October, May Day, Constitution Day, March 8, Victory Day - was part of family customs, and preparations for such holidays began long before this day [14, 536].

In the 1920s, "red weddings" and "red funerals" became widespread to combat religious practices. In particular, the "red funeral" became an integral part of society's life, having a pronounced atheistic orientation, promoting the Soviet way of life and new views on social relations [15, 92]. As a result, the individual experiences of relatives of a person's death required going beyond a certain family and clan, attracting party members and members of the labor collective with inspiring (pathetic) speeches. These notions of the afterlife helped eliminate traditional rituals associated with the fear of the dead.

Along with the fact that a new way of life of the Uzbek family was being determined and new relationships were created in it, new forms of family paintings and family holidays were also created. Registration of marriage in the registry office has become a general rule. The habit of doing a "red wedding" or "new wedding" became widespread among the townspeople - workers and intellectuals, and in the next ten years among rural residents. In such weddings, the joint participation of a man and a woman, and the bride and groom sitting at the banquet table, was one of the main signs of new weddings [14,533-534].

The first attempts to give weddings a new flavor were in the 1920s. In documents and periodicals of the time, it was referred to as the "red wedding". This event had two goals, that is, to show the decline of traditional religious rites and to emphasize the independence of young people in choosing their life path [16, 785].

The 1960s were the next stage in the active introduction of Soviet holidays, in particular Komsomol weddings. This work was again handed over to the Komsomol organization. The term "Red Wedding" has completely disappeared, and in the documents it is written as "Komsomol Wedding".

On the screens of the country, films were shown depicting the life and life of the nobility based on the works of Russian classics. This revived interest in the festive wedding ceremony, which is held with the bride in a white dress, white gloves on her hands, a veil on her head, and a magnificent feast. By the beginning of the 1970s (both in the city and in the countryside), the bride's white dress became the main element of the wedding. Sometimes national elements were reflected in the wedding dress. The first attempts to hold Komsomol weddings according to a specially prepared scenario were observed in the late 1950s. In the 1960s they became more popular [8, 514].

The Komsomol wedding was one of the new forms and methods of ideological work with youth in the 1960s. Thus, the Komsomol wedding of the 1960s was the result of a series of (educational, atheistic, ideological) activities aimed at working with young people and contributing to the formation of the Soviet value system that served to solve the problem of free time. Of course, there were differences between urban and rural weddings. However, at the same time, there are also common points: in the early 1960s, urban and rural weddings were very modest and low-cost [8, 515].

New holidays were supposed to mark the main dates of the Soviet state, introduce new symbols and contribute to the formation of a new identity of society as the Soviet people through public communication during the festive process. As K. Zhigulsky noted, "... such holidays unite a group

associated in consciousness with national, political, state or class values, and at the same time separate it from another group - old opponents, enemies of the people, state or class" [10, 97].

Conclusion

So, the main innovations of the Soviet-era holiday were:

- *Anti-religious orientation*; denial of traditional religious holidays (as well as religion in general) and attempts to squeeze out everything connected with them;
- *Publicity*; almost all holidays were "general" in nature, all the legends of the Soviet era were aimed at the masses and mass consciousness;
- *A completely new attitude to work*; if earlier labor was presented as the labor of subordinate and oppressed people for the owners and capitalists, now people go to work "as if on a holiday", the end of socialist competitions was combined with holidays;
- *The holiday has become a completely state event*; almost all holidays, except for family private holidays, were an expression of state ideology;
- *Obligation*; not only work, but also holidays became obligatory: the law established that it was impossible to work on a holiday, it was obligatory to go to demonstrations;
- *Regulation*; the holiday has become a technology, special commissions have been created to develop normative documents and recommendations for celebrating holidays (hours and minutes are also indicated) [17, 47].

The analysis shows that the Bolsheviks paid great attention to the inclusion of revolutionary holidays in the daily life of society. Such celebrations were seen as one of the ways to strengthen the new ideology. They were based on the idea of class struggle, dividing society into "us" and "them", and then uniting them on the basis of a new worldview. The promotion of new values was combined with the rejection of old ones: a campaign was carried out aimed at destroying the culture of the people, their identity and aspirations in the field of education, well-established for many centuries. At the same time, they used traditional forms, simple and emotional constructions, understandable to the inhabitants, to achieve their goals. Gradually, the main part of the population formed a single vision of the revolution and power. By the end of the 1920s, the form of holidays gradually changed. Revolutionary productions aimed at fixing historical events in the memory of the people have fulfilled their task. Now mechanisms for their symbolic support have begun to be created. Festive events became more and more organized and became obligatory.

References

1. New history of Uzbekistan. K.2. Uzbekistan in the period of Soviet colonialism // Editors: M. Juraev, R. Nurullin, S. Kamolov and others. - T.: "Shark", 2000. - p. 319.
2. Lepeshkina L. Yu. Soviet cultural policy and traditional rituals of the peoples of the Volga region: an experience of interaction // Modern history of Russia. 2018. V. 8, No. 3. - P. 727.
3. Lebedeva L.V. Formation of Soviet holiday culture in the 1920s: new rituals in the process of social construction // Fundamental research. - No. 2. - 2015. - P. 1784.

4. Karimov A. New traditions and education of workers in the communist spirit. Help lecturer. - T .: Society "Knowledge" of the Uzbek SSR, 1985. - p.3.
5. Ziyotov O. Formation of atheism and the communist worldview. Help lecturer. - T .: Society "Knowledge" of the Uzbek SSR, 1988. - P.18.
6. Leadership of the Communist Party of Uzbekistan in the communist education of the masses. - T .: Uzbekistan, 1981. - P. 116.
7. Otamirzaeva U. New traditions. - T .: Science, 1988. - P.4.
8. Bureeva E. V. Komsomol wedding of the 1960s in the system of ideological education of Soviet youth: plans and implementation // Modern history of Russia. – 2020. V.10. No. 2. - P.503.
9. Program of the Communist Party of the Soviet Union. - T .: "Uzbekistan", 1986. - P.63.
10. Zhigulsky K. Holiday and culture. Holidays old and new. Reflections of a sociologist. M., 1985. - P.145.
11. Decrees of the Soviet government. - M .: Publishing house of political literature, 1968. - T. 4. - P. 123.
12. Innikova S.A. Soviet holidays in the Russian village // Russian ethnographer. Ethnological Almanac: Anthropology. Culturology. Sociology. – M.: Russian Academy of Sciences, 1993. – P. 124.
13. *Plaggenborg Piece. Revolution and Culture: Cultural Landmarks Between the October Revolution and the Stalinist Era.* - St. Petersburg: Journal "Neva", 2000. - P. 300.
14. History of the Uzbek SSR. 4 volumes. T.4. - T .: "Science", 1971. - P. 75.
15. Soviet traditions, holidays and rituals / comp. B.V. Popov. Kyiv, 1988. P.92.
16. Galiyeva F. G. "Red" wedding in Bashkiria: experiments of the Soviet authorities // Quaestio Rossica. 2018. V. 6, No. 3. - P. 785.
17. Popova V. N. Holiday as a socio-cultural phenomenon. Tutorial. - Yekaterinburg: Publishing House of the Ural University, 2017. - P.47.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).