

## **Forms of a Mass Holiday in Uzbekistan: The Content of the Spectacle, Game Models, Rules for Staging**



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**ABSTRACT:** This article attempts to analyze the foundations of the spiritual values of the people of Uzbekistan, which are primarily reflected in rituals and holidays. In turn, there is a parallel analysis of the formation and development of holidays in the process of life, the conditions for their constant honing and improvement. A well-organized holiday always has its own characteristics. In this event, everyone should feel like a participant in it. In no case should the impression of coercion to certain actions be created. The holiday should charge the participants with its energy, thanks to it, misunderstandings, if any, should disappear between them. During the holiday, many conflicts can be resolved. The purpose of the holiday is not to suppress them, but to work them out. We are not talking about the fact that the contradiction will disappear completely, during the holiday it is smoothed out. Any cultural - mass holiday or event has its own scenario. It is based on actions that are diverse in nature. These activities are based on the program, and can also be improvised, which involves the creative expression of each of the participants. The script of the holiday must be well-written. It is worth noting that it is no less important than the chosen place, premises, design, quality of service and the rest. The script, first of all, determines the interest of the guests. If the guests are not bored, then the holiday was a success, and the script was written correctly.

**KEYWORDS:** the formation of a festive culture, holiday studies, Uzbekistan, traditions, innovation, audiovisual culture, directing, acting, spirituality.

### **INTRODUCTION**

Customs, ceremonies, rituals, holidays are the main components of the festive and ritual culture. They reflect the mentality of the people, the peculiarities of their way of life and moral and ethical values. Mentality, mentality (from Latin mentalis - mental, spiritual) is a whole complex of views, mindsets, views embodied in traditions, customs and rituals. A certain social, national-ethnic or territorial community tends to reflect the characteristics of the mental warehouse and way of thinking of each of its individuals. This term is also used in relation to individuals when the characteristics are given features of their worldview, level of development, intellectual abilities, spirituality needs.

The manifestation of mentality is a combination of some components, among which an important place is occupied by the presence or absence of such an important characteristic as tolerance.

Special places were allotted for celebrations in Uzbekistan, for example, in Kokand, Katta charsu (large square), which adjoined shopping arcades, a bazaar, wide streets, next to which there was a city mosque, a minaret. The holidays were accompanied by the play of musicians, puppet shows, performances of acrobats, sonorous eloquent performances of masters of the speech genre. As a rule, the holiday was started by musicians, performed with the reading of the holy scriptures of the hafiz, after which the performance of witty, cheerful, loved by the people askiya was often shown, and ended, as a rule, with dancers and a performance. Such festivities were loved by the Uzbeks and "... naturally, the activity of the masters of art became more active ... The hearts of the audience responded joyfully to the play of the actors, to their topical jokes, to their sometimes sharp attacks against those in power" [4. P ,191].

The years of independence opened a new stage in interethnic relations in our country. One of the most important priorities of the state policy in Uzbekistan was the development of a culture of tolerance and humanism, the strengthening of interethnic and civil understanding and harmony, the education of the younger generation on this basis, in the spirit of love and devotion to the Motherland. And all this has found its full embodiment in life [7].

### **MATERIALS AND METHODS**

For centuries in Uzbekistan, national values, which are an invaluable heritage, have been passed down from generation to generation, this includes customs, rituals and holidays. They can be used to form the main ideas of national ideology in the minds of people. Among such holidays and rituals, Independence Day of Uzbekistan, Constitution Day, Day of Defenders of the

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Motherland, Navruz, Day of Memory and Honor, Teacher's Day, Day of the State Security Service, March 8 - International Women's Day are of particular importance.

Mass holidays that accompany all of the above events contribute to the aspiration and search of young people for creative work, contribute to the emergence of an advanced worldview and mobilize the interests and needs of the young generation in creating a free and well-organized society.

“Folk holidays are the most significant days, joyful and solemn events in the life of the people, society [2. P.35].

Folk customs are generally accepted actions, norms of behavior, habits that have become part of the everyday life of the people, transmitted from generation to generation as spiritual values and experience experienced over the centuries. If traditions (as a broader concept) are found in all spheres of human activity, then customs exist in everyday life, work, religion, and culture.

Folk rituals, being a part of traditions and customs, are dedicated to the most significant phenomena in the life of people, families, and collectives. Rites are events that have their own compositional structure (beginning, middle, climax, end). They are characterized by symbolism, figurativeness, conventionality, etc.

Ritual is a well-established procedure of ceremonial and demonstrative character. A ritual can be an important part of a ceremony, a holiday, for example, an awards ceremony.

The rituals and traditions of multinational Uzbekistan have found their exact place in mass folk holidays, festivals, music, dances, painting, applied arts, language, cuisine and clothing.

A spectacle is a phenomenon that can only occur where there are permanent cultural traditions. In addition, it serves as an occasion for understanding the future, creating a model of an ideal social state, and seeing the prospects for the development of culture. The mass spectacle accumulates the energy of the collective, organizes the social experience of the individual, forms his creative imagination. And all this cannot be achieved without such a creative method as a game.

Therefore, it should be viewed through the prism of the cultural and historical development of the state, people, culture. It is a consequence of the cultural and historical development itself and tends to combine folk tradition with innovations that appear in the process of the current state of society. The specificity of its manifestation expresses the features of the various stages of the existence of culture.

The original Uzbek culture is a product of the assimilation of the cultures of Central Asia. This is especially evident in the mass holiday, which is a product of the national holiday culture.

From ancient times to the present day, holidays have been and remain one of the most important forms of social and cultural life. At all times of social and cultural progress, a person felt the need to celebrate the most important events in his life, significant changes in nature, success in work, while pouring out his feelings, thoughts, moods. This was the source for the entire folk ritual culture and the natural need to reflect the most important events of human life in the form of a holiday.

“Holidays have become one of the stable components of the life of the ethnic group. They reflect the way of life of various peoples of the world. Holidays in reverse form reveal the people’s understanding of the meaning of life and its main turning points” [2.P,36].

Many holidays and festivals are celebrated every year. The people living on the territory of Uzbekistan are distinguished by their generosity, hospitality and generosity of soul.

## RESULTS

One of the most important public holidays in our country is the Independence Day of the Republic of Uzbekistan, which is celebrated everywhere and on a large scale on September 1. This holiday is a symbol of unity of the entire multinational people of Uzbekistan. On the occasion of the holiday, nationwide festivities and celebrations are organized throughout the state, this day is declared a day off, all parks and squares of the country are filled with fun and good mood, and the main square of the country – “Mustakillik” (“Independence Square”), is a place that this day visits almost every fifth resident of Uzbekistan. It is this holiday that is a demonstration of the whole patriotic spirit of the citizens of the country.

Representatives of the multinational Uzbek people, prominent statesmen, the most famous and beloved representatives of the arts and culture participate in the main theatrical performance. A bright unforgettable spectacle is accompanied by a staging with the inclusion of a variety of performances containing elements of national arts and traditions, sports spectacles and other components that give the holiday a special, unforgettable flavor.

Another important and significant public holiday in Uzbekistan is the Day of the Constitution of the Republic. It is celebrated on December 8th. The modern constitution - the main law of the country was adopted in 1992 at the 11th session of the Supreme Council of the Republic of Uzbekistan, and since that time our people celebrate this date with great enthusiasm every year, realizing that the main law of the country is the guarantor of a peaceful and prosperous life.

As a rule, some important results of the outgoing year are summed up at this time, scientific conferences dedicated to this date are held, prospects for the future are outlined, solemn meetings with important statesmen and intellectuals, cultural figures of the country, accompanied by concerts and mass celebrations.

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Another equally important holiday of the country is the Day of Defenders of the Motherland, celebrated on January 14th. It was on this day in 1992 that a decision was made to create a new Armed Forces of independent Uzbekistan. For our fellow citizens, this holiday is a real symbol of courage, steadfastness, patriotism, and selfless service to the Motherland. We are proud of our armed forces, which honorably serve in the name of peace and prosperity of our country. It is on this day that solemn concerts and meetings with veterans and representatives of the armed forces of Uzbekistan are held in all cities of the republic.

### DISCUSSION

Investigating repeatedly solemn concerts and meetings with veterans, testifies to the great patriotic role of these events and the touching atmosphere that prevails at them. The eastern people, and in particular the Uzbek people, have historically developed that they treat women very carefully and with great respect. For our state, a woman is the most important component of civil society. This is a mother, sister, daughter, friend, keeper of the family hearth, this is perhaps the most perfect creature on earth and the ideal of beauty. That is why in Uzbekistan, as well as throughout the world, March 8, International Women's Day, is widely and solemnly celebrated. It is no secret that this holiday is very loved by Uzbeks, therefore it is celebrated on a large scale and everywhere. It has become a tradition that on this day the concerts held in the country are filled with a special content of love and tenderness for a woman. One of the most important holidays of the Uzbek people is the holiday of spring and prosperity, beauty and harmony Navruz - March 21. If we turn to the most ancient sources, then we should pay attention to the fact that the holiday was widely celebrated many centuries ago. Navruz was a muse and inspiration for many poets and scientists of the past.

On this beautiful day, the whole republic celebrates the awakening of spring and nature. The nature of the country is filled with unique colors. Navruz is a vivid example of a demonstration of the generosity and hospitality of the great Uzbek people. According to the Eastern calendar, this is the New Year's holiday. On this day, the country's bazaars are filled with various sweets and unique treats. The national dish of Uzbeks, pilaf, is prepared in a special way on this day. And, of course, sumalak and nisholda become a magnificent decoration of any festive table.

If in the pre-Islamic period Navruz was a public holiday, then in the Middle Ages it turns into a truly popular holiday. Over time, changes have occurred in the celebration of Navruz.

In the Middle Ages, Navruz acquired various forms and traditions in various places on the territory of modern Uzbekistan. Cleaning the yard, planting flowers, visiting parents and friends turned into its pre-holiday part. Despite the fact that each locality had its own specific traditions, there were typical examples of folk holidays. Their length in time was different - from 3 to 15 days. On the eve of the holiday, they went to the places: councils of aksakals gathered, they elected a "rape" - a chairman who was responsible for the entire process of organizing the holiday. On the appointed day, the heralds walked the streets and, to the accompaniment of the karnays and surnays, informed the people about the beginning of the holiday.

The holiday was held in the bazaar or specially designated areas, as well as around the mazars - the graves of saints. Women gathered separately from men (the place where the women's festivities took place was called "pastlik"). The order of the holiday looked something like this: in the morning rope walkers performed. then came the buns of quails, roosters, rams, dogs, etc. In the second half of the holiday, competitions of heroes were held. By evening, "kupkari" began - a sports game of riders with a goat. In parallel, throughout the day, maskharabozy and kizikchi performed theatrical performances. Games and dances were organized in the market squares. Among the large traditional performances, Khatarli Uyini, a multi-day game theatrical performance with broad participation of the masses, can be widely used in the development of holiday traditions, which is very typical for most holidays of the peoples of Central Asia, in particular, such as "Navruz Bayrami", "Pakhta Bayrami", "Kovun sayli". In the process of organizing "Khatarli uyini" in modern conditions, it is necessary to take into account the fact that each of its episodes, as in the traditional version, must be an integral and complete part, having its own composition (premise, development of action, climax and denouement), but at the same time time serving in organic unity with the overall storyline of the presentation.

Summarizing the above, it should be noted that traditional folk art is an invaluable source of enrichment for the activities of modern amateur art groups and professional institutions involved in the preparation of holidays. The use of traditional forms not only enriches modern practice, but also gives it a rich and distinctive flavor.

About Navruz as the largest, funniest, spectacular holiday, the most prominent poets of the Middle Ages could not help but compose verses. Omar Khayyam devoted a whole poetic book "Navruznoma" (The Book of Navruz) to this holiday, it was sung by Firdavsi, Saadi, Navoi, Furkat, Mukimi and others [2.P,49].

The celebration of Navruz was distinguished by splendor, beauty, richness of colors, originality and mass character. New Year's feasts, arranged by artisans in the Middle Ages, were universally popular in nature; they were accompanied by dramatizations, a masquerade, mass participation of people in processions.

In sacred Bukhara, festivities were organized outside the city near the Shirbudun Palace, where up to 500 tents were set up by officials, bai, trade and guild corporations on a vast site. Among the fair tents, up to a dozen kitchens (oshkhona) were arranged, on which the participants of the holiday cooked their own dishes in large cauldrons.

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The program of the holiday, in addition to the usual treats, included wrestling (“kurash giri”) of palvans, specially brought from different regions of the khanate. At night, various kinds of lanterns, lamps, candles were lit.

A merry-go-round worked on the squares, a circus-booth came from Tashkent, darboz (rope walkers) performed. The holiday lasted up to 40 days and was mainly used for trade transactions, although there was no actual bargaining (i.e. bazaar) [2.P,50].

In modern conditions, Navruz has become a national holiday, which reflects the age-old foundations of national traditions and customs. In recent years, it has been held warmly, sincerely and in new forms that emphasize its friendly and international spirit. It is these holidays that contribute to the moral and spiritual preservation of universal and national values.

“According to the traditions of Navruz, pay special attention to the elderly, children, the sick, the disabled, widows and orphans, families deprived of a breadwinner ... Use the preparation for the holiday (Navruz) in order to strengthen friendship, cooperation and cultural ties with neighboring republics” [3,P.231].

Game elements in the mass celebrations of Navruz are its distinguishing feature. The game has always been one of the main activities in folk art. According to scientists, the psychological mechanisms of gaming activity are based both on the fundamental needs of the individual and on the needs for self-expression, self-affirmation, self-determination, self-regulation and self-realization.

Merry folk festivals last from 15 to 20 days. It also takes a lot of time to prepare for the celebration. Hashars are held in the country, where the best feelings of Uzbeks are manifested: mutual assistance, mutual assistance, collectivism. This holiday is truly massive, all segments of the population participate in it, who cook special dishes with great pleasure (sumalak, halim, pilaf, samsa, manti, fried chuchvara). A special place is given to cleanliness, everything is put in order, streets and houses are ennobled, trees are whitewashed, young seedlings are planted. It is on these days that it is customary to help the poor, the sick, orphans, lonely relatives, neighbors, and complete strangers. Such good traditions can be carried out in various forms, such as: charity, donations, gifts, visiting close relatives of the older generation, holding spiritual and educational events, concerts, special programs on a voluntary basis.

Another important holiday for the people of our country is the Day of Remembrance and Honor, celebrated on May 9th. Previously, this holiday was referred to as the “Victory Day” over fascism, now it is a holiday of memory for the fallen and honors for the living. The patriotic nature of all events dedicated to this date makes the holiday itself an event of great educational power.

Speaking of a developed democratic society, it is impossible not to mention freedom of speech and the press. So in the country since 1994, annually on June 27, the Day of Press and Mass Media Workers is celebrated.

Also, many other professional holidays are celebrated in the country, for example, such as Teacher and Mentor Day, National Police Day, etc. are very revered.

In spring and autumn, Uzbeks devote a lot of time to work, while in winter dehkans have more free time and historically, various forms of recreation appeared, such as “Gap-gashtak” (a kind of evening gatherings), although there were holidays dedicated to this time of the year, less than at other times.

In winter, “Birinci Kor”, “Kor-egdi”, “Kor Khat” were widely celebrated, which became a kind of festivities dedicated to the first snow and accompanied by original game elements. At the time of the first snowfall, the writing of “Kor khat” (congratulatory letters on the first snow) to each other in the style of “suyunchi” - good news, the addressee had to make a small surprise or arrange a treat, became widespread. The content of the “First Snow” holiday is due to the fact that, covering the entire neighborhood, the snow created a magnificent picture. In Central Asia, snow is a rare occurrence compared to the northern countries, so snowfall is an event that fills those around you with joy and admiration. In addition, the snow lying on the fields gives moisture to the earth, which has always awakened and still awakens in people hope for a good spring and a rich harvest year. When it first snowed, people had fun, sang, played, gave gifts to each other, arranged treats, etc.

Among the Uzbek folk holidays, a place of honor also belongs to the “Kurultai” holiday. It is held in late winter or early spring. “Kurultai”, which arose in the Middle Ages, was held as a national assembly - the triumph of dehkans, livestock breeders. The dekhkan population and urban residents were looking forward to this holiday and were seriously and comprehensively preparing for it.

At the Kurultai, the problems of the past year were discussed and plans for the next year were drawn up, experience and opinions were exchanged on improving common affairs. During the holiday, lively mass festivities were held, at which equestrian sports games - “kupkari” (“ulak”) and other spectacular performances were popular. Already in the XX century, Kurultai began to perform the function of a congress of agricultural workers.

The main forms of holding Uzbek folk holidays are spectacles, performances, games, competitions, etc., from which the holiday itself was formed. The central place in folk holidays was occupied by “tomosa” - performances. Basically, there were special festive performances “Katta tomoshalar” (“Great performances”). In Ferghana they were called “Katta maskharabozlik”, in Bukhara - “Chavki”, in Khorezm - “Khatarli uyin”. They were held in squares in front of thousands of people.

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Uzbekistan is known for its many festivals, which are held no less solemnly than other national holidays. Every year, the international folklore festival “Boysun bakhori” – “Boysun spring” is held in the Surkhandarya region. This international festival in the mountainous area of Baysun allows you to plunge into the centuries-old history of rituals, traditions and customs. It was in these territories that the great heroic epos “Alpamish” was composed. In 2001, the Boysun region was included in the list of “Masterpieces of the Oral and Intangible Heritage of Humanity” by UNESCO.

The “Boysun bakhori” Festival annually gathers many guests and connoisseurs of oral folk art from all over the world, enjoys great audience sympathy and is accompanied by wonderful folk performances.

It has become a tradition in Uzbekistan to hold annual international festivals of ecological and tourism orientation. One of the wonderful festivals-holidays is the “Chingan Echo”. As a rule, it annually gathers many supporters among those who love the author’s song, folk and author’s music, and also take care of the nature of their native land. The purpose of its holding is the development of the idea of ecological travel and tourism, as well as the popularization of the genre of tourist-author’s song. The festival, as a rule, is held in late spring, early summer, at this time the nature of the Chingan mountains captivates its visitors with its unimaginable beauty and grace of its colors. The participants of the festival are representatives of the CIS countries, the Baltic States, Germany, Israel and other countries.

Of greatest interest is the International Music Festival “Sharq taronalari”, held in Samarkand on a regular basis. Samarkand is the center of the most ancient civilization and culture of the East, it was Samarkand that ran along the roads of the Great Silk Road, which testifies not only to the development of trade and diplomatic relations between the West and the East, but also to the merger of different and absolutely different cultures. Every year, the national musical genre poppy hits thousands of viewers from all over the world. “Among the well-known eastern universities of maqom performance, modern researchers distinguish Bukhara, Khorezm, Ferghana-Tashkent” [1].

Social communication at festivals is artistically designed communication, placed within the framework of the event with its inherent solemn mood, thematic background. This is also a natural process, which is the beginning of progressive changes in our society, which needs and requires more and more introduction of the artistic principle into human life. In a democratic society, all its social groups have a growing need for the artistic design of everyday life as one of the types of cultural amateur performances of the masses. A procession is a theatrical mass action that does not require prior preparation and special artistic skills. This type of mass artistically designed amateur performance is typical for the holiday.

### CONCLUSION

All mass forms of modern artistic activity (spectacles, mass performances, theatrical concerts) expand the boundaries of art. This is natural, because a democratic society is not interested in alienating artistic creativity and turning it into a narrow sphere of activity of the “elite”, but in merging artistic creativity with all spheres and aspects of human activity.

The penetration of the artistic principle into production gives rise to technical aesthetics, the fusion of art and sports has given rise to such sports as figure skating, rhythmic gymnastics.

The idea of S. M. Eisenstein, which is still relevant today, is about the specifics of television, which is able to “directly and directly send its artistic interpretation of an event to millions of listeners and viewers at the unique moment of its very fulfillment, at the moment of the first, infinitely exciting meeting with it” [5, p. 42], is also related to the mass holiday.

In the combination of various types of art with mass forms of social communication, a holiday manifests itself as a form of spiritual and educational work, which, on the one hand, is a fact of art, so to speak, a mass theater in which the people appear as the main character, and on the other hand, a fact of festive amateur performances of the masses.

The modern understanding of the essence of a mass holiday from a spiritual and educational standpoint lies in the organization of human communication by artistic means at a level that neither the theater nor all other forms of art and cultural and educational work can achieve.

The need for mass festive amateur performances is typical of our days. It is caused to a certain extent by the growth of the mass media, especially television, which sometimes replaces the amateur performance of the individual with the contemplation of the spectacle, develops the “alienation” of the individual, leaving unsatisfied the craving for wide communication inherent in man, especially modern. This trend in the development of the mass media is noted by a number of sociologists and, in our opinion, it will only increase.

Today, assessing the positive changes that are undoubtedly associated with perestroika and themselves contribute to the restructuring of the spiritual sphere of society, one cannot but note such a phenomenon as the increase in recent years of public interest in mass holidays, festivals, theatrical performances, landscape performances, various forms of spectacular art. Spectacles provide an opportunity for the most accessible knowledge that meets the needs and lifestyle of modern man.

There are certain common features that determine the significance of the eventfulness of the holiday. These include:

- Voluntary participation in accepted and existing rules of this or that holiday;
- Freedom in choosing plots, scenes, roles, positions that differ from the materialized results of learning and work;
- The presence in any festival of space for creative self-realization and the release of the individuality of each participant;

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- Logical cycle of holidays, which is harmoniously combined with everyday practice, taking into account the calendar of nature and the structure of the working year;
- The holiday has a communicative character, which reflects democracy and freedom;
- Each holiday should reflect the deep folk traditions, which incorporate a wide range of customs, attributes, ceremonials, rituals, symbols of a fundamental nature.

A well-organized holiday always has its own characteristics. In this event, everyone should feel like a participant in it. In no case should the impression of coercion to certain actions be created. The holiday should charge the participants with its energy, thanks to it, misunderstanding should disappear between them, if there was one.

The most important thing in building the matter of a modern holiday is to take into account not only traditions, but also innovation. "The technical possibilities of communication initiate the processes of globalization of culture, which confirmed the fundamental unity of different forms of audiovisual communication and screen art. Now the character of the screen culture is determined by the personal computer. And the Internet accelerates the processes of globalization and diversification in modern culture." [6. P,94].

During the holiday, many conflicts can be resolved. The purpose of the holiday is not to suppress them, but to work them out. We are not talking about the fact that the contradiction will disappear completely, during the holiday it is smoothed out.

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