



## **Formation of Moral Consciousness on the Basis of Rituals**

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***Annotation:*** This article is about rituals. The people look at the rite as the formation of consciousness.

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The formation of moral culture as a historical phenomenon goes deep into archaic antiquity - the era of the communal-tribal system. Society, being at the mercy of nature and sensory experience, does not yet have conceptual thinking, the social structure of this time coincides with the kinship system. "Own" is a family of several generations, a house, a community, its own land, a familiar and familiar world. The ancient man thinks of himself as the center of the world. Human intent and abilities are projected onto the surrounding world, and natural phenomena appear as intentional or motivated by someone's will and action. Everything around is spiritualized and endowed with a vital force capable of helping or hindering a person, causing evil or bringing joy. The world is perceived in oppositions affecting everything: time, space and society, and the universe is permeated by the struggle of two powerful elements - Light and Darkness. This duality is a condition for the existence of life. This is how the opposition "own - someone else's" acquires significance.

A way of communicating with the "alien" otherworldly world and at the same time a way of influencing it is a rite. It is performed in the interests of the whole community and is conducted strictly according to the rules, making it possible to receive the favor of the ancestors and the gods. The rite as a festive and symbolic form of people's behavior, opposed to everyday everyday life and exerting a strong influence on it, connects the past, present and future into a single whole, representing an intermediate link between real life and creativity, directing a person to ideal moral ideas. The rite is life itself, although it is arranged in a playful way. Complex multifunctional ritual complexes collectively convey the experience of the spiritual and working life of previous generations, contribute to the formation of social relations, regulate human life, giving it a national specificity.

In ancient society, the rite was a "building material", which will later be reflected in philosophical theories, the system of human education and folk art. The triune basis: folk philosophy, folk pedagogy and folk art form a powerful foundation for the formation of the Russian person. Folk philosophy forms a value attitude to the world and an understanding of its moral foundations. Folk pedagogy through the system of "attitude - belief - behavior" educates the personality of a person living in this world and according to its moral laws. Folk musical and poetic creativity through a system of rituals and holidays, customs and traditions fixes a certain human behavior and develops

his creative attitude to life and work. Through the annual cycle of rituals and holidays, the understanding of the world takes place. This cycle covers almost all aspects of human existence - from birth to death. The rites are performed regularly or on occasion and specifically correspond to each stratum of society, reflecting his occupation. There are sacred places in the house for the performance of household rituals. To perform communal rituals, people gather on the border of "their" and "someone else's" space. There are also specially equipped shrines - temples - places of residence of deities and spirits. Ritual actions serve as clear landmarks in time, sanctuaries serve as landmarks in space.

Thus, the mythological consciousness of the ancient man distinguishes the symbolism of the circle, endowing it with magical properties. The rotation of the circle represents the movement of nature as a whole, and the cyclical repetition of rituals is the repetition of life. The repetition of customs and traditions leads to their unconditional observance and consolidation in consciousness, dictating the norms of behavior. The whole world is perceived through a rite, and the system of rites regulates a person's life. Calendar and life circles intersect in the global cosmic rotation: the birth of the year gets an analogy with the birth of a person, his formation, life and death. A harmonious concept of a temporary vision of the world is born: spring is the time of rebirth and renewal, summer is youth and maturity, autumn is the period of aging, winter is death and rebirth. The key meaning in the language of mythological symbols is given to four holiday-time dates: two solstices and two equinoxes. These are holidays - Kolyada, Velik-Day, Kupala and Tausen. They have a special "week" for performing ritual merrymaking: rusalia, kolyada, etc. The repetition of rituals and the symbolic rotation of the circle-round dance personifies the movement of nature as a whole: the cycle of life, the cycle of nature, the solstice and, finally, the global cosmic rotation. The extreme points of this rotation are the mythological duality about the creation of the world: the transformation of formless and unorganized Chaos, the zero point of reference, into an ordered Cosmos. Darkness was compared with Chaos, and Light was compared with Space.

Traditional calendar ritual actions are performed at turning points in a person's life - the arrival of spring, the departure of summer, the birth of a new year, the birth of a child, marriage and death. Any rite is essentially a dialogue between the polar worlds, a transition beyond the fine line that exists between them. Therefore, the main purpose of the ceremony is to maximize the safety, painlessness of such a transition and the further prosperity of the human community. To do this, there are various ways of magical influence on the spirit world: objective, spatial, temporal, etc.

Gradually, in traditional folk culture, a special symbolic "language" of ritual action is being developed - the "language" of code transmission of information, which has a single field of meanings. It involves the use of various objects-symbols and is associated with the idea of a single spatial existence of two worlds. Therefore, it includes "actions of creation" and/or "actions of destruction" and is based on the duality of oppositions. The language of the ritual action is primarily associated with the natural cult, which is realized in the poetic texts of ritual songs and speech dialogues. The verbal code is organized using rhyme, speech rhythmization, intonation melodization, which distinguishes it from everyday speech. Finally, the ritual action includes an acoustic code - singing, exclamations, sounds. It is also based on the duality of opposition: sound / silence, which is associated with the perception of life and death. Sound as such appears in the context of life, silence - death. The sound code defines the structure of time and space, the structure of human society, and in a number of traditions, the social status of a person. The common content of all the elements of the symbolic "language" of the ritual action becomes the traditional picture of the world. And the rite itself and participation in it is a kind of school for mastering life experience. Collective emotional experience opens the way to unity with the Cosmos, forming a theme characteristic of this time - eternal return, that is, direct reproduction of the past in the present and the future.

Everything in the traditional way of life of a person is subject to the rhythm of a certain circular movement: childhood, adolescence, youth, manhood, maturity, old age and death. These life events change each other as naturally as the seasons change in nature. The severity of worries and responsibilities in peasant life is also growing imperceptibly. Everything has its time and its time, but in order to survive, the community of people had to be clearly organized.

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