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**“KOM SOMOL TOY” IN THE CONDITIONS OF URBAN EVERYDAY LIFE (1960-1980)****Seydametova Gulnara Utarbaevna****Doctor Of Philosophy In Historical Sciences, Associate Professor At Karakalpak State University Named After Berdakh, Uzbekistan**

**ABSTRACT:** In the second half of the 20th century, new traditions and rituals associated with the Soviet ideology appeared in the daily life of the population of the Central Asian region. One of these traditions was the holding of Komsomol weddings, which, although not replaced by traditional ones, took a certain place in the life of the population.

**KEYWORDS:** City, Komsomol wedding, new traditions, Soviet rituals.

**INTRODUCTION**

Soviet everyday life brought new rituals and traditions to the traditional life of the population of Karakalpakstan. During this period, attempts were repeatedly made to introduce new holidays and various traditions that supplant or completely replace the traditional ones. One of these traditions was the holding of Komsomol weddings, which were popularly called "Komsomol toy"

If we turn to the origins of the emergence of Komsomol weddings, then they underlie the ideological guidelines of the Communist Party, the main purpose of which was to establish a secular lifestyle, behavior and norms. The new system, way of life and statehood made changes in the symbolism and rituals of marriage and family. Komsomol weddings first appear in Russian cities. Back in the 20s of the 20th century, in Russian cities, and later in villages, as opposed to church weddings, "red weddings" began to be practiced. The "Red Wedding" was viewed primarily not as a family event, but as a socio-political event, as an occasion for anti-religious agitation. Later, instead of the term "red" they began to use "Komsomol wedding". The name itself - the Komsomol wedding was formed because almost the entire young part of the population was in the Komsomol. Initially, this wedding was distinguished by the absence of representatives of the older generation in it, later this tradition was broken - prominent party leaders, leaders, etc. began to be invited.

Although Soviet ritualism in the Central Asian region began to form much earlier, in the cities of Karakalpakstan (mainly Nukus) it began to exert a noticeable influence on the way of life from the second half of the 20th century.

During the period under study, a huge number of different holidays appeared, including: state, professional, family. Among these holidays, the wedding occupied a special place. Within the framework of Soviet everyday life, this once family event goes beyond it, acquiring social significance.

In the urban environment (in most cases in Nukus) in the 1970s, holding an evening youth "Komsomol toy" "came into fashion". The first experience of holding a Komsomol wedding falls

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on the end of the 1960s and 70s. In the conditions of Karakalpak cities, this event was preceded by a traditional wedding. K. Uteniyazov recalled that after the wedding in the parents' house in the village, the "youth" wedding was celebrated in Nukus. This is a kind of hypertrophied form of the traditional youth party - "otrystpa". Usually "otrystpa" was held in the house "zhenge" of the girl before the wedding. Before the start of the wedding celebration, the marriage was registered at the registry office. For statistics, it should be noted that in the 1970s, only 26% of the spouses underwent solemn registration of marriage, and in 1984 - already 54%. In most cases, newlyweds went through a similar procedure in the cities - Nukus, Takhiatash, Khodjeyli, Beruni, Chimbay, Kungrad. Then the celebrations moved to the canteens-buffets of city institutions, more often in the house or in the yard (in the summer). Mostly young people gathered, so the propagandists called them "Komsomol". For this, rooms or a yard were colorfully decorated, tables and benches were set up, the so-called. "zhurgiziushy" (master of ceremonies, he could be from his own or invited). In the 1980s, Komsomol weddings became ubiquitous. Due to the lack of space and funds, most began to conduct them at home. Usually a place was chosen, if in the summer, a large courtyard where tables and wooden benches were placed, at other times - in large rooms ("halls"). I. Khozhanov, from the city of Takhiatash, recalled that the "Komsomol" wedding, when he got married, was held in the house, in a large room (hall) with the participation of friends, neighbors and classmates. The other room was used for dancing.

The words of another respondent emphasize the age restrictions in the Komsomol Toy. According to the Charter of the organization, Komsomol members could be people aged 14 to 28 years. Her future husband was already older, so they considered holding a Komsomol wedding unnecessary: I got married in 1981. We met at work, worked in the same organization. By mutual agreement, he stole me. In those days, the Komsomol toy was held without fail. But we hesitated to arrange it. We were not so young: the groom was 29, I was 25 years old.

According to another respondent, one can see how the new traditions were closely intertwined with the old ones: When I got married, my father-in-law was no longer alive. My mother-in-law arranged the wedding for us. They did a Komsomol wedding, held it at home. All my classmates arrived. The chairman of the collective farm, Yenezhan Matsapayeva, was a relative of her husband's family. My mother-in-law appeared to her as "muryndyk ana" (planted mother), and when we got married, she became our "muryndyk ana". Here you can clearly see how elements of traditionalism are present in the modern rite.

At the same time, all respondents note that at first there was a conspiracy or abduction according to traditional customs. The tradition of kidnapping girls (kidnapping, taking away) became more frequent in the 1960s. Very often, girls were "stolen" not only without parental consent, but also without their own. Such a practice, according to written sources, as well as field materials, was not previously characteristic of the Karakalpaks. However, in rare cases, they resorted to it, more often when the parents of the young were against their marriage. In the 1960s, the abduction of girls became more common, even in cases of parental consent. Among the people, this practice was called "alyp kashyp ketiy" (lit. - to kidnap).

Along with Komsomol weddings, white wedding dresses come into fashion. The traditional

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wedding dress of the Karakalpak was *kök xylek*. It was sewn from blue homespun cloth. The front of the dress was embroidered with multicolored threads. The pattern had a geometric character, being located in oblique rows, consisting of rhombuses, squares, curls and various figures. The bride wore it for the first time on her wedding day.

White wedding dresses in the attire of Karakalpak brides appeared, according to the research of Z. Kurbanova, appeared in the early 70s of the XX century. In Nukus in 1970 they were already dressed at a wedding. In other cities and regions of the republic, white dresses appear by the end of the 1970s and the beginning of the 80s.

Komsomol toy was celebrated with the invitation of a large number of people. An invitation to them by representatives of the collective and the public is gaining distribution. This tradition reflected the newly introduced stereotypes about the symbolism and nature of rituals, which somewhat differently, in a new form, reflected the age-old traditions of the Karakalpak people.

The Komsomol wedding is a new phenomenon in the life of the Karakalpak people: it becomes an important event not only in the life of the newlyweds, but of the entire team. Describing the Komsomol wedding, the ethnographer A. Bekmuratova writes: In the republican hospital in January 1965, the Komsomol wedding of Gulparshin Sabirova and Seytmambet Kurbanbaev was celebrated, both of them are employees of the hospital. Organization oversight

the celebrations were taken by the Komsomol members of the hospital. They decided that the first Komsomol wedding should be done well. Together they organized the wedding. They even prepared treats themselves: several Komsomol women prepared treats, showing themselves to be excellent cooks.

She gives a detailed description of one of the first Komsomol weddings in Nukus: "More than eighty people gathered in the club of the republican hospital to congratulate the newlyweds. The bride and groom, surrounded by friends and girlfriends, solemnly approached the table, where they were presented with a marriage certificate. Congratulations and warm wishes began. Then they gathered together at the festive table. There were toasts. The young people were cordially congratulated by the secretary of the city committee of the Komsomol, the head doctor of the hospital and many others.

The Soviet period made significant changes in the daily life of the population of the cities of Karakalpakstan. The appearance of the Komsomol Toy was also the result of cardinal changes that took place in the society of the period under study. A wedding, being one of the main events in a person's life, in Soviet realities, was supposed to convey the meaning of a new family, show the state's concern for the lives of citizens, and introduce socialist morality.

The specificity of the wedding rituals among the Karakalpaks was the coexistence of traditional and new rituals. On the example of a wedding, this can be well seen. In addition to organizing a Komsomol wedding, many families also held a traditional wedding. Folk traditions and customs, reflecting the system of values of the Karakalpak people, continued to be preserved in the wedding ceremony.

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With farewell to the Soviet era, the Komsomol of that one also disappeared. However, despite this,

this tradition played a certain role in the wedding celebration. Some of its elements have been preserved in modern wedding traditions. For example, wedding corteges, visits to memorable places in the city, which are popularly called "party", drawing up a wedding script, wedding games and contests, etc.

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