

## THE PHENOMENON OF THE HOMELAND IN THE EXISTENTIAL PERSPECTIVE: A SOCIO-CULTURAL DIMENSION IN UZBEKISTAN.

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*The article presents a philosophical and cultural analysis of the father's house phenomenon as a primary ontological constant that determines human existence. The research is based on the existential-phenomenological tradition, the socio-cultural context of Uzbekistan, and cultural-anthropological approaches. The author reveals the significance of the father's house as a symbol of spiritual foundation, life space, and historical-cultural continuity. It is emphasized that the ancestral home performs the function of forming identity, contributes to overcoming crises in the context of a transformational society, and maintains the stability of values against the backdrop of global challenges.*

**INTRODUCTION.** The concept of home has always been an integral element of human existence. It went beyond purely material space, including spiritual, emotional, and cultural dimensions. In the culture of Uzbekistan, a house is not only an architectural unit (house, courtyard), but also a symbol of the family, the continuity of generations, family honor, and upbringing. This phenomenon is especially vividly manifested in the concept of the "father's house" as a space where a person first comes into contact with life, forms their "I," and where their path in society begins. The relevance of this topic is determined by the profound socio-cultural, philosophical, and existential transformations taking place in modern Uzbek society against the backdrop of globalization, urbanization, and changes in the way of life. The ancestral home is not only a physical space, but also a symbol of the roots, memory, continuity of generations, and spiritual stability of the individual. In the context of accelerated social development, mass labor migration, the weakening of traditional forms of

family structure, and the growing mobility of the population, especially young people, the phenomenon of the father's house acquires special significance as a point of existential return, a symbol of cultural identity and stability.

The modern reality of Uzbekistan is characterized by the simultaneous coexistence of traditional and modernized models of being. In such conditions, the ancestral home plays the role of a cultural code, a center for the formation and preservation of national and family values. It is in the father's house that a person first masters the norms of morality, traditions, language, and behavioral patterns, which makes it an integral part of the anthropological and philosophical reflection on human existence.

Moreover, the relevance of the research is supported by the growing interest in the phenomenology of everyday life, in the analysis of spaces as symbolic structures influencing the formation of man. In this context, the ancestral home is considered as an existential form of the coexistence of memory, identity, and cultural heritage.

Thus, understanding the phenomenon of the father's house from an existential and socio-cultural perspective is not only a philosophical task, but also a practical necessity - in the context of educating the younger generation, forming in young people a sense of national belonging and a stable worldview capable of resisting the challenges of the global world.

**Method.** The methodological basis of this study is an interdisciplinary approach that combines philosophical, cultural, anthropological, and sociological methods of analysis. First of all, the research relies on the principles of existential philosophy, which reveals human existence through the prism of his personal experience, spiritual searches, and experiences. In this context, the ideas of M. Heidegger on "being in the world" and "rooting," K. Jaspers on border situations, as well as G. Marcel, who emphasized the internal spiritual connection between man and his "place" as a form of being in the world, are especially important.

Significant attention is also paid to the philosophy of dialogue (M. Buber, M. M. Bakhtin), in which the house is understood as a space of communication, coexistence, and existence, where the dialogue between generations, personality, and culture unfolds. Bueber's "I-You" model allows us to see in the father's house not only the physical structure, but also the environment of a person's existential encounter with others and with themselves, with their past and future.

Anthropological and cultural approaches, including the ideas of Levi-Strauss, Mircea Eliade, and K. Girs, allowed us to consider the house as a symbolic space endowed with sacred, ritual, and identity meanings. The study includes an analysis of oral stories, folk

beliefs, symbols of housing in Uzbek traditional culture, where the house (house, yard) is not only a place of residence, but also the core of spiritual, tribal, and social life.

Ideas that emphasize the importance of spirituality, family values, and national identity as key factors in the sustainable development of society occupy a special place in the theoretical foundation of the research.

In addition, the hermeneutic method was used in the work, which allows us to reveal the deep meanings and values contained in the symbol of the father's house, both in individual and collective consciousness. The hermeneutic approach allows us to interpret the father's house not only as a physical or everyday phenomenon, but also as an existential metaphor of life, memory, identity, and spiritual support. This is especially important in the conditions of a post-traditional society, where there is a reinterpretation of meanings and orientations.

Thus, the complexity of applied methodological approaches - from phenomenological reduction to cultural-anthropological and hermeneutic analysis - made it possible to comprehensively understand the ancestral home as a fundamental category of the existential and socio-cultural existence of man in the conditions of modern Uzbekistan.

**Results.** The ancestral home in the existential perspective acts not just as a place of habitation, but as the primary topological form of human existence, in which the intersection of physical and spiritual space takes place. It concentrates the individual's primary life experience: first feelings of security, first touches of culture, first steps into the social world. The father's house sets the coordinates of human existence, being the place of origin, the roots of being and spiritual roots.

It not only forms a person's basic relationship with space and time, but also influences their attitude towards themselves, others, and the world as a whole. It is here that the foundations of worldview, moral attitudes, and cultural identity are laid. In the Uzbek tradition, the house (house, courtyard) is inextricably linked with the concept of *family* - the family as a sacred union of generations, where ancestral roots and traditions serve not as an abstract memory, but as a living practice of upbringing and identity.

The peculiarity of Uzbek culture lies in deep respect for elders, observance of rituals (*manner, morality*), respect for the family hearth as the center not only of everyday life, but also of spiritual life. It is in the father's house that language is passed down as a bearer of meanings, household traditions, religious norms, memory of ancestors, and family histories. All this makes it not just a dwelling, but a unique "locus of memory" - a space where the past, present, and future intertwine in a unique form of cultural existence.



However, in the context of rapid socio-economic changes caused by migration, urbanization, the development of digital technologies, and the growing mobility of young people, the phenomenon of the father's house is undergoing serious transformations. This is especially noticeable in Uzbekistan, where young people are massively moving from villages and mahallas to cities, as well as migrating abroad in search of economic stability. In these conditions, the ancestral home often remains only a symbol, a nostalgic memory of stability, roots, and lost harmony.

Nevertheless, despite the fragmentation of existence and the erosion of traditional forms of family life, the father's house continues to perform an important existential function - it remains a point of attraction, a space of return. It is a kind of spiritual beacon that maintains permanence in the flow of changes that a person strives for in moments of life's uncertainty, crises, or existential anxiety. In the father's house, even physically left behind, the "inner house" - a symbol of kinship and belonging - continues to exist.

Philosophically, the father's house can be considered as a "super-body" (according to G. Marcel), that is, a continuation of human existence in a material environment, rich in meanings. This is the space where a person for the first time realizes themselves as a being inseparable from relationships - with parents, ancestors, things, traditions. It is here that the feeling of peace as protected, ordered, and filled with care is formed. These archetypal feelings of shelter and belonging are then projected onto the rest of human existence.

Uzbekistan's state and cultural initiatives emphasize the importance of preserving the spiritual and moral foundations of society through strengthening the institution of the family. Thus, in *the Concept for the Development of the Spiritual and Educational Sphere of the Republic of Uzbekistan*, the role of the family as the foundation of moral education is especially emphasized, where the home is considered the first school of citizenship, respect, and culture. Activities to popularize traditions, holidays, national customs, as well as the protection of intangible cultural heritage (including in the architectural environment of traditional Uzbek houses) are directly aimed at maintaining the stability and significance of the father's house as the basis of socio-cultural stability.

Thus, the ancestral home in the Uzbek context remains not only a symbol of the past, but also an important point of support in the present, as well as a benchmark for the future. It connects a person with their history, strengthens their identity, and forms the basis for harmonious coexistence in the modern, increasingly globalized world. The loss of one's father's house is not only a social or economic problem, but also a deeply existential loss, affecting the level of personal and collective memory, attachment, and spiritual stability.

Exit. The ancestral home is not only an architectural space, but also a deeply rooted cultural and existential phenomenon, playing a key role in the formation of personal identity and ensuring the spiritual continuity of generations. Its significance goes far beyond material existence: it becomes the center of the living world, in which a person for the first time realizes their "I," learns to be with others, and perceives reality through the prism of cultural codes, traditions, and emotional memory.

In the rapidly changing world, where the processes of globalization, urbanization, digitalization, and social mobility are increasingly leading to the breakdown of generational ties, the loss of traditional forms of attachment, and growing existential anxiety, the importance of the father's house is significantly increasing. It is turning into a spiritual support, an anchor of identity, capable of holding a person back in conditions of instability, fragmentation of culture, and the breakdown of common bonds.

This phenomenon is especially relevant in the socio-cultural reality of Uzbekistan, where family traditions, respect for elders, the continuity of customs, and reverence for ancestors continue to hold high value. In this context, the ancestral home is not only a place of physical return, but also a space for preserving memory, gaining meaning, and educating future generations. Its loss is not just the disappearance of a cultural form, but the weakening of the moral and spiritual foundations of society. The author proposes, first and foremost, to support traditional architecture and living environment. It is necessary to preserve and develop traditional forms of housing culture (mahalla, courtyard), supporting restoration programs and architectural education aimed at preserving the identity of local forms.

Secondly, the integration of "Father's House" topics into educational programs. Inclusion in curricula (especially in humanities and cultural disciplines) of topics related to the spiritual role of the home, traditions, family values, and local identity contributes to the formation of a respectful attitude towards cultural heritage.

Third, the creation of cultural and ethnographic projects. It is necessary to implement media projects, exhibitions, documentaries, and research dedicated to the themes of the father's house, family memory, and oral history to record the living tradition and pass it on to new generations.

Fourth, the development of communities and family institutions. It is necessary to strengthen the role of the mahalla as a socio-cultural institution that contributes to the consolidation of families, the dissemination of norms of mutual assistance, and the maintenance of stable horizontal ties between generations.

Fifth, scientific research and socio-cultural monitoring. It is recommended to conduct regular sociological and philosophical-anthropological research on the phenomenon of the father's house in the context of transformations, with the aim of identifying threats and prospects for its preservation in the future.

Thus, the father's house represents the most important resource for spiritual resistance to cultural amnesia and social disorientation. It helps maintain a balance between historical experience and the challenges of the present, forming a holistic worldview and sustainable cultural identity. Preserving and understanding this phenomenon in modern conditions is becoming not just a cultural task, but an important factor in the humanitarian security of society.

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