



THE ROLE OF RED TEA HOUSES IN THE CULTURAL LIFE OF THE UZBEK PEOPLE

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ANNOTATION:

In the 1920s, the Soviet government began to build the social, economic and cultural life of the local population in Turkestan on the basis of the Soviet system, and a number of cultural and educational institutions were established to promote this policy. One of such institutions is the Red Tea House, and this article describes the purpose and objectives of these institutions, the results of practical work carried out in them on the basis of archival sources.

Keywords : *cultural-educational institution, teahouse, club, reading room, market, neighborhood, teahouse, new culture, literacy, trade shop, social life, culture.*

INTRODUCTION

The role of cultural and educational institutions in the social and cultural life of the peoples living in the territory of Uzbekistan is of special importance. One of such educational institutions is a social object called "red tea house" in the vernacular, which began to enter the social life of the local population in the 1920s. With the establishment of control by the Bolshevik government, the institution was renamed the Red Tea House in order to strengthen its position among the local population in the cultural sphere. In these works, which are related to the activities of cultural and educational institutions, it is stated that the number of red teahouses is increasing, as they have been increasing over the years. Issues such as the functions, importance and, most importantly, the role of red teapots in social life have been left out of the view of these researchers. This requires an in-depth analysis of the problem (1920-1939).

How the red teahouses were established in the 1920s and 1930s, which became the main center of propaganda of the "socialist culture" in the spirit of the "national socialist form" among the local population, the ban on the activities of traditional teahouses The goals, objectives and participation of the local population in the activities carried out in it, as well as

the assessment of the mood of the population are studied in the study of the activities of the Red Tea House. shows that it is possible to study more broadly as a separate object of cultural and educational institutions in the period.

MAIN PART

Until the 1920s, traditional teahouses played an important role in the socio-cultural life of the Uzbek people. Traditionally, traditional teahouses have been set up in caravanserais, bazaars, guzars and neighborhood centers as an integral part of trade. The teahouses also served as hotels for foreigners and passengers. In traditional teahouses, the daily news was a discussion on various issues in the community. Meetings like this usually took place after the Asr prayer, from evening to midnight.

Traditional teahouses organized by the locals serve as a place for the development of national values, as a place for public holidays, poetry evenings, and for bakhshis and artists to show their works of art. The importance of traditional teahouses in the lives of the local people was especially evident during the holidays. On the occasion of the holiday, the teahouses were filled with samples of national traditions day and night, filled with the resounding sound of musical instruments. The teahouses from Tashkent's Uzum Bazaar to Chorsuv are crowded during the holidays. During the days of Ramadan and Eid, the teahouses served as the most crowded place for the people until dawn.

According to the peculiarities of the historical development of teahouses established in the territory of Uzbekistan, the impact on the daily life of the local population, we can conditionally divide into three periods: The first period is the period of traditional teahouses before the invasion of Tsarist Russia; The second period, from 1867 to 1917, was the occupation of Central Asia by Tsarist Russia, and the influx of Russian samovars into the local lifestyle and teahouses. From this period onwards, the term "samovar" began to be used in historical and literary literature under the name "teahouse"; The third period entered the 20-30s of the XX century as the first period in the life of the local population, along with traditional teahouses, the emergence of "red teahouses".

Changes in the social, economic and cultural life of the local population as a result of the transfer of power to the Bolsheviki in Turkestan also affected the activities of traditional teahouses. First of all, national customs held in teahouses were banned. Boys were banned from dancing in teahouses, which is considered a national art form. Ideological influences on teahouses began, and the activities of traditional teahouses began to be banned under various pretexts and fabrications. Some teahouses were closed on the pretext that the locals gathered in the teahouses were engaged in drunkenness and quail breeding here. According to them,

teahouses began to be seen as a major area of superstition for the promotion of clergy. However, it should be noted that in the traditional teahouses the locals did not engage in drunkenness, such a situation is typical of the Soviet era. At a time when the majority of the local population lives in rural areas, the fact that teahouses have opened in urban centers and mainly around the market negates the above considerations. Contrary to the fact that the sanitary condition of the Bolshevik teahouses did not meet the requirements, we can see that the local teahouses were always organized in an airy place near the pools. Residents of Tashkent visit the teahouse around the market in the first half of the day. The locals eat their national and traditional dishes here. In the afternoon, teahouses are visited by residents of a new part of the city with the sound of drums. These locals feed the locals with their own drinks instead of tea. After a certain period of time, the city streets were filled with the noise and quarrels of the people.

By the 1920s, new types of cultural and educational institutions began to emerge that served the Soviet ideology in the socio-cultural life of the local population. From that time on, the struggle for the construction of a "new culture" on a socialist basis began in the cultural life of the people of Turkestan.

It was from this period that red teahouses began to be organized as part of the Soviet-era cultural and educational institutions in competition with traditional teahouses. With the subordination of cultural institutions to the existing political system, it has become customary to add the word "red" to teahouses as a continuation of the efforts to instill in the minds of the people the essence and power of the term "red".

On June 19, 1922, the Bolshevik Party of Turkestan passed a resolution "On the establishment of Red Teahouses." According to the data of 1922, the majority of the population of the republic, or 81% of 4,363,000 people, or 78.1% of 4,600,000 people in 1926, lived in rural areas, which was a key factor in the establishment of red teahouses in rural areas among cultural and educational institutions. served. The appearance and equipment of the red teahouses were supposed to serve the Soviet government and to serve as a club in the countryside. Beginning in 1924, red teahouses began to become a common type of cultural and educational institutions. In the eyes of the Bolsheviks, the red teahouse was seen as the addition of a traditional national-looking institution with a new, socialist content.

In accordance with the "Regulations on the unification of red teahouses in Uzbekistan" adopted at the III Congress of the Party in May 1928 and the "Regulations on the Red Tea House" adopted in December 1936, its main task was to promote the policy of the Bolshevik state, cooperate in its implementation. to involve the poor in the countryside and

the urban population in socialist construction by raising their cultural level and political consciousness, and in all the work carried out in the countryside, the man and the needs of farmers and workers living in the city daily requirements need to be taken into account.

In the early years, Soviet-era red teahouses were no different from traditional teahouses in terms of location and appearance. It should be noted that in the minds of locals who want to start a business, the red teapot is seen as part of making a profit by buying tea and trading. Over time, the Bolshevik government divided the red teahouses into groups in order to distinguish them from the teahouses belonging to the local population. As a result, from the 1920s onwards, teahouses were divided into "exemplary" teahouses, which were established at the request of the Soviets or did not engage in any cultural or educational activities. The "model" teahouse set up by the Bolsheviks was divided into "red" teahouses in order to distinguish the permanent teahouses of the local population from the Soviet red teahouses.

It is also planned to open red teahouses at the expense of the Department of Education in educational institutions, collective farms, factories, markets, rastas and rural areas. For example, in the following years after the revolution, a large part of the ornate mosque on Sozangaron Street in Qazi Abdurasul Guzar, Samarkand, was turned into a red teahouse. The red teahouse was also a reorganization of traditional teahouses and a palace that served the local population, replacing the houses of the rich, and in rural areas in old and unsightly buildings. In general, the Soviet-era red teahouse was reminiscent of dark buildings, usually 2-3 rooms. Due to the inability to provide lighting, the teahouses operated only during the day.

By the mid-1920s, the appearance and furnishing of the Red Tea House had begun to lose some of its traditional features. As part of the work of all teahouses, the establishment of red corners within the institution is defined as an obligation. Such corners were lined with red cloth on a separate table in a separate part of the red teahouse, on which Soviet-era newspapers and magazines and three or four books were placed as propaganda materials to promote the Soviet era. The appearance of the red teapot and the red corner work activity did not differ from each other in terms of work methods. The only thing that set them apart was that there were no paid employees (paid workers) working in the red corners. The Bolshevik symbol on the wall of the red corner was "red" cloth or large pieces of paper with political slogans of the Bolsheviks and hanging pictures of Soviet leaders, indicating that the building was a red teahouse.

The organization and conduct of the work of the Red Tea House was carried out by the manager. According to the demand put forward by the Bolshevik government, the manager of the teahouse had to perform a number of duties. First of all, the director had to understand the essence of the "cultural revolution" developed by the Soviet state, to be a member of the local "Society of the Ungodly", and to fulfill the obligations of his wife not to wear a burqa. The teahouse manager had to be at work from morning till night. During lunch, he was replaced by the director of the reading room. In contrast to other types of cultural and educational institutions, the Red Tea House was intended to serve as a cultural center in rural areas, as well as a socio-political institution through active participation in the political and cultural processes of its time. The politicization of the activities of the Red Tea House is also evident in its efforts to organize the local population in the struggle against the rich and the merchants in the rural areas.

Since the red teahouse work plan is usually designed for three months, the work here is done on a seasonal basis. In other words, the work was done in sync with the propaganda work carried out in different seasons of the year. As part of the activities of the Department of Education in accordance with the instructions on the activities of the Red Tea House, agro-propaganda, political propaganda, reading newspapers, spring field campaigns, self-study circles, chemistry, information desks, literacy courses was intended to carry out the work.

Although the goal and mission of the growing number of red teahouses throughout the republic by the second half of the 1920s was Soviet-style, the work process and its domestic life were no different from the traditional teahouses of the local population. The locals also visited the red teahouse, mostly for food. As noted in Soviet-era reports, red teahouses remained as ordinary teahouses as before. The practice of reporting on the activities of red teahouses in all regions shows that the failure of measures aimed at increasing political literacy in rural areas was due to the fact that the red teahouses were operating. This was the "face" of his work in the field of culture and education.

In 1925/26, the red teahouses were a network of commercial teahouses and had not yet become a place of education, but an object of commercial activity. This has pushed aside his educational activities. There is no denying that there were a number of socio-economic reasons why red teahouses became commercial establishments during this period. First of all, there was a lack of a complete picture of what the red teahouse was actually like by a local representative. The lack of materials to explain the essence of the work here made the work even more difficult. Also, in the building rented for the red teahouse, the manager sought to operate on the basis of his economic interests. During this period, each red teahouse was set

to sell tea for 13 soums, and it was not possible to pay the rent and the tax only through the sale of lunch and tea. As a result, with the rise of entrepreneurship, many red teahouses began to allow quail, alcohol, and card games. As a result, the main activity of the red teahouses would be limited to earning income instead of educational work.

If we pay attention to the location of red teahouses across the provinces, we can see that there is a sharp imbalance between the red teahouses opened in the provinces. In other words, the number of red teahouses in Khorezm, Surkhandarya and Kashkadarya regions was slightly lower than in other regions of the country. The main reasons for this were the remoteness of these areas in terms of geographical location, insufficient allocation of funds and the lack of cultural and educational workers working in these areas. One of the important aspects of evaluating the performance of red teapots is the number of visitors to it. The literature of the Soviet era shows that the number of red teahouses does not meet the needs of the population, the lack of red teahouses in the coverage of all social strata of the population. However, in the data presented within the periodic boundary of the study, the visits of the population to the red teahouses varied across the provinces. For example, in 1926-1927, an average of 13,000 people visited a red teahouse.

Although the main focus during the period under study was to increase the number of red teahouses, no one was involved in controlling the internal affairs in it. Abdulhamid Majidi (1902-1938), who understood the consequences of the policy pursued by the Soviet government in his time and wrote under the names of Abutanbal and Chakmak, revealed the truth about the original state of the red teahouses in his 1926 poem Notavon Red Teahouses. For example, the red teahouse in the village of Yangikurgan in the present-day Chartak district of Namangan province is completely excluded from cultural activities. The red teahouse building is covered with rubbish, the whole yard is full of rubbish, and the existing utensils are kept in an unsanitary condition. Since this red teahouse was originally opened on the site of a retail store, it has also been in its old activities for some time. The manager was illiterate (meaning political literacy) and did not know the functions of the red teapot.

At the same time, in some areas there were managers who organized their own red teahouse in the standard way, as specified in the instructions and regulations of the Soviet government. For example, the Ma'rif teahouse in Bukhara was headed by M. Rajabov, and the former red teahouse in Soyibjon village of Akmalobod district was headed by B. Yuldashev. The Gulistan red teahouse in Kokand district was one of the first to test the experience of a portable red teahouse. Here, on a red and black board, there are symbolic pictures of a turtle and an airplane, respectively.

Such symbolic boards, which were ordinary boards in the 1930s, had such an impact on the psyche of the local population that Ochiloy Ruzmurad's daughter worked hard at the cotton harvest at the March 8 collective farm in the Inqilob district of Samarkand region, despite being 9 months pregnant. to take a seat on the board) the name is written on the red teahouse board. The fact that he was given a pair of scarves with a scarf as a reward shows how much human dignity was present in the policy pursued by the Bolsheviks.

Such plaques, set up in the Red Tea House, reflected the spirit of the time, with the names of those who had thrown off their women's veils or members of the "Godless" society on the red board and those on the blackboard.

By the 1930s, although the guidelines for the operation of red teahouses stated that farmers should rest here for lunch and dinner, no one was to be found in the teahouse because most of the population (men) was involved in field work during the day. According to archival documents showing working hours, work in the red teahouse is shown to last from 1900 in the evening to 0000 at night. During this time, the participants had to play radio, play free games (chess), read the newspaper aloud, participate in clubs, and watch the performances of the collective farm amateur club. The main purpose of this was not to involve the local peasant population in socialist construction work, but to use such people in daily propaganda work.

- With its work, the Red Tea House has become the main propaganda center in the villages, where the themes and ideas promoted have been carried out at various stages. For example, in the early 1920s, the main propaganda activities in the Red Tea House focused on the armed resistance movement, but by the middle of this period, the main issues of propaganda were agricultural collectivization, propaganda against religion and clergy, and the re-election campaign. It should also be noted that in the process of industrialization of the country, the promotion of the election of the poor to the Councils was one of the topics of propaganda during this period.
- So, aspects related to the history of red teahouses in the 20-30s of the XX century were first studied as a separate social institution from among the cultural and educational institutions. There are a number of historical facts to this, which are based on the following characteristics of red teapots. That is, in the 20-30s of the XX century, the number of cultural and educational institutions in Uzbekistan grew by a significant margin compared to institutions in this area;

- With its organizational nature, the Red Tea House has become an everyday place for social life in relation to a cultural institution. Research on the history of red teahouses, established in the 20-30s of the twentieth century to promote the Soviet regime among the people in the social and cultural life of the peoples of Uzbekistan, does not fully cover the activities of this institution. Indeed, with the breadth of the work done and the fact that it mainly serves the rural population, there are criteria by which its activities can be assessed as a separate object. For example, among the cultural and educational institutions, the ones that were systematized according to the instructions and instructions of the Soviet government were the red teahouses;
- In the disputes and instructions on the red teahouses, the Bolsheviks considered the establishment of reading rooms to be a cultural institution, providing for its material support, staffing, and literature;
- it was also intended that the Red Tea House would not only be an institution from one form to another, but also a kind of "Bolshevik center" that would become a sharp weapon of propaganda. However, some of the activities and performances at the Red Tea House were held only because they were planned, and circumstances such as working only for reporting did not allow the Cultural and Enlightenment Department to achieve its original purpose;
- circumstances such as drunkenness and arrogance, which became commonplace for the red teahouses of this period, show that no literacy courses were conducted in the Soviet red teahouses. This institution, which is mentioned in the instructions on red teahouses as the main object of propaganda, only served to gather the population.

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