

## Activities of Red Tea Houses in 20-30 Years of the XX Century (On the Example of Samarkand Region)

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### Abstract:

This scientific article examines the organization of cultural and educational institutions in the 20-30s of the XX century, the formation of the system of institutions and its peculiarities, the attitude of the population to institutions on the basis of scientific literature and archival data.

**Keywords:** cultural and educational institution, social life, red tea house, Samarkand, red corner, Turkestan, Kattakurgan, education, campaign.

The issue of the activities of cultural and educational institutions is also important in the cultural history of Samarkand. After all, the history of Samarkand in the 20-30s of the last century was significant in terms of its position in relation to other regions of the country. It is well known from history that after the policy of national territorial delimitation pursued by the Soviet government, Samarkand was transformed into the capital of the newly formed Uzbekistan. During this period, a number of political and social campaigns carried out by the Soviet government to propagate the ideas of the Bolshevik regime among the local population began to be carried out in Samarkand at the initiative of the ruling ideology. Such events were held in the red teahouses, which have been gaining popularity among cultural and educational institutions since that time. Information on the activities of red teahouses in Samarkand is given in the "History of Samarkand" [1] and a number of scientific studies [2] created in the last century.

Red teahouses have been established throughout Turkestan since the 1920s to promote the Bolshevik ideology developed by the Soviet government among the local population. According to theses and guidelines developed during the Soviet era, red teahouses were to form the primary link of educational institutions in rural areas that were to perform the function of clubs [5.223]. In other words, the Red Tea House conducted lectures, read newspapers and magazines aloud, and published posters by attracting a large number of farmers in its territory. In rural areas, the main force running the red teahouse was teachers [11.70].

According to the reports of the Department of Education in the archives, the total number of red teahouses in the region has grown over the years in the structure of cultural and educational institutions in the country. According to 1923 data, there were three red teahouses in Kattakurgan district, one of the largest districts of the region in those years, which were located in Yangikurgan, Peyshanbe and Mitan districts. In Kattakurgan, there were two red teahouses, one of which operated under the city ginnery and the other near the city market [6.57]. Also, red teahouses in the region began to open in various places. The opening of such institutions also reflects the ideological policy pursued by the Soviet government. That is, while the traditional teahouses of the local population were confiscated and vacated for red teahouses, in some places red teahouses were established instead of mosques as a specific way of fighting against religion.

At the same time, a large part of the mosque, located on Sozangaron Street in Samarkand's Qazi Abdurasul guzar, was turned into a red teahouse [12.108]. Local teahouses were also emptied into

red teahouses. 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 [7.168].

However, during the construction of the red teahouses, a medium-sized, black-bearded man fetched water for two large teahouses in Khoja Rofe and Baghi Maidan guzars (approximately in front of the present house-museum on Registan Street) near the new rasta in the center of Samarkand. . He would say these words over and over in his hoarse voice in a special tone during the water-bringing hours: "The Soviet government knows, the Soviet government finds out!" This man was known as "Ergash devona."

There was such a story about this man and his castle. He was the eldest son of a rich man from Samarkand. At the same time, Ergash Devona's father was arrested and the city police found and confiscated his gold. It was under these pressures and intimidations that this young man lost his mind a little, and since then "the Soviet government knows, the Soviet government finds out!" as he walked the streets. The owner of one of the teahouses in the new rasta had hired this young man to transport water to the teahouse [12.87]. This process reflects the initial manifestations of the policy of the Soviet government in the process of creating red teahouses. In 1926, a conference of red teapots was held in Tashkent and Samarkand, the main issue raised was to increase the number of red teapots, to open new red teahouses in rural areas.

As of May 1927, two red in Chelak, Payarik district of Samarkand region, 3 in Urgut (in Urgut and Kayrakli villages), 2 in Aqdarya (in Dahbet and Yangikurgan villages), 3 in Yukori Dargom district (in Khoja Ahror, Jumabozor mahallas), two red in Samarkand the teahouse was operating [8.34]. In 1928, out of a total of 336 red teahouses in the country, 28 were located in the Samarkand region, 7 of which were located in urban areas and 21 in rural areas [9.54A].

The increase in the number of red teahouses in the region by the 1930s is reflected in the following table in the form of individual districts as of January 1, 1936 [10.100-102].

№	Regions	In city	In village	Total	Number of red chaykhana workers
1.	Aqdaryo		7	7	7
2.	Bulung'ur		5	5	8
3.	Jomboy		17	17	17
4.	Kattakurgan	6	3	9	13
5.	Mitan		3	3	3
6.	Narpay		2	2	2
7.	Payariq		19	19	19
8.	Samarkand	14		14	16
9.	Urgut	15	25	40	40
10	Samarkand t		64	64	64

If we look directly at the participation of the Red Tea House in Samarkand in cultural processes, we can see that the institutions are widely involved in the fight against religion. For example, at the Samarkand regional party conference on April 5, 1923, the issue of "anti-religious propaganda" was discussed. edi [3.14].

In connection with the month of Ramadan, the work of influencing their parents with the participation of schoolchildren was intensified. Fasting was considered one of the biggest dangers in building a new ideological society, and children were not allowed to participate in the festivals of Arafa and Eid on its last day, and the educational process continued in schools. This process was carried out continuously for the next three days [4.176].

The struggle against religion was focused not only on religion, but also on the centuries-old spiritual

traditions and values of the people. Such activities included the fight against fasting and Ramadan. During the month of Ramadan, conversations in the red teahouses, events on topical issues, the person with a religious affiliation was interpreted as an enemy of the people and the state, and the participants were reminded that such people pose a threat to public life. Workers were banned from fasting on the pretext that fasting would reduce production, and it was explained that the fast was performed by Ishans, Mullahs, and Mushtumzars (locals who support Islamic values — N.F.), and instructions were given to eliminate it. The month of Ramadan has been regarded as a month in which Islam encourages working people to be slaves to the rich, eshans and mullahs. It was argued that religious holidays were also for them, and that the working class had to struggle to carry out the five-year state plan in four years [4.176].

If we look at the periodicals about the activities of the "Godless" society, which is the main driving force in the fight against religion in the Red Tea House, we see that the work was organized only out of obligation or fear, and over time it stopped. or not carried out at all. At the Red Tea House for the Poor in Samarkand's Nurabad mahalla, locals did not take part in the fight against religion or in the work of the Godless Society. The "Godless" organization in the red teahouse in the Karaaksakal mahalla in the old part of the city was initially disbanded with 40 members, but no one understood the essence of the matter. The head of the Red Tea House attributes this process to the lack of leadership in the Komsomol organization and the city's "Godless" society. [13] This situation reflects not only the situation in the Red Tea House, but also the attitude to the fight against religion in higher organizations. Also, some locals who were the director of the Red Tea House did not organize or participate in any work in the Red Tea Party, realizing the essence of the anti-religious propaganda work and the work of the "Ungodly". Bahriddinov, the head of the Red Tea House in the Namuna mahalla in the Khayrabad district of Samarkand, was fired on the pretext that he was a member of the Ungodly Society. During his tenure as chairman of the society, he completely dissolved its members.

In short, the red teahouses operating in Samarkand also served for the service of communist ideology among the local population as part of the ideological struggle of the Soviet era. In places related to the activities of the Red Tea House, reading rooms, clubs, literacy courses were held to inculcate the ideas of the "cultural revolution" in the cultural life of the local population. As a result of such a policy, which is not typical for the local population, in most cases the red teahouse works only served as a formality. Also, the policy of the Soviet government in the cultural process caused strong protests from the local population.

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