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Annotation: The short period, which passed from the first days of the establishment of the Soviet system to the end of the 30s of the 20th century, brought great splendor to the head of the Uzbek people. The article examines the process of repressions and political "cleanups" of this period by the authors, reflects on the conducted political campaigns, their types and images.

Keywords: ideological campaign, press, "red corner", "godless society", "Bezbozhnik", "Godless", "Red Tea House", clubs, newspapers, Tashkent radio, "right risk", propaganda tools.

During the years of independence of Uzbekistan, certain works are being carried out to study our national history on the basis of primary sources, to give an objective assessment of historical realities, to illuminate "white spots" in our recent history. In particular, a number of topical issues related to political propaganda and propaganda carried out by the ruling system during the years of Soviet power and their socio-spiritual consequences are finding their scientific solution. After all, "nothing in great history goes without a trace. It is stored in the blood of peoples, in historical memory and manifests itself in practical work. That is why he is powerful. Preserving, studying and leaving the historical heritage from generation to generation is one of the most important priority areas of the policy of our state"ⁱ.

From the very first days of the formation of the USSR, a number of ideological campaigns began. All of them were a set of ordered actions of the authorities aimed at achieving one or another political result by influencing the mass consciousness with the help of certain ideological relations.

In the 20-30s of the XX century, they used all means in ideological propaganda work. Especially the press and various "red corners" were considered the main propaganda tools. One of the ideological companies held by the Soviet government was anti-religious propaganda, and in the Soviet country from 1925 there was a "society of the Godless", which encouraged citizens to Genius. The annual and monthly plans of this society are also drawn up. For example, in the plan of the Bezbojnik organization in the city of Kokand, compiled for April-May 1929, there are 3 sections, the first of which provides a general definition of work that should be carried out against religion. In the second section, called "basic affairs", in April-May 1929, an increase in membership in the Russian-language newspaper "Bezbozhnik" among workers and employees of institutions and organizations, as well as the magazine of the same name, Russian-language magazines "Antireligioznik" and Uzbek-language magazines "Godless" was included as a primary taskⁱⁱ. In addition, it was planned to organize the corners of the clubs "Lenin corners", library, reading rooms, school, "children's House" and "Red teahouses". They are shown to have about 6 sections: 1. Five years and religion. 2. Religion and farm. 3. Religion and Soviet school. 4. Counterrevolution activities of Muslim priests. 5. Soviet government and woman. 6. Activities of the Union" the fighting Godless"ⁱⁱⁱ.

In order to distract believers of the Christian religion from the holiday of "Easter", the task is to issue wall newspapers with articles about the holiday of May 1, and the plan also pays special attention to the issue of women. The second section of this plan, paragraph 3, also has the responsibility of women and housewives who profess religion to become members of the Bezbojnik club and supervise and revive their enrollment in the magazine of the same name^{iv}.

In the 20-30s of the XX century, the Center became the main idea distributor of the policy of genius. The All-Union "Godless" Association had 18 editions in 14 languages in the late 1920s. The weekly newspaper of this association – "Bezbojnik (without God)", as well as Central magazines such as "Antireligioznik", "Bezbojnik", "Derevensky bezbojnik" (without a peasant God)", "Yuni bezbojnik" (young Godless)" were published. The magazine "the fighting Godless" has also become one of the press publications that "expose" religion.

Along with the above-mentioned Central journals, newspapers and magazines were also published in the languages of other nations, and special bulletins were issued. In particular, in the Ukrainian language there is a newspaper and a magazine called "Bezvernik (without religion)", and in the tatar language there are magazines such as "Sgushchan allaizlar (fighting Godless)", in the Jewish language "Anikuyres (without God)", in Armenian Anastwast (without God)", which once a month, in 12 issues a year, left the regular publication^v.

People's commissar of the USSR education M. Ramzi's April 1926 instruction "anti-religious propaganda among the population of Uzbekistan" raised the issue of strengthening anti-religious propaganda among the population of the city and attracting Komsomol members to this work^{vi}.

In the instruction given to Kadyrov, an instructor of the Fergana District Executive Committee, about the agitations-propaganda work carried out on the eve of Eid al-Adha in 1928, it was proposed to release the play "red tea house" in the old Margilan, Besharik, Buwai, Sixtiariq, Chust and Pop districts and "court over Abraham" staged by 14 communists in clubs^{vii}.

The Soviet government and compartia firmly adhered to the idea that "religion is opium for the people." Believers were persecuted by various ways and means, while religious books were declared "reactionary"^{viii}.

The head of the propaganda and Propaganda Department of the Margilan rayon party committee Sartoev's Fergana oblast party committee the head of the propaganda and propaganda department Eskandarov and the representative of the ISS for oblast Toraevs in the reference book presented on April 25, 1939, outlines the content of anti-religious work in the region^{ix}. From this document, it became known that more than 30 events were held in Rayon, in which lectures were mainly given against religion. 1,300 women were involved in similar meetings^x, And with 26 women, individual conversations were held about the dangers of religious traditions.

The activists of this region Published 8 articles against religion in the newspapers "Margilan truth", "Commune" and "Ferganskaya Pravda", 3 times speeches were made by Margilan radio and 1 time by Tashkent radio^{xi}.

In Soviet society, from the very first days, not only employees in the ranks of the government, but also ordinary residents were allocated to "our own" and "iodine elements". Citizens have been encouraged to be constantly vigilant with the news of the "right risks". In 1928, on the main pages of the publications of the Central Party Organization, reports on the "right risk" were regularly issued. The concept of "right risk" was transformed from abstract to reality on the example of specific persons working in the International and country leadership. On October 19, 1928, at the plenum of the MK of the VKP(B), Stalin took part in a lecture entitled "about the right risk" within the VKP(b) (O pravoy opastnosti v VKP(b)", accusing employees of Moscow party organizations of indecision in the fight against the "right stream"^{xii}. At the same time, in this plenum, the issue of "cleaning" in the state apparatus in the near future was raised with extreme caution. On the pages of the Pravda newspaper began to publish such series of articles as "for an honest Soviet specialist (za chestnogo Sovetskogo spetsialista)", "people who are not from us in our apparatus (ne nashi Ludi v nashem apparatus"^{xiii}.

One of the ideological companies was carried out in processes related to the "cleaning" of party ranks. In the process of the policy of "cleaning" the ranks of the party, personal enmity and mutual resentment created conditions for such an outbreak of vices as retaliation, opposition of local

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personnel to each other. Because, as a result of "cleaning", those who were removed from party membership or dismissed from Soviet offices could not participate in socio-political processes, work in leadership positions. Along with the fact that the removal from the party itself was deprived of a number of rights and freedoms, as well as political activity, this situation also negatively affected his family members, close relatives and acquaintances.

The periodic press also did not stand aside from this process. The newspaper "Red Uzbekistan", which is considered the official edition of the Uzbek Compact, has become a pulpit for exposing "false communists". For example, on the pages of this newspaper, political-legal such as "Kadyrov was exposed", "the Cossacks and hypocrites have no place in the ranks of the party", "we will expose the party's enemies to the end", "the moon cannot be closed with a skirt"^{xiv}, And in the newspaper Pravda Vostoka "Progress contrrevolyusionnikh nasionalistov v Margilane"^{xv} publicistic articles such as published. They mainly covered the fact that local personnel were "exposed" in the process of "cleaning".

Also in these years there have been cases of discrimination by disengaging from the party line or not giving party tickets under various pretexts. Chunonchi, in an article called "party discipline breakers" published in the newspaper "Red Uzbekistan" on February 10, 1936, had a 12-year party internship. The fact that Avazov did not keep in mind with the reading of the party charter, M. And Egamberdiev, when exchanging tickets for the fact that he has not paid a membership fee for 5 months, was given suggestions that they should not be given a membership ticket^{xvi}.

The fate of Rahimjon Ishakov, a teacher from Kokand, was also a tragedy. In particular, in the September 18, 1937 issue of the newspaper "new Fergana" N. Rasulov and P. An article by the mamatkulovs entitled "another of the enemy maslocks" was published. In this article R. It is "exposed" that ishakov was an enemy Maslak, that he was promoting among readers the works of Abdullah Qadiri, Osman Nasir, Fitrat and other ardent bourgeois nationalists. Soon this teacher, the representative of the NKVD for the city of Kokand, Tuychiev, was imprisoned by the Fukin and Chernyshevs from the leaders of this organization. He was charged with promoting "bourgeois nationalism"^{xvii}.

Speaking about ideological propaganda of the 20-30s of the 20th century, it should be noted that propaganda companies absorbed the conceived "image of the enemy" into the public consciousness, thereby shaping the senses in the Soviet state, teaching them to make bites, collecting information about colleagues, neighbors and acquaintances in order to show their loyalty. Ideological companies should have left an idea of the active participation of Soviet citizens in political processes.

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The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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