



PUBLIC ORGANIZATIONS FORMED TO SPREAD COMMUNIST IDEOLOGY IN UZBEK SSR

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Abstract: This article examines the role of public organizations in promoting and consolidating communist ideology in Uzbekistan during the 1920s and 1930s. Particular attention is paid to the activities of clubs, circles, "Red Teahouses," the League of the Militant Godless, literary and cultural associations, and mass media as important instruments of Soviet ideological influence. The study highlights the forms and methods of anti-religious propaganda aimed at shaping an atheistic worldview among the population and analyzes their impact on the socio-political and spiritual life of society. The research findings demonstrate the significance of public organizations in implementing Soviet ideological policy and disseminating communist ideas among the local population.

Key words: communist ideology, Soviet power, public organizations, Red Teahouses, League of the Militant Godless, atheistic propaganda, anti-religious policy, ideological control, cultural and educational activities, Uzbek SSR, Turkestan, Sovietization.

Introduction

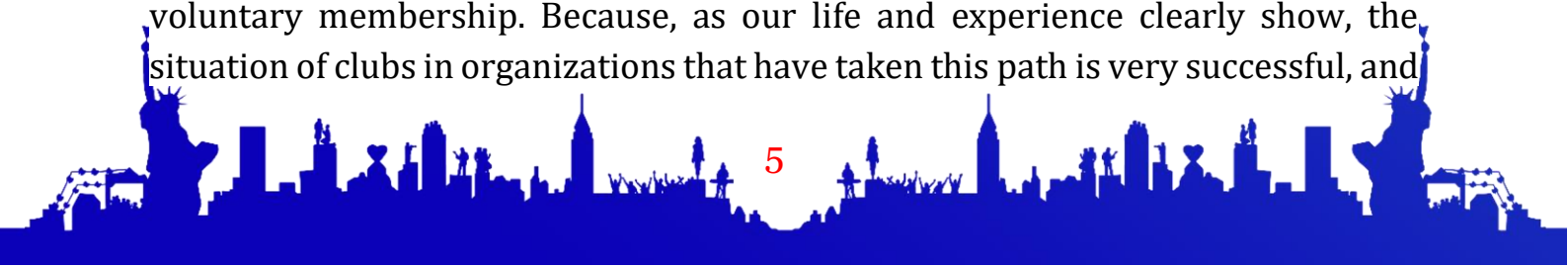
The next important task of the Bolsheviks, who seized power throughout the country by force, was to instill in the public consciousness the advantages of the socialist system and the viability of the communist idea.

Research methods

All possibilities were used for this. Educational processes in educational institutions were ideologized. Various clubs and associations, "Red Teahouses" were organized in public places.

Results and discussions

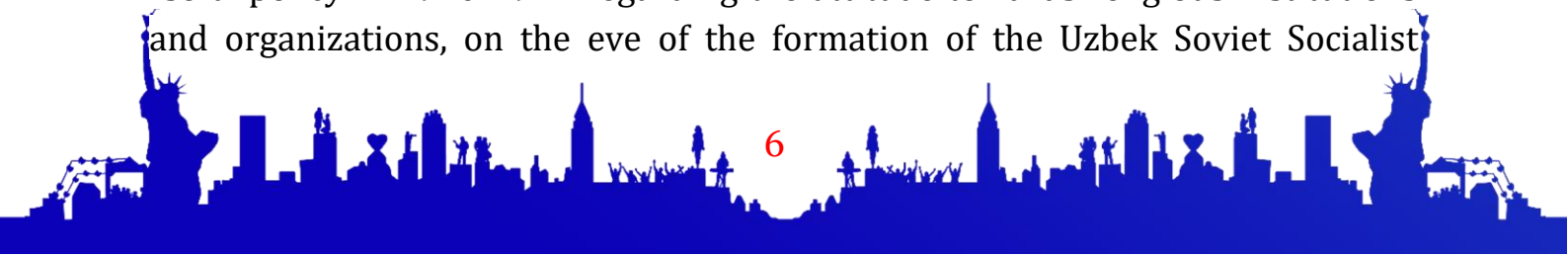
If we pay attention to the ideological instructions of the 1920s, we can observe that the main task of public organizations that spread ideology was to increase the number of permanent members and to use them effectively: "The work of organizing clubs correctly depends on their understanding of the organizational issue. Our first task in this regard is to conduct personal and voluntary membership. Because, as our life and experience clearly show, the situation of clubs in organizations that have taken this path is very successful, and





their work is also noticeably moving forward. For example, in the probationary boarding school in New Tashkent, it is possible to get young and new clubs similar to the "Red Printer". Compared to their situation a couple of months ago, they have grown significantly. The central workers' club in New Samarkand is also working very well. Today, it is a cultural center of the city. It has reached the level of. It is also very voluntary to look at it from the outside. ... Clubs can only use their members under the guise of voluntary membership, depending on their capabilities and wishes. Clubs do not only take on the duties of membership, but also impose many other duties on a person who becomes a voluntary member. The important task of each member is to work towards good relations with the working people and to gain experience in clubs. The main purpose of the membership fee is not material, but is collected to strengthen the ties between the club members who have paid the membership fee. ... Today, there is no club that has not worked with the public and does not know how to do so. Let the club leaders draw on all their good memories and conduct their work in accordance with these things" [1].

The situation of strengthening anti-religious propaganda often depends on the mindset (worldview) of anti-religious workers. The training of anti-religious propagandists should proceed in this way: 1. Organize special courses for the preparation of anti-religious organizations and propagandists for the city, especially in the countryside; 2. Organize seminars on anti-religious propaganda in Soviet faction schools and various technical schools; 3. Include anti-religious issues in the programs of evening Soviet faction schools, technical schools, higher education institutions, and political literacy schools; 4. Organize a one-year course under the SAKU (Turkestan Communist Academy); 5. Consider it necessary to use urban and rural intellectuals, especially teachers. Attract them to the "godless" union, create special anti-religious circles among them, and involve their activities in various anti-religious works; 6. It was determined to carry out the tasks of "from time to time holding exhibitions against religion and giving them a public character" [2]. In fact, many special normative documents were also adopted on the organization of the fight against religion. The XII Congress of the RCP (b), which took place in Moscow on April 17-25, 1923, adopted a resolution on the launch of a sharp campaign against religion. It specifically mentioned the issue of completely and completely separating citizens from religious prejudices. While the Soviet government pursued a somewhat "soft" policy in 1920-1922 regarding the attitude towards religious institutions and organizations, on the eve of the formation of the Uzbek Soviet Socialist





Republic, this policy became more severe and changed significantly. In the 1920s, when the Bolshevik government had not yet managed to strengthen its political and administrative position, it did not dare to promote and incite the policy of eliminating religion from people's minds to such an extent. Because even among the communists, who were considered the executors of the policy of atheism, there were many who had not yet renounced their religious beliefs. In particular, in 1923, 65.5% of the members of the Bukhara Communist Party were religious people. The III Congress of the Communist Party of Uzbekistan, held in 1927, adopted 2 resolutions on the issue of "Religion and attitude to religion", which were called "unscrupulous cases among party members and political whitewashing." The resolutions sharply raised the issue of anti-religious propaganda, and first of all, it was indicated that "among activists, a large-scale struggle was needed within the party against religious and domestic customs (funeral ceremonies, circumcision weddings, marriage training, etc.). It was noted that it was necessary to intensify anti-religious propaganda both among the local population (in schools, clubs, red teahouses, peasant houses, agronomic centers), and among Europeans. The influence of the newspaper "Bezbozhnik" ("Godless") increased. Its correspondents in various places founded the association "Obshchestva druziy gazette "Bezbozhnik" (ODGB)" in 1924. This association was renamed the "Union of Godless" ("Soyuz bezbozhnikov") in 1925, and by 1929, the "Soyuz voinstvuyuschij" безбожников" ("Union of Fighting Atheists"), which became the center of open anti-religious propaganda [3].

Attention was drawn to the need to open "Kizil Chaikhonar" primarily not in every village, but in the district centers. Since each district has at least 5-6 "bolis" (volosts), it was taken into account that farmers from several villages constantly come to work in the district or city. It was emphasized that the "Red Teahouses" should be in close contact with public organizations such as parties, youth, cooperatives, and village councils, and that it is necessary to organize a council of "Red Teahouses" consisting of representatives of these organizations to conduct the work of the "Red Teahouses," that it is necessary to keep an account of the people entering and leaving the "Red Teahouses," and that it is necessary to keep an account of the books, newspapers, and magazines given to the peasants for reading." [4] The Red Pen Literary Society was founded in August 1926 in Samarkand under the chairmanship of Shokir Sulaymon. Olajon Hoshimboy, Toziyo Said, Sodiq Husayn, Oltioy, Anqaboy, Uygun, Hamid Olimjon, Mir Temur, and Oyidin participated in the activities of the society. At the end of 1926, the Fergana and Namangan regional branches of the society were opened. In 1930,





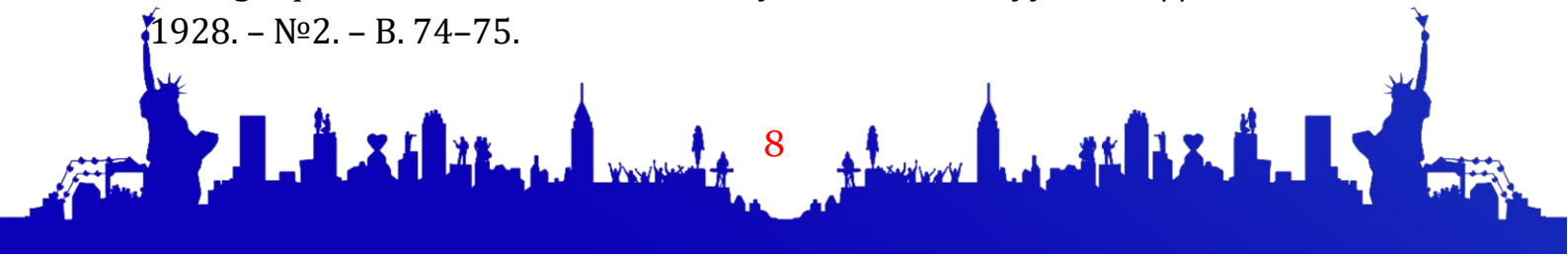
Batu, Mannon, Ramziy and the arrest of Altı-Moy, the society disintegrated[5]. The struggle against religion in Turkestan began in 1918 and reached a new stage in 1921. Party workers were forbidden to contact religious institutions and were encouraged to conduct active atheistic propaganda and propaganda. The closure of mosques and madrasas, the confiscation of endowment properties led to dire consequences in the Khorezm Republic. The Khiva uprising had a strong impact on the socio-political life of society. This forced the Soviets to change their policy towards religion. Religious policy took a wave-like course. However, in the 20s and 30s of the 20th century, the essence of the systematic struggle against religion was determined in the process of collectivization and kulakization of agriculture. On February 4, 1928, the Central Committee of the CPSU (b) of Uzbekistan adopted a resolution "On strengthening anti-religious propaganda work". On February 27 instructions were distributed to the places on methods of combating religious people. Conclusion In the 20s and 30s of the 20th century, the Soviet authorities widely used various public organizations, cultural and educational institutions, and the media in order to establish communist ideology in Uzbekistan and ideologically control society. In particular, the fight against religion was turned into one of the important directions of state policy, and the "Union of the Godless", "Red Teahouses" and other ideological organizations actively participated in this process. Through them, attempts were made to change the worldview of the population, limit religious values, and promote the Soviet way of life. Literary and cultural associations also served as an important means of popularizing Soviet ideology. In particular, organizations such as "Red Pen" were aimed at mobilizing creative people in a single ideological direction. As a result, public organizations functioned not only as an effective mechanism for organizing social life, but also as one of the effective mechanisms for widely disseminating communist ideas among the people.

Conclusion

In general, during the Soviet period These public associations and ideological centers, established in 1941, had a significant impact on the political, cultural, and spiritual life of society and played an important role in the popularization and consolidation of communist ideology.

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