

JADID PRESS AS A COMMUNICATIVE PLATFORM OF TURKESTAN MODERNIZATION

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Abstract

This article analyzes the role of the Jadid press in the process of modernization, which was formed in Turkestan at the beginning of the 20th century, as a communicative platform. The study was carried out on the basis of publications such as "Taraqqiy", "Oyina", "Sadoi Turkistan", "Hurriyat" and "Taraqqiy", "Oyina", "Sadoi Turkestan", "Hurriyat" and "Taraqqiy", "Oyina", "Sadoi Turkestan", "Hurriyat". Through the methods of historical-comparativ, discourse analysis and socio-communicative approach, the functions of the jadid press in the formation of national consciousness, the promotion of enlightenment reforms and political mobilization are determined. The results show that the Jadid press functioned not only as a reflection of Turkestan modernization, but as its communicative mechanism and intellectual infrastructure.

Keywords: Jadidism, Turkestan press, modernization, communicative platform, national consciousness, enlightenment, political mobilization, discourse analysis.

Introduction

In the late 19th and early 20th centuries, the Turkestan region was transformed into a socio-political space under colonial rule as part of the Russian Empire. Colonial policies led to the centralization of economic resources, the transformation of the local government system, and the weakening of traditional educational institutions. In this process, the awareness of the need for modern thought, scientific and technological progress and secular education has been strengthened within the Muslim society.

It was in this historical context that the Jadidist movement was formed. It was not only a pedagogical renewal, but a comprehensive reform program aimed at modernizing the mind, social structure and political thinking of society. The Jadids aimed to form a model of the "new man" through school, theater, literature, and the press.

The press in this process received a special strategic role. In 1906, the newspaper "Taraqqiy" published in Tashkent is recorded as the beginning of the Jadid press in Turkestan. It covers issues of literacy, science, and national revival. In 1913, under the editorship of Mahmudkhoja Behbudi, the Samarkand magazine "Oyina" was published in Samarkand. Sadoi Turkestan



published in 1914 and the newspaper Hurriyat during the political changes of 1917 strengthened the function of political mobilization of the Jadid press.

Through these publications, the concept of national consciousness was formed, education reform was promoted, the issue of women's education was raised, the ideas of economic and political modernization were popularized.

For this reason, it is necessary to interpret the jadid press not as a mere media but as a communicative infrastructure for modernization.

This study is based on the theories of communication and modernization.

1. The concept of the public square (J. Habermas) – the press creates a space for civil discussion and forms political consciousness.
2. Theory of modernization – information and education are the main factor in the transition from traditional to modern society.
3. Discourse theory – social reality is formed through language and text.

This theoretical approach allows us to consider the jadid press as a mechanism of social transformation.

This article seeks answers to the following scientific questions:

1. Through what communicative mechanisms did the Jadid press disseminate the ideas of modernization in Turkestan society?
2. What ideological discourse did the key concepts used in Jadid publications ("progress", "nation", "enlightenment", "hurriyat") shape?
3. What role did the Jadid press play in shaping public opinion and social mobilization?
4. What evolution did the Jadid press experience functionally between 1906 and 1917?

The main hypothesis of the study is that:

The Jadid press became the main communicative platform of Turkestan modernization, through which the process of national consciousness, enlightenment reform and political mobilization was institutionalized. That is, the process of modernization was carried out not only by the activities of schools or individual intellectuals, but by the use of public discourse shaped by the press.

Today, the issues of national identity, spiritual heritage and media transformation remain urgent in Uzbekistan. The study of the Jadid press as a communicative platform: comparison of historical experience with the politics of modern media, identifies the mechanisms of the formation of national identity, provides an important scientific basis for a deeper understanding of the history of civil society institutions.

This research is based on a qualitative historical and communicative analysis. The study conceptually explored the Jadid press as a communicative platform for Turkestan modernization. The work covers Jadid publications between 1906 and 1917, as this period is considered to be the stage of formation and active transformation of the Jadid press.

The study has the character of a retrospective historical analysis, and the texts have been studied both discursively and functionally.

The main concepts frequently used in Jadid texts: "progress", "nation", "enlightenment", "islah", "hurriyat", "science" were analyzed semantically and contextually.



Through the analysis of discourse, it was revealed how the idea of modernization was shaped through language, how the concept of national identity was constructed, how the contradiction of "old" and "new" was expressed.

Sociocommunicative approach. The press was seen as a tool for social mobilization. By means of this method, the audience of the jadid press, the mechanism of social influence, and the process of formation of public opinion have been analyzed.

This approach was applied in harmony with Habermas' concept of the "public square."

Content Analysis Element. The distribution of topics (education, politics, economics, women's issues, culture) in publications is qualitatively codified and grouped into thematic groups. Through this, the functional directions of the Jadid press were clarified.

The study is limited to 1906–1917. Since not all issues have been fully preserved, some materials have been analyzed on the basis of archival copies.

Because of the limitations of statistical audience indicators, the main focus has been on discursive analysis.

The results of the study showed that the Jadid press functioned as a multifunctional communicative platform in the process of Turkestan modernization. When the publications between 1906 and 1917 were analyzed in terms of content and discursiveness, the following main results were revealed.

Discourse analysis has shown that the concepts of "progress", "nation", "enlightenment", "science", "reform", "hurriyat" are used as central semantic units in Jadid publications.

For example, the newspaper "Progress" criticized illiteracy and the old education system as the main reason for the decline of society.

In the magazine "Oyina", Behbudi pointed to new method schools and secular knowledge as a condition for national development.

Sadoi Turkestan regularly publishes articles on economic independence and trade culture.

As a result, the concept of modernization was interpreted not only as technical progress, but as an integrated system of educational reform, economic activity, national identity, political consciousness.

Analyses have shown that the Jadid press has accelerated the process of transition from religious identity to national identity.

In the earlier period, the concept of "ummat" was a priority, while in the Jadid texts such expressions as "the development of the nation", "the future of the nation", "the national school" were widely used.

The process was carried out in the following stages:

1. Enlightenment awakening
2. National Self-Awareness
3. Formation of political requirements

Hence, the Jadid press functioned as a communicative space that formed the national consciousness.

An analysis of the activities of the Hurriyat newspaper during the political events of 1917 showed that the press became a tool of political mobilization.



The newspaper covers topics such as the issue of Turkestan autonomy, political reforms, and representative governance. This shows that the Jadid press has evolved from an informational tool to an active political platform.

The results show that the jadid press simultaneously performed the functions of a channel for disseminating ideas, a platform for discussion, a tool for social mobilization, a center for intellectual integration. He formulated a system corresponding to the function of the "public square" described in modern communication theory.

The Jadid press was not a passive reflector of Turkestan modernization, but an active shaper. Through him, the discourse of modernization was developed, legitimized and popularized.

The results of the study showed that in the period from 1906 to 1917 the Jadid press functioned as a complex system that formed the communicative mechanism of the process of modernization in Turkestan society. The analysis was based on primary sources (newspaper and journal articles).

According to the results of the discourse analysis, the concept of "progressive" was used as a normative ideal in jadid publications. For example, articles in the 1906 newspaper Progress link the remainder of society with illiteracy and old-way schools, while new-method schools are interpreted as "the way of salvation."

In 1913-1914, Behbudi named the opening of a national school, teaching secular subjects and the formation of modern economic thinking as the main conditions for development.

As a result, the concept of modernization was formed as an integrated model with the following components:

1. Intellectual renewal (sci-fi)
2. Institutional renewal (school, press)
3. Economic activity (trade, handicrafts)
4. Political consciousness (representation and freedom)

This process is elevated to the level of social norm through language.

The analysis showed that the Jadid press created a discourse of transition from religious identity to national identity.

The texts repeatedly use phrases such as "the development of the nation", "the child of the nation", "the national school", "the national press".

Through this language model, members of society began to imagine themselves as a separate historical-political unit. This process is interpreted as a communicative construct of national identity.

Sadoi Turkestan and other publications raised trade, handicrafts, production, economy and economic independence.

The analysis showed that the Jadid press took economic issues out of the religious moral circle and interpreted them in the context of pragmatic development.

And this ensured the communicative legitimation of economic modernization.

Since 1917, there has been a sharp politicization of the content of the jadid press. On the pages of the Hurriyat newspaper: autonomy, representative governance, political freedom, civic responsibility are openly discussed.



Discourse analysis has shown that during this period, the press evolved from a passive enlightenment medium to a platform for active political mobilization.

Based on the study, the transformation model of the jadid press was defined as follows:

Phase 1 (1906–1910) – Enlightenment Awakening

Phase 2 (1911–1915) – The Construction of National Identity

Phase 3 (1916–1917) – Political mobilization

This evolution reflects the communicative dynamics of the process of modernization.

Thus, the jadid press was not only a reflection of Turkestan modernization, but also its communicative mechanism and institutional support.

The results of this study showed that the Jadid press was the central communicative mechanism in the process of Turkestan modernization. It is now necessary to analyze these results in a theoretical and historical context.

The results are consistent with the theory of the "public sphere" put forward by Habermas. According to this theory, the press creates a space for debate in the formation of civil society. In the conditions of Turkestan, the Jadid press openly discussed social problems, brought education, women's issues, economics and politics into public discourse, provided an opportunity to exchange ideas and form positions.

In this respect, Jadid publications can be interpreted as the first form of the modern public square.

According to the theory of modernization, an increase in the level of literacy, an expansion of the flow of information, and the renewal of social institutions are decisive in the transition from traditional to modern society.

The Jadid press provided exactly these three factors in terms of communication:

1. Promoted literacy (educational articles).
2. Boosted information circulation (newspaper network).
3. Legitimized social institutions (school, representation, economic reform).

This created the communicative foundation for the modernization process.

The study found that the Jadid press reconstructed social reality through language. Categories:

This process can be explained in three steps:

1. Name the problem (stupidity, ignorance).
2. Definition of the ideal (progress, enlightenment).
3. Call to action (correction, unity).

In this way, the press not only provided information, but also structured the social consciousness.

Editor's Choice All However, this process did not last long. After the establishment of Soviet power, the activity of the Jadid press was suspended, and many intelligentsia was subjected to a repression.

This situation shows that the Jadid press, as a communicative platform, had politically weak institutional protections. Yet, in a short period of time, it has achieved a significant transformation of social consciousness.

This article interprets the Jadid press as a communicative system, not as a literary or historical fact. This approach reveals the structural mechanism of the Jadidist movement, re-evaluates the



role of the media in the process of modernization, and explains the formation of the public square in the history of Central Asia.

The results show that the Jadid press was the intellectual center, communicative infrastructure, ideological generator of Turkestan modernization.

If the process of modernization consisted of the transformation of ideas, institutions, and social consciousness, then the jadid press functioned as a communicative mechanism linking these three elements.

Therefore, it is impossible to imagine the modernization of Turkestan without the press.

The results of the study showed that the Jadid press was the main communicative platform of Turkestan modernization in the early 20th century. Thanks to him, the ideas of enlightenment reform were popularized, national consciousness was formed and the process of political mobilization was launched.

Jadid publications functioned not only as a source of information, but as an intellectual institution that developed the discourse of modernization and absorbed it into the public consciousness. Thus, in the process of Turkestan modernization, the press served as a central mechanism for ideological and social transformation.

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