ANALYSIS OF INFORMATION GENRES IN NATIONAL JOURNALISM OF COLONIAL TURKESTAN (UZBEKISTAN)

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ANALYSIS OF INFORMATION GENRES IN NATIONAL JOURNALISM OF COLONIAL TURKESTAN (UZBEKISTAN)

ANNOTATION

The foundation of periodicals in Turkestan during the Tsarist Russia, the role of Jadid journalists in disseminating information, the tasks of the press in Uzbekistan during the rule of Bolsheviks, the essence of authoritarian, totalitarian views (theories) on information and their consequences have been analyzed in the article. The item entitled “Short Stories from the Life of Russian Tsars, Local and Other Types of Information” pointed out in the charter of newspaper “Turkiston Viloyatining Gazeti” (Newspaper of Turkestan Region) is considered to be the first official source on the theory of authoritarian publications in the current research, with particular emphasis on peculiarities of highlighting the information provided in it. The newspaper reports, particularly, the events related to Dukchi Eshon’s rebellion in Andijan in 1898, being an important milestone in history, have been utilized for several purposes. The information on availability of inevitable severe punishment for those who tried to rebel against the Tsarist colonists and rewarding those who knew, felt, and reported or resisted those milestones has been studied as a rule of authoritarian theory.

It has been proven in the article that Jadid publications of the early twentieth century (“Taraqqiy”, “Khurshid”, “Shuhrat”, “Samarkand”, “Turon”, “Sadoi Turkiston”, “Sadoi Fergana”, “Tujjor”, “Hurriyat”, “Najot” newspapers) were aimed at achieving...
independence by informing the oppressed people
of the colony about various events taking place not
only in Turkestan, but also around the world, as
well as spreading enlightenment and development
among the nation. The article analyzes the views
of the enlightened (Jadid) journalists and editors
on the dissemination of trustworthy information to
the public as promoting the idea of freedom, their
attitude towards information and their practice to
our today’s national democratic journalism.

The concealment of information as of the
one of the flaws of the Soviet totalitarian theory
of the press, the historical roots of the process,
Bolshevik’s policy, the decree on the press signed
by V.I. Ulyanov (Lenin); the press, which became
a weapon of repression during Stalin’s time, the
removal of providing breaking news in 70 years of
totalitarian society, the repression of all journalists
who acted in this way as they wanted to hide the
actual information from the people in order to
keep them in a state of fear, and the collapse of
such a society have been closely studied.

Key words: press, newspaper, colony,
authoritarian theory, jadidism, libertarian
theory, autonomy, freedom, totalitarian theory,
information, report, news, journalist.

“Садои Фарғона”, “Тужжор”, “Ҳуррият”,
“Нажот” газеталари тарқатган ахборотлар
нафакат Туркистонда, балки дунёда бўлаётган
tурли воеалардан мустамлакада эзилаётган
халқни бохабар қилиш, мавърифат тарқатиб,
ривожлантириш орқали мустакилликка эри-
шишини максад қилганлиги асослаб берилган.
Мавърифатпарвар (жадид) журиналар ва
мухаррирлар натаридан халққа ҳақиқий аҳборо-
т тарқатиш – озодлик гоясини тарғиб этиш
билиш баробар турганлиги, уларнинг аҳборотга
бўлган муносабати, амалиётлари бутун миллий
dемократик журиналарсимзга асос сифати-
da қабул қилинishi ҳақида фикр юритилди.

Матбуотнинг совет тоталитар незариясида
аҳборотни яшириш учун иллати эканлиги,
жараёнининг тарихий илдизлари, большиеви-
лар сиёсати, В.И.Ульянов (Ленин) имзо чекган
матбуот ҳақидаги декрет, Сталин замонида
қатагон қуровли айланган матбуот, 70 йил-
лик тоталитар жамиятда тезкор янгиликлар
tарқатиш масаласининг кун тартибида олиб
tашланганлиги, бу йўлда ҳаракатда бўлган бар-
ча журналистлар қатагон қилинганлигининг
асосий сабаби ҳақиқий аҳборотни ҳалқдан
яшириш, халқни кўрушқув исканжасида саклаш
эканлиги ва бундай жамият охир-оқибат таназ-
зулга учрагани таҳлил этилган.

Қалит сўзлар: матбуот, газета, мустамла-
ка, авторитар незария, жадидчилик, либерта-
риан незария, мухторият, озодлик, тоталитар
незария, аҳборот, ҳабар, янгилик, журналист.
INTRODUCTION

The research by Uzbek scholars suggests that the national press began with the newspaper “Turkestanskie Vedomosti” and its supplement, “Turkiston Viloyatining Gazeti, which Tsarist Russia set up to pursue a colonial policy after its conquest of Central Asia [Abduazizova N., 2008; Dustqoraev B., 2009]. According to the rules of authoritarian theory these publications served the interests of the Russian Empire and its emperor.

Commenting on this issue, Associate Professor B. Dustkarayev said the following about the purpose of the newspaper “Turkestanskie Vedomosti”: “The newspaper sought to form a firm idea in the Russian population that “they were the real owners of Turkestan.” At the same time, it praised the bravery and courage of Russian soldiers and officers in wars of aggression (in fact, their cruelty and evil), and tried to discredit the local population under various pretexts” [Dustqoraev B., 2009]. The headline of the newspaper was based on the requirements of authoritarian theory, explaining the colonial policy by informing the local people about the “swampy” Turkestan, the “country of Tsarist Russia, which is not well known in the world yet”.

ANALYSIS AND RESULTS

Analyzing the materials of the first issues of “Turkestanskie Vedomosti”, B. Dustkarayev provided a number of facts and said that “it is possible to understand that the tyrants began to carry out various planned activities on mining and utilizing Turkestan’s natural resources.” It is also clear from the newspaper’s statements that the newspaper sought to form a firm notion in the lower class Russians, who were brought along with military officers and soldiers, that “they were the real owners of Turkestan.”

At this point, we would also like to note that the history of the press in Tsarist Russia is studied by today’s Russian researchers in three stages. In particular, the researcher T.V. Prudkoglyad studied it in his research entitled “Periodicals and its Role in the Socio-Economic and Cultural Development of the Far East of Russia in 1865–1917” and assigned the foundation of the first newspaper “Vostochnoe Pomorye” and the newspapers “Vladivostok” and “Dalniy Vostok” in 1865-90 as the first stage; the formation of the Far Eastern press (1895-1907, before the First Russian Revolution) as the second stage, and finally from 1907 to 1917 i.e. the period between two revolutions as the stage of “Restoration of the Press” [Prudkoglyad T.V., 2020]. It should be noted that the development of the Russian press was studied in this way, as these regions were still a part of Russia. These steps can also be applied to colonial Turkestan. However, it was obvious that these periods were marked by the conquest of the country, the strengthening of the position of the aggressor, and the implementation of the same deadly policy for all the colonies in the period between the two revolutions. We believe that it would be appropriate to start the third stage not from 1907, but from 1906, when the first national press was founded in Turkestan.

“Turkiston Viloyatining Gazeti” (TVG) (Newspaper of Turkestan Region), the supplement of “Turkestanskie Vedomosti”, also pursued a policy even worse than the
authoritarian theory.

As an example, let’s consider the newspaper’s report on the rebellion of Bobobek and Jurabek, the beks of Shakhrisabz and Kitab, against the Emir of Bukhara:

“Bukhara did not have enough power to defeat the beks of Shakhrisabz. Jurabek and Bobobek, the beks of the big cities under Shakhrisabz, were saddened after they had conquered Samarkand. In particular, they were very sad and started to behave politely as Said Muzaffar Bahodirkhan could not be dethroned and the great Tura could not replace him because of our help and support. But recently these people have started to steal and rob our lands day by day, harassing the citizens who are subservient to us and living in peace and tranquility. Mr. Governor-General endured them for two years with great patience. He supposed that these cunning beks would understand that we had not done anything wrong according to the Tsar’s (White King) orders and the command of God; moreover, we did not want to harm the neighboring provinces that were at peace with us. It seems that the wrath of the Almighty was so great upon them that they disobeyed the good advice of the Governor-General. And then an army from Samarkand was sent to conquer Kitab by force and expel the beks. By the order of our patron and by the will of the Almighty, they conquered the city of Kitab with military force. But the people of the city preferred to give up without a war...” [Local news. Newspaper of Turkestan Region; 1870].

Although there is no need to comment, there is an opinion in this report stating that you yourselves could not come to an agreement, and we had to use weapons, that is, it is worth noting that this shows the arrogance of the policy of aggression and it is the result of much worse theory than authoritarianism.

If we directly focus on the peculiarities of information and the coverage of these publications, the section entitled “Short Stories from the Life of Russian Tsars, Local and Other Types of Information” in the charter of the above-mentioned newspapers is the first official source on the theory of authoritarian press in our research.

As “Turkestanskie Vedomosti” newspaper, the information in “Turkistan Viloyatining Gazeti” was also divided into official and unofficial one. They were published under the headings such as “Domestic News”, “News and Notes”, “International News”, “Local Short News”.

We can also see in the example of events that went down to history as the Russo-Japanese War that colonial interests have always been paramount. In this case, we can divide the content of the reports and other materials into three areas. The first is the selfless struggle of Tsarist Russian soldiers and sailors such as “On the Russo-Japanese War”, “News on the Russo-Japanese War”, “Report on the Russo-Japanese War”. The second is insulting materials about the country at war with Russia such as “Start of the War by Japan in the Far East”, ”Manifesto about the Beginning of the Russo-Japanese War”, “The Korean Peninsula is the Cause of the Russo-Japanese War”, “The Japanese Ambassador’s Insidiousness in Petrograd”. The third, information about the voluntary (actually, compulsory – Khalim Saidov) assistance of the local people to the Russian army such as “A Letter from Samarkand: (about Collecting Alms for the War)”, “Khiva Khan’s Charity for Wounded Soldiers”, “Charity... for
Russian Fleet in Kokand District”. It is clear from the headlines that the colonial interest is evident in this information.

S. Shodmonova, a researcher who studied the history of Turkestan from 1875 to 1917 through the press, concluded that “TVG” had not covered the national liberation movement: “As the main purpose of the Turkiston Viloyatining Gazeti was to promote the policies of the Tsarist Government” it covered neither the political issues of the region nor problems concerning the movement of national liberation” [Shodmonova S., 2011].

This view is partly correct. This is because the revolt of the local people in the name of their freedom was highlighted from a different point of view, that is, “In subordination against His Majesty the Emperor.” As an example, let’s look through the newspaper reports on the events related to the rebellion by Dukchi Eshan, which was an important milestone in history.

"On Monday morning, May 18, more than a thousand ruthless Muslims led by Muhammad-Ali-Khalifa Eshan came to the camp with two companies of Russian soldiers located on the outskirts of Andijan and killed about 22 soldiers and wounded about 16 other soldiers”. However, when the soldiers started shooting them with rifles, these ruthless people fled in fear. Eleven of them died and eight were injured” [Local news. Newspaper of Turkestan Region; 1898].

It is worth mentioning that the authoritarian press editor introduced the term “ruthless Muslims.” The two pieces of information given after this post were intended to intimidate the local population, because the participation of generals in such tense moments was, of course, accompanied by severe punishments.

“One of these days the high-ranking Governor-General of Turkestan, Lieutenant-General Dukhovsky is planning to leave St. Petersburg for Turkestan Region. And Acting Governor-General Lieutenant-General Kurulqov left Tashkent for Andijan on Wednesday evening, May 20, to make a verdict on the riots and conspiracy in Andijan”.

On July 6, 1898 the newspaper published a statement by the Governor General of Turkestan with details of execution, exile and other punishments for the activists of the Dukchi Eshan’s rebellion. If we analyze it from the point of view of genres, it is more like the reporting genre based on its structure and narrative style.

“At dawn, a large group of Muslims in Ferghana Region, who had been secretly consulting and gathering all kinds of weapons, attacked and robbed small number of Russian soldiers sleeping near the city as pirates, and started wounding and killing the Tsar’s soldiers. This kind of action and enormous sin would never be carried out by genuinely faithful people. Moreover, it turned out that there was no reason for such kind of violence and ignorance. And the Muslim people, who have always shown to the Russian rulers the sincerity and belief, and who have used it for peace and prosperity, and who have preserved the religion, nation, rules, laws, and their way of life, customs, and traditions inherited from their forefathers, have done this. And such people have been misled by the mad Eshan Muhammadali Sobir ugli in Mingtepa. And forgetting his God that eshan has forgotten the blessings bestowed on the citizens
of Turkestan by His Majesty the Tsar of Russia, and acted like an insane showing the people useless piece of paper which is now in the hands of the Russian authorities. He said that it was an order from heaven to incite enmity between Russia and Muslims, and some of his close associates, who had previously respected him, believed in him and hurried to carry out their intentions, fearing that the Russian nobles could find out about his evil intentions” [This is the Law of Mr. Governor-General of Turkestan//Newspaper of Turkestan Region; 1898].

The main authoritarian approach to information is that it protects the king, his bloody policy is carried out by someone, in our example, it is carried out with the hands of the local people. And this task was assigned to the information about the execution of the “criminals” of the Dukchi Eshan’s rebellion. “Indeed, on June 12 of that year, Mingtepa’s eshan Muhammadali Sabi ugli and his five close companions, including Mulla Goyibnazar Ortiq ugli, Subhonqul Arabboy ugli, Rustambek Sotiboldibek ugli, Mirzo Hamdam Usmonboy ugli, Bobotoy Aynaboy ugli were hanged by the local population in the presence of people and the soldiers”.

This newspaper also published the reports on approximately 20 protesters’ execution by hanging, about 400 people’s exile and imprisonment, and imposing of large fines on residents of the region where the rebellion took place, and news about the government’s resolution on acceptance of any written or oral complaints in the Russian language only rather than local language [Andijan rebellion //Newspaper of Turkestan Region; 1898].

The information on these punishments was aimed at making the locals obey so as not to provoke a revolt, and to frighten them even if they dared to think of the words such as “revolt” and “rebellion”.

The press of the illuminati in Turkestan, known as Jadid, was also to act in accordance with the rules of authoritarian theory in disseminating information, as noted above. However, it should be noted that it had its own peculiarities. To understand the essence of this, we need to identify the goals and objectives of the Jadid movement through a brief analysis.

Our scholars, who studied the life and work of the illuminati who lived at the beginning of the last century and fought for independence, have conducted complementary research on the lexical meaning of the word “Jadid”. As an example, here is a quote from the book by the famous scholar Begali Kasimov:

The root of the word “Jadidism” is the word “Jadid.” “Jadid” means “new”. It does not just mean “new” or “supporter of innovation.” But actually, it has such broad meanings as “new thoughts”, “new human being”, “new generation” and etc.

In his research, B. Kasimov collected a great deal of information and prepared a book that systematized the term “jadid”, its direction, creativity and activities of its representatives. If we draw the necessary conclusions from it for our research, then Jadidism was a socio-political, enlightenment movement, the main purpose of which was to achieve independence. Only they used the word progress instead of the word liberty. We noted that the term was used in many articles by the Jadids, including by our leader Mahmud hoja Behbudi, but we would like to draw your attention to the
utilization of the word progress in an article written at a time when there was disunity between the nations after the events of February 1917: “Dear youth! It is your time to act; the period of the old has already passed away. You must make sure that you will not make a mistake. No work is done angrily and hurriedly. “Al-ajlaminash-shaytan!” (Those who are in a hurry belong to Shaytan (Devil) – Khalim Saidov). The moment you forget this, it will be hard for you to make any progress on your own.”

The name of the first newspaper of Turkestan’s Jadids, founded by the efforts of Munavvar Qori, which was quickly shut down by the colonialists, was also called “Taraqqiy” (Progress).

Now, if the word progress is replaced by the words “autonomy, independence, liberty”, one can understand the matter pretty well.

Given these peculiarities, we will focus on the main topic i.e. the attitude to information in the period of Jadids.


The front page of the newspaper “Khurshid” began with the publication of important news in Tashkent on the day of preparation for publication. The newspaper’s sections such as “Tashkent News”, “Akhhori Khorijiya” (Foreign News), “Akhhori Dokhiliya” contained current and interesting news that served to raise the awareness of the local population and expand their worldview.

Our research has shown that the editorial board of the “Shuhrat” newspaper also followed the same path. The teams of the above mentioned publications tried to follow the rules of libertarian theory in reporting. Of course, the proponents of authoritarian theory, i.e. the government and its censors did not like it at all. Therefore, these publications were quickly shut down by the Tsarist Government.

“Samarkand” newspaper published “Local News”, “Exemplary News”, “News of Muslim World” along with articles, letters, literary and artistic works. Calling some certain news as “exemplary news” is a clear indication of the purpose of the editorial board. “Exemplary News” later was renamed to “Internal News” and “Foreign News” after a few issues of the newspaper. Let’s have a look at an example in the “Internal News” section:

“On August 5, unknown people shot Abdulfattoh Boybachcha with a pistol in a teahouse located in Yangi Chorsu Mahalla. The dead man had been spending a lot of money inherited from his father on travelling and joined the group of bad people, and finally, today his bad companions have put an end to his life.

Office:
If his father had taught him, the child would not have been in trouble” [In Khujand // Samarkand newspaper; 1913].

The reporter’s attitude is clear in the news: “The dead man had been spending a lot of money inherited from his father on travelling and joined the group of bad
people, and finally, today his bad companions have put an end to his life.” Not being content even with this, Idora i.e. the editorial board added the following: “If his father had taught him, the child would not have been in trouble.”

The editors of the Western press would leave only the introductory part of the news: “On August 5, unknown people shot Abdulfattoh Boybachcha with a pistol in a teahouse located in Yangi Chorsu Mahalla”. In addition, they would have provided details, assumptions about the exact time of the murder, etc., but they would never come to any conclusion.

According to the rules of Western journalism, a journalist should only report, there should be no reaction to the information, i.e. the reporter or editorial board should be neutral on a certain event. Let us return to the example above. An obvious question arises: even if the journalist expressed his/her attitude towards the news, was it so important for the editorial board to do so? In our opinion, the editorial board enriched the journalist’s attitude. Note: “The dead man had been spending a lot of money inherited from his father on travelling and joined the group of bad people, and finally, today his bad companions have put an end to his life”.

Apparently, the reporter collected opinions from people and added his own attitude to the news, i.e. this opinion was gathered and generalized from people who knew the murdered person. But the editor’s approach is more superior than the above mentioned one: “If his father had taught him, the child would not have been in trouble”.

The bottom line of the news is not just to show the reason for the decline of a rich person’s child, but also the reason for the decline of the once powerful state of Turkestan. There is a specific definition given to the news by Western journalists, “When a dog bites a man that is not news. But when a man bites a dog, that is news” [Conrad C. Fink, 1998]. In fact, its essence is that the materials covered in the press should attract the reader, and the event should be unusual for everyone.

Similar news was reported in “Samarkand” newspaper as well. As an example, we would like to consider the news called “Amazing Story”:

“In Khojand, there was a widow named Fayziya and her 14-year-old daughter in the Abdulrofe Makhalla. Residents of the makhalla say that a man named Zarifqori, who lived next door to her, always helped her with her needs.

One day, while sixty five-year-old Zarifqori fell in love with Faiziya’s daughter and wanted to marry her, sixty-year-old Faiziya also fell in love with Ziyovuddin, Zarifqori’s sixteen-year-old son.

One day, being too impatient, Zarifqori told Faiziya that he was in love with her daughter; she also said that she was in love with his son. She told him that if he could help her to marry his son, she would agree to marry her daughter to him.

Upon hearing this, Zarifqori wholeheartedly agreed and married his young son Ziyovuddin to Faiziya, and he himself married Faiziya’s 14-year-old daughter” [Muhammad Sa’id, 1913].

In our first example, it is considered normal for a dog to bite a person, but oppo-
sitely, it is unusual for a person to bite a dog. In the example taken from “Samarkand” newspaper, an unusual event was described for people. Unusual thing for the locals was the “marriage” of an old woman to an unmarried young man. This type of news conforms to its historical rules.

Western journalism requires covering the incidents in a nude way. “Samarkand” newspaper has got similar examples too.

“St. Petersburg. – The Ottoman Embassy announces an official statement: In Sharkuy (on the Marmara Sea), the Bulgarians destroyed all Muslim buildings. Only 5-10 buildings in the city remained intact” [Internal news // Samarkand newspaper, 1913].

The news published in the newspapers draws attention to the fact that the concept of news is accepted in accordance with the world standards of the time.

Researchers B. Irzaev and L. Atabaeva, who studied the coverage of political information in the newspapers “Sadoi Turkiston” (Voice of Turkestan) and “Sadoi Fergana” (Voice of Fergana), pointed out that “... it is possible to observe that the processes taking place in the world reflect the national interests and aspirations. In particular, in the section of world news one can read such news as “The Staging of the Tatar Theater in Japan”, “Muslim Deputy in Japan” ... In the 11th issue of “Sadoi Fergana” the report “Telegram from Sardor Akram” was published in capital letters. This was also a sign of respect for the national military leader... In conclusion, the newspapers “Sadoi Turkiston” and “Sadoi Fergana” devoted a lot of space to political information on their pages. Although these materials are related to the First World War, they are important as they express the specific goals of the Turkestan’s Jadids” [Two Gems of our National Press, 2015].

As the other newspapers, this newspaper also regularly published the Telegraph News, which is similar to the Internet News in today’s newspapers. However, this information could have been published under the headings such as “Internal News” or “Foreign News”. In our opinion, this was probably the way to highlight the innovations being introduced through the new technologies.

“Sevastopol: all kinds of ship instruments were burnt”.

“Germany: On April 9, at 12:10 in the afternoon, there was an earthquake” [International news // Sadoi Fergana newspaper, 2014].

It is worth noting the brevity of the news.

The Revolution in Russia in February, 1917 led to an increase in political information in the press. New newspapers were established instead of the old ones, and they began to disseminate information in the interests of their founders. For example, “Najot” newspaper covered the decisions taken at the meetings of the “Shuroi Islam” Party and the events that reflected political activism. In particular, there were reports on the formation of organizations and societies in various regions of the country. For example, a report was published on organization of a demonstration by the residents of Tashkent on April 18 in which members of the “Turon”, “Ittifoqi Muslimiyn” society, “Talabalar Jamiyati” (Students’ Society), and school teams raised flags and delivered speeches in front of the Freedom House (“Dom Svobodi”). The newspaper’s
sections such as “Internal News”, “Tashkent News”, and “Letters to the Office” also reflected the active socio-political life in the country.

Research has shown that reports and reportage genres also existed during Tsarist Russia. A mixture of these genres was also appropriately used by Jadid intellectuals. As an example, let’s analyze Mahmud hoja Behbudiy’s reportage called “Autonomy of Turkestan”.

This journalistic work is dedicated to the events of November, 1917 in Kokand. As the author himself stated, “On November 27, the autonomy of Turkestan was proclaimed at the General Muslim Congress in Kokand. Congratulations and good luck! I am also proud to be in the meeting. Long live the autonomy of Turkestan!” [Behbudiy M., 2017].

Thus, the introduction says that the autonomy was declared at the congress in Kokand. Although the size of the text is similar to a report, the congratulations and the author’s sentiment mean that it belongs to the reportage genre rather than the report. Such excitement is also understood when the author addresses the historical background of the event. In addition, the people, who had not yet forgotten the massacre during Dukchi Eshan’s rebellion in Andijan which took place eighteen years ago, were worried about autonomy. To alleviate their fears, he wrote: “I would like to give our families some information about whatever is known to me about it, and also to write a brief history of our autonomy. Because there are some people who seem to be afraid of autonomy (being frightened of beginning another war). Oh, dear Muslim brothers! Oh, Europe, oh, compatriots! Keep in your minds that in April, members of the Russian and Muslim Executive Committee of Turkestan met in Tashkent and made this decision together”.

In the report, the author summarizes the events that took place before the declaration of Turkestan’s autonomy, the meetings and consultations, the differences between the Bolsheviks and the autonomists, and then he concludes: “... it is known that the Bolsheviks do not care about this decision. We came to the 4th Muslim’s Congress; the 4th Extraordinary Congress of Turkestan lasted from November 25 to November 29. The decision and the words spoken in congress were open and clear. Slanders made by the autonomies towards every part of Russia have been revealed, and finally “the autonomy of Turkestan” has been proclaimed”.

Behbudiy’s report was based on the libertarian theory of the press, and was one of the great publicist works of that period, as well as it served to the development of information genres.

In the process of gathering material for the current research, we have witnessed that the terms related to journalism were thought out and named in a unique way by the Jadids. Those who write in the information genre, which is the basis of journalism, are being introduced to our contemporary language under the name of a reporter. In fact, they had already been named. Note the following quote:

“It is our correspondents who enrich the most important sections of our newspaper with their writings”.

Of course, this passage can be interpreted differently. But if we pay attention to
the meaning of the term “reporter” in relation to our subject, we can see the original image of the reporter, which has long been used abroad and today we want to use it. From the above, it can be concluded that the news was not hidden in the Jadid press as it used to be in the former Tsarist period “wrapped” in abstract and general words, but they were based on principles of the libertarian theory of Western journalism, but they tried to convey national interests and delivered them to the readers.

The main purpose of the Jadid press at the beginning of the twentieth century was to raise the awareness of the oppressed people of the colonies, to awaken them, to spread enlightenment, to develop them, and, consequently, to achieve independence.

However, when the Bolsheviks came to power in 1917, the decree "On the Press" [Decrees of the Soviet Authorities; 1957], signed by the Bolsheviks’ leader V. Ulyanov (Lenin), and the resulting practical actions of the decree restricted freedom of information.

Researchers have studied the Soviet era in several stages. They cover the years from 1917 to 1925, from 1926 to 1940, from 1941 to 1945, from 1946 to 1956, from 1956 to 1985, and from 1986 to 1991. Of course, there are specific reasons for such a division.

In the first stage, measures were taken to eliminate the press against the policy of the Bolshevik Party. For example, as soon as the Bolsheviks came to power (October 25, 1917), the major Russian opposition newspapers, such as “Rech” (Speech) and “Den” (Day), were shut down, and the above mentioned decree was also signed that day. As a result of this effort, information and freedom of speech began to be supervised. It provoked great protests against the Bolsheviks in the society. Nevertheless, the new government strengthened control over the press, in particular, the revolutionary tribunal of the press began to function in 1918, and new newspapers began to be published instead of the closed ones. In particular, the newspaper “Bednota” (Poverty) was published in Moscow on March 27, 1918. By order of the central authorities, it was distributed to the whole Union. The same trend was observed in Turkestan. For example, “Hurriyat” was replaced by “Voice of the Poor” newspaper.

Thus, the first result was that most newspapers and magazines founded during the Provisional Government were shut down and replaced by publications that served Bolsheviks’ policy, promoted and propagated their activities, disseminated only positive information about government decisions, and were intended to discredit anyone but the Bolshevik Party. According to regional publications, expressing the opinions freely continued until 1921 in regions, while the Bolsheviks were busy with “regulating” the press in the Russian capital and its major cities [See about this. Muin H. Press Works in Samarkand // Kizil Bayroq (Red Flag) newspaper, 1922].

The decree “On the Press”, signed by Lenin, the leader of the Bolshevik Party, stated that “once the new order is strengthened, any administrative pressure on the press will be ceased, and full freedom of the press will be established only within the framework of judicial responsibility”. And this was never followed in practice.

Stalin, who came to power after Lenin, pursued a more deadly policy than his comrade. In Lenin’s time, our intellectuals, who worked in the above-mentioned na-
tional newspapers, were relieved from the editorial boards, but those newspapers were renamed by the Bolsheviks and allowed to work in the newly established editorial offices. But when Stalin was in power, they were arrested and physically executed.

For example, a report in the newspaper called “Kizil Uzbekistan” (“Red Uzbekistan”), entitled “Abdulla Qodiri or Julqunboy’s Criminal Case” [Goziev I., 1926] is proof of our opinion.

The official statement starts with the following words: “Abdulla Qodiri, the responsible worker of “Mushtum” magazine, was arrested by the Central Asian State Political Bureau on March 8, 1926. Abdulla Qodiri wrote an article in the 27th issue of “Mushtum” magazine entitled “Summary of Thoughts” with the aim of discrediting both the Soviet government and the intellectuals working in the Soviet government for the benefit of the poor workers. Moreover, he illegally and without any reason criticized Comrade Akhunboboef, the chairman of the executive committee, and Comrade Ikromof, the member of the presidium of the central executive committee through ridicule and sarcasm.

This was the proof of the following stage; it was supposed to be a way to show what would be the consequences of criticizing the Soviet Government. The second stage, including the years from 1926 to 1940, is characterized by an increase in the Bolshevik Party’s influence on the media. The fact that the main task of the press was to educate the working people in the communist spirit was instilled in the mass media leaders by the government in power.

But these murderous actions were different in speeches and articles. In them, Stalin “developed” the views of his mentor Lenin on the press. In particular, Lenin said, “The newspaper is not only a collective propagandist and collective agitator, but also it is a collective organizer.” And Stalin imposed another task on the press: “As a collective organizer in the hands of the Party and the Soviet Government, the newspaper is the means of connecting and unifying the workers of our country with the Party and the Soviet Government. This is the next task of the press” [Stalin I.V., 1947].

By 1938, censorship bodies were transferred to the Party. Central newspapers such as “Pravda” and “Izvestiya” served as political beacons for other publications. In Uzbekistan, this task was assigned to the editorial board of the newspaper called “Kizil Uzbekistan”.

It is well known today that during the second phase, repressions (1937–1938) took place, that is, the non-communist population was executed and exiled. However, due to the party’s strict censorship at the time, neither the press nor the radio reported any repression in the Uzbek language. In the pages of the newspaper “Kizil Uzbekistan” there was only information about long speeches made at congresses and other meetings. Its Russian version published fake addresses stating “Enemies of the Uzbek Nation” [Enemies of the Uzbek Nation // Pravda Vostoka newspaper, 1937], “Uzbek Workers Demand to Shoot and Kill Violent Enemies of the Nation,” and “Death totraitors.” Well-known writer Nabijon Bokiy, who studied that period, stated with an excitement “Unfortunately, an article entitled “No mercy for the villains!” by Sora Eshonturayeva, the “People’s Artist”, holder of order, was published in the newspa-
paper “Pravda Vostoka” on March 6, 1938... Apparently, this article was written by a WITCH, rather than not a WOMAN” [Boqiy N., 1992]. And this can prove our idea.

The third stage covers the period of World War II, from 1941 to 1945. At that moment, all the media was turned into a weapon of war and courage. Radio took the leading role in disseminating information. People wanted to hear more about the situation in the war zones on the radio. Military sections were founded in the newspapers. Many front-line newspapers were opened, including in the Uzbek language [Boqiy N., 1992]. They included information in a variety of genres. But all the information was published under the control of the martial rules.

The fourth phase began in 1946 and lasted until 1956. The main peculiarity of this period is that the press moved away from reality. Journalism was under the yoke of ideology, in which one-sided information was provided, focusing on Party’s tasks.

The next phase, 1956–1985, seemed to bring a new life to journalism in the struggle against the cult of personality after Stalin’s death. However, by the 1980s, this relative freedom had also disappeared. So-called period of stagnation put an end to modern way of thinking. Of course, people kept expressing their ideas, but they began to be wrapped in symbols. Journalism is such a unique kind of creativity that in any tyrannical situation it can find a way of objectivity, honesty for itself! That is, the way of telling the truth was found, journalism did not stop developing. But in the information genres, that was almost impossible.

Although this situation eased somewhat in the period of “reconstruction” in the 1980s, censorship continued until the collapse of the USSR. However, journalists published their information and opinions in a variety of ways whenever possible, which would later negatively affect their subsequent activities.

CONCLUSION

In conclusion, it should be noted that before the emergence of national newspapers in Turkestan, the attitude to information was to pursue colonial policy, in particular, to praise the emperor, keep the local people obedient, prevent any movement for freedom, to publish reports and news dedicated to growing as much raw material as possible using cheap labor and send it to Russia, and this shows that press belonged to the authoritarian theory.

The main purpose of the Jadid press at the beginning of the twentieth century was to raise the awareness of the oppressed people of the colonies, to awaken them, to spread enlightenment, to develop them, and, consequently, to achieve independence by informing the people about various world events. The enlightened (Jadid) journalists and editors thought that dissemination of trustworthy information to the public was equal to promotion of the idea of freedom. The attitude of Jadid editors towards information and their practice served as a basis for our today’s national democratic journalism.

Concealment of information is a characteristic flaw of the totalitarian regime, that is, the Soviet totalitarian theory of the press. During 70 years of the totalitarian society of the former Soviet Union, the issue of breaking news was removed from
the agenda, all journalists who tried to do so were repressed, and the main reason for that was to hide the real information from the people, to keep the public in fear, and eventually the morbid country collapsed.

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