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JADID PRESS AND LANGUAGE CULTURE: LANGUAGE REFORM AND THE DEVELOPMENT OF MASS MEDIA

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Abstract. This article analyzes the role of the press, formed within the framework of the Jadid movement, in reforming the Uzbek language and developing language culture. The main goal of the Jadid press was to awaken the people, increase literacy, and raise national consciousness. The article examines the efforts of the Jadids in language reform, the principles of simplicity and clarity in written speech, as well as the impact of these approaches on modern mass media from an objective scientific point of view.

Keywords: Jadid press, language culture, language reform, Uzbek language, mass media, Jadid movement, national revival, simplified style, journalism, language policy.

At the beginning of the 20th century, fundamental changes took place in the lives of the peoples of Central Asia. The strengthening of the influence of the Russian Empire, the formation of new economic, political and social relations, and the state of lagging behind world development deeply troubled the people's intelligentsia. The Jadid movement that emerged in these historical processes served as the foundation for the socio-spiritual awakening of the nation. The Jadids were enlightened intellectuals who put forward the idea of opening schools in the "new method", introducing modern sciences, and changing the thinking of the people through spiritual reforms.

One of the most effective and influential tools of the Jadid movement was the press. Because through the press, it was possible to communicate directly with the people, instill in them a new worldview, and shape their attitude to science, language, and culture. The newspapers and magazines founded by the Jadids quickly gained a wide audience and began to promote the progressive ideas of their time. Through these media, ideas such as making the people literate, spiritually awakening, increasing national pride, and strengthening the position of women in society were put forward.

At the same time, the Jadids paid special attention to the issue of improving language culture, developing the Uzbek language in a simple, understandable and accessible form. By that time, religious and cultural tracts were mainly written in a mixed language of Arabic and Persian, which was incomprehensible to the majority of the population. The Jadids, on the other hand, worked to bring the language of the press closer to the people's language, reduce the admixtures of Arabic and Persian, develop the grammatical foundations of the Uzbek language, and modernize the literary language. By reforming the language, they not only helped to increase the level of literacy, but also to understand national identity.

Formation of Jadid press and its historical background. At the end of the 19th and beginning of the 20th centuries, an important turning point occurred in the socio-political, cultural and educational life of Turkestan. In this process, the Jadid movement emerged as the main intellectual force, actively participating in awakening the people, instilling modern knowledge, and explaining the need for reforms. The press emerged as one of the most important tools of this

movement. The Jadids aimed to spread modern thinking and educational ideas among the people through the first press [1].

During this period, newspapers and magazines such as "Taraqqiy" (1906), "Shukhrat", "Sadoi Turkiston", "Khurshid", "Isloh", "Oyna" (1913–1915) began to be published. These publications not only covered news, but also raised topics such as education, upbringing, women's rights, national awakening, and religious reforms. The new press opened a new page in the history of our national press - it created the first forms of modern journalistic thought and journalistic culture [2, 74].

Language reform and formation of language culture. One of the most important aspects of the Jadid movement was language reform. This reform was considered not only a linguistic process in the activities of the Jadids, but also a means of socio-enlightenment development. The language of the press of that time (especially the magazine "Oyna" and the newspaper "Sadoi Turkiston") was distinguished by its simplicity and clarity, close to the language of the people. The Jadids sought to write in a clear and concise language, free from complex Arabic-Persian expressions, close to the consciousness of the people [3, 98].

In his articles, Mahmudkhoj Behbudi identified writing in a language that was acceptable to the common people and fluent in the language as the primary task. He considered language reform to be equivalent to reforming society: “Unless we simplify the language, our press will remain for scholars, not for the people,” he wrote [4, 56]. Behbudi thereby emphasized the social nature of language and the formation of a conscious society through the language of the press.

Abdurauf Fitrat, in his views on “Language and Literature”, proposed to study in depth the issues of grammar, phonetics and style, and to expand the vocabulary in order to ensure the modern development of the Uzbek language [5, 122]. Fitrat considered logic and consistency in the language of the press to be important and tried to raise it to the level of scientific and creative language. Thus, the Jadids carried out progressive work through the press to adapt the language to the public consciousness, modernize the literary language, and form a language culture. This gave impetus to the development of the national literary language and cultural advancement.

Jadid press is the root of modern mass media. The new press, as a means of mass communication, fulfilled several main tasks: to call the people to enlightenment, to awaken political and social consciousness, to promote modern ideas, and most importantly, to create a basis for the understanding of national identity. These printed publications raised such pressing issues among the Uzbek people at that time as democratic ideas, equality, freedom, science, technology, trade, education, and healthcare. In particular, the activities of the magazine "Oyna" on women's issues further increased the social role of the press [6, 113].

Another unique feature of Jadid press is the emergence of journalistic genres. During this period, the forms of articles, essays, appeals, criticisms, advices, discussions developed. Through these genres, the scope and impact of journalism has expanded. The press served to form public opinion through controversial articles, open statements of problems in society, debates, and open letters [7, 95].

The legacy of these Jadids, their journalistic activities, and language reforms served as the basis for the formation of today's Uzbek media. The Jadid press became the foundation for modern media: contact with the people, social activism, a simple and concise style, promotion of national values, and ensuring the freshness of information – all of these remain relevant in today's media.

Awakening of national consciousness and language through the press. The Jadid press was no longer just a means of disseminating news. It became the main source of understanding national identity, respect for one's language, history, and values, and the need for reform. Publishing in one's

own language and based on one's own values was a bold move for that era. That is why every page of the Jadid press is an important document in the history of national awakening [8, 66].

One of the most important features of the Jadid press is that it establishes direct communication with the people. The Jadid movement, which began in the Turkestan oasis in the late 19th and early 20th centuries, set as its main task the preservation of the nation's identity and the opening of the path to development through science and education. In order to achieve this goal, it became urgent to address the people through the press in a simple, understandable and accessible language. Textual scholars note that the articles written by the Jadids, unlike the old style used previously, were easy to understand, grammatically simplified, and Arabic-Persian terms were avoided as much as possible [1]. For example, new intellectuals such as Mahmudkhodja Behbudi, Munavvarqori Abdurashidkhanov, and Abdulla Avloni sought to cover contemporary problems in the vernacular in their articles. This gave impetus to the development of the press of that time to a new level.

As part of the language reform, the Jadids also put forward the idea of switching to the Latin script. They aimed to reduce illiteracy and make textbooks and newspapers and magazines easier to read by introducing a writing system that was compatible with the phonetics of the Uzbek language. Their activities in this regard are clearly visible in such publications as "Oyna", "Sadoi Turkiston", "Taraqqiy", "Hurshid" [2, 110].

The Jadids also shaped the culture of disseminating information, expressing opinions, and developing critical thinking through the press. The debates, open letters, and social criticism in their newspapers can be considered the foundation of today's journalism. These aspects played a particularly important role in the development of the Uzbek literary language.

Modern mass media, especially internet journalism and blogging, can actually be inspired by the principles of language culture founded by the ancients. In particular, the simplicity of the text, clarity of thought, popular approach in style remain relevant for today's mass media.

Today, the language of the press, socio-spiritual work carried out through the media, language policy, and cultural approaches – all of them are based on the historical roots of the Jadid movement. Language reform is not just a correction of grammatical norms, but also the most important means of finding a common language with the people and leading them towards enlightenment.

The Jadid movement was the main driving force of awakening and renewal in Uzbek society at the beginning of the 20th century, and the Jadid press emerged as the main propagandist and powerful tool of this movement. The Jadids not only organized the press, but also tried to bring its content and form to a level that would serve national development, educational advancement, and the growth of social consciousness.

Language reform took a central place in their activities - they realized that it was possible to address the public only by abandoning a complex, incomprehensible style and using a simple, folk-like, yet expressive and literary-rich language. This laid the foundation not only for the improvement of the Uzbek literary language, but also for the formation of mass media in the spirit of popularization.

It cannot be denied that today's modern press and journalism, the development of the state language, cultural-spiritual policy, and positive approaches to language policy have their historical roots from the modern press. This path started by the ancients - awakening consciousness through information, renewing society through language, promoting reform through the press - is still relevant today. Therefore, the experience of the modern press and its approaches to the formation of language culture should be thoroughly studied and put into practice in the modern mass media,

in the educational system, and in the field of journalism. This means not only respect for the historical heritage, but also its restoration based on the requirements of the times.

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