THE INFLUENCE OF JADID IDEAS ON THE FORMATION OF THE MEDIA SPACE IN CENTRAL ASIA.

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Jadidism, a reform movement in Central Asia in the late 19th and early 20th centuries, became a key factor in the region's cultural and educational renewal. Its adherents sought to combine traditional Islamic education with new methods of teaching and disseminating information. The Jadids understood that knowledge alone is of little value unless it can be communicated to society. Therefore, they actively utilized printed publications and educational circles to create a media space that became a platform not only for the exchange of facts but also for the discussion of values, morality, and social responsibility.

The Jadid media landscape was not simply newspapers and magazines, but a space of meaning, where ideas were discussed, criticized, and interpreted by society. It created the conditions for the formation of collective consciousness and public debate, laying the foundations for the region's modern information landscape.

The central idea of Jadidism was that education and information should be tools for the development of individuals and society. The Jadids believed that an enlightened society is built on freedom of thought, a critical approach to knowledge, and an ethical attitude toward others. They viewed education not as a mechanical assimilation of facts, but as a process of developing values and moral compass. Particular attention was paid to the synthesis of tradition and innovation. The Jadids did not seek to destroy cultural heritage, but sought ways to harmoniously combine old and new practices so that people could live in modern society while preserving a sense of historical and spiritual identity.

Philosophically, the movement can be described as practical humanism: each individual is responsible for their own development and the development of society. Enlightenment and print culture served as tools capable of transforming individual efforts into collective societal change.The Jadids actively created printed publications that disseminated their ideas to a wider audience. These newspapers and magazines served three primary functions: educational, cultural, and philosophical. Examples include "Taraqqiy" ("Progress"), one of the first Jadid periodicals, which published materials on new teaching methods, the development of science and crafts, and called for a rethinking of the social role of the individual. "Oyina" ("Mirror"), a Samarkand publication, became a center for discussions on morality, education, and the role of youth in societal development. "Bukharoi Sharif" was the first Tajik Jadid newspaper to discuss issues of national identity, culture, and modernization.

Besides these central publications, "Sadoi Turkiston," "Sadoi Fargona," and "Shukhrat" emerged, expanding the reach of Jadid thought by engaging in discussions not only with scholars and intellectuals but also with representatives of the merchant class, artisans, and youth.

Jadid newspapers were distinguished not only by their informative nature but also by their philosophical approach: each article posed questions about the meaning of education, the place of tradition in the modern world, moral norms, and the individual's responsibilities to society.

For the Jadids, the media was a platform for dialogue and shared understanding of the world. Readers participated in discussions, reflected on articles and commentary, which fostered a sense of public responsibility and critical thinking. Newspapers did more than simply convey information—they shaped the structure of public consciousness, creating conditions for self-reflection and a collective search for meaning. Discussions about the role of education, women's education, morality, and social progress became early examples of the public sphere in Central Asia.

Philosophically, the Jadid press demonstrated that media is not a tool of manipulation, but a space for the formation of values and meanings, where every participant has a voice and the opportunity to influence the overall cultural landscape.

The influence of Jadid ideas is still felt today. Modern digital media, educational portals, and social networks perform the same functions as newspapers and magazines of the early 20th century: they inform, shape opinion, stimulate discussion, and strengthen cultural identity. Modern media continue the Jadid philosophy: information is viewed not as an end in itself, but as a tool for shaping personality, dialogue, and collective self-awareness. The legacy of Jadidism demonstrates that any media space becomes valuable only when it fosters critical thinking, responsibility, and cultural understanding. Jadidism had a profound influence on the development of the media landscape in Central Asia, transforming print media into a space for philosophical dialogue and cultural exchange. Jadid newspapers and magazines not only disseminated information but also fostered critical thinking, moral compass, and a sense of responsibility to society. Their legacy remains relevant today: the media must remain a place for meaningful communication, the exchange of ideas, and the development of values, not just a channel for disseminating facts. The Jadids demonstrated that education, print culture, and philosophical reflection are the keys to social and individual development.

References:

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