

### Specific nature of the Tatar emigrant press

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**Abstract.** The article analyzes the part and the place of periodicals in Tatar outside Russia. It shows formation and development of Tatar emigrant press, its enormous influence upon the process of social, political and cultural evolution of the Tatar nation in the XX century. Emphasis is laid upon the need for a special complex scientific research of emigrant periodical in order to objectively evaluate their part in the Tatar journalism history.

[Garifullin V.Z., Sabirova L.R., Mubarakzyanova A.Z. **Specific nature of the Tatar emigrant press.** *Life Sci J* 2014;11(11):262-264] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 37

**Keywords:** emigrant press, Tatar periodicals, audience, a subject area, a journal, a magazine

#### Introduction

The emigrant press which is part and parcel of the Tatar informational background [1: 665] is still an unexplored field of the Tatar journalism history.

Important information about creation and performance of journals and magazines in the earthy XX century in different countries of the world can be found in the works of Djamal Validov [2], Ismaghil Ramiev [3], Mukhammad Gaynullin [4], Rozalina Nurullina [5], Munziya Mardieva [6], Ravil Amirkhanov [7] and others. Interest is aroused by a monograph of Rashat Gaynanov who has much contributed to researching the history of the Tatar press [8]. The Tatar emigrant periodical press of the first half of XX century is characterized by researches of Khatip Minnegulov [9]. A historian, Talghat Nasyrov, has also gathered the information about journals and magazines published by emigrant Tatars [10].

Though today the emigrant press is available to researchers, it is mentioned in scientific papers only piecewise. A part of these periodicals has been studied by historians to enlighten the life of their countrymen abroad in more detail, another part has been explored by literary critics with regard to creative work of Tatar emigrant writers. Now it's time for more in-depth and detailed study of the whole system of the Tatar emigrant press with regard to journalistic.

Our article is dedicated to show the most influential periodical in the system of the Tatar emigrant press.

#### The Essential part

From the end of XIX century many Tatars started moving from Russia to Turkey, China, Japan and Korea. Sometimes they appeared there unwillingly. Gradually they formed various national, political and social institutions, built mosques and educational institutions. Emigrants started to publish journals, magazines and books. Before October,

1917, they received these periodicals directly from Russian national publishing centers, but after the Soviet government had eliminated the non-Bolshevist press, there was no such a possibility while the critical need remained.

Emigrant periodicals had different objectives depending on the specific nature of audience and political and social situation. Thus, the first Tatar journals and magazines which were published in Turkey in the early XX century (magazines "Kazan", "Musulmanskoye obozrenie", journals "Vesy", "Zerkalo", "Patriot Otchizny", "Islam" and others, as well as the first Turkic-wide magazine "The Turkic House" governed by the representative of the Tatar emigrants of "the leading wave", Yusuf Akchura), fulfilled mostly cultural and educational mission.

The periodicals published by emigrants of "the second wave" after the Russian October Revolution, had the same aim but with strong anti-Bolshevist focus. After the October events of 1917 the historic circumstances caused thousands of Tatars to leave Russia and to move in Turkey. A number of prominent representatives of the Tatars had to leave their Motherland and continue their social and creative activity in emigration. Due to their vigorous activity after the Revolution of 1917 Harbin became the first center of emigrant press in Tatar, since it was in this city that there lived the most part of Tatar emigrants, in particular, officers. One of the most popular periodicals was the magazine "Dalniy Vostok" which was published by the Tatar community of Harbin in 1920-1922. In 1923-1924 in the same city the magazine "Plamya" was published for the Tatar youth and the satirical magazine "Pelmeni" was regularly issued.

It is impossible to discuss the Tatar emigrant press without mentioning the great Tatar writer, publicist, political and social figure, Gayaz Iskhaki. After the Revolution of 1905 had proclaimed the freedom of press and of speech in Russia, Iskhaki was able to publish about 30 novels, dramas and

stories describing everyday life, customs and practices of the Tatars. He called on his people to culture, freedom and fight against oppression, injustice and tsar's autocracy.

After the Bolshevik Revolution in Russia, the publication was banned. In 1919 Gayaz Iskhaki went to Versailles peace conference as a representative of the Volga and the Ural regions and never returned to Russia. At first he went to Harbin, then moved to Europe, lived in France, Germany, Poland. There he made speeches, published Tatar journals, created political organizations in Manchuria, Germany and Turkey. In Warsaw he united emigrants of various nationalities into anti-stalinist organization. During his stay at the Russian Far East where the most of emigrant Tatars lived, Iskhaki arranged the publishing of the journal "Znamya of Nation" which had been continuously issued in Mukden till early August, 1945. 440 issues had been printed in all. The journal was published in Finland, Germany, Japan, China, Egypt, Saudi Arabia and other countries. The journal contained dozens of Iskhaki's articles including the following: "What is the core of cultural and ethnic autonomy?", "The 20<sup>th</sup> anniversary of Milli Majlis", "The Tatars of Finland", "The Russifying Politics of the Soviet Union", "The Basics of our Future" and others. The publications are imbued by a spirit of fighting for maintaining the Tatar nation, its culture, national identity and independent future. This journal can be called an encyclopedia of life and fortune of Tatar emigrants with a full reason. "Znamya Nazii" ceased to exist after the Soviet army had entered Manchuria in August, 1945. The Soviet intelligent service had arrested the employees of the journal and kept them as prisoners for a long time.

Since 1928 till 1939 in Berlin Iskhaki was publishing magazines "The National Way" and "The New National Way" where relying on a very rich material he sharply criticized bolshevik politics in the Tatar and Bashkir Soviet Republic.

With regard to journalist craft the periodicals edited by Gayaz Iskhaki are of the extreme interest for researchers since it is these periodicals which had inherited the rich traditions of the pre-October Tatar periodical press.

In 1931-1945 a number of periodicals in Tatar was published in Japan [11]. In 1931 in Tokio the magazine "The Japan Bulletin" started to be issued. The next year it was renamed into "The New Japan Bulletin" and continued to be issued until 1945. The magazine had been published for 14 years. It is the most continuously published magazine of all emigrant periodicals in Tatar. Over this time 50 issues had been published. The founder and the first editor of the magazine was the imam of Russian Far

East, Mukhammed-Gabdulkhah Kurbangaliev. In 1927 he purchased arabic types in Turkey, created the publishing house "Islamic Printing house" in Tokio and started to publish literary, religious and other books, journals, magazines and calendars in Tatar. In 1936 in this printing house the political and social journal "Circulation of the Truth" was printed. In 1940 in Tokia a new periodical, "Community Bulletin" appeared.

Periodicals for offices hold a special place in the Tatar emigrant press. From 1916 too 1920 five journals were published in Germany and sent into 32 military Muslim camps [12]. These periodicals largely stood for unity of the Soviet peoples against Bolshevism, for equal rights and independency of all peoples of Soviet Russia, for actual political and economic rule of people, for preventing national, religious and other conflicts [13].

During the Second World war in Germany the journals "Volga-Ural", "For National Emancipation" had been published. These periodicals exercised draft of prisoners for military service in an anti-Bolshevik Legion [14]. At the same time there were underground publications for Tatar war prisoners.

During the cold war the emigrant press (for example, the Munich magazine "The Independent Motherland") has explicit anti-Soviet focus and together with the Tatar-Bashkir editors of radio "Svoboda" contributed to recovering democratic values in Russia.

During the reformation period and later emigrant journals and magazines published in Finland, Sweden, Turkey, Germany, the USA, Romania and other countries, once again focused on cultural and educational mission.

## Conclusion

In different years of the XX century 66 journals and magazines in Tatar were published outside Russia and former Soviet Union. The most of them were printed in Germany. 18 Tatar periodicals existed. There were 16 periodicals titles in China, 14 in Turkey, 8 in Finland, 5 in Japan. Besides, the Tatar emigrant press was presented in Romania, Hungary, Sweden and the USA. The information contained in these periodicals is the important documentary source of detailed and unbiased description of everyday life and activity of Tatar expat communities outside Russia, history of the Tatars, their culture, political and social views. Therefore the work over creation an academy publication dedicated to the history of the Tatar emigrant press should be started. It is also very important to search information related to life and activity of editors, writers and journalists who have published the periodicals outside their motherland.

**Resume**

The emigrant press of the XX century has imposed a dramatic influence on social, political and cultural development of the Tatars and thus deserves further close consideration.

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6/27/2014