

Political correctness in the media of Kazakhstan and Central Asia countries.

Search of harmony.

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In 1991, five states of Central Asia (Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan and Turkmenistan) appeared as independent states in the world map after the collapse of the Soviet Union. They declared themselves as states adhering to democratic values. However, very much things from the former Soviet traditions remained in their legislation and law-enforcement practices. For example, the issues concerning to inter-ethnic, racial, religious and other hatreds. All countries have formulated a strict ban of inciting of discord due to language, color, national origin, ethnicity, religion, race, social class and sex. Inciting of discord is punishable by a criminal and administrative procedure.

Kazakhstan has the largest territory and is most dynamic country in Central Asia. A large number of hydrocarbons in the west of the country and other very expensive minerals in the rest of its territory led to the appearance of several multimillionaires in a very short period, as well as a sharp stratification of the population in the rich, the super-rich and the other surviving people from salary to salary, and the poor.

There are about 150 different ethnic groups and diasporas in Kazakhstan according to latest figures. There are two religion officially recognized and kindly treated by the power: Islam and Orthodox Christianity. The basic idea of all the laws, starting with the Constitution of the Republic of Kazakhstan, Article 164 of Criminal Code and ending with the law Counteraction against Extremism Law, is no one shall be subjected to any discrimination on grounds of origin, social, property status, sex, race, nationality, language, religion, belief, place of residence or any other circumstances. Propaganda or campaign of violent change of the constitutional system, violation of the Republic's integrity, undermining of state security, war, social, racial, ethnic, religious, class and clannish superiority as well as the cult of cruelty and violence is strictly not allowed.

Although, any significant conflict of inter-ethnic or religious grounds did not happen during all the years of the country existing first in the Soviet Union, then 20 years as independent state. In recent years, minor inter-ethnic skirmishes have a place in different regions of Kazakhstan. Some conflicts are described by the Authorities as the inciting of social discord.

In this regard, I would like to draw your attention how ethnic and religious issues are covered in the media. How often they interpreted (understood) by law enforcement agencies of Central Asian states and what responsibility is provided for them. Article 20 of the Constitution of the Republic of Kazakhstan states that Censorship is prohibited. Freedom of expression and creativity is guaranteed. The right of journalists to keep abreast all of events, to attend to them, get information and share it with anyone by way not prohibited by law is referred in Article 20 and 21 of the mass media Law of RK. The list of forbidden includes both the state secrets and banking, business, personal life, investigators data of 18 children have not reached the age, etc.

However, in practice, in the first place, journalists can be brought to justice, ranging from large fines to imprisonment for up to 5 years for coverage of the inter-ethnic conflicts.

In 2009, the Speech Freedom Protection Fund "Adil Soz" has completed a 2-year project "Strengthening of the principles of political correctness in the media of Kazakhstan as the prevention of inciting of interethnic, religious and social discord and political antagonism" according to grant of the European Union. We analyzed the number of publications in Russian, Kazakh, Uzbek and Uighur, and developed our own method of positive coverage of conflicts. Due to serious analysis of media publications on national and religious themes, the problem has become more widely discussed in society, held dozens training seminars for journalists, judges and law enforcement officials. It also held forums and conferences with government officials and parliamentarians.

However, such local phenomena as the unequal and unfair distribution of wealth, lack of respect for the law, mismanagement, suppression of the society opposition and religious groups who do not include into the religions officially recognized and other people who are displeased with the socio-economic and political situation in Central Asia. Against the background of the effects of the global financial crisis in 2008, the social cataclysms of following years, a number of popular uprisings in the Arab countries against the regimes in 2010-2011, the "Tulip" and other "flower revolutions" in post-Soviet space, the displeased people number in developing countries of Central Asia is growing. For 3 years, the power from the people's wrath President Akayev (incidentally, a former academic scientist) has disappeared in Russia across Kazakhstan, who replaced by Bakiyev who also disappeared in Belarus was replaced 3 times in neighboring Kyrgyzstan. A transitional government of Kyrgyzstan has received inter-ethnic conflict in the south of the country in Jalal-Abad and Osh between Kyrgyzstan and Uzbekistan that claimed thousands of lives and transformed thousands of people into refugees. The current government of Kyrgyzstan concluded that ethnic conflict was provoked by clan of Bakiyev family on the basis of arguments investigators. They refused to resign voluntarily and thus losing millions of wealth. Human right journalistic organization in Kyrgyzstan, "Mediapravo" addressed to us - Public Examination Center of "Adil Soz" Found after the bloody events in June 2010, They asked as to conduct an examination of the media texts, which were published shortly before the June events, during the events in the local media and in media with the participation of foreign capital. 6 publications were examined. The experts concluded that only one publication in the Kyrgyz language has signs inciting of ethnic discord. The remaining articles describe the events before and after the words of the witnesses on both parties and try to be objective in presenting of the material. One article of the journalist whose nationality is Uzbek was published as the minutes of the meeting of the Uzbek Cultural Society, which raised the problems of the Uzbek language, teaching it in schools, culture, and the presence of Uzbeks in local government as well as police violence against the wealthier Uzbek citizens. Kyrgyz authorities opened a criminal case against the journalist in connection with the inciting of inter-ethnic discord. A few months he was in a preventive detention cell. Human rights activists and journalists were concerned about his fate. He is 60 years, he complained of beatings and a sharp deterioration of his health status. In fact, according to the analysis of his publication, the journalist wrote a report about the meeting, not adding to a word.

In 2008, in Kazakhstan, a missionary - a Russian female citizen was condemned for 4 years due to inciting of tribal discord I want to clarify that the tribal hatred is the special concept,

because the term "Tribe" is connected with the ancient concept of blood relationship. Such "One tribe-kind" has even in the history of the Kazakhs. In fact, she was condemned on the basis of the conclusions of the official examination, because she used the word "Tribe" in comparison of the phrase "Imperfect human race" and " Perfect human race". A summary of her speeches for a small flock was the following: "The human race is not perfect. Jesus called the human race to become more perfect". Unfortunately, the lawyer of missionary addressed to us when they took part in the 2nd trial of the appeals instance. The absurdity of the official examination and the charged so obvious that this situation has received public attention. Missionary was released from prison, giving her a suspended time. Then she went home. While ideally it was expected that she will be justified because of the absence of any crime in her actions.

In April 2011, film "Akikat" ("Truth") about a group of Muslims who call themselves Sufis, and adhere to a single ritual observance of " dhikr " – praying by a special way, uttering the same words aloud, aloud or silently, quietly in the state TV channel "Khabar" two days running in prime time in 21.20. Learned theologians believe that this tradition has hundreds of years. In the scientific literature there are several handwritten fetwabs and photography of 1871 on which imaged the Sufis, conducting ritual of "dhikr" in the holy city for Muslims - Turkestan in Kazakhstan. They stood in a circle and uttered the same short words. At the same time, we have the impression that they are in a state of trance. After prayers, they continue to lead a social life, go to work and behave like ordinary traditional Muslims. According to theologians opinion, holding of "dhikr" as common to all the Sufi ritual gives them a sense of community, belonging to the brotherhood, the idea of striving for a just society. The through idea that runs through the whole movie is a group of Sufi organization "Belief, Knowledge, Life". It pursues certain goals of a criminal nature. The leader of the organization is the object adoration of adherents, a kind of mediator between the faithful Muslim and Allah. This view is denied by the Islamic ideology, as any intermediaries can not be between God and a Muslim. There are no reasonable grounds to believe these people are criminals there. Therefore, giving on the air of so-called film is very like to a propaganda campaign of Joseph Stalin era, when hundreds of thousands of ordinary Soviet citizens was killed in the camp due to only on suspicion without trial.

For several years, in the media of Kazakhstan, there is purposeful dishonor of organization Krishna, in the opinion of a stranger, which peacefully live with their communes or in abandoned areas, or on the land with the permission of the authorities, raise livestock for milk and dairy products, are vegetarians and organized joint mass songs. These people do not save a lost soul out of a number of alcoholics and drug addicts. It got to the point that aksakals (elderly authoritative representatives of the population) came from other settlements and organized mass protests against Krishna and said: "Who are you calling here? Leave our land"! It remains to add that as other villagers evidenced that elderly people was brought in such shameful actions by representatives of local administration.

Despite the fact that faith (religion) by definition is an individual and secret decision of each person and is protected by law, any significant deviation from the officially recognized religions are suspicious and persecuted.

Every year, it is initiated criminal proceedings against dozens of young people due to suspicion of involvement in extremist and terrorist organizations. As a rule, they are condemned. As a rule, they put into prisons for many years. Their wives, parents and the children did not understand

anything, going to the instances for some years and try to prove that her husband, son, brother, is the ordinary people, workers, employees. And nobody had ever heard about a banned organization. Attempts of journalists to tell about such situations are reasoned and professional, documents and quality conducted examinations meet with much obstacles of the security authorities.

The inciting of social discord is fashionable in Kazakhstan: if a journalist comes to a strike of workers in order to correctly and objectively cover the event, the local prosecutor could accuse him of trying to incite social discord (a strike in the company Karazhanbasmunai). If a journalist publishes photo of officer's luxury villa with the words: where does this official make money with his low salary for such big residence, the officer will bring a suit against him with inciting of social hatred (the newspaper "Aigak" in Shymkent).

There is a list of banned political parties in Kazakhstan. 3 years ago, this list had about 30 names. Among them, such as Hizb-ut-Tahrir, known for the most part that it is prohibited in all Central Asian countries and a large number of those convicted of involvement in the party.

Turkmenistan is a closed country almost since independence. It is Mononational, because representatives of other nationalities have went to their historic homeland in the early years of independence. During Niyazov's rule, it has become popular thanks to the gold figure on a pedestal - the embodiment of the first man in the country and an oath, which every citizen swears to Turkmenistan's president. Later, the country has known by closing of Ballet troupe at the Opera and Ballet theatre in the absence of ballet art in the national tradition.

Tajikistan. The civil war and extreme poverty of the population, a large number of workers migrating to neighboring countries, mainly to Russia, the lack of prospects had pushed most of the young people - boys and girls, figuratively speaking, into the arms of a great many servants of the mosques. It becomes the norm instead of the school to be in the mosque, which paid attention of the even Tajik President Rakhmonov. Because of the extremely radical views of some students who have received an Islamic education in some East countries and fears of receiving of near delayed-action bomb, in 2010, government returned most students from abroad and provided an opportunity to study at local universities.

Compared with Uzbekistan and Turkmenistan, Kazakhstan and Kyrgyzstan appear on the world stage as open country to a dialogue. However, in Kazakhstan, the authorities attempts to warn the undesirable developments of extremist and terroristic events, often itself violates the right of citizens to receive accurate and objective information. To maintain stability and the rule of rights and the laws in Central Asia, it is necessary to further training of journalists, judges, law enforcement officials and experts, to discuss issues of inter-ethnic and inter-religious relations at the governmental and parliamentary levels. Discussions of wide level and the appropriate law enforcement practices should help reduce the intensity of tension in the region.