Impact of Jadidism on the development of people’s consciousness in the second half of XIX century on the territory of modern Kazakhstan

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Abstract.
This article is a contemporary analysis of the influence of Jadidism on the formation of understanding and consciousness of Kazakh people in the context of education at the second half of XIX century. The formation of Russian resettlement settlements near Kazakh villages in the second half of XIX century contributed not only to economic development, but also to the interaction and mutual enrichment of Kazakh and Russian cultures. In the history of the development of the spiritual culture of Kazakh people in the second half of the XIX century, a special historical phenomenon of Jadidism appeared. In this article it is considered in terms of its role in formation of consciousness and enlightenment of people. On the basis of Jadidism, local teachers in their work attributed the backwardness of Kazakh society to the lack of economic growth. The main problem, according to Kazakh educators, was the tendency of Kazakh society to progress. In search of an answer to this question, the great Kazakh enlighteners made the conclusion that for the self-development of people, it is necessary to assimilate with the culture of developed countries. As results of this research it is important to highlight that Kazakh enlightenment in the conditions of the second half of XIX century developed in Kazakhstan on the way of adaptation to Russian civilization, becoming a strong driving force on the path of social, economic and cultural progress. This article revealed the impact of Jadidism on Russian - Kazakh cultural interaction, development of interethnic harmony and national consciousness of people.

Keywords:
Jadidism
education
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teachers
new method schools
culture
enlightenment
1. Introduction

The second half of the XIX century can be characterized by cardinal changes in the life of Kazakhs. In this article, the definition of “Kazakhs” covers Kyrgyz-Kaysaks, which unites all people who lived in the Russian Empire before the revolution and spoke the Kyrgyz-Kaysak language. Peasants from inner Russia were settled in the Kazakh regions. This has worsened the life and situation of the local population in economic terms. Kazakhs were gradually deprived of livestock and land, so their discontent grew and turned into a protest. New rules began to operate in the steppe, which pushed the local population to develop and educate. Along with political awareness came an understanding of the need to revise the worldview. Kazakhs send their children to get an education. There are more Kazakh students in such cultural and political centers as St. Petersburg and Moscow. Qualitative changes in Kazakh society could also be observed by the way Kazakh women began to strive for education and actively joined public life.

It is impossible to describe the history of Kazakhstan without studying the issues of the Jadid movement, which had a great influence on the growth of national consciousness of people in the late XIX – early XX centuries. Jadidism is the Islamic ideology of modernity (in Arabic, it means "new"). The Jadids contributed to the enlightenment of the Turkic-Muslim peoples and created a network of new-fangled schools and periodicals. The ideas of Jadidism were aimed at assimilation and using the cultural advantages of Russian and European cultures to solve national and confessional problems. New ideas were supported on the Kazakh land, mainly by representatives of the progressive part of the Muslim clergy, educators and intellectuals.

The history of the development of the spiritual culture of the Kazakh people has undergone many changes during this period. In this situation, religion turned out to be an obstacle to the development of human thought and science, an enlightened worldview appeared in the advanced part of the population. It was the most important phenomenon in the history of the development of the Kazakh national identity.

The Russian intelligentsia has played a special role in
realizing the need for education by creating various educational organizations and scientific societies, as well as new, extracurricular forms of education. More capable graduates of Russian-Kazakh schools had the opportunity to continue their education in secondary and then in higher educational institutions of Russia, forming the core of the Kazakh intelligentsia. The development of Russian education among the Kazakh population of the steppe contributed to the growth of people's cultural self-awareness. In this regard, we agree with the opinion of historian G.S. Sultangalieva, who writes: “The historical development of the peoples of the Volga region, the Southern Urals and Western Kazakhstan in the late XIX - early XX centuries was characterized by the emergence of a new type of cultural interaction and their intellectual elites, the formation of common foundations of the ideology of national revival of the Turkic-speaking communities of the region. The factors that contributed to the development of people's perception of these issues were connected with the basis of their versatile education and enlightenment, the rise of culture in their native language, the establishment of equality and parity of the Turkic-Muslim and Slavic-Christian peoples in the state-political system of Russia” [Sultangalieva, 2001:38-41].

The widespread spread of the ideology of Jadidism in Kazakhstan contributed to the strengthening of contacts between various representatives of the intelligentsia of the Turkic peoples of Russia and their active inclusion in the civilizational processes of society at the turn of two centuries. The end of the XIX - beginning of the XX centuries is a time of strengthening cultural interaction of the Turkic-speaking peoples, especially those who lived in the Volga-Ural region and on the territory of modern Western Kazakhstan. This was manifested in the development of a national movement among the Turkic-speaking peoples. The reform of Muslim education, religion and lifestyle put forward by the Jadids, the demand for the development of national culture, ultimately served as a means of spiritual affirmation and ideological development of the Turkic peoples.

In this article, Jadidism is considered as a historical phenomenon aimed at reviving and modernizing the scientific
and educational potential of Islam. At this stage of the development of Islamic education, a new, innovative and effective system of Muslim education gradually began to take shape. Jadidism became a reform movement. But it should be noted that there is still no unified understanding of the phenomenon of Jadidism in the scientific literature.

3. Discussion

Modern researchers of the history of Kazakhstan often evaluate Jadidism as an Islamic phenomenon, a religious-renewal, educational, reform movement that emerged in the second half of the XIX century. Jadidism is based on the introduction of a number of secular subjects in Muslim schools and a new method of teaching reading. Muslim educational institutions in the Kazakh steppe have gone through a difficult path of formation and the process of introducing new teaching methods. However, to date, many aspects of the history of the reorganization of Kazakh old-fashioned schools still remain unexplored (Murzakhodzhayev, Tulibayeva, 2018).

Jadidism has made a huge contribution to the enlightenment and progress of the Turkic-Muslim peoples. At present, at the turn of the millennium, the problem of spiritual revival and rethinking of one's own history is of great importance. The creative heritage of the Kazakh scientist of the national historical science M.Kozybayev is of great interest in Kazakhstan. In his opinion, Kazakhstan at the end of the XIX century was characterized by a multi-vector socio-political trends, among whose representatives he singled out religious fundamentalists, Jadids and revolutionaries (Kozybayev, 2000:51-54). The aim of this movement was to promote the adaptation or, in our understanding, the integration of Muslims into the Russian state through education reform, and then through political demands. The result of integration was to be the equalization of Muslims in rights with other peoples of Russia, in particular with Russians. Thus, the ideas of Jadidism were aimed at building interethnic harmony between Russians and Muslims. They were aimed at improving the life of Kazakhs, their prosperity and the creation of interethnic harmony of the peoples living on the territory of the Russian state. Jadidism enjoyed great success not only as a pedagogical teaching, but also as a system of views, a
spiritual revival of the Turkic-Muslim population. According to J. Walidi, it was “a special kind of mental and cultural development” (Walidi, 1923:101-106).

Among the publications of the early twentieth century on the topic of education in new-fangled schools, the work of the researcher of public education N.A. Bobrovnikov is of particular interest. He noted that the reforms in the Muslim education system are connected with Muslim congresses and the ideas of pan-Turkism (Bobrovnikov, 1913:90-93). N.A. Bobrovnikov wrote that due to the indifference of the local administration to the needs of the Muslim population, new-fangled schools began to open, which, as a rule, provided secular education. According to N.A. Bobrovnikov, the Russian teachers of the Turkestan region should have changed their views, abandoned the spirit of rivalry and instead give a proper pedagogical assessment of the activities of the new-fangled schools and comprehensively help them.

The ideas of the teacher N.I. Ilminsky, for a more complete study of the system, have been analyzed by many researchers. His views on education are evaluated ambiguously. On the one hand, some authors characterize the system of N.I. Ilminsky as progressive (S.V. Grachev, B.A. Kenzhetaev, E.G. Osovsky, S.), on the other – as destructive, in the context of the free development of the nation (R.U. Amirkhanov, V.M. Gorokhov, Ya.N. Khanbikov). Questions on the topic of education of the Kazakh people are also touched upon in the works of S. Asfendiyarov, M. Tynyshpaev. Tynyshpaev wrote about the colonial policy of the tsarist government in the field of education (the closure of mosques, the provision on compulsory teaching of the Russian language, the number of mosques and mullahs per village, etc.). He proposes to stop lawlessness and leave the solution of religious and educational issues to the local population, limit the forced baptism of Kazakhs (Tynyshpaev, 1998:11-12). And Asfendiyarov expresses the opinion that former students of new-fangled schools, and now representatives of the Kazakh intelligentsia, support the ideas of Jadidism and pan-Turkism. Russian Russian culture is a trend of another part of the intelligentsia, educated in Russian gymnasiums (Asfendiyarov, 2015:300-304). In their study, the authors described the colonial policy of the
tsarist government carried out in the field of education in the Kazakh steppe (Murzakhodzhayev, Tulibayeva, 2018). According to Allen Frank, the Islamic transformation that took place in the Kazakh steppe can be partially understood as a consequence of Russian rule, if not Russian policy. Of course, the driving force of this transformation was primarily the Kazakh nomads themselves, who sought to improve their understanding of Islam. In this sense, we can consider the transformation as institutional and educational, firmly oriented within the framework of Islamic orthodoxy and system (Frank A.). According to him, the Islamic revival that took place in the Kazakh steppe during the reign of the Russian Empire, from about 1742 to 1917, is widely recognized in most general reviews of the history of Kazakhstan, although the authors strongly disagree about its meaning and nature. In most studies, this revival is described as the “Islamization” of Kazakh nomads by Tatars. The works of such authors as M.A. Benningsen (Benningsen, 1983:87-90), A. Khalid (Adeeb, 1999:333-366), Tomohiko U. (Tomohiko, 2012: 287-289) and others can be cited from English-speaking researchers. In these studies, the main attention was paid to the theoretical foundations of the formation and development of Jadidism. The issues of teaching in new-fangled schools in the Kazakh steppe were not considered by the authors of the above-mentioned works (Kuanysh M. Murzakhodzhay, Tulibayeva, 2018). The role and significance of new-fangled schools and madrasas is revealed by the orientalist and ethnographer N.P. Ostroumov. He expressed the opinion that it is necessary to develop a new approach to the supervision and regulation of the activities of Muslim schools and madrassas (Ostroumov, 1906:113-166).

As the historian and regional scholar O.N. Senyutkina notes, the historiography of the issues under consideration in the late XIX- early XX centuries passed three main stages in its development. The first stage (1917-1929) assumed the correlation of Jadidism and Islam in general with Marxism and allowed for some discussions about Islam within the framework of Soviet ideology. The second period (1930 – mid-1950s) defined Jadidism as an ideological opponent of the new government. At the third stage (the second half of the 1950s
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- 1991), the so-called Sovietologists considered Jadidism from the position of primarily developing the national identity of the inhabitants of the suburbs as opposed to the colonial policy of the Russian center (Senyutkina, 2018).

4. Results
At the turn of the XIX–XX centuries, Kazakhstan is undergoing significant changes in the socio-economic, political and cultural spheres of society. The penetration of capitalist relations, the development of democratic thought, the increasing role and importance of science and education contributed to the beginning of the process of revising established values and searching for new guidelines for the development of society. In the process of these searches, a social movement penetrates and develops in Kazakhstan, which later became known as Jadidism. The Jadid movement began to form in the 80s of the XIX century among the progressive-minded intelligentsia, advocating the need for reforms in all spheres of public life. One of the first was Ismail Gasprinsky. In 1883, in Bakhchisarai, he founded the newspaper “Tarjimon”, which for 20 years served the cause of education of all Turkic-speaking peoples.

The activity of I. Gasprinsky, for many who consider him the founder of the movement, contributed to a huge progress in the life of Muslims. He is the founder of a new sound method in language teaching, a new-fangled or Jadid program, thanks to which the speed of assimilation of the material increased many times (Bartold, 1992). His reform in the field of education became an alternative to the existing and dominant for a long time in the system of Muslim education. Thus, the program of the Jadids, the main carriers of educational ideas in the late XIX–early XX centuries in Kazakhstan, was as follows: 1) The reform of Muslim public education and the training of highly qualified specialists in vital sectors of culture, science and technology; 2) Ensuring with the help of trained specialists the development of the economy, industry and agriculture of Kazakhstan, turning it into one of the most cultured, scientific and technically developed regions of Russia; 3) Raising the standard of living of the people, improving its welfare; 4) The formation of national capital; 5) Changing the infrastructure of society
with the help of qualified local specialists. The Jadid movement was widely represented in Kazakhstan. Here the first newfangled schools began to open at the beginning of the XX century. Their appearance was associated with the activities of the Tatars who lived in Kazakhstan. According to researcher A.I. Ionova, the centers and periphery of reformist movements were usually formed on the basis of confessional uniformity, ethnic proximity, and similarity of historical destinies. We can say with confidence that this is also typical for Kazakhstan, because the influence of the Crimean Tatar reformers had an impact on the Tatars in Kazakhstan (Ionova, 1986:30-31). In our opinion, the reason for this is the following circumstances: firstly, almost the entire system of Muslim education in Kazakhstan at that time was in the hands of the Tatars; secondly, the Tatars had a more developed school business among the peoples who professed Islam in Russia; thirdly, the Tatars as the most enterprising ethnic group, the most They needed educated people as a guarantee of successful entrepreneurial activity; fourth, it was the migration of Tatars from the Volga region, where new-fangled schools appeared at the end of the XIX century. So, if the number of Tatars in 1897 was 55.9 thousand, a person, which is 14 times more than it was in 1859 (3.9 thousand people), then in 1917 almost 98 thousand Tatars lived in Kazakhstan and Kyrgyzstan (Mogunov S.V.).

According to O. N. Senyutkina, Jadidism includes the following components, such as the renewal of religion, education reforms, the flourishing of Muslim journalism, political activism and the so-called women's issue. The founder of Jadidism was the Crimean Tatar Ismail Gasprinsky (1851-1914), a public and political figure of the Muslim peoples of Russia. He is also known as the founder of Turkism – the ideology of solidarity of the Turkic peoples of Russia with a single literary language, education system and intelligentsia, the author of the slogan “Unity in thoughts, words and deeds” (Senyutkina, 2018). He promoted new ideas in the Turkic language, a special style of language that is universal for all the Turkic peoples of Russia. He also published “Alifba” (ABC), in which he justified his new method. This method was caused by the discrepancy of Muslim
education to the requirements of the era and included, in addition to the sound method, the teaching of secular sciences, Turkic and Russian languages in madrassas. Gasprinsky believed that such innovations would sooner or later lead Russian Muslims to a leading position among the rest of the world's Muslims [Abdullin, 1998:48-55].

At his school, Gasprinsky developed programs, prepared and published textbooks, and organized demonstration lessons. The book "Khoja and Subyan" ("The Teacher of Children"), written by Gasprinsky as part of the new curriculum, was used as the first textbook in the new-fangled Muslim schools. Jadidism can be divided into two stages. The first stage was from 1880 to 1905, when the movement focused on the reform of traditional confessional education and a new method of teaching as opposed to medieval scholasticism. And the second - from 1905 to 1917, when the Jadids existed as an educated nation of the European type. Gasprinsky's main concept, which he defended throughout his life on the pages of the Tarjimon newspaper he published, was that it was useless and harmful to forcibly assimilate the Muslim peoples of Russia. He believed that knowledge of Russia, its culture and laws would come to Muslims through the extensive development of education in the Tatar language, which would serve as a basis for the rapprochement of the moral on the basis of equality, freedom and education. In the system of religious education, the Mektebs enjoyed great influence if they studied, in addition to religious, secular disciplines. From this environment came the largest figures of Kazakh culture A.Kunanbayev, S.Toraigyrov, M.Zhumabayev, B.Mailin and others.

In modern historical science, there are different points of view in assessing the activities of the Jadids and, in general, the entire movement. Here it is necessary to recall another reason for the emergence of Jadidism. It lies in the fact that its leaders appreciated the essence of Jadidism as a genuine intellectual Islamic response to the challenge of Western civilization, and in this they were right. According to the researcher of Eastern history A. Bennigsen, Jadidism is the "diamond" of Islamic civilization. The reason for this assessment was that the idea of Jadidism appeared as an expression of an objectively progressive historical trend, as
a defense of the Islamic and national spirit and at the same time the principles of humanism (Benning sen, 1983:87-90).

In our opinion, this is a manifestation of a genuine creative movement in the dramatic dialogue between East and West. Its ideologists really understood that spiritual enrichment, transformation and growth of national consciousness and culture are impossible without proper constructive dialogue. The Jadids borrowed a lot from the European system of general education: the division into classes, annual exams, lesson schedules. The use of a blackboard, progress logs and maps in the classroom has become something new. However, religious disciplines still dominated quantitatively in schools, and the teaching of secular subjects was scholastic in nature. Liberal populists, on the contrary, tried to legitimize the Muslim enlightenment. They considered Russian-Kazakh agricultural schools to be the best type of schools in the region. But in Kazakh boarding schools and agricultural colleges, the level of organization of the educational process was not set to the proper height. At the same time, in the education system, they opposed bureaucracy, arbitrariness of district heads, struggled with the plight of schools and the difficult working conditions of teachers. The revolutionary populists were not only theorists in the field of school education, but also practitioners who sought to put their ideas into practice, in particular, among the Kazakh people. They conducted their activities in major cities: Semipalatinsk, Kostanay, Aktobe, Petropavlovsk, Tashkent, Aulie-Ata and Verny.

In Kazakhstan, public education has developed in two directions: religious and secular. The religious direction was represented by mektebas and madrasas, maintained at the expense of parents. The training was conducted on the basis of the Arabic alphabet. At the same time, there was an increased interest in Russia in the problem of choosing the nature of education in the space of a multinational state, since the existing educational institutions were diverse. For example, primary education was provided by state zemstvo, parochial schools and madrassas. The first representative of socio-political, philosophical and educational thought of the XIX century in Kazakhstan was Sh. Valikhanov (1835-1865), a
famous scientist of his time, educator-democrat. Sh. Valikhanov was at the head of educational thought in Kazakhstan. He was the first to substantiate the political, philosophical and sociological principles of enlightenment in accordance with the development of the Kazakh community in the middle of the XIX century. Valikhanov considered ignorance to be the cause of poor life and low political activity of Kazakhs, so he highly valued enlightenment. In his opinion, only educated people could effectively fight poverty. The educator believed that the opening of Russian schools was appropriate. Being a supporter of innovation, he sincerely wanted to spread knowledge in his country. The famous thinker believed that enlightenment would open the way for Kazakhs to overcome epochal backwardness and join the ranks of developed countries (Suleimenov, Moiseev, 1985: 20-22). Sh. Valikhanov understood that changes in society depend on social development and the standard of living of the population. In his opinion, centuries-old traditions and folk ingenuity are the basis of socio-political and moral foundations of nomadic society.

One of the next major representatives of the Kazakh enlightenment of the XIX century is the outstanding poet, writer, philosopher Abai Kunanbayev (1845-1904). He is one of the founders of the concept of an educated ruler and an educated people. He emphasized that power and governance in the public life of the people are special. Making progress, A. Kunanbayev advised young people to be passionate about education and science. He highly appreciated the place of education, science and work in improving people's lives. To change the life of society, A. Kunanbayev not only gave advice, but also developed his own program. His program consisted of the following requirements: transfer all children to schools; schools should be formed at the expense of the population; schools should not only provide education, but also teach various professions; first of all, children should be taught their native language, then Russian. Only through secular education will a child become a useful person for his people.

The first Kazakh secular school began functioning in 1841 in the Bukeev Horde on the initiative of Khan Dzhangir. In 1850, another secular school was opened at the Orenburg Border
Commission. Russian Russian schools, parochial colleges, progymnasia, Russian-Kazakh and Russian-native schools and lyceums, elementary literacy schools were opened in the last third of the XIX century. They were maintained at the expense of the state and served as primary educational institutions. High schools were established in the Bukeevskaya Horde. The teachers in them were Kazakhs who graduated from the course of a two-grade school and passed the exam at the teachers' seminary for the title of teacher. From 1898 to 1914, the number of primary schools in Kazakhstan increased from 730 to 1988, and the number of students in them – from 29.1 thousand to 101 thousand people. The first professional educational institutions were the Turkestan Teachers' Seminary, founded in 1879, and the Orenburg Kazakh Teachers' College (1883).

I. Altynsarin, a progressive scientist for his time, was lucky to get a good education by birthright. Being the grandson of Balkozhi Zhanburshin biy, he belonged to the upper class in the steppe. I. Altynsarin not only organized secular folk schools, but also developed didactic principles of teaching and upbringing of children for them, wrote teaching aids, regularly carried out inspection supervision, annually visiting each school. Educational work And . Altynsarina also included teaching and helping teachers, he urged teachers to treat their students with respect and understood that the cornerstone of the educational process is a qualified teacher (Zhumagulov, 1984:50-52). I. Altynsarin's friends and entourage became an example of education and literacy for him. Among them are N.I. Ilminsky, translator of the Orenburg Border Commission, V.V. Grigoriev, Chairman of the Orenburg Border Commission, and others. These were influential people of that time. Over time, I. Altynsarin himself gained authority in the eyes of the capital's officials. The Minister of Public Education of Russia D. Tolstoy treated him with respect. I. Altynsarin was a Muslim, but he firmly believed that people can succeed in education and enlightenment only with close interaction of cultures: Kazakh and Russian, in friendship and mutual respect of representatives of Islam and Orthodoxy. I. Altynsarin believed that the main thing for parents and teachers is to love children and not to extinguish their curiosity and craving for knowledge. He considered the
acquired knowledge and skills not from the point of view of formal education, but taking into account their real benefits. They were asked by teachers to use various exercises, to go from simple to complex, to present the material in an interesting form for the child. He urged teachers not to adhere to too theoretical training, but to teach in accordance with the inclinations and successes of the student. In addition, Altynsarin paid special attention to teaching crafts to young children, as he saw that the future of the Kazakh people lies in the transition to a settled life and in the development of cities. And there were very few people of working specialties among the Kazakhs in the XIX century.

The second half of the XIX century is a unique time when several factors came together that allowed Kazakh feminism to be born. It is difficult to overestimate the merits of Ibray Altynsarin in protecting women's rights. It can be said that the emancipation of Kazakh women is largely the fruit of the activities of I. Altynsarin, his disciples and followers. All famous Kazakh women started their way in schools, which appeared in Kazakhstan largely thanks to the efforts of Altynsarin. The idea that a woman has the right to much more than is defined by modern society literally hovered in the atmosphere of Europe and Russia. This movement in favor of educating women has penetrated Kazakhstan. At the turn of the XIX and XX centuries, the formation of a new-fangled system of women's education began. This process was not completed until 1917. The appearance of women's educational institutions among all the peoples of tsarist Russia was largely due to a private initiative. For example, Khusnizhamal Nuralykanova was the first teacher (born in 1872 in the sultan's family of Bokey-Orda), who opened the first school for Kazakh girls at the end of the XIX century. She was the daughter of Sultan Z. S. Nuralykanov. As a child, Kh. Nuralykanova decided to connect her life with education. Her father arranged for her to study at home, after which she entered a girls' school in Orda. Then, in the 1880s, there was not a single Kazakh woman among the students. Goal Kh. Nuralykanova decided to make education accessible to everyone. Having graduated from the zemstvo college in Kazan, she showed a love for science from a young age under the
beneficial influence of an enlightened father. After finishing her studies in Kazan, Kh. Nuralykhanova began teaching at a women's college in Orda in 1894. Books and textbooks were provided by Inspector A. Voznesensky. She wanted to give children, especially girls, a good education. For his contemporaries and students Kh. Nuralykhanova was a role model and a standard of emancipation.

At the beginning of XX century, several more private new-fangled schools were opened. Some women mastered new specialties for themselves. For example, the journalists of M. Seidalina and N. Kulzhanova are considered the founders of the Kazakh women's press. N. Kulzhanova worked in several national democratic publications, and later in the Soviet press. In addition to journalism, she also wrote textbooks and translations. G. Asfendiarova, who graduated from the Women's Medical Institute in St. Petersburg in 1908, became the first female doctor of Kazakh nationality in the Russian Empire. The fate of Kazakh women is one of the main issues that worried the Kazakh intelligentsia at the turn of the last and the century before last. The first Kazakh novel was written on this topic. It was the work of M. Dulatov “The Unfortunate Jamal”. The main heroine of the novel - a girl from a rich family - reads books, is drawn to knowledge and believes that her life will change. But the mores of patriarchal society are such that she is forced to marry an unloved one at the insistence of authoritarian parents. Trying to resist and proving that she has the right to her own destiny, Zhamal gets into a whirlpool of dramatic events that do not leave her the right to happiness (Women who changed the history of Kazakhstan, electronic resource).

5. Conclusion

Summarizing this article, it can be concluded that Jadidism rightfully occupies a worthy place in the Kazakh ideological consciousness and culture of the late XIX - early XX centuries. He, in fact, was a reform movement in Islam, advocating the adaptation of Muslim life to the new requirements and trends of modernity. The Jadids began to be perceived as supporters of everything new and progressive in the culture and social life of the Kazakh people. In many respects, this interpretation of Jadidism has been accepted,
as already noted in the introduction, by modern scientists and political scientists. However, the Jadid school was only a transitional form on the way to a secular education, free from the influence of religion. Under the influence of Jadidism, the first signs of feminism appeared in Kazakhstan at the end of the XIX century. Kazakh girls had the opportunity to get an education and then be employed in their chosen profession. The purpose of Jadidism was to promote the adaptation or, in our understanding, the integration of Muslims into the Russian state through education reform, and then through political demands. At the same time, domestic teachers tried to create as many conditions as possible on the way to this progress. In general, we express full confidence that Sh. Valikhanov, A. Kunanbayev, I. Altynsarín and other early Kazakh enlighteners were of great progressive importance in glorifying human intelligence, criticizing ignorance, antiquity, religious customs, as well as the need to make the necessary political and social changes in society. Enlightenment was an integral part of progress, without which the development of the entire nation was impossible. The laws of the development of social life and historical processes are closely related to the conscious activity of people. After all, they live in the conditions of their time, which leaves a special imprint on them. Jadidism has become associated with the borrowing of technical achievements of European science, familiarization with world cultural values. The result of integration was to be the equalization of Muslims in rights with Russians. Thus, the ideas of Jadidism were aimed at building interethnic harmony between representatives of other faiths and Muslims, as well as at developing the self-consciousness of Kazakhs. The development of the spiritual culture of the Kazakh people in the second half of the XIX century underwent many changes and became the most important phenomenon in the history of the formation of the Kazakh national identity.

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