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THE ROLE OF ENLIGHTENMENT IN THE MODERNIZATION OF INDIAN AND KAZAKH SOCIETIES

At the beginning of the 20th century, representatives of Indo-Kazakh literature, who initially promoted the idea of enlightenment, wanted to modernize society, calling for this through their works. The evidence offered in the article will be used to determine the cause of this phenomenon. After studying the works of writers from both countries, it was clear that each of them was a sympathizer for his people and an educator who shared their work with them. The educators believed that a person can be changed for the better, and recognized this principle as a new approach. In the Indian and Kazakh societies at that time there was a common historical phenomenon, through revolutionary uprisings people wanted new changes, the century of the emergence of a new direction in the field of literature began. There, those who saw the idea of enlightenment as the power of awakening saw the arena of transformational ideas. Another important philosophical thought of that time was the emergence of sentimentalism, which began to view culture as a spiritual being of man, as literature began to pay more attention to human feelings and experiences. Thus, with the help of works of art, people are instilled with moral values. The Enlightenment viewed literature as a means of educating contemporaries in a new spirit, that is, it had a strong didactic origin. The main desire and goal of the writers of the Enlightenment, writing in a critical realistic style, was to awaken in uneducated people the feeling that they could be the basis of progress. The works of writers who contributed to enlightenment in Indian and Kazakh society continue to be in the spotlight, proving that the topic discussed in this article is still relevant today.

Key words: enlightenment period, enlightenment idea, literature, revolution, intellectual movement, modernization, society, realism.

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Ағартушылық бағыттың үнді және қазақ қоғам модернизациясындағы рөлі

XX ғ. басында ағартушылық идеяны дәріптеген үнді-қазақ әдебиет өкілдері қоғамның модернизациялануын ақ қағаз бетіне жазылған еңбектерімен үндеу тастау арқылы қалағандай болды. Бұл құбылысты мақаладағы берілген дәлелдер айқындайтын болады. Екі елдің жазушыларының шығармаларын зерттей келе, әрқайсысы өз халқының жанашыры ретінде танылып, өз еңбектерін халыққа паш еткен ағартушылар болып танылды. Ағартушылар адамды жақсы жаққа өзгертуге болады деп сенді және бұл принципті жаңа тәсіл ретінде таныды. Үнді және қазақ қоғамында сол кезеңдерде ортақ тарихи көрініс болды, революциялық көтерілістер арқылы халық жаңа өзгерістерді қалады, әдебиет саласында жаңа бағыттың пайда болу ғасыры болды. Онда ағартушылық идеяны ояну күш ретінде қабылдаған қайраткерлер трансформациялық идеялар аренасын көрді. Сол уақыттағы тағы бір маңызды философиялық ой – бұл мәдениетті адамның рухани жаратылысы ретінде қарастыра бастағаны, сентиментализм туады, өйткені әдебиет адамның сезіміне, оның тәжірибесіне үлкен көңіл бөле бастайды. Сонымен, өнер туындыларының көмегімен адамгершілік құндылықтар адамдардың бойына сіңеді. Ағартушылар әдебиетті өз замандастарын жаңа рухта тәрбиелеу құралы ретінде қарастырды, яғни оның дидактикалық бастауы күшті болды. Сыни реалистік стильде жазған ағартушы жазушылардың басты тілегі мен мақсаты қараңғы халықтың алға ұмтылуға негіз бола алатын сезімін ояту болды. Үнді және қазақ қоғамында ағартушылықты дәріптеген жазушылардың еңбектері бүгінгі таңда да қалың оқырманның назарында және бұл мақалада талқыланатын тақырыптың қазіргі таңда өзектілігінің бар екендігін дәлелдейді.

Түйін сөздер: ағартушылық кезең, ағартушылық идея, көркем әдебиет, революция, интеллектуалды қозғалыс, модернизация, қоғам, реализм, сыни реализм.

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Роль просвещения в модернизации индийского и казахского общества

В начале XX века представители индийской и казахской литературы, изначально продвигавшие идею просвещения, хотели модернизировать общество, призывая его к этому через свои труды. В статье приводятся доказательства данного явления того времени. Изучая произведения писателей двух стран, было выявлено, что каждый из них был признан сочувствующим своему народу и просветителем, показавшим истину знания через свое творчество. Просветители считали, что человека можно изменить в лучшую сторону, и признавали этот принцип новым подходом. В индийском и казахстанском обществах в то время происходило общее историческое явление, путем революционных восстаний люди хотели новых перемен, это был период появления нового направления в области литературы. Те, кто видел идею просветления как силу пробуждения, увидели арену трансформационных идей. Другим важным явлением того времени было появление новой философской мысли сентиментализма, который начал рассматривать культуру как духовное существо человека, поскольку литература стала уделять больше внимания человеческим чувствам и переживаниям. Таким образом, с помощью произведений искусства людям прививают нравственные ценности. Просвещение рассматривало литературу как средство воспитания современников в новом духе, то есть имело сильное дидактическое происхождение. Главные желание и цель писателей периода Просвещения в литературе, писавших в критическом реалистическом стиле, заключались в том, чтобы пробудить у необразованных людей чувство, что они могут быть основой прогресса. Произведения писателей, способствовавших развитию просвещения в индийском и казахстанском обществах, по-прежнему находятся в центре внимания, доказывая тем самым, что тема, обсуждаемая в этой статье, актуальна и сегодня.

Ключевые слова: период просвещения литературы, просветительская идея, литература. революция. интеллектуальное движение, модернизация, общество, реализм.

Introduction

One of the most essential responsibilities of modern literary criticism is to draw on previous experience and to investigate the educational and pedagogical philosophy of the early nineteenth and twentieth centuries in depth. The literary process today is inextricably linked to the creative legacy of the founding figures of the Indo-Kazakh enlightenment. As a result, it is objectively necessary to investigate the true significance of specific Enlightenment figures in the establishment of national identity in the two countries.

The study of historical heritage is also required for “the restoration of the actual history of cultural development and enlightenment of the local community, the opening of new pages, and its new coverage as a phenomena.” (E.B. Dzaparova, 2009).

Education and training of the younger generation has become a phenomena of enlightenment, a significant socio-pedagogical phenomenon that has elicited a significant public response and a wide variety of professional activity.

In its perception, Enlightenment realism collects most of the main issues of the literary ideology of the time, gives its own interpretation of mental and emotional dialogues, the notion that social task and

high social inspiration, components of books and folklore literature merge into a single culture, and so on.

Prior to independence, Indian literature of the twentieth century produced hundreds of notable writers who added to the world’s cultural treasures with their valuable contributions. Yashpal, Agey, Upendranati Ashk, Suryakant Tripathi Nirala, Sumitranandan Pant, Harivanshpai Bachchan, Rangi Raghav, Panishwarnati Renu, Amritlal Nagar, Mohan Rakesh, Rajendra Yadav, Munshi Premchand, and others, to name a few (M. A. Nurova, 2016).

Writers who advocated for reform were honored to serve the people and the country, and they worked ceaselessly to bring about enlightenment. These authors are from the first and second generations of the century’s enlighteners, and they have effectively joined the area of Indian literature, playing an essential role in its establishment and development after independence. It’s worth noting that the novelists of the second generation lived in two different historical periods. They grew up under colonial authority and refined their essays for independence during India’s independence. Premchand and Yashpal are two of these writers who have elevated the banner of Indian history and novels, boosting their popularity and arguing for a new direction in Indian language.

The modern Indian novel tackles a wide range of complicated issues of the day, not only providing greater information about public life but also allowing the reader to sense the shifts in people's minds as they fight for peace. Premchand was one of the writers who had the privilege of serving his country via the arts. He did not lead the Association of Progressive Writers in vain. Premchand constantly emphasized about the plight of his work's heroes and pressuring them to act. Premchand's writings introduced new characters to the literary world. They also have the strength and ability to resist. And such heroes were required to build a forward-thinking society. In Premchand's novel named *Arena*, for example, a blind poor Surdas character fought for the truth with the authorities for a piece of land and was a clear-cut figure. Premchand envisioned a day when Indians would be free of British colonial servitude. In all of his works, the message of peace and freedom could be heard, encouraging people to fight for their rights. Premchand's heroes were drawn from actual life and lived among the working classes of the day.

A successful revolution is carried by the middle class with an evolutionary mindset. Premchand's work has always been forward-thinking. As previously stated, the efforts of the Progressive Writers Association demonstrated this. Premchand was a staunch admirer of Gandhism in his early years. His mental framework evolved from Gandhianism, indicating that he desired to create a balance between intellect and passion. Because he had been poor his entire life, his sympathy for the poor was emotional, based on his personal experience. He was considerate to others. He was a Gandhi's supporter at first, but eventually became a socialist. Throughout his life, though, he stayed devoted.

The extensive dissemination of Gandhi's activities was viewed with great passion by the people in a country where the overwhelming majority of the population was driven by agricultural labor and the ideals of many conventional beliefs and representations. It's hardly surprise that many public and political figures, students, and writers saw the issues and challenges they faced as a call to action, to creation. "Gandhi dispatched us to the hamlet and the village; many preachers of the new theology of action have slowed down in rural regions", wrote Jawaharlal Nehru. (Nehru, 1955).

"Politics is a part of our existence," Gandhi stated. "We want to know about our old institutions, and we need to know about our country's growth." (Gandhi, 1916). He effectively assigned the responsibility of educating a new individual, which was

critical for both literature and education. The most pioneering writers, who recognized all of Gandhi's anti-colonial, democratic meaning, developed patriotic sounding works while ignoring the polite and idealistic expressions of social idealism. Premchand was such a writer in Hindi literature, as we have already mentioned. Gandhi's democratic aspirations, which revealed themselves in his public but non-political efforts, had to unavoidably extend beyond religious and enlightenment activities.

Justification of the choice of article, goal and objectives

The proposed research topic is based on a comprehensive study of the commonalities in the common awakening in the literature, in accordance with the development of the national spiritual and cultural heritage. This article discusses not just well-known thinkers and writers of early twentieth-century Indian and Kazakh literature, but also the impact of educational activity on societal reform. When analyzing and evaluating the Enlightenment's legacy, it stands out by emphasizing the importance of the idea of enlightenment in those works, as well as its lasting impact on society.

The following tasks must be completed in compliance with the requirements:

- To demonstrate the role of educational orientation in the transformation and modernization of society in both nations;
- To demonstrate educators' contributions to their people's education, as well as literary personalities' participation in public and political life;
- Explain educators' labor in terms of Indian and Kazakh literature during the time period;
- Examining themes that promote universal ideals and humanism ideas, with an emphasis on the meaning and significance of the human problem;
- Ethno-cultural and aesthetic analysis of historical, philosophical, and prose manifestations in Indian and Kazakh writers' works, with an emphasis on educational works;

As a result, this article examines the task and special function of Indian and Kazakh writers in order to identify how the idea of enlightenment manifests itself in the works of notable Indian and Kazakh writers, written in order to ring and shout for the people.

Scientific research methodology

To effectively complete the tasks, the following strategies were used:

- 1) descriptive (description, analysis of the content and form of works of art);

2) theoretical (research and analysis of fiction, critical, theoretical literature);

3) comparative (comparison and analysis of relevant phenomena in the original and translated texts).

The words of French, Indian, and Kazakh intellectuals were employed to explain the concept of enlightenment during the investigation. The writings of Russian Indian academics are used as a starting point.

Discussion and results

During the years of independence, the social orientation of Indian literature, which evolved during the battle for independence from colonial tyranny, was firmly established in the literary movement. Many colonial legacies will take time to overcome, and the myriad political, religious, and social conflicts that have erupted in our day prevent literature from entering the realm of “pure art.” Life continues to shape the content of numerous works, as well as their themes and challenges.

Russian indologist E.B. Rashkovsky came to the following conclusion after studying the work of a number of Indian sociologists: “For the East, India is a country with a high level of social reflection... One-sided concern in the fate of its people is natural and understandable, especially since India has a century and a half of social critique and cultural analysis traditions.” (E.B.Rashkovsky, 1985).

Along with enormous socio-political upheavals, the Kazakh people experienced a large-scale spiritual renaissance at the turn of the XX century. The formation of an intelligentsia, which raised the banner of national culture and literature, education and science, instilled democratic concepts in the minds of the people, and sought to move forward, took place. This group’s spiritual leaders were five well-known Kazakh writers named “Bes arys”. Any work produced during this time period contributed to the advancement of the study of Kazakh literature.

If we talk about Hindi literature, which began its new development in the early twentieth century, the national road, or India’s liberation movement, was the key means for it to quickly advance to the level of one of the country’s largest national literatures. Regardless of the changes and twists and turns, its literary tendencies, social orientation, and concern for the destiny of the most vulnerable were explored in the works of writers, critics, and literary critics during the years of independence.

Nandadulare Vajpayee, one of the most famous critics, claimed in his book “National Liter-

ature,” a compilation of isolated pieces published in the mid-1960s, that solely personal, individualistic impulses began to dominate. Nandadulare Vajpayee did not object to a deep dive into man’s emotional experience, but he reminded the writers that Hindi literature was always characterized by a social tone at first, and that it was only through the path of social uplift that a genuine national character of collective interest developed. Vajpayee recognized Bharatenda Harishchandra, Jaishankar Prasad, and Premchand as writers who contributed significantly to the establishment of national identity.

Enlighteners were regarded as representatives of patriarchal life, anti-Russian ideology, and “Zar Zaman” during the totalitarian rule. “Zar Zaman” is the title of one of Shortanbay’s poems. The Kazakh people have traditionally considered “Zar Zaman” poets and writers to be progressive, anti-Russian, and conservative. However, when we look at the root of the problem, we find that it was poets who attempted to awaken the Kazakh people’s consciousness, not prejudices. It is also possible to reject something in public life, push it to the right result and achieve a higher goal. Poets “Zar Zaman” protested against the introduction of commodity-money relations in the Kazakh village, the policy of the tsarist government to colonize the Kazakh lands, awakened the consciousness of the country, opened the eyes, called the people to struggle. Therefore, the initiative of the representatives of “Zar Zaman” in the early twentieth century was continued by Mirzhakyp Dulatov, Akhmet Baitursynov, Zhusupbek Aimaurov.

At the beginning of the twentieth century, the people of both countries, both Indian and Kazakh, had to undergo great changes, because history has followed their orders. It was as if the outstanding works of literature predicted the events that would take place and called the people to something new. Prominent poets and writers worked hard to awaken the country from the darkness, and new works of that time were published. Enlightenment challenged society to modernization. The people who suffered from colonialism were like minors, the culprits were ignorant, accustomed to the system, and despotic rule was widely used in the Orient as a whole. Literature was also one of the acceleration in the path of public education. Enlightenment and writers, on the other hand, not only produced excellent works of literature, but also sought a place in their country’s political sphere in order to alter the social system. As a result, the Kazakh people are always reminded of the Alash Orda’s writers named “Bes arys”. Be-

cause the change of the Kazakh people was influenced by their public affairs.

Premchand was one of the first major writers of modern and current Indian literature to exhibit an incredible sense of history in his work. In this way, Premchand establishes himself as a novelist who accurately and effectively communicates the misery of Indian rural poverty during British colonial authority. "Premchand's paintings provided a thorough and accurate representation and even analysis of numerous socio-political and economic topics," wrote Nagendra, a scholar of 20th century Indian literature. (Nagendra, 1980).

Sociologists also support Nagendra's opinion. Puranchandra Joshi, a well-known Indian sociologist and economist, author of many works on the socio-political and economic problems of India during the period of independence, considers Premchand's works to be one of the most important sources for studying the world. The evolution of social consciousness in modern Indian society is observed. The scientist Premchand's appeal to the life of the Indian peasant and his problems are described in the literature by M.K. Gandhi believed that the broadest groups of the Indian people were involved in the national liberation struggle. There was also a historic turning point in the history of Indian literature. The humanistic pathos of Premchand's work, his constant attention to the life of the people, established the same sociological trend that is still relevant in Hindi literature. (Joshi Puranchandra, 1987).

The period of socio-cultural modernization in India begins after coming of the British rule. It is impossible to consider this period without the works of the great thinkers and writers, written in order to awaken the people. XX century In the beginning, Indian literature adopted a patriotic image that was clearly separated due to the continuation of the national liberation uprisings in India. Poets and writers such as Maithilisharan Gupta, Makhanel Chaturvedi, Balkrishna Sharma Navin, Ramdhari Singh Dinkar write their poems with the idea of striving for the motherland. The great writer of this period, Munshi Premchand, wrote the life of ordinary people in terms of critical realism as the subject of his works. (O. D. Maltseva, 2010).

Both Indian and Kazakh poets, Premchand and Zh. Aimautov belongs to different cultures, national harmony can be found in their work. This similarity is due to several reasons. No literature can live in isolation without ignoring other literatures and cultures.

India and Kazakhstan shared commonalities in their socio-political environments at the turn of the

twentieth century, owing to both countries' suffering. India was under British colonial domination, and Kazakhstan and its people fought back against their new captors under the Russian tsarist dynasty. Similar socio-political typological situations give rise to similar motives, characters, conflicts, problems and plots, which in their time are reflected in the literature of different countries. Therefore, the study found that this is one of the reasons for the similarity in the content and form of the artistic depiction of Zhusupbek Aimautov and Premchand, writers of the two countries, taken as an example.

Both Munshi Premchand and Zhusupbek Aimautov learned a lot from life, which is why their writings contain real-world characters.

Premchand's innovative viewpoint and desire for a position in writing may be observed more clearly over time. Premchand's first two decades were distinguished by his work as an educator, schoolteacher, school inspector, and junior public servant, in addition to his work as a writer. (N.D. Gavryushina. 2006).

Premchand, like Zhusupbek Aimautov, emphasized literature's social responsibility. Both writers condemned exploitation, inequity, injustice, and oppression in their writings. The impoverished were easily targeted by repressive English rulers and oppressive feudal lords in a colonial and feudal society like India. In Premchand's writings and stories, these low-income farmers play an important part. Premchand depicts these unhappy farmers' lives sympathetically, depicting their hardships, sorrows, emotions, former lives, joys, mental structures, and more.

Zhusupbek Aimautov invented romantic realism by combining romanticism and realism (for example, the novel "Kartkozha"). Premchand's attempt to address fresh topics elicited a natural response from the audience. The writer took on the role of a new reader, paying close attention and being sensitive to the issues highlighted in his works. This interest originated mostly among young pupils, although Premchand placed enormous emphasis on this fact. The ranks of Hindi writers began to fill up as a result of this milieu. Premchand's works were familiar to many of these young people while they were still in school, and they eventually passed on their first literary experiences to him.

Harivanshrai Bachchan, a notable figure in modern Indian literature, poet, and translator, has made the following assertion. "Premchand's works attracted readers," he said in his memoirs. In seventh or eighth school, I remember reading his novel "Shelter." I couldn't look at anything else till I fin-

ished reading the book since it was so fascinating. Since then, I've been keeping a careful eye on Premchand's new works. I was upset when I couldn't discover his books. "I was a big fan of his stuff." (Harivansh Rai Bachchan, 1962).

As the national liberation movement progressed, the subject of literature and the people grew increasingly important, and Premchand felt it keenly. The writer was guided by his creative intuition. He did everything he could to make the novel one of the most effective reading aids. It was as though a pipeline of human and societal knowledge had been created. Premchand stated in one of his letters that he had not performed a special study of Indian society's social milieu. "I may have conquered the countryside," he said, "but there are still many socioeconomic strata that need to be represented in writing." Between us, fiction reigns supreme over experience. All of this is attributable to the fact that we have not yet achieved professional mastery of the literature. (Premchand, 1962).

According to some researchers, Premchand's involvement in social issues led to a predominantly utilitarian approach to art and literature (V.S. Naravane, 1980). In his or her daily encounters, the writer's attention is totally concentrated on the concerns and fate of a certain person. Premchand was unfazed by the insult. Premchand sought energy, vigor, and courage to fight in any genre of literature, whether journalism, prose, or poetry. "First and foremost, I want to see masculinity represented in literature." I despise femininity and sensitivity in any form. That's why I'm not a big fan of Tagore's poetry. "Of course, this expresses my inner nature," Premchand wrote in a letter to famed Urdu writer Imti-Yaz Ali Taj (Saiyad Jafar Raza, 2010).

Throughout his career, Premchand has been a supporter of the unity of Hindus and Muslims. There he saw the enormous power of the struggle to overthrow colonial rule and at the same time contributed to the spiritual development and advancement of the largest population of India. Premchand noted that Hindus and Muslims are one people and use the same language – Hinduism. He did his best to bring the two types of Hinduism closer together – Hindi and Urdu – to make the literature truly popular, accessible and understandable for both the Muslim part of the Indian people and the Hindus. Premchand called for this for all modern Hindi and Urdu writers.

Premchand envisioned a day when the Indian people would be free of colonial enslavement, and he rallied the people to this cause with all his ingenuity. He constantly worried what the writer might do to

ease the people's suffering after witnessing poverty, misery, humiliation, and tears. Premchand, not surprisingly, was captivated by Gandhi's earliest political efforts to ameliorate the situation of peasants. He jumped into the fray right away. He creatively adopted one of Gandhi's most significant democratic principles: the people have moral values, and the life of the common man was complex, intriguing, and vital, without ever directing his attention to the religious side of Gandhian doctrine. They demonstrated a qualitative development of the writer's historical experience, on the basis of which Premchand advanced to a clearer and more effective socio-political generalization in the final years of his life. Pathos of the Enlightenment, the dilemma of the perfect hero, the relationship between idealism and realism, and, finally, the great romantic ideals that run through many of Premchand's writings. Premchand was a very active writer who was always looking for new ways to express himself via art and language. In reality, it provides the groundwork for today's popular romance, as well as a free-form novel and a study novel. This demonstrated one of the most crucial aspects of his creative work: his ability to adapt to the demands of his period.

The spark of the national liberation movement paved the way for the creation of a progressive tendency in Indian literature. As the battle progressed, a diverse group of Indian intellectuals became involved, not just in terms of national independence, but also in terms of the necessity for social revolution in Indian society. As a result, it's not surprising that an association of progressive writers was formed in India with the goal of producing writing that primarily campaigned for democratic and social reform, and this literary movement was greeted with tremendous excitement across the country. The Association's local chapters have appeared in all of India's main national literatures. This reaffirmed the validity of this trend in Indian literature, which no one questioned at the time. This was the obvious outcome of the literature's increased democratization and the recognition of the need to address urgent issues of the day.

Morality, education, and honest work, according to Kazakh educators, always take precedence over power and wealth; power and wealth are finite concepts; they are attributes that do not last forever in human life; knowledge, work, and charity, on the other hand, are eternal concepts that lead a person to heaven. The recognition of the individual as a contribution to the humanization of social development, rather than recognition of the achievement of a specific worldly goal, is at the

heart of Kazakh Enlightenment philosophy, which argues that without spiritual perfection, any action in the world loses its meaning. Probably, this is the main lesson in moral education, and in the context of today's problems, we learn this lesson from the works of the Kazakh Enlightenment philosophy (Z.K. Shaukenova, 2015).

Zhusupbek Aimaurov was one of the five lions who gave their life for the native people's wisdom, thoughts, knowledge, concern, destiny, and future. Zhusupbek Aimaurov has a long and illustrious legacy.

In his novel *Kartkozha*, Zhusupbek Aimaurov recounts the life of a Kazakh village before the revolution and throughout social tensions, as well as fresh expectations following the liberation battle. In particular, the author persuasively demonstrates how ordinary Kazakhs were able to understand the mysteries of social disparity and ponder on the reasons of social injustice through discussion of these disagreements. In this fashion, Zhusupbek Aimaurov depicts the work's primary character. The work is particularly noteworthy for its ability to portray the overall realities of living in a Kazakh village during such a turbulent period of history in a realistic and thorough manner. The story follows the commencement of the national liberation movement in 1916 and its contribution to the February Revolution of 1917, as well as the involvement of Kazakhs in domestic socioeconomic battles, the formation of "Alashorda", the October Revolution, and the Civil War. In the background of these events, the work's protagonist, *Kartkozha*, and his country and people grow up, come to their senses, move forward, and look to the future. The writer does not immediately send *Kartkozha* as a new hero with a progressive idea. The child of a Kazakh peasant, whose life was marked by inequality and poverty, gradually began to open his eyes and learn from life. The reason for all this is the era of social revolutions born in the early twentieth century. If it weren't for him, *Kartkozha*, like his father *Zhuman*, would be one of the meek peasants who mourned his small farm. It is immediately clear in the novel that *Kartkozha*, whose upbringing was dark and lifeless, wanted to follow in his father's footsteps.

Zhusupbek Aimaurov perfectly transforms human psychology into optimal methods that are revealed by the natural waves of the soul. Of course, to convey the psychological process in the spiritual world of a person with various secrets is a real conviction – an inner artistic force that does not belong to any writer. After all, each period, each writer describes in his own way. For example, in

the novel *Akbilek*, the writer describes *Akbilek's* anxieties, her fears before seeing her country and her father – phenomena and traditions of that period and generations of that era. This is probably why the pure nature of an innocent girl who did not bloom at the age of twelve, her purity, politeness and understanding of the village youth of that time were clearly described and the images revealed. (B.K. Kuzembayeva, 2003).

Conclusion

To summarize, the world community has reached a new stage of development, and the process of civilized globalization, which is a legitimate product of human development throughout history, has begun to take place spontaneously in all aspects of existence. At the global level, socioeconomic, sociopolitical, cultural, and historical occurrences are inextricably intertwined. It is critical to perform research in this subject in the realm of literature, as literature is a reflection of society's past and current spiritual life. Literary works are an artistic record of a country's life, a symbol of its history, a reflection of the present, and a forecast for the future. It is critical to do research based on concrete results in terms of the necessities of an autonomous state in today's Kazakh society, which is undergoing a spiritual resurrection.

At any given epoch, man's quest for knowledge and search is distinct. There is no such thing as a static society. Everyone involved in the formation of a civilization begins with a shift in consciousness. If we look at any country's historical legacy, he was a well-known political scientist, thinker, writer, educator, and sympathizer. Their mission was to elevate civilization to a higher level. Our writers, who were the ambassadors of education, utilized their pens as their major weapon to call the people to education, resulting in the development of culture and the active participation of the country.

We can only foresee and study the image of cultural progress of states in the absence of the Enlightenment, and how we came to such a vocation, of course, due to education. The world attained via the modernization of civilization is the creation of an educated, growing generation, as evidenced by today's article. Science has progressed, and a thorough examination of each branch of science, as well as each topic, has begun.

Learning from books should be considered a modern trend. Explain the necessity of being able to examine literature, the ideology or notion written in it, and proving this point to the younger generation,

to my readers. Given the principles of information technology, it is critical to recognize that reading information from a computer or network is one thing, and knowledge from a book is another in today's globalized society.

The study of spiritual harmony in the heritage of thinkers from both countries in terms of literature, culture, philosophy, and ethno-culture should start at the highest levels of modern literature. During this project, the audience will be introduced to previously unknown features of literary relics, as well as works that have never been circulated in scientific circles. The concept of national unity is one of the most innovative notions in literature. It is vital to investigate scientifically how this thought has evolved into a state position in the spiritual history of intellectuals in both countries, how these ideas have appeared in dozens of literatures, and how they have a special relevance in today's globalized India and Kazakhstan. With this in mind, the question of spiritual national cognitive notions in the heritage of thinkers from both countries must be addressed.

Literary tradition allows us to explore numerous facets of science. The article's analysis demonstrates that the Enlightenment period in history gave

society a modernized image, as if the writers of the time were ambassadors of the state called education, sent to awaken the sleeping masses. These works are necessary because their heritage has survived to the present day and has been researched at the greatest level of science. Ambassadors are constantly needed to drive people ahead, and those ambassadors must subscribe to an educational worldview. According to Claude Adrian Helvetius, the more the state turned to enlightenment, the more the people who made up society transmitted new ideas to one another, exchanged ideas, and thus enhanced the activity and power of the world mind.

In today's world of innovation, a person's primary value to the state is his education and the quality of the educational system. In the social, cultural, and political realms, a civilized civilization must live with its own thinking.

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