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THEORETICAL FOUNDATIONS OF TEACHING M. SHOKAI'S LETTERS THROUGH A RESEARCH-BASED APPROACH

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Abstract. This research article examines the scientific and methodological aspects of teaching emigrant epistolary literature in higher education. The object of the study was the use of emigrant letters as educational material within literary courses at universities. The article identifies issues that hinder the full disclosure of the genre characteristics of Kazakh emigrant epistolary heritage and its potential in the teaching process. The study employed literary analysis, comparative methods, systematization, and pedagogical modeling. Emigrant letters are considered not only as historical documents but also as literary texts reflecting personal worldviews and national ideas, highlighting their cognitive and educational potential. In particular, Mustafa Shokay's epistolary heritage is analyzed as a representative example of the emigrant discourse. As a result, the literary, pedagogical, and methodological principles of teaching emigrant epistolary literature are consolidated into a coherent system, and the main components of a methodological model for higher education are proposed. The findings aim to develop students' historical and cultural consciousness, enhance skills in comprehensive text analysis, and modernize the content of literary education. Mustafa Shokay's epistolary heritage is examined as a significant source of Kazakhstan's history and culture, as well as a spiritual and literary value, with scientific-theoretical justification of its genre

specificity, stylistic, and ideological-content features at a high literary discourse level. Consequently, the representative nature of the emigrant epistolary genre and its cognitive and spiritual role in shaping national consciousness and historical awareness are confirmed. The conclusions and scientific results of the study can be applied to improve the teaching of epistolary genres in universities and schools, develop special courses and elective disciplines, and clarify the current issues and future directions in the scholarly study of Kazakh epistolary heritage.

Keywords: emigrant literature, epistolary genre, Kazakh literature, methodology, Mustafa Shokay, epistolary heritage

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МҰСТАФА ШОҚАЙ ХАТТАРЫН ЗЕРТТЕУШІЛІК ӘДІС АРҚЫЛЫ ОҚЫТУДЫҢ ТЕОРИЯЛЫҚ НЕГІЗДЕРІ

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Аннотация. Бұл зерттеу мақаласында жоғары оқу орындарындағы әдеби білім беру үдерісінде эпистолярлық жанрды оқытуда эмигрант хаттарының маңызы және оқытудың ғылыми-әдістемелік қырлары қарастырылады. Зерттеу объектісі ретінде ЖОО-дағы «Шет елдердегі қазақ әдебиеті» пәні аясында эмигрант хаттары оқу материалы ретінде пайдаланылды. Мақалада қазақ әдебиетіндегі эмигранттық эпистолярлық мұраның жанрлық табиғаты мен оқу үдерісіндегі әлеуетін толық ашуға кедергі келтіріп отырған мәселелер

айқындалады. Зерттеу барысында әдебиеттанулық талдау, салыстырмалы әдіс, жүйелеу және педагогикалық модельдеу тәсілдері қолданылды. Эмигранттық хаттар тарихи құжат қана емес, тұлғалық дүниетаным мен ұлттық идеяны бейнелейтін әдеби мәтін ретінде қарастырылып, олардың оқу үдерісіндегі танымдық және тәрбиелік мүмкіндіктері негізделеді. Әсіресе Мұстафа Шоқай эпистолярлық мұрасы эмигранттық дискурстың репрезентативті үлгісі ретінде талданады. Зерттеу нәтижесінде эмигранттық эпистолярлық жанрды оқытудың әдебиеттанулық, педагогикалық және әдістемелік ұстанымдары біртұтас жүйе ретінде айқындалып, ЖОО-ға арналған әдістемелік үлгінің негізгі компоненттері ұсынылады. Ұсынылған тұжырымдар студенттердің тарихи-мәдени санасын қалыптастыруға, мәтінді кешенді талдау дағдыларын дамытуға және әдеби білім мазмұнын жаңғыртуға бағытталған. Зерттеуде Мұстафа Шоқайдың эпистолярлық мұрасы Қазақстан тарихы мен мәдениетінің маңызды дереккөзі әрі рухани-әдеби құндылық ретінде кешенді түрде қарастырылып, оның жанрлық табиғаты, стильдік және идеялық-мазмұндық ерекшеліктері жоғары әдеби дискурс деңгейінде ғылыми-теориялық тұрғыда негізделді, соның нәтижесінде эмигранттық эпистолярлық жанр аясындағы репрезентативтік сипаты айқындалып, ұлттық дүниетаным мен тарихи сананы қалыптастырудағы танымдық әрі рухани қызметі дәлелденді. Зерттеу барысында алынған тұжырымдар мен ғылыми нәтижелерді жоғары оқу орындары мен жалпы білім беретін мектептердің қазақ әдебиеті курстарында эпистолярлық жанрды оқыту үдерісін жетілдіруде, арнайы курстар мен элективті пәндердің мазмұнын толықтыруда, сондай-ақ қазақ эпистолярлық мұрасын ғылыми тұрғыда зерделеудің өзекті мәселелерін нақтылау мен оның даму бағыттары мен зерттеу перспективаларын айқындауда теориялық-әдіснамалық негіз ретінде пайдалануға мүмкіндік бар.

Түйін сөздер: эмигранттық әдебиет, эпистолярлық жанр, қазақ әдебиеті, әдістеме, Мұстафа Шоқай, эпистолярлық мұра

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ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ОБУЧЕНИЯ ПИСЬМАМ М. ШОКАЯ ИССЛЕДОВАТЕЛЬСКИМ МЕТОДОМ

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Аннотация. В статье рассматриваются научно-методические аспекты преподавания эмигрантской эпистолярной литературы в системе высшего образования. Объектом исследования является процесс использования эмигрантских писем в рамках литературных дисциплин вузов. Выявляются проблемы, затрудняющие раскрытие жанровой специфики эмигрантского эпистолярного наследия казахской литературы и его образовательного потенциала. В исследовании применены методы литературоведческого анализа, сравнительного анализа, систематизации и педагогического моделирования. Эмигрантские письма рассматриваются не только как исторические документы, но и как литературные тексты, отражающие личностное мировоззрение и национальные идеи, а также обосновываются их познавательные и воспитательные возможности в образовательном процессе. Особое внимание уделяется анализу эпистолярного наследия Мустафа Шокай как репрезентативного примера эмигрантского дискурса. Результаты исследования позволили сформировать систему научно-методических подходов к преподаванию эмигрантской эпистолярной литературы и предложить ключевые компоненты методической модели для высших учебных заведений. Представленные выводы направлены на формирование историко-культурного сознания студентов, развитие навыков комплексного анализа текстов и модернизацию содержания литературного образования. Показано, что эпистолярное наследие Мустафы Шокая выступает значимым источником изучения истории и культуры Казахстана, а также представляет собой ценность с точки зрения литературного анализа, включая его жанровые, стилистические и идейно-содержательные особенности. Результаты исследования подтверждают репрезентативность эмигрантской эпистолярной литературы и её познавательную и духовную роль в формировании национального мировоззрения и исторической памяти. Полученные выводы могут быть использованы для совершенствования преподавания эпистолярного жанра в вузах и школах, разработки специальных курсов и элективных дисциплин, а также для дальнейших исследований казахского эпистолярного наследия.

Ключевые слова: эмигрантская литература, эпистолярный жанр, казахская литература, методика, Мустафа Шокай, эпистолярное наследие

Introduction. In the contemporary system of higher education, the modernization of literary education content and the identification of effective approaches to the scholarly study of national history and spiritual heritage rank among the most pressing issues. In this context, the emigrant epistolary genre in Kazakh literature - as a distinctive literary phenomenon reflecting the historical and socio-political

conditions of the early twentieth century, as well as the worldview and civic stance of the national intelligentsia - warrants close academic attention. For a long time, epistolary texts have been regarded primarily as documentary or supplementary materials; consequently, their literary-cognitive and didactic potential has not been systematically implemented within the educational process.

Closely connected with the history of Kazakh emigration, the formation and development of this genre were shaped by the socio-political processes of the first quarter of the twentieth century. During this period, Mustafa Shokay, living abroad and articulating his perspective on the fate of the nation through the genre of letters, created an epistolary heritage that constitutes one of the representative examples defining the substantive, ideological, and stylistic features of emigrant discourse. Nevertheless, the insufficient development of scholarly and methodological frameworks for teaching this heritage in higher education institutions further underscores the relevance of the issue.

In this regard, there arises a need to provide a scholarly justification for recognizing the emigrant epistolary genre as a literary text and for incorporating it into the content of literary disciplines in higher education institutions. This article proposes methodological approaches to teaching emigrant letters and substantiates their potential in shaping students' historical and cultural consciousness, as well as in developing skills of comprehensive textual analysis. The presented conclusions are characterized as the outcome of scholarly and methodological research aimed at modernizing the system of literary education. As Manzila Khabibova notes, the epistolary form is a genre that reveals the author's inner spiritual world and establishes a unique connection with the addressee («...epistolary form... serves as a tool for revealing the interior lives of characters and creating connections between them, often transcending traditional forms of communication») (Khabibova, 2025). This assertion fully corresponds to the nature of Mustafa Shokay's letters. The statesman's correspondence enables a profound understanding not only of his political views but also of his personal identity and psychological condition in exile (Koigeldiev, 1997). From this perspective, teaching Mustafa Shokay's epistolary heritage in higher education is of particular importance for fostering students' historical consciousness, empathetic perception, and critical thinking skills. The systematic inclusion of epistolary works in the teaching of Kazakh literature not only deepens students' literary-theoretical training but also plays a significant role in shaping their historical and cultural awareness. Epistolary texts occupy the intersection between literary creation and documentary writing, distinguished by their direct revelation of the author's worldview, civic stance, and spiritual identity (Kirabaev, 1997). In this context, employing the letter as instructional material enables students to perceive the literary process in connection with individual destiny, historical time, and the national idea.

Literature review. The modernization of the content of literary disciplines in higher education, including the identification of effective approaches to teaching historical and literary sources, remains one of the pressing issues in contemporary

pedagogy and literary studies. In this regard, there arises a need to provide a scholarly justification for recognizing emigrant epistolary heritage as a literary text and for incorporating it into the educational process. This approach contributes not only to students' comprehension of texts but also to the formation of their historical and cultural awareness, as well as to the development of comprehensive analytical skills. The theoretical nature of the epistolary genre has been extensively examined in the works of Manzila Khabibova. According to the scholar, the epistolary form serves as a means of revealing the author's inner spiritual world and establishing a unique connection with the addressee. This perspective allows for a deeper understanding of the specific features inherent in the letters written under conditions of emigration. In particular, the letters of Mustafa Shokay can be regarded not only as historical documents but also as literary and cognitive texts that comprehensively reflect the author's personal identity, psychological state, and political views.

The position of the epistolary genre as an independent literary form has also been substantiated in the works of foreign scholars. For instance, D. G. Altman characterizes the epistolary genre as a discursive space directed toward a specific addressee while remaining open to a wider readership. This interpretation highlights the dual nature of epistolary texts, which simultaneously function within both personal and public spheres of communication. The communicative and didactic potential of epistolary texts has been explored in the studies of M.N. Khabibova and F. U. Akhtamova. These researchers emphasize that such texts contribute to the development of students' analytical thinking, foster a culture of working with texts, and enhance their understanding of historical contexts. These findings provide a solid foundation for the logical framework of the present study.

Furthermore, the methodological direction of this research is informed by the scholarly views of Kazakh researchers Zhadyra Kalizharova and Kanipash Madibayeva, who have extensively examined the teaching of literary genres, text interpretation, and authorial studies. Their works highlight the importance of multidimensional text analysis, identifying authorial positions, and applying modern pedagogical technologies in literary education. One of the key theoretical foundations of this study is the research-based learning approach. This approach is aimed at developing students' independent inquiry skills, their ability to work with primary sources, and their capacity for scientific reasoning. In this context, teaching the letters of Mustafa Shokay extends beyond mere content analysis and involves their comprehensive examination within historical, political, and cultural frameworks.

Thus, the reviewed scholarly works make it possible to define the theoretical and methodological foundations for teaching emigrant epistolary texts in higher education institutions. Moreover, they demonstrate that the application of a research-based approach contributes to the development of students' critical and analytical thinking, the formation of historical consciousness, and a deeper understanding of literary texts.

Materials and methods. In the course of the study, with the aim of identifying the scholarly and methodological aspects of teaching the epistolary genre in higher education, methods of textual analysis, comparative-theoretical analysis, systematization, as well as elements of pedagogical observation and experimental work were employed. The primary research material was the two-volume collection *The Epistolary Heritage of Mustafa Shokay*. The letters included in this publication were examined as epistolary texts reflecting Mustafa Shokay's worldview in exile, his civic stance, and the national idea, and were analyzed from both literary and didactic perspectives. The letters were selected based on their textual structure, stylistic features, addressee orientation, and historical-contextual content and were used as instructional material. In defining the theoretical framework of the study, the works of foreign and domestic scholars addressing issues of the epistolary genre, the teaching of letters, and literary education were consulted. In particular, the conclusions of foreign researchers M.N. Khabibova and F.U. Akhtamova concerning the communicative and didactic potential of epistolary texts contributed to substantiating the logic of the research. Furthermore, the scholarly views of Kazakh researchers Zhadyra Kalizharova and Kanipash Madibayeva on the teaching of literary genres, text interpretation, and authorial studies played an important role in clarifying the methodological direction of the study.

Special attention was given to a pedagogical experiment related to the integration of epistolary texts into the educational process. Within the framework of the experimental work, students' ability to perceive texts from a historical-contextual perspective, understand the author's position, and develop critical thinking skills was monitored through reading, analysis, and interpretation of Mustafa Shokay's letters. The results of the experiment provided grounds for confirming the scholarly and methodological effectiveness of teaching the epistolary genre.

Results. The quantitative analysis demonstrated that the majority of students successfully mastered tasks based on the epistolary genre. Seventy percent of students performed the textual analysis task at a high level, 20% achieved a medium level, and only 10% showed a low level of performance. During the comparative analysis, 63% of students demonstrated a high level of achievement. In assignments incorporating creative letter writing and role-playing elements, the proportion of students attaining high results reached 73%, confirming that the epistolary genre effectively activates students' emotional and creative potential. In discussions and debates, 67% of students participated at a high level, presenting their viewpoints with well-reasoned arguments. Similar results were observed in the final essay and reflection tasks, where 68% of students demonstrated high performance. Overall, across all types of assignments, between 63% and 73% of students achieved a high level, the medium level ranged from 17% to 27%, and the low level remained at approximately 10%. These findings quantitatively confirm the effectiveness of the methodology for teaching the epistolary genre.

The qualitative analysis made it possible to identify cognitive and personal transformations among students during the learning process. Through textual

analysis, students were able to connect the historical events reflected in Mustafa Shokay’s letters with the author’s inner world, interpreting the content from both documentary and artistic perspectives (Zhumakaeva, 2015). In comparative analysis tasks, students juxtaposed epistolary texts with formal historical documents, clearly distinguishing the emotional, journalistic, and dialogic features characteristic of the letter genre. These tasks contributed to a deeper understanding of the literary nature of the epistolary form. During the role-playing and creative letter-writing stages, students demonstrated a high level of maintaining historical context, imitating the author’s style, and emotional engagement. This confirmed the capacity of the epistolary genre to enhance empathetic perception. In discussions and reflection activities, students connected the ideas of a historical figure with contemporary social issues and developed critical conclusions (Mamyt and Nurpeisov, 2016). The discussions revealed increased confidence in articulating personal viewpoints, providing arguments, and engaging in historical reasoning (Bitibaeva, 1997).

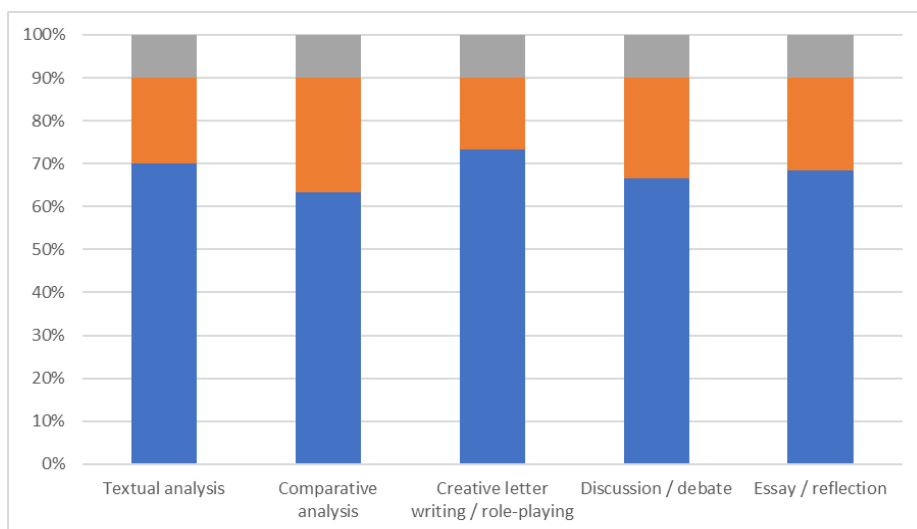


Figure 1 – Quantitative Indicators of Lesson Outcomes

The summarized results of the experiment demonstrated that lessons organized on the basis of the epistolary genre significantly increased students’ level of understanding of the historical figure. Through reading Mustafa Shokay’s letters, students were able to perceive historical material from both emotional and personal perspectives, leading to a deeper comprehension of the text.

Furthermore, the application of the epistolary genre had a positive impact on the development of students’ empathetic thinking, comparative analysis skills, critical reasoning, and creative abilities (Nurgazha and Sabirovna, 2025).

Overall, the methodology of integrating Mustafa Shokay’s letters into the educational process within the course “Kazakh Literature Abroad” in higher education proves to be an effective pedagogical tool and substantiates the scholarly

and methodological potential of teaching the epistolary genre through concrete results.

Discussion. In literary studies, the epistolary genre is regarded as a complex artistic and discursive form that directly connects the author's persona, historical time, and social environment. According to scholars, the principal feature of letter texts lies in the preservation of dialogic interaction between the author and the addressee, as well as the explicit manifestation of the authorial "self". For instance, D. G. Altman substantiates the epistolary genre as an independent literary form, describing it as a discursive space directed toward a specific addressee yet open to a broader readership (Altman, 1982). Similarly, M. Bakhtin emphasizes the dialogic and responsive nature inherent in the genre of the letter, evaluating the epistolary text as a model of living communication (Bakhtin, 1997).

In her work "The Evolution of the Epistolary Genre and Its Nature in World Literature (2025)", F. U. Akhtamova argues that the distinctive feature of the epistolary genre lies in the author's direct and unreserved expression of inner thoughts and emotions. Through letters, an individual reveals their inner world and establishes an informal yet profound spiritual connection with the reader. This quality brings the epistolary text closer to the reader, engaging them in the author's reflections. As the researcher states: «The epistolary genre... allows for intimate glimpses into the thoughts and feelings of the characters, establishing a direct link between the author and the reader» (Akhtamova, 2025). From this perspective, Mustafa Shokay's letters reveal dimensions of his personality that differ from those expressed in his political articles. In his correspondence, he appears not only as a fighter for national interests but also as a person who deeply experienced historical realities, living between doubt and hope. Shokay's epistolary heritage guides the reader into his inner world and establishes a direct connection between author and reader. Thus, through the epistolary genre, Mustafa Shokay's personality is revealed not merely at a documentary level but in its human dimension and spiritual state. This enhances the cognitive and educational value of the genre and transforms it into an important methodological tool for teaching in higher education institutions.

In literary history, the epistolary genre is recognized as a syncretic form that directly conveys an individual's inner world, worldview, and social perspectives. Letter texts are distinguished by their combination of artistic narration, documentary authenticity, and authorial reflection. In letters written under conditions of exile, these features acquire a new qualitative dimension, demonstrating a clearly manifested process of generic transformation.

In emigrant epistolary texts, personal destiny and national interests, emotional states and ideological orientation are manifested within a unified discursive space. From this perspective, emigrant letters should be regarded not only as historical documents but also as literary texts. The article provides a comprehensive analysis of the artistic, documentary, and ideological dimensions of the epistolary genre and examines the issue of recognizing it as an independent object of study within literary education. In literary scholarship, epistolary heritage is defined as a generic

form that reflects the direct interaction of the individual with a historical period, society, and the addressee. In letter texts, the authorial “self” appears in a form closer to lived reality than to artistic convention, thereby endowing the text with documentary authenticity and ideological weight. This characteristic makes the epistolary genre an effective object of instruction in higher education, as it enables students to perceive a literary text not merely as a work of fiction but as a historical and social discourse in its comprehensive dimension.

In teaching the genre of the letter, students gain a deeper understanding of the author’s position, the dialogue with the addressee, reflections on time and space, and the textual representation of the national idea. The intersection of journalistic, memorial, and autobiographical layers in epistolary texts transforms them into important material not only for literary-theoretical analysis but also for historical and discursive interpretation. From this perspective, Mustafa Shokay’s epistolary-journalistic legacy serves as a representative example that clearly demonstrates the artistic and ideological potential of the letter genre. For instance, in his epistolary text entitled “Atameken Zhagdaiy” (“The State of the Homeland”), a tone of exalted spirit prevails: «... We, the Turkestan nationalists, bow our heads in respect before the fighting spirit of our compatriots who were unjustly killed and who, with all their being, defended the honor of their land and their native people» (Shokay, 2007) . In this text, the national consciousness, historical memory, and civic responsibility inherent in Shokay’s worldview appear as an integral artistic and ideological system. By beginning with the words “We, the Turkestan nationalists”, the author elevates his position from an individual voice to that of a collective political and spiritual subject. This is a characteristic feature of epistolary and journalistic discourse: speaking through “we” rather than “I” functions not merely as a rhetorical device but as a means of affirming national unity as an ideological stance. The phrase “unjustly killed” imbues the text with ethical evaluation and emphasizes the need to assess historical events through a moral lens. Here, death is perceived not as a private tragedy but as a violation of national honor. Through the expression “with all their being”, the author characterizes his compatriots’ struggle as one of total self-sacrifice and spiritual devotion. This epithet not only adds emotional depth to the epistolary text but also presents the fighter as an idealized model of personality. The concepts of “defending the honor of the land” and “the honor of the native people” are employed together, uniting space (land, homeland) and community (people) into a single system of values. From a literary perspective, this represents a manifestation of the national chronotope: the homeland and the destiny of the people are conceived as an inseparable unity. Such integrity constitutes the core of the national idea characteristic of Mustafa Shokay’s work.

The concluding formula, “we bow our heads in respect before their fighting spirit”, elevates the text to the level of memorial-ritual discourse. This phrase serves not only as the logical culmination of the author’s thought but also as an artistic form of homage to historical justice. The intonation characteristic of epistolary and journalistic genres, in this context, is directed less toward a call to action and more

toward the preservation of historical memory. These lines represent a profound example from Mustafa Shokay's epistolary-journalistic heritage, in which national grief and national honor, sacrifice and spiritual elevation are depicted in unity. The text should be interpreted not merely as an expression of an individual political stance, but as a spiritual and ideological declaration of the Turkestan national liberation movement, making it a significant subject for literary-theoretical and historical-discursive analysis in higher education.

In epistolary texts, the author's civic stance and historical mode of thinking are clearly articulated through speech directly addressed to the addressee. The genre of the letter is distinguished as a literary form that reflects not only the individual's inner reflection but also their social responsibility. From this perspective, the following lines represent a textual example that encapsulates the ideological and civic orientation characteristic of Mustafa Shokay's epistolary and journalistic legacy. A clear illustration of this can be found in his letter entitled "Let Us Leave No Room for Discord", written in response to the articles of Uali Nuraldin Bek, where his civic position is distinctly expressed: «...We wish to live freely and independently. We too must attain national governance, like Turkey. In order to achieve this goal, we cannot refrain from struggling against the forces that oppose us... Let us leave no room for discord» (Shokay, 2007).

The cited lines clearly reveal the civic pathos, national responsibility, and historical orientation characteristic of Mustafa Shokay's epistolary and journalistic legacy. At the core of the text lies the idea of freedom and independence as the highest value, interpreted not at the level of the individual but in relation to the destiny of the entire nation. The systematic use of the pronoun "we" elevates the author's position to the level of collective consciousness and broadens the circle of addressees from a specific individual to the national community. In doing so, the text establishes an inclusive discourse typical of epistolary and journalistic writing. The reference to the Turkish experience as an example reflects a mode of historical-comparative thinking. By comparing the future of his own nation with the historical achievements of another, the author seeks to demonstrate that national unity is both attainable and necessary. This strategy endows the text not only with emotional appeal but also with rational and ideological argumentation. The image of Turkey functions here not merely as a geographical or political entity, but as a symbol of national integrity. Furthermore, the concept of struggle is presented not in a romantic or abstract sense, but as a legitimate consequence of historical reality. The confrontation with opposing forces is interpreted not as a call to violence, but as an unavoidable necessity in the pursuit of freedom. This reflects the ethic of responsibility characteristic of Shokay's political thought: struggle is not an end in itself, but a means of preserving national identity. Such reasoning enhances the journalistic weight of the text and elevates it to the level of historical-ideological discourse. The concluding appeal, "Let us leave no room for discord", reinforces the directive intonation typical of epistolary and journalistic genres. This sentence functions not merely as the conclusion of the author's thought, but as a concrete

call to action addressed to the recipient. From a literary perspective, it represents the ideological culmination of the text: the concepts of freedom, unity, and struggle converge here into a coherent semantic system.

Contemporary pedagogical research prioritizes the organization of the educational process according to a learner-centered approach. In this regard, problem-based tasks, project work, research activities, and differentiated instruction are considered key tools for enhancing students' engagement. These methods not only develop learners' thinking abilities but also elevate acquired knowledge to the levels of analysis and evaluation. Among these approaches, the research method is regarded as one of the most effective means of activating cognitive activity in the learning process, guiding students toward independent reasoning and well-argued conclusions. Within this method, students are not limited to receiving ready-made information; rather, they independently search for, select, compare, and systematize data. Applying the research method in teaching Mustafa Shokay's letters enables a comprehensive examination of literary texts not only at the level of content but also from ideological, social, and political perspectives. The letters are analyzed as sources that articulate the author's position, while the circumstances of their writing and their underlying meanings become subjects of students' own inquiry. The use of this method in studying Mustafa Shokay's epistolary heritage fosters a culture of working with sources and promotes a deeper understanding of national thought and the ideas of freedom. As scholars note, «Scholars consider Mustafa Shokay's written heritage to be an important historical source that reflects the Kazakh emigration and the ideas of the national liberation movement of the early twentieth century» (Zholmakhanova et al., 2018). From this perspective, teaching Mustafa Shokay's letters through the research method contributes significantly to the formation of historical consciousness.

Within the process of literary education in higher education institutions, teaching the epistolary genre constitutes one of the important directions that enables students to perceive literary texts within personal, historical, and cultural contexts. By combining artistic narration with documentary authenticity, the genre of the letter stands out as a literary form that directly reveals the author's inner world, civic stance, and social responsibility. Within the process of literary education in higher education institutions, teaching the epistolary genre constitutes one of the important directions that enables students to perceive literary texts within personal, historical, and cultural contexts. By combining artistic narration with documentary authenticity, the genre of the letter stands out as a literary form that directly reveals the author's inner world, civic stance, and social responsibility. As noted in a previous study by the author entitled "The Pedagogical Significance of Mustafa Shokay's Letters", I stated: "Mustafa Shokay's letters are important written sources that reflect an individual's inner world, political positions, the character of the era, and sincere concern for the fate of his nation. His letters are valuable not only as historical documents but also as literary and artistic heritage. They truthfully and expressively convey the socio-political conditions of the time, concern for the

country's future, and the author's personal emotions. Through Mustafa Shokay's letters, students not only comprehend complex periods in the nation's history, but also gain insight into the profound thoughts and genuine human qualities of a national leader. Through the study of personality, the personal identity of young people is formed" (Bekbolat et al., 2025).

On this basis, Mustafa Shokay's epistolary texts are examined from the perspectives of autobiographical narration, personal reflection, and public mission, with the aim of identifying the scholarly-theoretical and educational potential of teaching the epistolary genre in higher education. As an example, one may recall the statesman's words: "Akmeshit is the place where I was born and raised, where I first entered school. I knew almost all the Uzbeks, Kazakhs, Tatars, Russians, and Jews who lived there. The entire population of the city also knew me well. According to our people's custom 'one must honor the son of a respected man' the people showed me great respect. The Kazakhs in particular regarded me as their trusted representative and protector" (Shokay, 2006). In this passage, Mustafa Shokay's autobiographical narrative style and the personal reflection characteristic of the epistolary genre are clearly evident. The text's opening "Akmeshit is the place where I was born and raised, where I first entered school" demonstrates that the author presents a biographical fact not merely as a personal memory but as a symbolic space of personal formation. In this context, the city of Akmeshit functions not simply as a geographical name, but as a national chronotope in which the author's social, cultural, and spiritual identity was shaped.

The mention of the city's ethnic diversity (Uzbeks, Kazakhs, Tatars, Russians, Jews) reflects the author's commitment to multiculturalism and tolerance. In this enumeration, the ethnic groups are presented without hierarchy and on equal terms, eliminating categories of "otherness" or exclusion. From a literary perspective, this constitutes an inclusive discourse that conveys the author's civic outlook. The sentence "The entire population of the city also knew me well" contains an element of self-characterization typical of the epistolary genre. The author does not place himself above society; rather, he defines himself through relationships of mutual trust and recognition within the community. Here, the concept of "knowing" signifies not merely social reputation but moral acknowledgment. The reference to folk wisdom ("one must honor the son of a respected man") demonstrates the integration of national worldview into the text. This folkloric formula functions as a cultural code within the epistolary narrative, linking the author's personal destiny with collective tradition. In this way, Shokay explains his authority not through personal achievement, but through national moral standards. The statement "The Kazakhs in particular regarded me as their trusted representative and protector" represents the ideological culmination of the passage. In this sentence, the authorial "I" transforms from an individual into a bearer of public mission. Literarily, this reflects a mode of articulating social role characteristic of the epistolary genre. The author portrays himself not as a holder of power, but as a trusted protector and representative of the people, thereby underscoring his political and ethical stance.

Within the framework of the study, a pedagogical experiment was conducted at a higher education institution to determine the effectiveness of the methodology for teaching the epistolary genre. A total of 60 students participated in the experiment. To assess the students’ initial level of knowledge regarding Mustafa Shokay and his letters, a diagnostic questionnaire was administered. Each student was given three content-based questions, and the responses were recorded according to the options: “I know”, “I do not know”, and “I could not recall”.

Table 1 – General Results of Responses Before the Experiment

Question	I know	I do not know	I could not recall
1. Are you familiar with the works of Mustafa Shokay?	24	22	14
2. What do you know about Mustafa Shokay’s epistolary heritage?	18	26	16
3. What can you say about the letters written by Mustafa Shokay?	12	32	16

In processing the results, all responses were consolidated, and the overall knowledge indicator of the group was calculated as a percentage. The aggregate data analysis revealed that a considerable proportion of students possessed unsystematic and fragmentary knowledge about Mustafa Shokay and his epistolary heritage. Furthermore, the proportion of “I know” responses remained relatively low, thereby confirming the need for targeted instruction on the subject under study. The results of this diagnostic stage were taken as the baseline for the subsequent formative experiment and enabled a comparative assessment of the effectiveness of the teaching methodology employed.

Quantitative Indicators of Students’ Responses to the Questions Posed

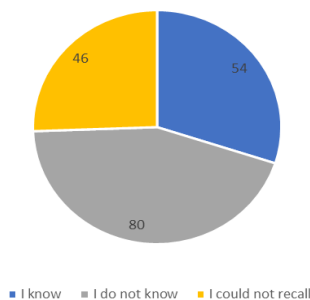


Figure 2 — Survey Results

The collected data showed that 44% of students did not possess sufficient information about Mustafa Shokay and his epistolary heritage, while only 30% indicated that they had clear knowledge of the subject. This situation confirms the necessity of targeted instruction focused on Mustafa Shokay’s letters.

Accordingly, within the course, Mustafa Shokay’s letters were introduced as the primary instructional material in the context of the epistolary genre. During

instruction, active teaching methods such as textual analysis, comparative analysis, role-playing, discussion, and creative writing were systematically employed. Students' academic performance was evaluated using several indicators: the level of task completion, classroom participation, engagement in discussions, and the substantive quality of creative assignments. The results of the experiment were systematized based on both quantitative and qualitative analysis.

Table 2 – Proposed Lecture and Practical Session Topics for the Course “Kazakh Literature Abroad”

Lecture Topics	Practical Session Topics
1. The Life and Works of M. Shokay	Studies and scholarly opinions on the life and works of M. Shokay
2. M. Shokay's "1917" and Maria Shokay's memoir "My Mustafa"	Publication and research of M. Shokay's memoir. The historical and cognitive significance of the memoir. Its genre and stylistic features
3. Mustafa Shokay's Epistolary Heritage	Analysis of the linguistic and stylistic features of M. Shokay's letters as literary texts
4. Thematic Features and Political Significance of Mustafa Shokay's Letters	Content-based analysis and dramatization of M. Shokay's letters

Conclusion. The results of the study demonstrated that the artistic and ideological potential of the epistolary genre in Kazakh literature can be fully revealed through its teaching in higher education. Epistolary texts, as a genre that integrates the author's persona, historical time, and national idea within a unified discourse, become a significant object of literary analysis. The research established that the use of Mustafa Shokay's epistolary heritage as instructional material not only enhances students' understanding of a historical personality but also strengthens their empathetic perception, critical reasoning, and creative engagement. The findings of both quantitative and qualitative analyses showed that the vast majority of tasks based on the epistolary genre were mastered by students at a high level. These indicators confirm the systematic and effective nature of the proposed methodology. Moreover, the active teaching methods employed in instructing the epistolary genre including textual analysis, comparative analysis, role-playing, and creative writing fostered students' active participation in the learning process, deeper comprehension of the author's position, and conscious engagement with historical texts. This underscores the necessity of considering epistolary texts not as supplementary sources, but as full-fledged objects of literary education.

The systematic teaching of Mustafa Shokay's letters within the course “Kazakh Literature Abroad” in higher education enables the раскрытие of the scholarly and methodological potential of the epistolary genre, the modernization of literary education content, and the implementation of a learner-centered approach in teaching historical figures. The findings of the study may serve as a foundation for the development of specialized instructional modules on the epistolary genre, interdisciplinary courses, and methodological teaching materials.

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