



Қазақстан Республикасы
Ғылым және жоғары білім министрлігі

Ш.Ш. Уәлиханов атындағы
Тарих және этнология институты

ОТАН ТАРИХЫ

2026. Т. 29 (2)

ISSN 1814-6961
E-ISSN 2788-9718

ОТАН ТАРИХЫ

2026. Т.29 (2)

- ТАРИХ
- ЭТНОЛОГИЯ
- АРХЕОЛОГИЯ



ISSN: 1814-6961 (print)
ISSN: 2788-9718 (online)

Отан тарихы
Отечественная история
History of the Homeland

Үш айда бір рет шығатын ғылыми журнал
2026. Т. 29 (2)



Published in the Kazakhstan
Otan tarikhы
Has been issued as a journal since 1998
ISSN: 1814-6961 (Print)
ISSN: 2788-9718 (Online)
2026. Vol. 29. Is. 2. Pp. 564–575
Journal homepage:
<https://otan.history.iie.kz>



FTAXP / MPHTI / IRSTI 03.20.

https://doi.org/10.51943/2788-9718_2026_29_2_564-575

SHAKARIM KUDAIBERDIULY AND KAZAKH NATIONAL MEMORY

Galiya Z. Iskakova¹, Aliya Z. Assylbekova²

¹Al-Farabi Kazakh National University (71 al-Farabi Avenue, 050040, Almaty, Republic of Kazakhstan)
PhD, Senior Lecturer, Department of History of Kazakhstan
<https://orcid.org/0000-0003-3175-7930>. E-mail: gali209@mail.ru

²The branch “Center for pedagogical measurements” AEO “Nazarbayev Intellectual Schools”
(Hussein bin Talal street, office 37 "A", 010000, Astana, Republic of Kazakhstan)
Senior manager, department for research and data analysis
<https://orcid.org/0000-0002-9350-1220> E-mail: aliyaassylbekova1@gmail.com

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Abstract. *Introduction.* This article is based on an analysis of the publicistic legacy of Shakarim Kudaiberdiuly in the context of the spiritual, social, and cultural development of Kazakh society. Within the historical processes of the late nineteenth and early twentieth centuries, the works of Shakarim Kudaiberdiuly are closely connected with the formation of national identity, the preservation of traditional values, and the modernization of society. *Purpose and Objectives.* The primary aim of the study is to identify Shakarim Kudaiberdyuly’s views on national values, self-governance, education, morality, and humanism through an analysis of his journalistic articles and philosophical writings. To achieve this objective, the study examines his works «Three Truths», «The Muslim Condition», «The Kazakh Way of Life», «On Zemstvo», «On Nationalism», as well as his texts addressing educational issues. In addition, the article demonstrates the role of his ideas in preserving the historical memory of Kazakh society. *Materials and Methods.* The study draws on the journalistic and philosophical writings of Shakarim Kudaiberdiuly, including a number of his articles and the treatise *Ush anyq*, published in the collected works. The article employs an integrated corpus analysis approach that combines automatic sentence classification using the RoBERTa model, lexicon-based post-processing for result refinement, clustering based on Sentence-BERT embeddings, and statistical processing of the data through machine learning algorithms. *Results.* The results reveal a harmonious interaction between tradition and innovation in Shakarim Kudaiberdyuly’s writings. He advocated for adapting national governance practices, sharia-based legal norms, and moral principles to the demands of a changing era. While emphasizing the importance of education in the native language, he also pragmatically justified the necessity of mastering the Russian language. Concepts such as conscience, justice, and responsibility are presented as fundamental pillars of societal renewal. *Conclusion.* In conclusion, Shakarim Kudaiberdyuly’s intellectual legacy holds exceptional significance for preserving the spiritual integrity, historical continuity, and national identity of Kazakh society. His ideas are oriented toward social renewal through internal moral and spiritual

values. Therefore, Shakarim Kudaiberdyuly's works remain highly relevant in contemporary academic discourse as an important historical, cultural, and ethical foundation.

Keywords: identity, memory, tradition, selfgovernance, morality, conscience, education.

Acknowledgements. The article was prepared within the framework of the implementation of the research project funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan, grant AP23489947 – «Encounter with Empire: the history of Stepnoi Krai, 1822-1917»

For citation: Iskakova G.Z., Assylbekova A.Z Shakarim Kudaiberdiuly and kazakh national memory // Otan tarihy. 2026. Vol. 29. No. 2. Pp. 564–575. [in Eng.]. DOI: 10.51943/2788-9718_2026_29_2_564-575

ШӘКӘРІМ ҚҰДАЙБЕРДІҰЛЫ ЖӘНЕ ҚАЗАҚ ҰЛТТЫҚ ЖАДЫ

Ғалия Зейдилдаевна Искакова ¹, Әлия Зейдилдаевна Асылбекова²

¹әл-Фараби атындағы Қазақ ұлттық университеті
(71-үй, әл-Фараби даңғылы, 050040, Алматы, Қазақстан Республикасы)
PhD, Қазақстан тарихы кафедрасының аға оқытушысы
<https://orcid.org/0000-0003-3175-7930>. E-mail: gali209@mail.ru

²«Педагогикалық өлшеудер орталығы» филиалы, «Назарбаев Зияткерлік мектептері» АБҰ
(Хусейн бин Талал көшесі, 37 «А» кеңсе, 010000, Астана, Қазақстан Республикасы)
Аға менеджер, зерттеу және деректерді талдау бөлімі
<https://orcid.org/0000-0002-9350-1220> E-mail: aliyaassylbekova1@gmail.com

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Аңдатпа. *Kіріспе.* Мақала Шәкәрім Құдайбердіұлының публицистикалық мұрасын қазақ қоғамының рухани, әлеуметтік және мәдени дамуы тұрғысынан дискурсивті талдауға негізделген. ХІХ ғасырдың аяғы мен ХХ ғасырдың басындағы тарихи процестер аясында Ш. Құдайбердіұлының шығармалары ұлттық бірегейліктің қалыптасуымен, дәстүрлі құндылықтарды сақтаумен және әлеуметтік жаңғыртумен тығыз байланысты. *Мақсаты мен міндеттері.* Зерттеудің негізгі мақсаты – Шәкәрім Құдайбердіұлының мақалалары мен философиялық еңбектеріне сүйене отырып, оның ұлттық құндылықтар, өзін-өзі басқару, білім беру, мораль және гуманизм туралы көзқарастарын анықтау. Осы мақсатқа жету үшін Құдайбердіұлының «Үш шындық», «Мұсылман шарты», «Қазақ стилі», «Земство туралы», «Ұлтшылдық туралы» және білім беру тақырыптарындағы еңбектері талданды. Сонымен қатар, оның идеяларының қазақ қоғамының тарихи жадын сақтаудағы рөлі көрсетілген. *Материалдар мен әдістер.* Зерттеу барысында Шәкәрім Құдайбердіұлының публицистикалық және философиялық мәтіндері, соның ішінде мақалалары мен «Үш анық» трактаты пайдаланылды. Мақалада мәтіндік корпусы талдаудың кешенді әдістері қолданылды, сөйлемдерді автоматты түрде жіктеу үшін RoBERTa моделі, нәтижелерді нақтылау мақсатында лексиконға негізделген өңдеу, Sentence-BERT эмбеддингтері негізінде кластерлеу және деректерді машиналық оқыту алгоритмдері арқылы статистикалық өңдеу. *Нәтижелер.* Зерттеу нәтижелері Шәкәрім Құдайбердіұлының шығармаларындағы дәстүр мен инновацияның үйлесімділігін көрсетеді. Ол ұлттық басқару тәжірибесін, шариятқа негізделген құқықтық нормаларды және моральдық қағидаттарды заман қажеттіліктеріне бейімдеуді ұсынды. Білім берудегі ана тілінің маңыздылығын атап өте отырып, ол орыс тілін меңгеру қажеттілігін де прагматикалық тұрғыдан негіздеді. Ар-ұждан, әділеттілік және жауапкершілік қоғамның жаңаруының негізгі тіректері ретінде қарастырылады. *Қорытынды.* Қорытындылай келе, Шәкәрім Құдайбердіұлының мұрасы қазақ қоғамының рухани тұтастығын, тарихи сабақтастықты және ұлттық бірегейлігін сақтау үшін ерекше маңызға ие. Оның идеялары қоғамды ішкі рухани құндылықтар арқылы жаңғыртуға бағытталған. Сондықтан Шәкәрім Құдайбердіұлының еңбектері бүгінгі таңда академиялық тұрғыдан тарихи, мәдени және рухани тірек ретінде өзекті болып қала береді.

Кілт сөздер: бірегейлік, жады, дәстүр, өзін-өзі басқару, мораль, ұждан, білім.

Алғыс. Мақала Қазақстан Республикасы Ғылым және жоғарғы білім министрлігі Ғылым комитетінің АР23489947 – «Империя құрылымындағы Дала өлкесінің тарихы, 1822–1917 жж.» гранттық қаржыландыру ғылыми жобасын іске асыру шеңберінде дайындалған

Дәйексөз үшін: Искакова Ғ.З., Асылбекова Ә.З. Шәкәрім Құдайбердіұлы және қазақ ұлттық жады // Отан тарихы. 2026. Т. 29. № 2. 564–575-бб. [ағылшын тілінде]. DOI: 10.51943/2788-9718_2026_29_2_564-575

ШАКАРИМ КУДАЙБЕРДИЕВ И КАЗАХСКАЯ НАЦИОНАЛЬНАЯ ПАМЯТЬ

Галия Зейдилдаевна Искакова¹, Алия Зейдилдаевна Асылбекова²

¹Казахский национальный университет имени аль-Фараби
(д. 71, пр. аль-Фараби, 050040, Алматы, Республика Казахстан)
PhD, старший преподаватель кафедры истории Казахстана
<https://orcid.org/0000-0003-3175-7930>. E-mail: gali209@mail.ru

²Филиал «Центр педагогических измерений» АОО «Назарбаев Интеллектуальные школы»
(улица Хусейна бин Талала, офис 37 «А», 010000, Астана, Республика Казахстан),
старший менеджер, отдел исследований и анализа данных
<https://orcid.org/0000-0002-9350-1220> E-mail: aliyaassylbekoval@gmail.com

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Аннотация. *Введение.* Статья основана на анализе публицистического наследия Шакарима Кудайбердиева в контексте духовного, социального и культурного развития казахского общества. В рамках исторических процессов конца XIX – начала XX века произведения Ш. Кудайбердиева тесно связаны с формированием национальной идентичности, сохранением традиционных ценностей и социальным обновлением общества. *Цель и задачи.* Основной целью исследования является выявление взглядов Шакарима Кудайбердиева на национальные ценности, самоуправление, образование, мораль и гуманизм на основе анализа его публицистических статей и философских трудов. Для достижения поставленной цели были рассмотрены такие его произведения, как «Три истины», «Мусульманские предписания», «Казахский уклад», «О земстве», «О национализме», а также работы, посвящённые проблемам образования. Кроме того, в статье показана роль его идей в сохранении исторической памяти казахского общества. *Материалы и методы.* В исследовании были использованы публицистические и философские тексты Шакарима Кудайбердиұлы, включая статьи и трактат «Ush анық», опубликованные в сборнике. В статье применен комплексный метод анализа текстового корпуса, включающий автоматическую классификацию предложений с использованием модели RoBERTa, лексикон-ориентированную корректировку результатов, кластеризацию на основе Sentence-BERT и статистическую обработку данных с помощью алгоритмов машинного обучения. *Результаты.* Полученные результаты демонстрируют гармоничное сочетание традиции и инновации в трудах Шакарима Кудайбердиева. Он предлагал адаптацию национального опыта управления, правовых норм, основанных на шариате, и моральных принципов к требованиям времени. Подчёркивая важность обучения на родном языке, мыслитель вместе с тем прагматично обосновывал необходимость овладения русским языком. Такие категории, как совесть, справедливость и ответственность рассматриваются им как ключевые опоры общественного обновления. *Заключение.* Наследие Шакарима Кудайбердиева имеет особое значение для сохранения духовной целостности, исторической преемственности и национальной идентичности казахского общества. Его идеи направлены на обновление общества через внутренние духовные ценности. В связи с этим труды Шакарима Кудайбердиева сохраняют свою актуальность в современном академическом дискурсе как важный исторический, культурный и духовный ориентир.

Ключевые слова: идентичность, память, традиция, самоуправление, мораль, совесть, образование

Благодарность. Статья подготовлена в рамках реализации научного проекта, финансируемого грантом Комитета науки Министерства науки и высшего образования Республики Казахстан АР23489947 – «После контакта с имперскими структурами: История Степного края, 1822-1917 гг.».

Для цитирования: Искакова Г.З., Асылбекова А.З. Шакарим Кудайбердиев и казахская национальная память // Отан тарихы. 2026. Т. 29. № 1. С. 564–575. [на англ.]. DOI: 10.51943/2788-9718_2026_29_2_564-575

Introduction. Shakarim Kudaiberdiuly (1858–1931) was born in Karaul, located in the contemporary East Kazakhstan Region (Abai District). He was a Kazakh poet, philosopher, composer, and translator. His worldview and ethical perspective were greatly affected by the philosophical mentoring of Abai Kunanbayev. During the Soviet period, he was condemned as an “enemy of the people,” and his works were banned. Only in 1988 was his name fully rehabilitated. A street in Semey bears his name, and the Semey State University was named after him [Qazaqstan, 2007: 472–473]. His mother, Tolebike (Dametken), daughter of the respected bi Allabergen, was educated and proficient in Arabic and Turkic. She introduced Shakarim to these languages. As he later wrote: “From my youth I knew the Turkic language well; all knowledge translated into that language was accessible to me” [Kudaiberdiuly, 2008a: 144–147].

Between the ages of five and nine, Shakarim studied in a madrasa but discontinued his education after contracting smallpox. The interruption of urban education also reflected broader social conditions: mortality among Kazakh children studying in cities was reportedly high due to inadequate living conditions and disease. The early death of his relative Khalyolla Kunanbayev may also have discouraged further study. After losing his father at a young age, he supported his mother and assisted in managing household affairs.

His public career began with service as a volost (district head) between 1878–1880 and again until approximately 1888, serving a total of four to five years. This occurred with the support of influential figures such as Abai and Ysraq. Throughout this era, he created numerous significant works and participated actively in intellectual and public affairs [Omarov, 2007: 372–400]. From late 1917 until late 1918, he held the position of judge (qazy) in the Alashorda government. Renowned for his eloquence and dedication to justice, he was appointed to this position because of his moral power. Like other Kazakh intellectuals, he called for enlightenment and modern education [Kudaiberdiuly, 2008c: 395], warning against ignorance within society. In his writings, Shakarim Kudaiberdiuly combined adherence to established norms with a remarkably modern and expansive intellectual outlook. He repeatedly underscored the principles of traditional Kazakh society as fundamental forces influencing national existence. He saw Sharia-based legal principles, national self-governance, education in the indigenous language, and moral instruction rooted in the notion of conscience (ujdan) as vital tools for the preservation and revitalisation of Kazakh society. Despite colonial pressure, he upheld spiritual integrity, independent government, and cultural and linguistic freedom as essential prerequisites for national survival.

Materials and Methods. In preparing this article, the following works of Shakarim Kudaiberdiuly were examined: “Bilim dilerden bes turli sozdin sheshin suraimyn” (“I Ask the Learned to Clarify Five Concepts”), “Bi ham bilik turaly” (“On Judges and Authority”), “Jazu maselesi” (“On the Issue of Writing”), “Zemstvo turaly” (“On Zemstvo”), “Jalpy Qazaq syezi” (“The All-Kazakh Congress”), “Musylmandyq sharty” (“The Conditions of Islam”), “Qazaq balalarynyn oqu orys tilinde qoyylgan mektepterge qashuy nelikten?” (“Why Do Kazakh Children Flee Schools with Russian as the Language of Instruction?”), “Qazaq qalptary” (“Kazakh Customs”), as well as the treatise “Ush anyq” (“Three Truths”) [Ybyrai Altynsarin, 2007].

The study utilized a comprehensive protocol for analyzing Kazakh-language texts, combining transformer models, lexicon-oriented post-processing, and automated clustering. Primary sentence classification was performed by the multilingual RoBERTa model, which is consistent with modern sentiment analysis practices [Zhang et al., 2018; Minaee et al., 2021]. To refine the results, lexicons of constructiveness, problemativeness, moral positivity, irony, and neutralizer categories were used, allowing for adjustments to base labels and contextualization [Yadav, Vishwakarma, 2020; Islam et al., 2024].

Sentence clustering was performed using Sentence BERT embeddings [Reimers, Gurevych, 2019], and the optimal number of clusters was determined by the silhouette coefficient, which ensures scientifically sound corpus structuring [Pedregosa et al., 2011]. The final data was saved in CSV/JSON format and visualized using matplotlib, allowing for an assessment of sentiment distribution and the identification of main themes. Thus, the methodology combines deep models, lexicon-oriented rules and automatic clustering, ensuring reproducibility and interpretability of the analysis.

An analysis of Shakarim Kudaiberdiuly's corpus of journalistic texts revealed that his discourse is built on a stable balance between neutral exposition, criticism, and constructive proposals. Neutral segments (90) form the logical basis of his reasoning: in them, the author records facts, norms, and procedures,

creating a context for further argumentation. Positive statements (68) reflect project initiatives and moral appeals aimed at the institutional and cultural renewal of society. Negative problematic (63) and ironic-problematic segments (20), totaling 83, demonstrate consistent criticism of social vices—corruption, apathy, party strife, educational deficits, and social inertia. Irony occupies a special place: 29 neutral-ironic sentences demonstrate that this technique is used as a tool of social correction, allowing for the amplification of criticism without direct conflict and making it more culturally resonant.

Considering the objectives, the following can be distinguished: Several key themes emerge. First, Shakarim's writings clearly criticize the judicial system and governance: he documents arbitrariness and corruption, but simultaneously proposes reforms—election, oversight, and simplification of procedures. Second, significant attention is devoted to education and language policy: the author criticizes the lack of Kazakh educational materials and the overload of Russian-language instruction, proposing the gradual introduction of bilingualism and preparatory classes. Third, his works address issues of writing and spelling: Shakarim advocates technical reforms of the alphabet and punctuation, taking into account both the phonetic characteristics of the language and the social acceptance of change. Finally, his journalism addresses the theme of political mobilization: the author condemns factionalism and passivity, calling for participation in zemstvo elections and the promotion of educated leaders. Particular attention is paid to moral values. The central concept is the category of *uzhdan* (conscience), interpreted as a universal moral compass linking earthly existence and the afterlife. Shakarim emphasizes that institutional reforms are impossible without the internal moral renewal of the individual. Thus, moral categories serve not only as philosophical reflections but also as a practical basis for social transformation.

Irony and sarcasm in Shakarim's texts function as a social scalpel: they allow him to uncover hypocrisy, apathy, and bureaucratic absurdities without direct conflict. Irony makes criticism more culturally resonant and enhances its impact on the audience, transforming journalism into a tool for social pressure and moral education.

Taken together, the results of the analysis allow us to assert that Shakarim Kudaiberdiuly's journalism reflects key social problems and moral dilemmas of Kazakh society in the late 19th and early 20th centuries, while combining criticism with constructive proposals and moral reflection. His discourse is structured according to the pattern "neutral presentation - criticism - constructive proposal," and irony serves as an important tool for reinforcing social criticism. This confirms that Shakarim's journalism is a valuable source for reconstructing the historical dynamics of public sentiment and value orientations, as well as for understanding the discursive strategies of modernization in Kazakh intellectual culture.

An analysis of Shakarim Kudaiberdiuly's corpus of journalistic texts (19th–20th centuries) revealed a clear sentiment distribution structure. A total of 271 sentences were classified, of which [fig.1]: Neutral segments –90 units. These are descriptive constructions in which the author records facts, norms, and procedures. Examples: "The author of a sentence is obliged to express his/her thoughts in a meaningful way"; "The author of a sentence is obliged to express his/her thoughts in a meaningful way." These sentences create a logical basis for reasoning and serve as a backdrop for criticism or suggestions.

Positive segments - 68 units. They express project initiatives and moral appeals. Examples: "Regarding authority, the Kazakh people possess not an unmarked path, but a well-established and historically grounded tradition"; "Every era determines forms of action appropriate to its own conditions"; "Ultimately, there is no doubt that both stages of schooling should be conducted in the native language." ("Bilik turaly kazaqtyn eski zholy zhok emes kazyrgan kara zholdai zholy bar"; "Or zamannyn yngaiyna karai is kyluga layyktaydy"; "Tubinde eki saty mekteptin ekeuinin de ana tilinde bolatynyna soz zhok"). Here Shakarim formulates specific proposals for reforming the judicial system, education and language policy.

Negative problem segments - 63 units. They record social vices and deficits. Examples (Fig. 1.).

"The inconvenience of having Kazakh disputes resolved by Russian judges is something every Kazakh understands, even if we do not explicitly state it." "The Russian language brings many disadvantages... weaker students are unable to cope with it." "If we do not abandon our old habits, becoming complacent and idle, rising lazily even at midday, we will not overcome this disposition..." («Qazaqtyn dau-damaiyn orys sudyalarynyn sheshuinin qolaisyzdygyn biz aitpasak ta, qazaqtyn ozi bileidi». «Orys tili kop kemshilikter keltiredi... nashar balalardyn ogan shamasy kelmeidi». «Biz bayagy adetti tastamai, sen salar men saldarga ainalyp, erinip tal tuste turatyn minezden shyqqasak...»). These statements reflect criticism of judicial arbitrariness, educational difficulties and public apathy.

Negative ironic-problematic segments – 20 units. Here, criticism is enhanced by sarcasm. Examples: «En zhakasy adam ne qylgan kisi?», «Oqushymyz ben baylygymyz belgili goi». «Bizdin qazaq halqynda

suyekke singen erinshsek, salaqtyq, ar minez bar, oilanyzdar, oilanyzdar». Irony is used to emphasize the absurdity or hopelessness of a situation.

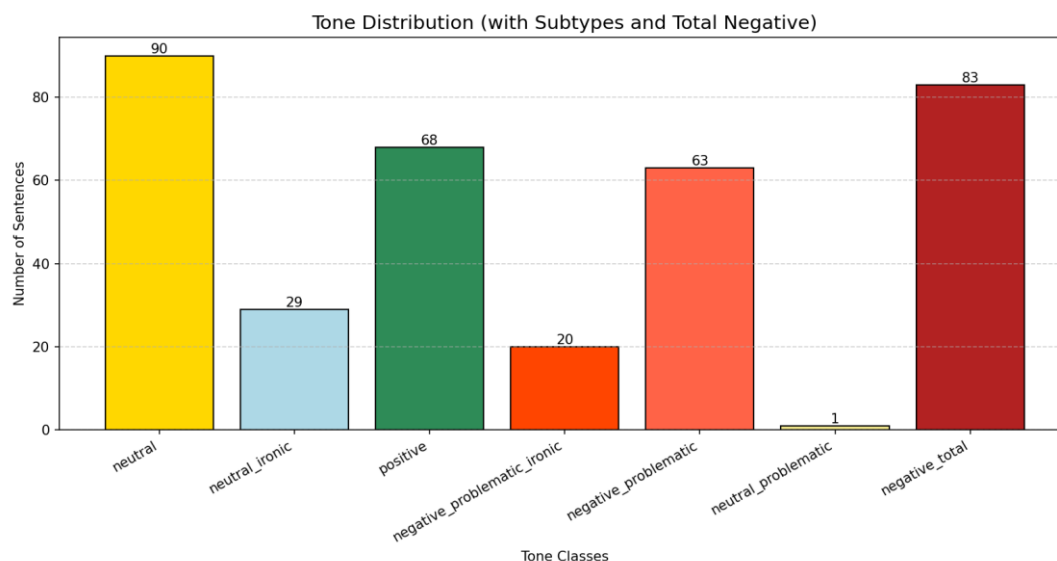


Fig. 1. Results of sentiment analysis

Neutral-ironic segments – 29 units. These represent a special register where seemingly neutral reasoning is accompanied by an ironic undertone. Examples: “In my view, the number of judges (bii) should be reduced.” “Perhaps, if this were done, what comes to my mind is the printing press. If possible, replacing the ordinary comma with a capital ‘u’ would considerably improve our writing.” («Menin oimsha, bilerdi azaitu kerek». «Sira, solai qyla qalsa, menin oiyma keletini – baspa mashinasy. Eger reti kelse, kadimgi utir ornyna ulken “u” salsaq, zhazuymyz edaur tuzeler edi»). Here the author seems to offer a solution, but does it with a tinge of doubt or ridicule.

Neutral-problem segments - 1 unit. A rare case where the problematic is expressed without obvious negative connotation: "Uyqıda kezu bunatizm mabelizm bireudiñ erkin bileu tüsi дәл kelu bұл úsh túrlisi úsh bólek quatyñ iési boluğa layıq". Thus, the corpus shows that criticism (83 sentences) is ironically tinged in almost half of the cases, demonstrating the importance of sarcasm as a discursive tool. Shakarim not only captures social problems, but does so in a form that enhances the reader's impact.

Social problems. Judicial system: arbitrariness, corruption, non-compliance with norms (“If the intermediary (posrednik) does not agree, the elected bi should be compelled to submit to the drawing of lots” (“Posrednikke kelispese saylauly bidin zherebigе shykkanyna eriksiz salynsyn”). Education: lack of textbooks, overload of the Russian language (“Kazakh children who completed the first stage of schooling often had poor command of the Russian language...” (“Birinshi baskyshty bitirip shykkan kazak balalary orys tiline nashar bolgandyktan...”). Politics: party feuds, apathy (Partisanship, hostility to honor, hostility to religion... (“Partiyashyldyq, arga qas, dinge qas...”). Social habits: laziness, inertia (“The slogan of conscience is the root of all evil...”).

Moral values. The central category is conscience (sovereignty): "My conscience is the root of all evil." Moral guidelines: honesty, responsibility, rejection of ostentatious virtue. The connection between morality and institutional reform: without conscience, sustainable change is impossible.

Irony as a strategy. Irony in Shakarim is not just a literary device, but a way to strengthen criticism and make it more culturally resonant. It is used to highlight the absurdity of a situation ("The absurdity of a situation is not a problem"), to expose public apathy ("The absurdity of a situation is not a problem"), and to demonstrate skepticism toward bureaucratic procedures ("The absurdity of a situation is not a problem") [Ybyrai Altynsarin, 2007].

Discussion. In the newspaper Qazaq, the editorial board expressed favorable evaluations of Shakarim Kudaiberdiuly's genealogical work, emphasizing that he approached his Shezhire with depth, extensive reading, and careful comparison rather than superficial treatment: “Shakarim aqsaqal did not treat his Shezhire lightly; it is evident that he reflected deeply, read widely, and compared many sources before writing. To call him the ‘Kazakh Karamzin’ would not be excessive praise. Anyone wishing to become

acquainted with Turkic history cannot bypass this genealogical work. Shakarim gathered into a single volume the dispersed and worn information found in genealogical books, thereby easing the reader's burden at a glance" [Qazaq gazetі, 2023b: 57-58].

Similarly, Alikhan Bokeikhanov stressed that Shakarim was the first Kazakh author to collect, compare, and systematize diverse genealogical texts into a unified scholarly work. He highly valued his contribution, noting that without Shakarim's genealogical corpus it would be impossible to compose a comprehensive history of the origins of the Kazakh people. Bokeikhanov highlighted his knowledge: utilising Arabic, Turkic, Russian, and European sources, Shakarim analysed mythology, etymology, and tamga symbols, addressing deficiencies in both oral tradition and Russian scholarship. He emphasised Shakarim's methodological rigour, noting that he not only transmitted genealogies but also critically assessed them, utilising written sources and logical comparison to discard dubious versions. The paper positions Shakarim's work as fundamental to contemporary interpretations of Kazakh ethnogenesis and as a primary academic reference on national origins [Qazaq gazetі, 2023a: 149-152].

Bokeikhanov further emphasised that Shakarim was esteemed not just for his genealogical study but also as a gifted poet who artistically rendered historical topics, notably in the tragedy Kalkaman–Mamyr. He observed that in his poetic narrative Shakarim combined historical precision with moral analysis, revealing the customs and ethical values of Kazakh society nearly 190 years earlier. Comparing him to Pushkin and Lermontov, Bokeikhanov argued that Shakarim attained a classical literary level while preserving a distinctly national style. His work was therefore assessed not as a mere retelling of legend, but as a mature literary and moral-philosophical contribution essential for understanding Kazakh spiritual culture.

According to Uyama Tomohiko, Shakarim's reflections differed significantly from the prevailing views of Kazakh intellectuals of his time. His worldview, though largely formed before 1917, reached systematic maturity only during the Soviet period. Notably, despite lacking formal madrasa education, Shakarim developed an independent and profound intellectual system, demonstrating that Kazakh poets and thinkers, even while distant from Islamic intellectual centers, were capable of articulating sophisticated religious and philosophical ideas [Uyama, 2013: 95-112].

Among the first scholars to write about Shakarim were M. Magauin [Magauin, 2006] and Q. Muhamedkhanuly [Muhamedkhanov, 1988: 10-11]. M. Magauin included fourteen of Shakarim's poems in the collection *Poety Kazakhstana*. Qaiym Muhamedkhanuly's article "Shakarim" became a comprehensive and systematic biographical study of his life and works. After independence, philosophers and philologists such as M. Myrzakhmetuly [Myrzakhmetuly, 1994], G. Esim [Esim, 2006], B. Abdigazyuly [Abdigazyuly, 2008] and others continued scholarly research on the life and intellectual legacy of Shakarim Kudaiberdiuly. The development of education in Kazakh regions during the late nineteenth and early twentieth centuries has been examined by Toraigyrov E. M., Bakirova Zh. B. [Toraigyrov, Bakirova, 2025]

Results

Traditional pathways of governance. In traditional Kazakh society grounded in Sharia, normative narratives functioned as mechanisms for transmitting norms of conduct, obedience, and submission to authority. The very proposal to apply these principles to Kazakh society signified the persistence of traditional values within it. In his 1914 article in the newspaper *Qazaq*, Shakarim Kudaiberdiuly argued that only Kazakhs themselves could truly understand their social conditions and emphasized that the Kazakh people possessed a rich experience of governance; therefore, ruling Kazakhs must begin with a deep knowledge of their society. Although the old Kazakh path of governance had been largely forgotten, it remained adaptable and suitable for contemporary conditions: "Much of the old path is still applicable to present life. Earlier regulations were largely based upon it. If these were reviewed, the suitable ones retained, and those incompatible with present conditions corrected and systematized, there would be no more appropriate path for the Kazakh people. Its formulation should arise from consultation between wise elders and educated youth. However much others claim to know Kazakh life, they cannot fully comprehend it." The "old path" referenced by Shakarim was grounded in Sharia, yet flexible in accordance with the demands of the time.

This old path found expression in proverbs cited in his writings. For example, "At ustattqan azaby nan qutylar" suggests that by placing responsibility (symbolized by gifting a horse) upon another, one may relieve oneself of burden; it is often used in contexts of shifting responsibility or seeking release through indirect means. Likewise, "Olzha–olzhadan qaytar, sauga–saugadan" pertains to traditional regulations concerning battle booty and entreaties for clemency. The initial segment suggests that spoils need to be restored to their legitimate owner if justice necessitates, embodying equity and compliance with traditional

customs. The second part concerns the tradition of requesting clemency, obliging the recipient to grant mercy as a sign of humanity and generosity. Consequently, traditional acquisitions must be aligned with justice and ethical standards [Ybyrai Altynsarin, 2007: 510-511].

In summary, Shakarim perceived the Sharia-based traditional path as a legal-cultural framework intrinsically embedded in national existence, flexible and amenable to rejuvenation. He viewed it as a logical extension of indigenous governance and historical experience, contending that ancient legal standards must adapt to modern circumstances. The proverbs integrated into his discourse signify not mere relics of history but persistent instruments of societal self-regulation and manifestations of the Kazakh people's profound legal-ethical culture.

Furthermore, Shakarim consistently tackled the subject of self-governance. In his article "Zemstvo Turaly," he justified the imperative of Kazakh involvement in zemstvo institutions, advocating for a national mode of political participation.

He argued that selection to office should depend not on lineage but on competence and integrity, identifying education and active participation in public life as principal criteria: "... glasny saylarda aulei bilimine qarai, ekinshi zhiylyp turarlyq qolaily turmysyna qarai sailau kerek ...". Representation in zemstvo bodies, he maintained, should be proportional to the Kazakh population. This position reflected the broader political and social outlook of the Alash movement: the selection of educated, honest, and capable leaders in the national interest, transcending tribalism and local affiliations [Ybyrai Altynsarin, 2007: 517-518].

Shakarim's discourse aligns with the Alash movement's aspiration for national consciousness and political autonomy. Self-governance, preservation of moral traditions, and cultural resistance to colonial pressure formed the core of this ideology. Authority, in his view, should not be imposed externally but emerge organically from within the nation, resonating with its historical and spiritual foundations. Even while operating within the framework of the Russian administrative system, he argued that traditional values could be preserved and adapted to new conditions. His writings thus attest that Kazakh society did not fully succumb to imperial influence but maintained continuity of tradition and spiritual resilience.

"Qazaq qalpy" concerns the realities of Kazakh society. Shakarim Kudaiberdiuly's article "Qazaq qalpy," published in 1917 in the newspaper Saryarqa, articulates profound concern regarding the spiritual and social condition of the Kazakh people. While remaining grounded in Sharia principles, the author emphasizes the necessity of preserving such values as iman (faith), ar (honor), and uiat (conscience/modesty). These arguments are closely connected to the political circumstances of 1917, a period marked by the urgency of decisive historical choices. Discursively, the text constitutes an important rhetorical model reflecting the early twentieth-century Kazakh intelligentsia's stance on national destiny. The author's position advocates adaptation to emerging social realities without abandoning national moral foundations.

In the article, Shakarim places national unity and spiritual renewal at the forefront. Recalling Abai's assertion that "a word without a listener is orphaned," he underscores the necessity of finding a receptive audience for moral discourse. He also supports A. Baitursynov's call for unity, urging the people to act collectively. Traditional pastoralism is acknowledged as the principal occupation of Kazakh society; however, Shakarim argues for renewing economic outlooks in response to changing circumstances, expressing a pragmatic principle that acting according to conditions is lawful and necessary.

The article further expresses concern over the weakening of such values as unity, solidarity, and honesty. The phrase "birinin qolynan kelmestei jumysty birine aitip, kuittesip istesin dep bergeni korinedi" suggests the need for mutual assistance and cooperative action. Historically, Kazakh society addressed challenges collectively, as evidenced by customs such as zhylu, asar, sauga beru, qun toleu, erulik beru, and korimdik, as well as proverbs promoting solidarity. These traditions functioned as mechanisms of social cohesion.

Shakarim's religious views are closely linked to Abai's ideas. He interrelates faith, justice, and love, asserting that knowledge of God is attained through the heart, reason, and learning. Genuine faith, in his view, must combine inner conviction with justice rather than remain confined to ritual practice. By preserving ar, iman, and uiat, society may attain harmony and unity. Citing Kunanbai's maxim "Arymnan jany m sadaqa, janyndan malym sadaqa," he highlights the primacy of honor. He further warns that partisan interests may contradict moral and spiritual values, urging the people to seek their own path. The statement "Dunie isinde paryz ush qylyqtyn biri... ekinshisi-imamga uyu, ushinshisi-tartibin oryndau" presents obedience to legitimate authority and observance of order as religiously grounded duties, signifying harmony between religious and social structure.

By recalling the values of traditional Kazakh society, Shakarim argues that these principles constitute the fundamental mechanisms of national life. He addresses the destabilization of authority, spiritual decline, and internal discord, openly diagnosing a moral crisis. In response, he proposes that societal reform must begin with the individual: society is not an abstraction but the aggregate of persons, each bearing responsibility. This discourse links individual accountability with collective consciousness [Kudaiberdiuly, 2008c: 53-56]. He sharply criticizes ingrained laziness and negligence: “Bizdin qazaq halqynda suiekke singgen erinshik, salaqtyq minez bar, oilanyndar, oilanyndar! ...” warning that without abandoning indifference and complacency, the nation will fall behind others [Ybyrai Altynsarin, 2007: 518]. Shakarim also condemns cowardice, ignorance, and opportunism among those seeking power, emphasizing that the pursuit of knowledge and science is essential, especially for leaders. His assertion that one who pursues personal gain over the welfare of the people will inevitably face consequences reflects a principled commitment to national service. The article further articulates a critical stance toward imperial and party politics, positioning itself within a national discourse resisting colonial manipulation [Kudaiberdiuly, 2008c: 53-56]. Thus, “Qazaq qalpy” represents a profound intellectual intervention aimed at the spiritual and social renewal of the Kazakh nation.

On social values. Shakarim Kudaiberdiuly possessed a profound ability to understand the inner world of his nation and to articulate ideas in a form both accessible and morally compelling. Historically formed national consciousness, tradition, and religious perceptions converged in his thought, linking the old and the new. His personal talent, intellectual capacity, education, and experience were exceptional. In a period of rapid transformation, he sought to recall traditional values and, on their basis, awaken national consciousness. A return to foundational principles was presented as a precondition for renewal.

In his article “Ultshyldyq turaly,” published in the journal *Abai* (№ 3, 1918), Shakarim reflects on the concept of the “aq zhurek” (pure heart). According to his formulation, a pure heart signifies *ujdan* (conscience), defined as love for humanity, compassion, and justice—regarding all people as one’s brethren and seeking fairness. Until such moral consciousness becomes widespread, genuine humanity cannot prevail. Correcting the shortcomings of one’s nation and pursuing its advancement without harming others are presented as acts of *ujdan* [Ybyrai Altynsarin, 2007: 516].

In the work *Ush anyq*, questions concerning the origin of the universe and human existence are systematically examined through both scientific and religious reasoning, revealing the synthesis of rationalism and faith in Shakarim’s worldview. He identifies the Creator as the ultimate cause of all phenomena, which constitutes the “first truth.” The immortality of the soul forms the “second truth.” If the soul is eternal, then seeking and preserving its nourishment becomes essential. This nourishment is *ujdan*, identified as the “third truth.”

In the section “Ujdan–sovest” of *Ush anyq*, Shakarim defines conscience as the unity of modesty, justice, and mercy within the human being. He argues that conscience is the aspiration of the soul itself. Since the soul is indestructible and capable of continuous elevation, it requires moral means for advancement. Conscience serves as a necessary support in both earthly and posthumous existence. Without belief in the immortality of the soul and in conscience as its sustenance, neither science, art, nor law can purify the human heart. Conversely, genuine conviction in these principles safeguards moral integrity and unites humanity in goodness across both lives [Kudaiberdiuly, 2008c: 87,90]. Thus, Shakarim’s doctrine of *ar-ujdan* presents conscience as the spiritual foundation of human existence in both worlds, calling individuals toward unity, benevolence, and authentic moral life.

Regarding faith, in his work *Musylymandyq sharty* Shakarim writes: “Faith is to believe with sincere conviction in the existence and unity of Allah, that there is no other deity besides Him, in the prophethood of Muhammad, and in the truth of the Qur’an. Mere verbal affirmation without understanding does not constitute faith, nor does utterance without genuine belief. A person must at all times remain between fear of God’s wrath and hope for His mercy” [Kudaiberdiuly, 2008b: 364]. Here, faith is presented not as formal declaration but as conscious and balanced moral awareness, rooted in knowledge, sincerity, and spiritual responsibility.

The issue of education. Shakarim Kudaiberdiuly’s article “Qazaq balalarynyn oqu orys tilinde qoyylgan mektepterge qashuy neliqten?”, published in 1923 in the newspaper *Qazaq tili*, represents a significant contribution to the preservation of the spiritual and cultural continuity of Kazakh society amidst Soviet reforms. Shakarim discusses the educational system’s function in preserving the national language, identity, and traditional values. Notwithstanding the continuous political and social changes, he advocates for the preservation of the spiritual purity of the Kazakh nation.

An examination of the essay uncovers multiple systemic inadequacies within the educational domain. At the primary level, there was a notable deficiency of textbooks in the Kazakh language, especially beyond the third year of study. This resulted in an increasing dependence on Russian-language resources, necessitating their translation into Kazakh. The absence of skilled translators revealed significant institutional deficiencies. Moreover, inadequate teacher qualifications resulted in numerous pupils with poor Russian proficiency facing significant challenges while advancing to higher classes, where instruction in Russian was predominant. Consequently, children educated in Kazakh schools encountered systemic disadvantages.

Students who had not sufficiently grasped Russian during the initial level of education had significant challenges in the subsequent stage. Families with adequate financial resources might address these deficiencies through private tuition, while the bulk of the population did not possess such alternatives. Consequently, certain parents, acknowledging these institutional constraints, opted from the beginning to enrol their children in Russian schools instead of Kazakh ones. In some parts of Semey province, Russian emerged as the principal language of teaching, whereas Kazakh was relegated to a secondary subject. Conversely, in Orenburg around the same timeframe, initiatives to publish textbooks in the Kazakh language were vigorously undertaken.

Shakarim articulates apprehension on the safeguarding of education in the Kazakh language and asserts that children should get fundamental teaching in their own tongue. Concurrently, he acknowledges the significance of understanding Russian, recognising its practical relevance for the younger generation. He asserts that a robust educational foundation in the original language is essential; else, the shift to Russian-language instruction is harmful. He consequently advocates for the implementation of specialised preparation training in Russian before to, or at the commencement of, the second level of education as a constructive alternative [Ybyrai Altynsarin, 2007: 519–520].

The article fundamentally addresses the role of the national language inside the educational system. Shakarim asserts that the primary measure of a nation's advancement, cultural evolution, and preservation as a unique society is the availability of textbooks, literature, and media in its own language. From a discursive standpoint, language is perceived not only as a means of communication but also as a symbolic realm that upholds national identity. The scarcity of Kazakh-language textbooks and the inadequate qualifications of educators, especially in rural regions, jeopardised both educational quality and the preservation of national values. For Shakarim, this transcended a mere pedagogical concern; it was a question of cultural preservation.

Concurrently, Shakarim promotes a realistic stance. He recognises the importance of competency in the Russian language, yet asserts that such learning must be predicated on a robust basis in the native language. He promotes preparatory steps prior to advanced training, expressing a reformist viewpoint that aligns tradition with contemporary needs. His methodology embodies a fusion of cultural conservation and progressive adaptation.

The article intricately combines the notions of national upbringing, spiritual continuity, social responsibility, and justice. Shakarim's fundamental philosophy is to adjust to modern requirements while maintaining historical continuity. This essay constitutes a rational appeal for the protection of the spiritual and cultural cohesion of Kazakh society via the maintenance of national-language education. Amidst the escalating Soviet influence, Shakarim advocates for the essentiality of the national school and suggests pragmatic methods for upholding traditional values, positioning his argument as a plea for national unity and cultural self-preservation [Ybyrai Altynsarin, 2007: 519–520].

Conclusion. In conclusion, the creative and journalistic heritage of Shakarim Kudaiberdiuly represents a unique intellectual domain that facilitates a deep comprehension of the spiritual, social, and cultural evolution of Kazakh culture. His works embody a philosophical framework developed in reaction to the political, social, and ethical upheavals that defined Kazakh society at the turn of the nineteenth and twentieth centuries. He did not regard modern happenings as an impartial observer but examined them as a thinker profoundly invested in his nation's destiny, presenting specific ideas and logical conclusions.

Shakarim Kudaiberdiuly believed that societal advancement must be fundamentally rooted on moral ideals, conscience, justice, and accountability. He championed the modification of conventional moral standards and legal processes of Kazakh society to align with contemporary exigencies. The Sharia-based legal system was viewed not as an unchangeable doctrine but as a versatile framework adaptable to societal needs amid evolving historical contexts. His perspectives are characterised by a pragmatic and intellectually rigorous attempt to harmonise tradition with reform.

Shakarim Kudaiberdiuly's legacy plays a crucial role in safeguarding the historical memory, spiritual values, and national identity of the Kazakh people. His writings illustrate that, despite colonial pressures, Kazakh society preserved its spiritual integrity and pursued rebirth through its traditional underpinnings. Consequently, Shakarim's legacy embodies not just a historical intellectual achievement but also a lasting moral and ethical framework that remains pertinent to modern society.

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МАЗМУНЫ/СОДЕРЖАНИЕ/CONTENT
 ОТАН ТАРИХЫ. 2026. Т. 29. № 2

Мамытова С.Н. ФОРМИРОВАНИЕ СОЦИОКУЛЬТУРНОГО ОБЛИКА ПАВЛОДАРСКОГО ПРИИРТЫШЬЯ В 1930–1940-Е ГОДЫ.....	429
Ахметжан К.С. ТИПОЛОГИЯ ТРАДИЦИОННЫХ НАВЕРШИЙ КАЗАХСКИХ РЕЛИГИОЗНЫХ И ВОЕННЫХ ЗНАМЕН.....	447
Бабаджанов Б.М., Нурманова А.Ш. «ЖЕЛЕЗНАЯ ПАМЯТЬ» ЗА «ЖЕЛЕЗНЫМ ЗАНАВЕСОМ»: КАЗАХСКИЕ НАДГРОБИЯ СОВЕТСКОГО ВРЕМЕНИ КАК МАРКЕРЫ СОЦИАЛЬНОЙ ПАМЯТИ.....	473
Yergali S.A., Kolukisa H., Shaldarbekova A.B. THE INSTITUTION OF «ZHETI ATA» IN KAZAKH SOCIETY AS A MECHANISM OF SOCIAL REGULATION AND KINSHIP ORGANIZATION.....	488
Toraigyrov Ye.M. TOPICAL ISSUES OF THE IRTYSH TEN-VERST STRIP IN THE WORKS OF MODERN TIMES.....	502
Абуов Н.А., Картова З.К., Алимжанов А.Х. УСЛОВИЯ ПРЕБЫВАНИЯ СОВЕТСКИХ ВОЕННОПЛЕННЫХ В ФАШИСТСКОМ ПЛЕНУ НА ТЕРРИТОРИИ БЕЛАРУСИ.....	516
Әуелбеков М.Б., Бахар Х. XII–XV ҒАСЫРЛАРДАҒЫ ОҢТҮСТІК ҚАЗАҚСТАНДАҒЫ УРБАНИЗАЦИЯ ҮДЕРІСІ ЖӘНЕ ОНЫҢ ТАРИХИ МАҢЫЗЫ.....	533
Черниенко Д.А. ПРОФЕССИОНАЛЬНАЯ ДЕЯТЕЛЬНОСТЬ И ПОВСЕДНЕВНАЯ ЖИЗНЬ Х.А. АРГЫНБАЕВА В ПИСЬМАХ ЕГО КОЛЛЕГ-ЭТНОГРАФОВ.....	548
Iskakova G.Z., Assylbekova A.Z. SHAKARIM KUDAIBERDIULY AND KAZAKH NATIONAL MEMORY.....	564
Құндызбай Д.Қ., Кенжебаев Ғ.Қ. ҚАЗАҚТАРДЫҢ ЖЕТІСУ Өңірінен Қытайға босқыншылығы (XX ғ. 30 жж.).....	576
Конкабаева Н.Н., Абдрахманова К.Х. О ТРАКТОВКЕ ЛЕКСЕМ «ТЕНГРИ», «УМАЙ» В КОНТЕКСТЕ ВЕРОВАНИЙ МАМЛЮКОВ-КЫПЧАКОВ В XI–XIV ВЕКАХ.....	590

Сулейменова А.Т. ҚАЗАҚСТАНДАҒЫ ПАРТИЯЛЫҚ БАҚЫЛАУ ОРГАНДАРЫНЫҢ 1920–1930-ЖЫЛДАРДАҒЫ «ПАРТИЯЛЫҚ ТАЗАЛАУЛАР» КЕЗІНДЕГІ ҚЫЗМЕТІ.....	602
Молотова Г.М. ТРАНСФОРМАЦИОННЫЕ ПРОЦЕССЫ В ТРАДИЦИОННОЙ КУЛЬТУРЕ ТЮРКОВ ЦЕНТРАЛЬНОЙ АЗИИ (НА ОСНОВЕ ПИСЬМЕННЫХ ПАМЯТНИКОВ XII–XIII ВЕКОВ).....	619
Мейрманова Г.А., Бейсегулова А.Қ., Алдекен А.С. ҚАЛЫҢМАЛ – ҚАЗАҚ ҚОҒАМЫНДАҒЫ ҚҰҚЫҚТЫҚ ЖӘНЕ ӘЛЕУМЕТТІК ИНСТИТУТ: ТАРИХЫ МЕН ҚАЗІРГІ ЖАҒДАЙЫ.....	629
Алимбай Н. ОДЕЖДА КАЗАХОВ-КОЧЕВНИКОВ (XVIII – ПЕРВОЕ ДЕСЯТИЛЕТИЕ СОВЕТСКОЙ ВЛАСТИ).....	642
Бахтыбаев М.М., Қожас М.Б., Сиздиқов Б.С. ГОРОДИЩЕ СЫГАНАК: ДАТИРОВКА ПАМЯТНИКА ПО РЕЗУЛЬТАТАМ РАДИОУГЛЕРОДНОГО АНАЛИЗА.....	695
Шынтаев Н.А., Мусабалина Г.Т., Джолдыбаев Ж.Т. ШЫМКЕНТ ҚАЛАСЫ ТҮРҒЫНДАРЫНЫҢ КҮНДЕЛІКТІ ӨМІРІ: ПОСТКЕҢЕСТІК КЕЗЕҢДЕГІ ӘЛЕУМЕТТІК- ДЕМОГРАФИЯЛЫҚ ӨЗГЕРІСТЕР (1991–2023 ЖЖ).....	713
Шашаева М.А. ЖАЗЫҚСЫЗ ЖАЗАЛАНҒАНДАР: «ОТАН САТҚЫНДАРЫНЫҢ ОТБАСЫ МҮШЕЛЕРІ ТУРАЛЫ» ЗАҢЫНЫҢ ӘЙЕЛДЕР ТАҒДЫРЫНА ТИГІЗГЕН АУЫР ӘСЕРІ.....	724
Шолахов М.Г., Габдусалимова М.Г. АНАЛИЗ ЗАПАДНОЕВРОПЕЙСКОЙ ИСТОРИОГРАФИИ ОБ ЕДИГЕ.....	735
Есен С.Ғ. МӘЛЕНБЕРЛІ ҚОРЫМЫ: ЭТНОАРХЕОЛОГИЯЛЫҚ ЗЕРТТЕУ.....	755
Жетібаев К.М., Қожас М.Б., Әлімбекұлы Ә. ҚҰЙРЫҚТӨБЕ (КЕДЕР) ҚАЛАСЫНЫҢ РАБАД АУМАҒЫНДА ЖҮРГІЗІЛГЕН АРХЕОЛОГИЯЛЫҚ ЗЕРТТЕУЛЕР.....	764
Муратбаева А.Б. ҚАРАҚАЛПАҚСТАНДАҒЫ ҚАЗАҚ ҰЛТТЫҚ МӘДЕНИ ОРТАЛЫҒЫНЫҢ ҚАЛЫПТАСУЫ МЕН ҚЫЗМЕТІ: ТАРИХИ-МӘДЕНИ АСПЕКТ.....	777

Оспанова Д.К., Тебаев Д.Б., Мағауянов Д.А. ҚАЗАҚСТАН РЕСПУБЛИКАСЫНДА ҮКІМЕТТІК ЕМЕС ҰЙЫМДАРДЫҢ 1991–2011 ЖЫЛДАРЫНДАҒЫ ДАМУ ТАРИХЫНЫҢ КЕЙБІР АСПЕКТІЛЕРІ.....	787
Қуанбай О.Б. Мурзаходжаев Қ.М. ЖАПОНИЯ МЕН ҚАЗАҚСТАННЫҢ ДЕМОГРАФИЯЛЫҚ ДАМУ ҮРДІСТЕРІ БАҚ БЕТТЕРІ НЕГІЗІНДЕ (1990–2025).....	805
Алибек С.Н., Кудайбергенова А.И., Тажмуханова Н.Е. РЕПРЕССИВНАЯ ПОЛИТИКА СТАЛИНА В ПЕРИОД КОЛЛЕКТИВИЗАЦИИ И РАСКУЛАЧИВАНИЯ КАК ТРАГИЧЕСКИЙ ЭКСПЕРИМЕНТ (ПО МАТЕРИАЛАМ ГОРОДА ЧИМКЕНТА И ТУРКЕСТАНСКОЙ ОБЛАСТИ).....	817
Жүсіпов Р.Б., Нұрышева Г.К. 1920–1930 ЖЫЛДАРДАҒЫ ҚОСТАНАЙ ӨңІРІНДЕГІ ДІНИ БІРЛЕСТІКТЕРГЕ ҚАТЫСТЫ КЕҢЕС ӨКІМЕТІНІҢ САЯСАТЫ (АРХИВ ДЕРЕКТЕРІ НЕГІЗІНДЕ).....	833
Қозыбаева М.М., Жалмағамбетов Е.Ә. КЕҢЕСТІК ҚАЗАҚСТАНДАҒЫ АЗАМАТТЫҚ ҚҰҚЫҚТАРДАН АЙЫРУ ТӘЖІРИБЕСІ: «АЙЫРЫЛҒАНДАР» МЕН «ҚҰҚЫҚСЫЗДАР» КАТЕГОРИЯЛАРЫ.....	851
Хазретәліқызы Р., Тұрсұн Х.М., Сайлаубай Е.Е. МІРӘЛШЕР СЕРАЛИЕВТИҢ ҚОҒАМДЫҚ-САЯСИ ҚЫЗМЕТІ МЕН МҰСТАФА ШОҚАЙМЕН БАЙЛАНЫСЫ АРХИВТІК-ТЕРГЕУ МАТЕРИАЛДАРЫ НЕГІЗІНДЕ.....	866
Калыбекова М.Ч., Чакенова Б.А. КАЗАХИ-ВРАЧИ И ИХ ОБЩЕСТВЕННАЯ И ПРОФЕССИОНАЛЬНАЯ ДЕЯТЕЛЬНОСТЬ В КОНЦЕ XIX И 30-Е ГОДЫ XX ВВ.	878
Рахбаев К.К., Избасарова Г.Б. ҚАЗАҚТЫҢ МЕШІТ САЛУ ДӘСТҮРІНІҢ ШЫҢЫРАУ КӨЗДЕРІ (ОРТАҒАСЫРЛЫҚ МЕШІТТЕРДІҢ ЗЕРТТЕЛУІНЕ ШОЛУ).....	890
Нурпейсова Э.Т., Байдалы Р.Ж. ЕЛДЕС ОМАРОВТЫҢ ӨМІРІ МЕН ҚЫЗМЕТІНЕ ДЕРЕКТАНУЛЫҚ ТАЛДАУ.....	915
Alpysbes M.A., Arkhymatayeva A.Zh., Kara A. THE INFLUENCE OF THE NATIONAL IDEA ‘OYAN, QAZAQ!’ ON THE SOCIO-POLITICAL THOUGHT OF EASTERN COUNTRIES.....	926
Kochiyev E.R., Kabuldinov Z.E., Aydingün A. THEORIES OF DIASPORAL ETHNIC IDENTITY IN CONTEMPORARY WESTERN HISTORIOGRAPHY (2000–2025).....	939



Ш.Ш. Уәлиханов ат. Тарих және этнология институты
Алматы қ., Шевченко көш., 28
Тел/факс: +7 727 261 67 19
e-mail: kazhistory@bk.ru
