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THE NEWSPAPER «SARYARQA» AS A SOURCE OF THE HISTORY PROBLEMS OF THE MADRASAH SCHOOL AT THE EARLY TWENTIETH CENTURY

The purpose of this article is to analyze materials on education, schools, madrasas, and teacher training published in the early twentieth-century newspaper Saryarqa as historical sources, and to reveal the content and social significance of national education policy during the Alash period. The study examines the role and place of the Saryarqa newspaper in promoting the educational and enlightenment movement within Kazakh society from a scholarly perspective. The methodological framework of the research is based on historical-pedagogical, source studies, and content analysis methods. Newspaper materials are systematized within the context of Jadidism, traditional education, and secular educational models, while the educational views of Alash intellectuals are examined through specific published texts.

The scientific novelty of the article lies in the first comprehensive historical-pedagogical and source-based analysis of Saryarqa publications devoted to issues of schools, madrasas, and teacher training courses. The content, admission requirements, subject structure, and pedagogical objectives of teacher training courses are described on the basis of concrete documentary evidence. In addition, courses for female teachers and the idea of co-education are evaluated from a new scholarly perspective within a gender framework. The findings demonstrate that the Saryarqa newspaper constitutes an important historical source reflecting the formation of the national education system in early twentieth-century Kazakh society. Issues raised in the newspaper – such as education in the national language, the enhancement of teachers' social status, public financing mechanisms, and social support-underscore that Alash intellectuals regarded education as the foundation of national modernization and renewal.

Keywords: Saryarqa newspaper, school, madrasah, Jadid movement, Alash intellectuals, enlightenment, data.

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«Сарыарқа» газеті ХХ ғасыр басындағы мектеп-медресе мәселелері тарихының дерегі ретінде

Мақаланың мақсаты – ХХ ғасырдың басында жарық көрген «Сарыарқа» газетінде жарияланған оқу-ағарту, мектеп-медресе және мұғалім даярлау мәселелеріне арналған материалдарды тарихи дерек ретінде талдау арқылы алаш кезеңіндегі ұлттық білім беру саясатының мазмұны мен қоғамдық маңызын айқындау. Зерттеу барысында «Сарыарқа» газетінің қазақ қоғамындағы ағартушылық қозғалысты насихаттаудағы орны мен рөлі ғылыми тұрғыда зерделенеді. Зерттеудің әдіснамалық негізін тарихи-педагогикалық, деректанулық және контенттік талдау әдістері құрайды. Газет материалдары жәдидтік қозғалыс, дәстүрлі және зайырлы білім беру бағыттары аясында жүйеленіп, алаш зиялыларының ағартушылық көзқарастары нақты мәтіндер негізінде қарастырылады. Мақаланың ғылыми жаңалығы – «Сарыарқа» газетінің мектеп-медресе және мұғалімдік курс мәселелеріне арналған жарияланымдарын алғаш рет кешенді түрде тарихи-педагогикалық және деректанулық тұрғыдан талдауында. Мұғалім даярлау курстарының мазмұны, қабылдау шарттары, пәндік құрылымы мен педагогикалық мақсаттары нақты деректер арқылы сипатталып, қыз балаларға арналған мұғаліма курстары мен аралас оқыту идеялары гендерлік тұрғыда жаңаша бағаланады. Зерттеу нәтижесінде «Сарыарқа» газетінің ХХ ғасыр басындағы қазақ қоғамындағы ұлттық білім беру жүйесінің қалыптасуын көрсететін маңызды дереккөз екені дәлелденді. Газет беттерінде көтерілген ұлттық тілде білім беру, мұғалім мәртебесін көтеру, халықтық қаржыландыру және әлеуметтік қолдау мәселелері алаш зиялыларының білімді ұлттық жаңғырудың негізі ретінде қарастырғанын айқындайды.

Түйін сөздер: Сарыарқа газеті, мектеп, медресе, жәдидтік қозғалыс, алаш зиялылары, ағарту, дерек.

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Газета «Сарыарка» как исторический источник по вопросам школы и медресе в начале XX века

Цель статьи – проанализировать материалы, опубликованные в газете «Сарыарка» в начале XX века и посвященные вопросам просвещения, школы, медресе и подготовки учителей, как исторические источники, а также выявить содержание и общественное значение национальной образовательной политики периода Алаш. В ходе исследования с научной точки зрения рассматриваются место и роль газеты «Сарыарка» в распространении и пропаганде просветительского движения в казахском обществе.

Методологическую основу исследования составляют историко-педагогический, источниковедческий и контент-анализ. Материалы газеты систематизированы в рамках джадидского движения, традиционного и светского направлений образования; просветительские взгляды алашской интеллигенции анализируются на основе конкретных текстов публикаций.

Научная новизна статьи заключается в том, что публикации газеты «Сарыарка», посвященные проблемам школы, медресе и учительских курсов, впервые комплексно рассматриваются с историко-педагогической и источниковедческой точек зрения. На основе конкретных документальных данных раскрываются содержание, условия приёма, предметная структура и педагогические цели курсов подготовки учителей. Курсы для женщин-учителей и идея совместного обучения получают новую научную оценку в гендерном аспекте.

В результате исследования доказано, что газета «Сарыарка» является важным историческим источником, отражающим процесс формирования национальной системы образования в казахском обществе начала XX века. Поднимаемые на страницах газеты вопросы обучения на родном языке, повышения социального статуса учителя, народных механизмов финансирования и социальной поддержки свидетельствуют о том, что алашская интеллигенция рассматривала образование как основу национального обновления и модернизации.

Ключевые слова: газета «Сарыарка», школа, медресе, джадидское движение, алашские деятели, просвещение, источник.

Introduction

Articles on school-madrasah issues, textbooks and teaching aids, the involvement of Kazakh children in schools, the idea of jadidism-enlightenment, the educational views of the national intellectuals, changes in public education in the early twentieth century, or materials on these issues. The newspaper «Saryarqa» is of particular relevance as an important source in studying the history of school-madrasah issues at the beginning of the 20th century. Its relevance is justified by several factors: The newspaper «Saryarqa» was published in 1917-1918, that is, during the collapse of the Russian Empire and the strengthening of the Alash idea. This was a time when the ideas of national revival, education and enlightenment were widely spread in Kazakh society. The school-madrasah is one of the main institutions at the heart of these changes.

The newspaper lived within these processes and described them in real time. The newspaper's pages published the views and reform proposals of Alash figures – Alikhan Bokeikhan, Akhmet Baitursynuly, Mirzhakyp Dulatuly, Eldes Omarov and others – on

the education system. They advocated the opening of new, modern schools instead of old religious madrasahs, and education in the native language. On the pages of the newspaper, teachers, mullahs, and ordinary people shared their thoughts on the school-madrasah system and raised specific problems through readers' letters. These views are important for studying the socio-psychological situation and the reaction to the reform. The shortcomings of the school-madrasah system were openly demonstrated. The newspaper openly criticized issues such as the rote system in religious education, classes only in Arabic, distance from science and technology, and teacher qualifications. Through this data, one can learn about the real state of the education system at that time. Appeals to new curricula and methods. Through the newspaper «Saryarqa», Alash intellectuals promoted the idea of «new learning» (jaded education) and proposed adapting European-style schools to Kazakh society. This is valuable as a reflection of the struggle for the modernization of Kazakh society in the field of education. The newspaper texts have preserved a clear authorial position, journalistic style, language and system of thought of

that era. Through the documentary analysis of these texts, it is possible to clarify the ideological direction, the level of formation of national consciousness, and the approach to the issue of education. «Saryarqa» is the legal successor of the «Kazakh» newspaper.

Materials and methods

The research material was the issues of the newspaper «Saryarqa» published at the beginning of the 20th century, published in 1917–1918. Articles and readers' letters published in this publication on school-madrasah, education, teacher training, language and content of education were considered as sources of the article. In addition, the works of Alash intellectuals, additional press materials, archival documents and works of modern researchers related to the educational movement of that period were used as additional material. «The newspaper «Saryarqa» began to be published in the Kazakh language once a week in the city of Semey since (Smagulova, Ondirkan & Imangalikova, 2017-548 p.). The editors were Raiymzhan Marsekov and Khalel Gabbasov, and the publisher was the «Tendyk» company. The newspaper published articles by Alikhan Bokeikhamov, Mirzhakyp Dulatov, Raiymzhan Marsekov, Khalel Gabbasov, Alimkhan Ermekov, Mustakym Maldybayev, Zhakyp Akbayev, Mannan Turganbayev, etc. about the harm caused by the colonial policy of the tsarist government to the Kazakh people, the program of the «Alash» party, the political and economic situation of the Kazakh people, relations between Russian peasants who had settled in Kazakh lands and Kazakhs, the Constituent Assembly, the culture of the Kazakh people, and educational work (Kenzhebeyev, 1950.-164p.).

Research methods: Data analysis method – newspaper materials were evaluated as historical data, taking into account the time of publication, author, purpose of writing and audience. Content analysis – articles on the topic of education were analyzed quantitatively and qualitatively (frequency of the topic, issues raised, and recommendations). Comparative historical method – issues raised in the newspaper «Saryarqa» were compared with data from other publications, and changes in the development of the education system were described. Historical and pedagogical method – made it possible to determine the place and role of school-madrasah issues in the history of education in Kazakh society. Journalistic linguistic analysis – the ideological direction of the authors was determined through jour-

nalistic features, stylistic structures, and concepts in the language of the article.

The data obtained during the study were considered qualitatively, and the analysis was carried out by aligning them with a specific historical context.

Discussion

Educational issues in Kazakh society in the early twentieth century and the enlightenment activities of the Alash intelligentsia have been extensively examined in national historiography. In these studies, the political, cultural, and educational activities of the Alash movement are generally analyzed within the broader framework of national modernization and renewal (M. Koigeldiev, K. Nurpeisov, D. Kamzabekuly, T. Omarbekov, among others). However, the source potential of periodical publications—particularly the newspaper *Saryarqa*—in addressing issues related to schools and madrasas has long been treated as secondary or merely illustrative. In historiography, several controversial issues exist regarding the nature and content of the *Saryarqa* newspaper. First, some scholars regard newspaper materials primarily as journalistic or politically motivated sources and therefore question their objectivity. From this perspective, *Saryarqa* is viewed as an ideological platform of the Alash intelligentsia, where educational issues were often presented in a one-sided manner, emphasizing national interests. Second, historiographical debates persist concerning the relationship between Jadid educational reforms and traditional madrasa-based instruction. While some authors argue that the Alash intelligentsia fully supported the Jadid movement, other studies suggest that *Saryarqa* publications predominantly advocated for the modernization of education while preserving elements of traditional religious instruction. This issue necessitates a systematic source-based analysis of newspaper materials. Third, there is no consensus in the literature regarding the perceived radicalism of ideas related to teacher training courses, female education, and co-education. In some studies, these initiatives are characterized as marginal, whereas materials published in *Saryarqa* indicate that they received considerable public support. From this perspective, the findings of the present study demonstrate the necessity of treating the *Saryarqa* newspaper as a significant, substantive, and relatively reliable source for researching the history of schools and madrasas in the early twentieth century. The application of contextual, comparative, and historical-pedagogical analysis to newspaper

publications allows for a more precise understanding of the evolution of national education policy during the Alash period.

The beginning of the 20th century was a period of complex and decisive changes in the history of the Kazakh people. New political directions were defined regarding the future of the country, and the idea of independent statehood came to the fore. To realize this aspiration, it was necessary, first of all, to awaken the minds of the people and form a national state consciousness. The fulfillment of such a historical task was entrusted to the national press of that period. Among these publications, one of the most important publications that widely promoted national interests and enlightening ideas was the newspaper «Saryarqa» (Ozhayuly Y., 2022). Kazakh society at the beginning of the 20th century lived in a difficult transitional period. The formation of a new national consciousness and the strengthening of the enlightening movement prompted Kazakh intellectuals to modernize the education system. An important witness to this historical process is the newspaper «Saryarqa», published in 1917–1918. This publication, in addition to promoting the ideas of Alash figures on enlightenment, raising the national spirit, and conducting social reform, is a rich source of information on school-madrasah, education and education issues.

Result

The content of the newspaper «Saryarqa» in a broad sense raised the idea of improving society through education. It indirectly reflected ideas about schools, madrasahs, education and education through literary works, journalistic articles and historical and educational materials. For example, Sultanmakhmut Toraigyrov's poems «Shakirt oiy» (Students's thought), «Zhas zhurek» (Young heart) are reflections on the inner world of a student, his desire for knowledge and his place in society. These works give a spiritual and psychological portrait of school-age youth and show the meaning of education. Zhusupbek Aimaurov's articles «The time has come, black masses! », «Party», criticizing the fact that the country has succumbed to ignorance, materialism, and slovenliness due to ignorance, argue that the only way to awaken society is to study and educate. The lines «It is not your time to flatter the rich and obey the cattle, it is not your time to sell for food» – call for recognizing education as the main weapon on the path to justice and freedom. This is a journalistic and ideological appeal that shows the

direct connection between education and schooling and social justice. At the same time, the education of girls and the issue of women are also considered in the space of enlightenment. Mukhtar Auezov's articles «The Foundation of Man is a Woman» and «To My Peers in Education» call for girls to study and for the renewal of women's public consciousness. These articles are considered an early example of the rise of the issue of women's education in schools and madrasahs at the beginning of the 20th century. The newspaper also contributed a lot to the enlightenment and moral education in literary works. Sabit Donentayev's works such as «Zhamila Kyz» and «Kauly» show the consequences of ignorance and social backwardness. Gumar Karashev's poem «To the Citizens of Alash» is a spiritual and pedagogical propaganda warning that ignorance is a threat to the future of the country. Through these poems, literature served as a means of moral and national education in schools. In addition, historical and educational materials were provided – articles with content for schools. The newspaper published legends about Abylai Khan, information about G.N. Potanin. There is reason to believe that these were used as additional textbook material for the formation of history and national consciousness in madrasahs and innovative schools of that time. The documentary and scientific value of the newspaper «Saryarqa» is also great. The materials published in the newspaper «Saryarqa» are documents that supplement archival versions and have become historical sources. They provide indirect and direct data on schools, madrasahs, education, and the national education system. Materials published under pseudonyms are especially important for today's science as a source of personal information and in studying the evolution of pedagogical thinking. The newspaper «Saryarqa» is a real witness to the educational movement of the Kazakh people at the beginning of the 20th century, the reform of schools and madrasahs, and a new paradigm of thinking in education. The literary and journalistic materials published on its pages are a unique data base for studying the content, methodological, and moral foundations of the national education system. In this regard, there is every reason to say that «Saryarqa» is not just a newspaper, but an ideological book for Kazakh schools at the beginning of the 20th century. These data clearly demonstrate the role of the Kazakh press during the Alash movement in the formation of national literature, politics, public consciousness, and culture. The works and authors named here are the main figures of the spiritual revival of the Kazakhs at the begin-

ning of the 20th century. Each text and article deeply reflects the historical, social, political, and literary situation of that period. As a historical source, these articles directly testify to the political, social, and national issues of that period. The materials published in the newspaper «Saryarqa» are one of the first oral sources for studying the thinking system, communication with the people, and propaganda methods of the Kazakh intellectuals before the October Revolution. At the same time, these materials are the initial basis for recognizing the roots of modern Kazakh literature and culture as a means of preserving the cultural code. Literature and journalism provided spiritual guidance to the people. The materials in the newspaper «Saryarqa», which are not fully preserved in the archives, are unique materials in the fields of literary studies, history, political science, and cultural studies. These writings reflect not only the creativity of individual authors, but also the spiritual life of the entire nation.

The article «From the Teachers' Organization» was published in issue No. 27 of the «Saryarqa» newspaper in 1918. It openly and sharply describes the difficult social, structural, cultural and ideological situation of Kazakh teachers and schools everywhere. This is a reflection of the period when the Alash movement faced serious obstacles in the formation of educational work. The article primarily focuses on the lack of material support for schools, the extreme poverty of rural children, and the lack of support from the wealthy class: «Children are very poor, there is still no one to pay. The wealthy do not care.» This situation reflects the internal social division of Kazakh society and inequality in education. It is emphasized that supporting schools and teachers is not only a state responsibility, but also a social and moral one. «Old mullahs are becoming teachers, they are opposing the path of teachers.» Here we see a conflict between the traditional religious education system and the new school system with a secular, national orientation. The desire of the mullahs to preserve ignorance is an obstacle to modernization. The teachers' organization calls on the old mullahs not to give their children, which means trusting the secular, national, reform school system. In addition, the problem of parents' failure to recognize school discipline has been raised. «A traveler takes a child who is studying without asking the teacher. When he returns, the teacher does not take him to school, he is offended.» This indicates a very low understanding of the educational discipline in the rural environment, and the percep-

tion of school as a place where one can come and go freely. The parents' indifferent attitude towards school indicates a failure to adapt to the new educational rules. At the same time, a statement is made about the zemstvo system and legal reform. It says that «From this year, education will be transferred to the hands of the zemstvo, and the funds and science will be allocated.» It is said that it is intended to bring schools into state order through the zemstvo. This is an attempt to transfer education to an official legal structure, to systematize responsibility for the school. At the same time, it is said that discipline and responsibility are the foundations of the new school, and the issue of introducing strict rules is raised: – A student who has not entered school by November 1 will not be accepted. – A child who has not come to school for three days without a reason will be expelled from school. – This rule was developed by the teachers' organization. This is an attempt to introduce a structural order in the school, to form an innovative pedagogical culture. For the first time in Kazakh society, a clear framework for discipline, rules, and the structure of education is established, and the social status and legal rights of the teacher are protected. The article also does not ignore the status of the teacher and the role of the organization. For example, «It's not right to harass teachers who did this. Whatever the fault, put it on the teachers' organization.» Here the intention is to protect the teacher from social and moral attacks, to introduce a system of collective responsibility. Holding the teacher accountable not individually, but through the organization, shows that an organized pedagogical system is being formed.

Historical, cultural and pedagogical significance of the text

Type of meaning	Explanation
historical	The real situation of rural schools in 1918 and the struggle of Kazakh society for education are clearly depicted.
pedagogical	One of the first regulations on school discipline, student enrollment, education quality, and teacher status
legal	Legal Zemstvo decisions gain legal force, and the first legal norms in the field of education begin to emerge.
cultural	The revival of national culture is depicted through the struggle between the old and the new, the struggle between religion and the secular education system.

The article «From the Teachers' Organization» is an important document that reflects the true nature of the educational movement in the Alash era. The text truthfully describes the difficulties during the period of organizing the Kazakh school; It suggests ways to legalize and reform the status of the teacher and the school; It shows the struggle between the old view and the new educational system; It has a special historical and pedagogical significance as a concrete appeal of the intellectuals concerned about the future of the younger generation (Saryarqa, 1918 N 27, p. 371.).

The article «About Teacher Courses» in the newspaper «Saryarqa» is one of his important journalistic works published in 1918. In it, the author sharply and deeply explains that the main tool for the Kazakh people to achieve spiritual and political independence is education and the training of teaching staff. The article not only expresses an opinion on the structure of teacher courses, but also comprehensively reflects on national pedagogy, philosophy of learning, psychology of students and teachers, and the mission of a teacher before society. The topical issues and main conclusions of the article are also the national significance and historical mission of teacher courses. «Kazakh leaders... must hold political freedom in one hand, and the increase in the number of educated people in the other hand» the article states. For the author, education is the second wing of political freedom and national independence. The teacher training course is not only a training course for technical personnel, but also a spiritual school that shapes the future of the nation. At the same time, the content and structural weakness of the teacher training courses is also noted: «Nothing is visible on the newspaper about the programs and times... Everyone likes to do what they know. » The author criticizes the lack of systematization of the structure, content, and program of the courses. The author states that the educational process should be based on a general program approved by the council. The issue of duration and real preparation is also covered. «I would like the teacher training course to last at least two years.» The impossibility of producing a real specialist from several-month courses is emphasized. The scientific and pedagogical principle that a teacher's own scientific, worldview preparation, and pedagogical skills are formed only in at least two years is put forward. The spiritual education and goal-oriented orientation of the student are analyzed. «He should understand that studying is necessary not for "ranks", but for human develop-

ment.» The author suggests four main pedagogical orientations:

Orientation	Purpose
Changing the purpose of learning	Study for human perfection, not for a degree.
A critical view of science	Getting rid of dogmatism and fear
Teaching the laws of nature	Expanding worldview, adapting to logical thinking
Introduction to pedagogy	To train skilled teachers who can pass on their knowledge to others

The issue of teachers' qualifications and the lack of proper certification documents was also raised. «Issuing a teaching certificate without receiving the necessary information and without changing outdated worldviews is equivalent to giving a pass to a thief.» This is one of the sharpest criticisms: it highlights the serious harm that fake diplomas and unqualified teachers can cause to society. A teacher should not merely be a «literacy instructor» but a figure who renews minds and unites the nation. The genuine understanding of student motivation was not overlooked. «Most come to study either because 'their father sent them' or 'to make a living.' Coming for the sake of science happens only after the awakening of consciousness. » The author demonstrates a deep understanding of the reasons behind studying and human psychology. They conclude that a student's transformation into a true scholar and a servant of the nation depends on the quality of teaching methods and the learning environment.

The significance of the article for modern science and pedagogy.

Value	Current meaning
National Pedagogical Concept	The idea of positioning the teacher as the nation's spiritual leader
Critical thinking	Viewing science not as dogma, but as grounded in evidence and practice
Motivational-psychological learning model	A personalized approach to the learner and an understanding of their motivation
The demand for systematizing the educational process	The program, duration, and structure are key indicators of quality
Moral responsibility	The teacher is not merely an instructor, but also a moral and spiritual guide

The article “On the Teacher Training Course” is a prime example of early 20th-century Kazakh enlightenment and national pedagogical thought. It offers an in-depth exploration of the content and structure of teacher preparation, the psychological and philosophical foundations of student upbringing, and the social mission of the education system. This article is considered a cornerstone of Kazakh educational philosophy. It remains rich with relevant ideas that continue to be highly significant in today’s reform of pedagogical education and the national school system (Saryarqa, 1918., N 18. – p. 68)

“Long-Awaited Hope” is a short but deeply meaningful article published in the Saryarqa newspaper, issue No. 40, dated April 25, 1918. The author of the text is Yaqqub Sadyq. He reports on the fact that the decision made at a congress of teachers and mullahs held in Kokshetau- to open a training course for teachers-has not yet been implemented. However, he does not lose hope and expresses confidence by stating: “Our intellectuals will surely make it happen.” This article reflects the prolonged yet unbroken struggle of the Kazakh enlightenment movement.

Three key issues can be identified in the article:

1. The Decision of the Kokshetau Congress: The “Congress of Mullahs and Teachers” held in Kokshetau was a gathering of intellectuals and religious figures who recognized the need to reform the education sector. At this congress, a resolution was made to open a teacher training course.

2. The Course Not Being Opened: Despite the resolution, the course had not yet been launched. This reflects a situation where plans and decisions exist, but action is lacking – a manifestation of bureaucratic and organizational problems within Kazakh society.

3. “We still hope that our intellectuals will not leave this unfulfilled”: The author’s hopeful and trusting outlook illustrates the spirit of the national movement of the time, highlighting the Kazakh people’s reliance on their intellectuals. This represents the broader hope of society that its educated class would lead the way.

The failure to open the courses reflects the general obstacles faced by the enlightenment movement: lack of funding, weak organizational capacity, and fragile administrative structures. These challenges are often seen in other articles in Saryarqa, such as “On the Teacher Training Course.” Regarding the relationship between the intelligentsia and the common people, the article shows that ordinary citizens placed their hopes in the educated class, viewing

them as the guardians of national interests and the drivers of reform. However, the intelligentsia themselves could also show signs of weakness due to insufficient public support and a lack of material resources. The article also discusses the gap between decision-making and implementation. Despite resolutions being passed, no concrete results followed—a clear sign of reform-related stagnation. The title “Long-Awaited Hope” carries symbolic meaning. It is not just about the Kokshetau teacher training course, but also reflects the broader hope of the Kazakh nation for renewal through education—a hope that endured despite many difficulties.

This hope is connected to:

- Training national teachers,
- Opening schools and courses,
- Ensuring that the intelligentsia do not forget the needs of the people.

“Long-Awaited Hope” is a valuable historical and journalistic work that, in just a few short sentences, deeply conveys the themes of hope and struggle, resolution and obstacles, and the relationship between the intelligentsia and the people in the history of Kazakh enlightenment.

This article:

- Highlights the challenges of educational reform in the Kokshetau region;
- Reflects the people’s hopeful view of the intelligentsia;
- Criticizes the gap between reform plans and their implementation;
- Stands out as a truthful and emotionally charged historical source from the early 20th-century enlightenment movement- where hope and despair intersect (SadyqY., 1918).

The article “Summer Courses for Male and Female Teachers Have Opened”, published in the Saryarqa newspaper, holds significant documentary value in the field of education and science. It serves as an important historical source that details one of the concrete enlightenment initiatives of the Alash Movement. The article provides comprehensive information about the summer teacher training courses for men and women opened in 1918 in the city of Alash. These training courses stand as clear evidence of Kazakh society’s attempt to reform the education system on a nationalistic foundation during that period. The article describes the official pedagogical courses established during the Alash Autonomy, marking one of the earliest organized efforts to train national teaching personnel in Kazakh history. The organizer of the course was Alash figure Mannan Turghanbayev, further increasing the article’s docu-

mentary importance. The admission requirements for the course reflect the educational standards and expectations of that time. For example:

- Completion of specific sections of traditional madrasas or Russian-Kazakh schools;
- Proficiency in reading and writing in Kazakh;
- A special examination system for those without certificates.

These criteria indicate that the Kazakh people were developing an aptitude for formal education and an early exam-based evaluation system. The opening of a separate three-month course for girls marked a breakthrough in women's access to education in Kazakh society and is a clear indication of the first stage of pedagogical feminization. The course content and admission criteria for girls were equivalent to those for men, showcasing an early embodiment of the principle of equal opportunity. The list of subjects taught included foundational disciplines of modern education:

- Kazakh language and orthography, national history;
- Mathematics, geography, natural sciences;
- Pedagogy (usul taghlym), Russian language and history.

This demonstrates that the Alash intellectuals were establishing an integrated educational model that balanced national and global perspectives.

State Funding and Social Support: The course for male teachers was fully state-funded-free tuition, food, housing, and study materials were provided. This represents one of the earliest forms of social support for pedagogical staff, reflecting that the idea of social protection for teachers emerged early in Kazakh society. Upon completion of the course, participants were required to work in the Semey region for two years, resembling modern "service return" mechanisms. This can be viewed as one of the first elements of a social agreement between the labor market and the education system. A core requirement of the courses was fluency in Kazakh reading and writing, showing that language preservation was being pursued through the education system. Through this, the Alash leaders sought to secure national identity and the future of the Kazakh language via education. The article "Summer Courses for Male and Female Teachers Have Opened" is a primary historical source from the formative stage of the Kazakh national education system. It reflects:

- The structure of teacher training,
- Admission standards and subject content,

The foundation of institutions for girls' education, State support and labor-oriented educational

policies – all of which are historical evidence of the nationalist-enlightenment path that laid the foundation of today's educational policy. This article clearly illustrates the Alash Movement's goal of uplifting the nation through education, and holds exceptional value as a unique source for the study of the history of pedagogical science and education in Kazakhstan (Saryarqa, 1918.-44 p). The article "Teachers Needed for the Course", published in the Saryarqa newspaper between 1918–1919, is one of the many publications with an enlightenment focus. It was written based on an official request letter sent by the Kokshetau Uyezd Soviet to the Saryarqa editorial office. The article reports that a two-month teacher training course is being planned in the Kokshetau region, where the majority population is Kazakh. It calls for assistance in finding nationally-minded, motivated, experienced Kazakh teachers who know the Arabic-based "tote" script. The central issue raised-training professional teachers who are Kazakh-speaking and nationally conscious-remains just as relevant in today's educational system.

The article retains its relevance in the following areas:

- By seeking "nationally-minded, motivated teachers familiar with the 'tote' script," it makes clear that Kazakh children need Kazakh teachers. This reflects the acute shortage of national pedagogical personnel in the early 20th century- a problem that still exists today, especially in rural areas, where there remains a shortage of qualified Kazakh-speaking teachers.

- The article presents education as a guarantee of freedom and the nation's future, reinforcing the idea that society can be developed through knowledge. This aligns with today's educational philosophy: quality education is the foundation of a nation's future.

- Mentions that salaries for teachers would be paid even before they begin, and that all expenses would be covered by the state, indicate early financial support from the government for educational initiatives. This reflects the modern policy of state support and incentives for the teaching profession.

- The requirement that teachers must know the 'tote' script highlights the importance of this Arabic-based writing system at the time, and demonstrates how educational policy was used as a tool to preserve and develop the national language and script. This connects to today's language policy, where teaching and preserving the national language remains a pressing issue.

Civic engagement and voluntarism:

The final line of the article – “Teachers who are free during the summer should not shy away from this national cause” – is a call to civic responsibility. It reminds us that a teacher is not just a professional, but also a public leader. In conclusion, the article “Teachers Needed for the Course” offers a vivid historical account of educational reform, national teacher training, and state support in Kazakh society. The issues it raises—teacher shortages, adaptation to national language and script, and state and societal commitment to education—are still highly relevant today. The article serves as a testament to the Kazakh national-liberation and enlightenment movement of the early 20th century, and offers important historical lessons for today’s education system (Saryarqa, May, 1918). The brief article titled “Literary Evenings”, published in the Saryarqa newspaper, is a vivid example of the cultural and educational activities of the Kazakh intelligentsia in the late 1910s. It reports on a Kazakh-language literary evening held in Zaisan. The main goal of the event was to raise funds to open a public reading room (library), initiated by the organization “Qazaq Zhärdemi” (Kazakh Aid). A notable historical and gender-related detail is that the event was led by a woman – Bibigaysha Bobkina, which adds significant value to the record.

Documentary significance (from the perspective of education, literature, and culture):

- The aim of organizing the evening – to collect funds for a public library – is evidence of the demand for books, knowledge, and educational institutions in early 20th-century Kazakh society.

- Such literary evenings were not merely entertainment, but tools for raising public consciousness and cultural spirit.

- The article notes that this was the first Kazakh-language literary evening held in Zaisan, making it an important step toward expanding the public use of the Kazakh language. This event represents the broader efforts of the time to promote national identity, cultural development, and the spread of literacy through community-driven initiatives.

The article also reflects signs of women’s social activism. For instance, the event was organized by Miss Bibigaysha Bobkina, a fact that demonstrates women’s engagement in cultural and educational activities and their growing presence in public life. This detail highlights the emergence of Kazakh women into the socio-political consciousness at the beginning of the 20th century. Moreover, the article touches upon the promotion of national literature. The event was titled a “Literary Evening,” which

indicates that samples of Kazakh literature were publicly recited and celebrated on stage. This shows that Kazakh literature was disseminated not only in written form, but also through oral performance and artistic-publicist means. The organizing body of the event was the “Qazaq Zhärdemi” organization. Judging by its name, this was a charitable and educational association. This example illustrates how the Kazakh intelligentsia of the early 20th century developed informal institutions of civil society. The article also emphasizes financial transparency and purposeful allocation of funds. The revenue from the event amounted to 1,600 rubles, with expenses totaling 400 rubles. It is clearly stated that the remaining funds would be used to open a public reading room (qirağatkhana). Thus, this public cultural event was transformed into a direct investment in educational infrastructure.

Historical and cultural significance:

The article “Literary Evenings” stands as an important document reflecting the Kazakh people’s turn toward national consciousness and cultural development in the early 20th century. It captures key values such as:

- The emergence of the Kazakh language in public life;
- Women’s active participation in society;
- The development of civic organizations;
- The promotion of national literature;
- The use of culture as a pathway to education.

This article holds significant value as a primary source for historians, literary scholars, and cultural researchers. (Sarsekey Kh., 1918, September 15-6p.). Another article titled “Literary Evenings” in the Saryarqa newspaper discusses a Kazakh literary event held in the Baskuduk district of Pavlodar uyezd. The evening was organized by the local “Örnek” organization. The program featured contemporary Kazakh poetry, songs, and examples of artistic prose. A respected elder, Zhaleldin aqsaqal, supported the initiative by offering his madrasa building as a venue. This article highlights the cultural and educational initiatives of local communities, showing that education and culture were being developed not only in official institutions, but also at the grassroots level. The literary evening functioned as an informal platform for learning, meeting the intellectual and cultural thirst of the people. This serves as evidence of the growing roots of the Kazakh enlightenment movement during that era. The presentation of “beautiful words, poems, and songs from contemporary literature” reflects:

- The effort to read, understand, and promote national literature;

- The role of literature in shaping worldview, language, and historical consciousness.

These literary works were used as tools for education and the formation of national identity.

Youth Activism and the Pursuit of Knowledge: The article specifically praises the enthusiasm and commitment of the youth in organizing the event, underscoring their vital role in the cultural and national revival of the early 20th century. Their independent organization of the event demonstrates growing free thought and a sense of civic responsibility. The use of Zhaleldin aqsaqal's madrasa as a venue signifies that traditional religious institutions were beginning to transform into intellectual and cultural centers. This represents a convergence of traditional and modern enlightenment efforts-where the madrasa was no longer limited to Sharia studies but also became a place for promoting literature and the arts. The "Ornek" organization, which arranged the event, was one of the first cultural-educational groups in Kazakh society. Its activities resemble those of modern community-based educational organizations, functioning as an early form of supplementary public education based on grassroots initiative. In essence, this article is a concrete example of how literature was used to spread knowledge and spirituality within the population, and how enlightenment and national consciousness were cultivated through cultural means.

The article outlines the following enduring values, which remain relevant today:

- The idea of popular (public) enlightenment;

- Youth civic engagement;

- The significance of Kazakh literature as an educational tool;

- The spiritual and cultural transformation of the madrasa;

- The support of the elder generation for educational initiatives.

These details should be regarded as a valuable historical and scholarly source on the origins of the Kazakh national education movement, the idea of enlightenment through literature, and the early stages of cultural modernization. (Saryarqa– 1918.- №17, 4 p.) The article titled "Assistance to Needy Students", published in the Saryarqa newspaper, is a report about providing material support to underprivileged students studying in the city of Alash. It lists the names of individuals and organizations who contributed funds and notes that the donations were delivered to the appropriate recipients. Though

brief, the article provides evidence of one of the first concrete efforts to promote social justice and educational equity in Kazakh society. Early forms of social support for education:

Financial assistance for needy students represents an early social policy initiative aimed at reducing educational inequality in early 20th-century Kazakh society.

This was a practical step taken by the Kazakh intelligentsia to implement their principle that "education must be accessible to all."

The article also reflects the intersection of public charity and enlightenment. Donations came from: the estate funds of deceased individuals (sadaqa, bequeathed contributions); various organizations; and private citizens.

This illustrates the convergence of traditional religious-cultural values with the ideals of national revival, showing that the culture of giving was directed toward education. It also discusses the importance of material support for the educational environment in Alash city. As the article notes, a teachers' organization in Alash coordinated this assistance, indicating that:

- Kazakh intellectuals were beginning to manage educational infrastructure at an institutional level;

- Teachers were not only instructors but also social leaders and public figures.

The active role of organizations such as "Birlik" (Unity) is also examined. For instance, the Birlik organization in Kokpekti donated 733 rubles-a substantial amount at the time.

This points to the early development of civil society elements and their role in supporting education.

Education as a public value:

Although short, the article reveals that education was beginning to be seen as a shared social value. Financial aid was viewed not merely as charity, but as an investment in the nation's spiritual capital. The underlying message of the article, though not stated directly, is clear: No child should be excluded from education because of poverty. This idea aligns closely with today's principles of inclusive education. The article "Assistance to Needy Students" is a historically and culturally valuable document that reflects the social dimension of the Alash-era educational system. It:

- Raised the idea of equal access to education;

- Demonstrated the involvement of religious, national, and social institutions in educational efforts;

- Provided a concrete example of the public responsibility shared by teachers and organizations in the pursuit of knowledge.

This model can be regarded as the origin of today's systems of state scholarships, targeted social assistance, and sponsorship mechanisms. (Abishev B. 1918. -12 p.) The article titled "Is There a Teacher?" describes a rural school that had been opened but was unable to function due to the lack of a teacher. The local council sends out an urgent appeal, stating: "If a teacher agrees, we will pay the salary and cover expenses-just let them come." This is a direct illustration of the most pressing issue in the Kazakh educational system at the beginning of the 20th century – the shortage of teaching personnel. At that time, the lack of qualified teachers was a systemic crisis.

The statement "Our school is open, we are waiting for a teacher" reflects how a school cannot operate without personnel. The article highlights how the absence of organized teacher training institutions at the time was the greatest barrier to the development of education. Promised social support for teachers: The council promises: "We will pay the salary and cover the costs", which implies:

- Providing material support for teachers;
- Active involvement of local governing bodies in the educational sector.

The article is written in the form of a question: "Is there a teacher?" – a phrase that echoes the inner voice and urgent plea of a society awakening under colonial oppression. It reflects how Kazakh society saw the teacher as a pillar of national strength and revival. "Is There a Teacher?" is a social alarm bell about the shortage of teachers in early 20th-century Kazakh society.

This article:

- Depicts the non-functioning of a village school due to a lack of personnel;
- Expresses the public and human need for a teacher;
- Demonstrates that the issue of teachers was a recurring and vital topic in the Saryarqa newspaper. (Saryarqa – 1918. – N 60. -16p.) article "A Teachers' Course Will Be Opened," published in the Saryarqa newspaper, is a genuine reflection of the educational reforms carried out during the period of the Alash Autonomy, specifically related to teacher training policy. These articles describe the purpose, content, conditions, and organization of teacher training courses that were opened in two specific regions – Omsk and the city of Alash. They serve as factual evidence of the following:

- How critical the shortage of teachers was in Kazakh society at the time;

- The serious attention paid by both the state and society to the issue of education;

- The efforts to establish a national school system through such courses.

Teacher Training for Zemstvo Schools in Akmola Region. Special teacher preparation was initiated for newly established four-year zemstvo schools in Akmola oblast. The primary focus was on practical teaching methodology for working with children. Course Curriculum and Subjects: Methods for teaching the native language; Arithmetic instruction techniques; Foundations of pedagogy; Natural sciences; Local studies; Russian language; Cooperation.

Admission Requirements: Age over 18 years; Free of infectious diseases; Must have completed either a 5-year school or 2-class Russian school; Also eligible: those who studied in traditional madrasas or were self-taught; Applicants without formal certificates had to pass an exam.

Social Support: Free food, stationery, and housing; Daily stipend of 5 rubles; Graduates were required to stay and work as teachers in Akmola oblast.

Significance: This course represented the formation of a decentralized, region-based system of teacher training. Its structure mirrors the early stages of what are today known as pedagogical colleges. The teacher training course in Alash city

Historical and Social Context:

The course's opening was delayed due to pressure from Bolshevik authorities.

Notable leaders of the Alash movement attended the opening ceremony: Alikhan Bokeikhan, Mirzhakyp Dulatuly, Zhusipbek Aimauytov, as well as representatives from Semey and Akmola.

Political Significance of the Course: This was a direct initiative by the Alash movement to reform education. The opening ceremony symbolized a unified effort by national intellectuals to pursue a genuine cultural and educational policy.

Course Details: Opened on June 13, and classes began the same day; The initial number of students was 40; Although there was no separate women's course, after two girls enrolled, the course became co-educational.

Historical Importance: This course was one of the first centralized efforts to train teachers with a national identity. It: Offered access to education for girls, marking a step toward gender inclusivity; Was a concrete action by Alash intellectuals to fulfill their enlightenment mission.

Criterion	Omsk Course	Alash City Course
Organizer	Kazakh Division of the Akmola Regional Education Committee	Semey Regional Zemstvo
Duration	2 months (July 1 – September 1)	3 months (June – August)
Objective	Training teachers for zemstvo schools	Training general national educators
Subjects	Practical + general subjects	Full program not specified
Opportunity for girls	Not clearly stated	Opportunities provided through a mixed-gender course
Material Support	5 rubles per day, free housing and meals	No information provided
Political Participants	Regional committee members	Alash figures, press, intellectuals

Through this newspaper section-an appeal to readers (a letter from the education board)-we can discern several key points:

- The distribution and survival of newspapers were tightly linked to the enlightenment movement of the time.

- Financial shortages and delayed payments hindered the press’s ability to operate.

- This reflects the everyday, material challenges involved in education, enlightenment, and information dissemination.

The series of articles entitled “Teachers’ Courses to Be Opened” stand as historical evidence of a sustainable education policy model during the Alash era and its practical outcomes. They demonstrate:

- That education developed through grassroots and organizational means, not only centralized structures.

- That teacher training was understood as a direct investment in the nation’s future.

- That girls were beginning to receive access to education.

- That Alash intellectuals were actively engaged, not only in politics but also in practical enlightenment work.

For historians, pedagogical researchers, and Alash movement scholars, this material is a highly valuable archival source on the nascent institutional stage of the national school system. (Saryarqa – 1918. – N 60. -21p.)

In the Saryarqa newspaper’s issue No. 64 dated January 2, 1919, an article titled “Education News”

recounts a story from 1914 in the Ul’Ulan region of the Öskemen Uyezd involving Mukhan Zhekezhanov, who, through the board of the Kazakh newspaper, invited experienced teacher Gabas Tabyldin to teach local children. However, because the school building was not yet constructed and Tabyldin arrived late in the year, only 30 children managed to start their studies. After three months, Gabas was called up for military service, and the school ceased to function without a teacher. One year later, once Gabas was released from service, Zhekezhanov brought him back home. That year, 70 children enrolled, and learning materials such as stationery and books were made available. Bereft of some necessary books, Gabas himself hand-copied the texts. He taught 60 students alone, working tirelessly day and night. In May, local educational achievements were celebrated in a communal event, and the community expressed gratitude to Mukhan Zhekezhanov for Gabas’s efforts. Following this, nine village elders decided to support the school financially, collecting religiously motivated donations (zakāt, fidya, sacrifice livestock). Each elder appointed local collectors to gather funds. On November 1, a large celebration was held at the new facility featuring horse races and a public feast. At that time, the school counted 170 students, including 20 girls, of whom 70 students boarded while others commuted from home. It had four teachers: head teacher-Mr. Gabas- along with three graduates trained at the Alash city teachers’ course. Two of the teachers received 170 rubles per month from the local zemstvo, while the head teacher received 300 rubles, and the remaining teachers 175 rubles, paid by the community. Teaching supplies such as pens, ink, lamps, and paper were also funded by local residents. The school was named “Kazakh.” This institution stands as the first organized national school in the Öskemen region, and the community greeted it with great hope for further progress. The school’s founding illustrates:

- A single individual’s (Mukhan Zhekezhanov’s) initiative in establishing and sustaining an educational institution in his homeland.

- A positive shift in public attitudes toward schooling, teachers, and education.

- The material, organizational, and personnel development of the school in clear detail.

The article “Education News” offers a unique and complete depiction of the educational awakening in early 20th-century Kazakh society, using the example of a village school. It encompasses every aspect of: the idea behind a national school, its organization, its relationship with the community,

funding, teacher staffing, the national and spiritual significance of the school. This article is an exceptionally valuable historical source for studying Alash-era school policy, the teaching profession, community support, and the evolution of Kazakh educational culture. *Saryarqa*– 1919. – No. 66. -1 p.). In the *Saryarqa* newspaper, the article titled “Literary Evening” describes a cultural and literary event held on December 21, 1918, in Zaisan. The evening was organized by local educated Kazakh youth, and its primary goal was to raise aid for the hungry and impoverished Kazakh-Kyrgyz population in the provinces of Zhetysu and Syrdarya. This serves as a clear example of how enlightenment, national unity, and social responsibility were realized through concrete action.

The evening consisted of several parts: A theatrical performance (play); Singing; Instrumental music; Dances and games.

Core ideas:

- Combining enlightenment and charity: The main purpose of the event was to provide assistance to compatriots suffering from famine. This reflects a model of national humanism and spiritual awakening.

- Not mere entertainment, but a purposeful, socially engaged activity.

- The social function of national literature and art is emphasized. The success of the evening – the quality of the performance, the audience’s enthusiasm – demonstrates the power of theater, music, and literature in educating, uniting, and inspiring future generations.

Language style and editorial note: The author, F.Sh., likely wrote the article in Nogai Turkish. This is evident from the editorial comment noting the original language. The editorial team translated it into Kazakh, which illustrates *Saryarqa*’s commitment to linguistic purity and terminological consistency in the national language. It also highlights linguistic similarities and differences among Turkic-speaking nations during that period.

Historical and cultural significance of the article:

- Youth combining spiritual activism with charitable efforts;

- The revival of Kazakh traditional life through theatrical performance;

- The integration of modern musical instruments with Kazakh melodies, promoting traditional music;

- The portrayal of female characters on stage, marking the emergence of gender consciousness and the visibility of women’s roles in culture;

- The successful organization and public demand for the event signals the growing need for cultural space within Kazakh society.

- The historical and pedagogical significance of the course

Issue	Brief Description	Contribution to Educational History
Course Structure	First and second courses are opened. The second course is divided into two classes.	A step-by-step learning model – the formation of an educational structure.
Admission Requirements	Graduates of old madrasas, Russian-style schools, duch classes, or 5-year schools	Integration of various educational traditions (religious, formal, folk-based).
Age and Medical Criteria	Must be at least 17 years old, must not have infectious diseases	Attention to the student’s age and health – an early form of pedagogical screening.
Boarding and Funding	Only 20 students receive financial support (stipend); others study at their own cost	A funding model involving both the public and district zemstvo.
Documents and Address	Certificate from the elder (starshyn), sending a stamp, providing a full address	Formation of bureaucratic procedures – the beginning of the formal teacher training pathway.

Contribution to modern educational history:

Historical Component	Modern Equivalent
Building madrasas as a model of charity	Charity schools, private educational institutions
Zemstvo teacher training courses	State colleges and pedagogical institutes
Call to allocate mosque funds for education	Integration of religious and educational goals, social responsibility
Concept of scholarship	Government-funded scholarships, social stipends
Admission of graduates from various types of schools	Acceptance of applicants with diverse educational backgrounds (profile-based admission system)

The article is a valuable source that illustrates two fundamental directions in the history of national education:

1. Private philanthropic enlightenment (building a madrasa – a spiritual legacy).

2. The formation of an official pedagogical system through the zemstvo (teacher training courses).

This text demonstrates how Kazakh educational initiatives developed through a synthesis of public, religious, and governmental efforts. The actions of Maqysh Qazhy's sons reflect the fusion of tradition and innovation. Meanwhile, the zemstvo courses represent the foundational institutional basis of the educational policy during the Alash period.

Saryarqa newspaper, 1919 – “Report from the Student Training Course”

This article is a deeply ideological and publicistic report highlighting the significance of teacher training courses during the Alash period, the role of national scientific language, and the Kazakh people's struggle for education. It describes the state of the summer and winter teacher training courses held in Alash city, opened by the Semey regional zemstvo, while also emphasizing the historical responsibility of education for the nation's future: “*A nation's ability to secure its place in the world struggle is measured by its scientific development.*” The article positions science and culture as essential conditions for national progress. A people without science, it argues, “cannot withstand the pressure of life's struggles and will eventually disappear” – described here as a socio-historical inevitability. This reflects how education held a central role in the Alash intellectuals' model for national development.

The Importance of Science in the Native Language

“*The general population's enthusiasm and full participation in science is only possible when that science exists in their own language.*” The author emphasizes that science can only become widespread among the people if it is accessible in their mother tongue. This reflects the Alash vision of developing science through the national language, aiming to:

- Turn the Kazakh language into a scientific language.

- Translate textbooks and train educators in the mother tongue.

Teacher Training Courses – A Step Toward National Revival “The first step the Kazakh nation took was to open teacher training courses.” The author regards the teacher training course established in Semey as the first concrete step in national revival.

He highlights: the course had been running for three years; some teachers had graduated from respected institutions (Ufa, Istanbul, Semey); every

year, efforts were made to improve quality and organization.

Category	Information
Teachers	Akhmedzhan Kuzembai, Abulgazy Imambek, Manan Turganbai, Nygmetalla Kuzembai (Ufa), Seydbattal Mustafa (Istanbul), Jusipbek Aimauytov (Semey)
Number of students	Students came from all districts; includes both enhancement courses and 1st/2nd level courses (exact numbers specified in the original source)
Regional participation	Students participated from the districts of Semey, Oskemen, Pavlodar, Qarqaraly, Zaysan, and Jetisu

Criticism of Hastiness and Lack of Quality

“If one always rushes, the work will not bear fruitful results.” The author emphasizes that the three-month teacher training course is only a temporary and urgent measure, highlighting the need to transition to a two-year system in the future. This underlines that quality teacher preparation is a professional process requiring time and in-depth training.

“You have entered a transitional era. Do not leave your nation halfway-lead it to the summer pastures!” The author reminds young students that a historical mission has been entrusted to them. Here, the connection between national destiny and education becomes very clear. This is a vivid example of the true national enlightenment style of publicist writing.

Public Motivation and Historical Faith “Future generations will appreciate your worth; history will give you the recognition you deserve.” These lines express the belief in the nation's future during the Alash period, instilling hope and a deep sense of moral responsibility in young teachers. There is confidence in generational continuity and the establishment of historical justice.

Value	Concrete Manifestation
History of Teaching Staff	Names of teachers, their educational backgrounds, and types of courses attended
Teacher Training System	Improvement courses, basic 1st–2nd grade courses, admission requirements
Regional Spread of Education	Uyezds (districts) participating in the courses – geographical reach of education
Education in the Mother Tongue	Focus on teaching in the national language and translating textbooks
Outlook on the Future	Image of a teacher who serves the nation, not just one who works for salary

“The Report from the Student-Training Course” is a historical document that reflects how the idea of Alash became deeply embedded in the education system at the beginning of the 20th century, interweaving national spirit, science, language, and responsibility for future generations. This article:

Clarifies the institutional history of Kazakh pedagogy;

Highlights the teachers’ social, political, and national mission;

Represents a vivid example of spiritual aspiration and civic idealism. (*Saryarqa – 1919. – No. 76. – p. 831.*)

Conclusion

The newspaper *Saryarqa* is a vital and reliable source for studying the history of schools and madrasas in the early 20th century. It not only promoted enlightenment ideas but also thoroughly covered education as an inseparable part of the Kazakh people’s struggle for spiritual revival. Its archival value is highly relevant for modern historical and pedagogical research. *Saryarqa* stands as a unique documentary witness to the socio-political, cultural, and educational movements in early 20th-century Kazakh society. Articles on the pages of the newspaper dealing with school and madrasa issues provide real and detailed insights into: the Kazakh people’s attitude toward education; the training of teachers; the introduction of new educational programs; the broader national enlightenment movement.

Main Findings of the Research:

1. Formation of the National School System: Articles like “From the Teachers’ Union,” “About the Teaching Course,” “Long Hope,” and “Is There a Teacher?” show how Kazakh intellectuals turned the idea of national revival through education into real action. These articles reflect efforts to organize teacher courses, open rural schools, and involve communities in the educational process.

2. Awakening of National Pedagogical Thought: The structure of teacher training courses, the content of education, and the emphasis on morality and

equality in learning demonstrate the foundation of early 20th-century Kazakh pedagogy. The idea that education is needed not “for rank, but for human maturity” illustrates this principle.

3. Rising Status and Social Support of Teachers: From the course-related articles, it becomes clear that the teacher was not only an educator but a spiritual leader of the community. The state (*zemstvo*) and civic support represent one of the first institutional efforts to formalize the status of teachers.

4. Kazakh as the Language of Science: The article “Report from the Student-Training Course” and other materials emphasize the importance of teaching in the mother tongue. This marks the beginning of efforts to establish Kazakh as a language of education and science.

5. Women’s Education and Cultural Renewal: The article “Literary Evening,” the teaching course for girls, and the idea of co-education indicate the first signs of gender equality and women’s participation in education in Kazakh society—an important phase of social and cultural transformation.

6. Public Support and Charity for Enlightenment: Articles like “Aid for Needy Students” and “An Exemplary Deed” reflect a system of public assistance for education—investing in learning through *sadaqah*, *fidya*, and sacrificial donations. This was a form of supporting education on the basis of social justice.

7. Emergence of Civic-Educational Organizations: Organizations such as “Kazakh Aid,” “*Örnek*,” and Teachers’ Unions illustrate the role of informal civil institutions in developing education and culture. *Saryarqa* is a crucial historical source that contributed to laying the spiritual, methodological, structural, and ideological foundations of the Kazakh national education system in the 20th century. Its published materials offer invaluable insights into the history of national pedagogy, the Alash movement, social consciousness, and spiritual revival. The enlightenment ideas promoted in *Saryarqa* should be regarded as the spiritual origins of today’s independent Kazakhstan’s education system.

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