

The Effect of Teaching Based on Alash Figures in Translated Works on Human Values and Success

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Abstract

In the modernization process of Kazakh society, the Alash movement stands out with its reformist ideas across various domains. It is observed that the intellectual foundations of the movement were nourished by the Enlightenment and nationalism movements rising in Europe, while also incorporating the traditional lifestyle and cultural codes of the Kazakh steppe. Alash intellectuals distinguished themselves not only in the pursuit of political independence and national identity but also in areas such as language, literature, education, and culture. The aim of this study is to determine the effects of activities based on Alash figures in translated works on human values and academic success. The research employed a quasi-experimental design with a pre-test/post-test control group, one of the quantitative research designs. The study group consisted of a total of 61 third-year students enrolled in the Kazakh Literature undergraduate program at a university in Almaty during the 2024-2025 academic year. The experimental group students were assigned literary translation books created by Alash leaders, while the control group was given books that did not contain biographical elements of Alash leaders. In addition to questions aimed at identifying the participants' socio-demographic characteristics, the Social and Human Values Questionnaire and an academic achievement test were used in the study. For data analysis, the Independent-Sample t-test was utilized, and since the pre-test achievement scores of the groups differed, the ANCOVA test was also applied. According to the research findings, the experimental group achieved significantly higher scores in both academic success and human values compared to the control group. In this context, recommendations have been provided to educators and researchers.

Keywords: *Alash figures, human values, success, translated works.*

Introduction

In contemporary educational discourse, the challenge of fostering both cognitive achievement and moral development has gained increasing attention. While academic success remains a central goal, educators and researchers alike emphasize the necessity of integrating human values into the learning process (Schwartz, 2001; Seddig & Davidov, 2018). However, there is neither a common

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view nor applied models concerning how to integrate this knowledge, in particular in culturally diverse countries like Kazakhstan. The knowledge base recognizes the great potential for translated literary works to transform the cultural identity and the historical awareness of the human mind (Abdigapbarova, 2020; Beibitshilikkyzy, 2024a; Yussupova & Tarman, 2025), but the contribution of translated works to humanity's value system and academic achievements such as those linked to the Alash Movement have not been subjected to in-depth research (Kesici, 2017; Amanzholova & Sabol, 1997). This gap is particularly important in the post-Soviet settings in which educational systems are caught between historical continuity and global compatibility. Therefore, this study seeks to investigate whether teaching strategies that incorporate Alash figures through translated texts can effectively promote students' moral development and academic success, offering a culturally grounded and pedagogically relevant response to an ongoing challenge in values-based education.

In the process of modernization of Kazakh society, the Alash movement has had a great impact on formation of the idea of national education, giving birth to the national education idea on civic responsibility, historical understanding and moral development (Amanzholova, 1997; Kesici, 2017). Alash thinkers such as Bokeikhan, Baytursynov and Aimaurov saw education as a way to preserve one's cultural identity whilst, at the same time, developing the next generation for an active role in the global community (Beibitshilikkyzy, 2024a; Özdemir, 2008). Today, their ideas continue to inspire efforts to integrate national heritage with contemporary pedagogy. The use of translated Alash texts in education serves as a bridge between past and present, providing opportunities to promote both academic achievement and value-based learning (Kalenova et al., 2024; Shamshadinkyzy, 2024).

Teaching based on Alash figures is an instructional approach that involves incorporating the historical, literary, and philosophical dimensions of the Alash movement into the educational process. At the core of this model lies not only the provision of linguistic equivalents of texts but also the transmission of the national and universal values they contain to students (Dukeyev, 2025). It has been observed that teaching based on Alash figures contributes to individuals' more concrete understanding of concepts such as freedom, justice, solidarity, and responsibility. This approach supports not only language learning but also intellectual and moral development (Sabol, 1997; Saktaganova et al., 2020). Incorporating the ideas of Alash leaders and intellectuals into translated

works serves to pass down the unique experiences of Kazakh society to new generations while also attracting interest in the international academic community (Ibrayeva, et. al. 2024).

In the information and communication era, this two-fold aspect of translation not only enables the transmission of global cultures but also the preservation of local values (Bekpenbetova et al., 2025; Oraltay, 1985). The inclusion of Translated texts about Alash into school facilities is conducive to students being able to perceive both their history and universal intellectual movements concurrently. This cultivates a world view from the local to the global by enabling learners to be more aware of the values of the society in which they want to succeed (Saktaganova et al., 2020). The concept of national identity embedded in Alash ideology offers a culturally grounded foundation for modern education. In this study, Alash figures are not merely historical references but are integrated into translated literary texts to enhance students' engagement with national values while promoting linguistic and cultural competence.

Statement of the Problem

While there have been substantial reforms brought about to harmonize Kazakhstan's educational system with those of the world, the use of elements of national identity and particularly those stemming from the Alash movement in classroom practices is hardly implemented uniformly across the country. As policy discourses continually focus on value-based education, there are empirical and pedagogically grounded models which show how national historical contents might provide for the development of both morality and academic achievement (Kesici, 2017; Saktaganova et al., 2020). Translation, as one of the main ways to transfer the content of the curriculum is considered to be a language instrument, and a communicative, ethnical, ideologic resource is often undervalued in educational process (Dukeyev, 2025). This omission is particularly problematic given that translated texts featuring Alash figures encapsulate not only the language but also the ethical codes and civic ideals of early Kazakh intellectual thought (Beibitshilikkyzy, 2024a; Koigeldiev, 2007).

Moreover, the existing literature fails to adequately address how these translated texts are received and interpreted in contemporary classrooms, or what strategies are most effective in helping students internalize the embedded value systems (Gürbüz, 2007; Shamshadinkyzy, 2024). Although various scholars have explored the role of literary education in fostering critical thinking,

the specific intersection of translated Alash literature and its pedagogical impact on human value development remains underexplored (Sabol, 1997; Kalenova et al., 2024). There is also a scarcity of empirical studies examining the relationship between exposure to culturally significant translated materials and measurable academic outcomes, leaving a theoretical and practical void in the current educational discourse (Smagulov et al., 2022; Kesici, 2017). Therefore, a comprehensive pedagogical model is needed—one that not only integrates the rich ideological content of Alash literature through translation but also empirically investigates its impact on the cognitive and moral development of students.

Research Gap and Significance of the Study

Although extensive scholarship exists on the Alash movement and its political, cultural, and historical implications, much of the research has been limited to ideological analysis, archival study, and historiographical reconstruction (Amanzholova & Sabol, 1997; Koigeldiev, 2007). These studies, while foundational, often overlook the pedagogical implications of Alash ideas when mediated through contemporary instructional strategies, especially in the domain of value education. Translation, as an act of cultural and ideological dissemination, has generally not been examined as a pedagogical activity that has the potential to instill moral and intellectual virtues, but it has traditionally been examined in terms of linguistic studies and philology (Dukeyev, 2025). Recently, academics like Kesici (2017) and Beibitshilikkyzy (2024a) have suggested that translated literary texts have transformatory potential in the formation of national consciousness. Yet, there exists an important research deficit regarding the assessment of translated Alash-based materials as tools for facilitating students' academic performance and moral growth in educational environments.

Furthermore, the current scholarly investigation about translated educational content mainly concentrates its research on shallow linguistic achievements like vocabulary mastery and grammatical accuracy (Smagulov et al., 2022). While these skills are important, they fail to capture the broader purpose of translation as a carrier of values, philosophies, and worldviews. This narrow technical approach neglects translation purpose because it does not reveal how it functions as a value-transmitter alongside philosophical and worldview content. Deriving insights from literature translation of Alash writings proves essential since it functions as a powerful tool for transferring values while facilitating cultural understanding between groups. The existing study lacks

comprehensive analysis of students' relationships with translated materials together with limited research on effective instructional practices which could optimize both emotional and intellectual effects of the texts. The gap between Kazakh national heritage and global citizenship presents a big obstacle for educational policy makers and all stakeholders who need to integrate local and global values in their curriculum development (Saktaganova et al., 2020; Kalenova et al., 2024).

This study seeks to fill this research gap by empirically exploring how teaching practices grounded in translated Alash literary texts influence students' academic success and internalization of human values. The research delivers theoretical with practical aspects through its investigation of educational impacts when using these translated texts in literature training. The proposed research develops a new theoretical framework combining translation education with national ideology development for moral and intellectual learning. Practically, it provides insights for designing culturally grounded curriculum frameworks that meet contemporary educational objectives. Moreover, research findings possess an opportunity to guide both educational policy formation and teacher training standards to match Kazakhstan's educational progress agenda. The relevance of the present study therefore is not just about filling the gap in the body of literature but also in providing practical advice to teachers on how to implement values-based teaching practices that are culturally relevant to the students and yet ready them for global interaction. The present investigation therefore seeks to analyze the pedagogical benefit of teaching using Translated texts that has Alash personalities as the subject of the literature teaching. The study is particularly interested in exploring how the teaching strategy affects the academic performance of the students as well as internalization of human values. Through a combination of theoretical analysis and empirical research, the study aims to propose a culturally informed educational model that integrates national ideology with contemporary teaching strategies. In line with the stated objectives, the following research questions guide the study:

1. To what extent does “Teaching Based on Alash Figures in Translated Works” in literature classes affect students' academic success compared to practices based on the existing curriculum?
2. To what extent does “Teaching Based on Alash Figures in Translated Works” in literature classes affect students' human values compared to practices based on the existing curriculum?

Review of Literature

Historical and Philosophical Background of Alash Figures

The roots of the Alash movement are closely tied to the modernization demands of Kazakh society. During the Tsarist Russian period, Kazakh intellectuals, facing political and economic restrictions, united under the banner of Alash to preserve national existence and adapt to the contemporary world. Within this framework, Alash leaders, engaging in a wide range of activities from press initiatives to educational projects, utilized their intellectual capital to transform Kazakh society (Oraltay, 1985).

Efforts to revitalize the educational and cultural life of Kazakh society paved the way for the intellectuals of the time to organize under the name "Alash" and unite around a common ideal. At the heart of this vision lay the preservation of the language, the strengthening of national consciousness, and the endeavor to keep pace with international developments without losing their authentic identity. Figures such as Ahmet Baytursunov, Alikhan Bokeikhan, and Mirjaqip Dulatuli were influential not only in politics but also in literature, education, and societal reforms (Dukeyev, 2025). The Alash movement is regarded as a multidimensional entity that warrants examination from socio-political and ideological perspectives as well (Kesici, 2017; Oraltay, 1985; Sabol, 1997). Its philosophical foundation places significant emphasis on themes such as popular sovereignty, social justice, and the harmonization of traditional values with the modern world. Various sources note that while Alash intellectuals resisted Russia's political influence, they also drew inspiration from intellectual currents in Europe (Amanzholova & Sabol, 1997). This demonstrates that Alash thought blended local elements with universal principles, offering a distinctive philosophical framework. The intellectual segment of the movement aimed to accelerate educational activities, introducing modern science and technology to Kazakh youth while preserving their traditional heritage. Thus, Alash figures went beyond being merely a political or literary movement, striving to implement a comprehensive societal transformation project (Dukeyev, 2025).

From a philosophical standpoint, the Alash ideology is grounded in libertarian thought alongside values of social solidarity and national unity (Kesici, 2017). The majority of Alash thinkers, influenced by the Enlightenment movements in Europe, developed a unique approach while

remaining rooted in their traditional heritage (Gürbüz, 2007). This approach was not limited to political representation; rather, it encompassed the preservation and transmission of language, literature, and national values to future generations. Consequently, the Alash movement focused on building a bridge between modernity and tradition. Centering the concept of "nation-building," Alash intellectuals sought to forge a distinct identity and protect it against external pressures (Dukeyev, 2025). Today, it is evident that Alash ideas continue to influence educational policies and the definition of national identity. This impact has become more pronounced in the nation-state building processes in Kazakhstan following independence (Saktaganova et al., 2020).

Alash thinkers believed that national liberation could only be achieved through cultural and educational reforms, conducting their political struggle along these lines (Kesici, 2017). Through the active use of press and media outlets, the intellectuals of the era worked to elevate the public's educational level and raise awareness of national issues. Philosophically, the scope of Alash's activities was not confined to liberal ideas inspired by the West; it also integrated elements such as Islamic education and the traditional steppe culture (Amanzholova, 1997). This synthesis gave rise to the ideal of shaping society both in the light of spiritual values and with the insights of modern science. Alash leaders pointed to the lack of sufficient emphasis on education as the primary reason for societal backwardness, viewing education as the first step toward development and advocating this stance explicitly (Kalenova et al., 2024).

Ensuring that the populace received education in their native language and learned their own history, literature, and values was a central focus of the Alash movement. Accordingly, the instructional materials and curricula developed placed the Kazakh language and culture at their core. This approach was of great importance in constructing national consciousness and resisting the assimilation policies of the colonial period. Thus, the philosophical foundations of Alash underscored the necessity of educational and intellectual independence as prerequisites for political independence. In this context, Alash intellectuals aimed to preserve the sociocultural characteristics of the nomadic steppe lifestyle while acquiring the scientific and technological competencies required by the modern era (Saktaganova et al., 2020). The "new human" concept within this philosophical framework was based on the principle of raising a generation that is knowledgeable about its national culture yet open to universal values. In doing so, Alash figures sought to solidify the future of Kazakh society by integrating national values with universal

standards. These efforts not only impacted Kazakh society but also served as an inspiration for similar national movements in Central Asia (Ibrayeva et al., 2024; Zholmakhanova, 2020).

Contributions of Alash Figures to Literature, Education, and National Identity

Alash figures have played decisive roles in the processes of literature, education, and the construction of national identity. One prominent representative, Ahmet Baytursunov, is renowned for his efforts to develop and simplify the Kazakh language (Özdemir, 2008). By standardizing the writing system, Baytursunov enhanced the usability of the Kazakh language in education, thereby contributing to the rooting of national identity. Meanwhile, Alikhan Bokeikhan, in addition to his political influence, spearheaded the modernization of Kazakh society through economic and sociocultural development projects. During this period, the perception of literature as a tool for "awakening" among Alash intellectuals further amplified the importance of literary works in conveying national ideas to the masses (Kalenova et al., 2024).

Poems, novels, and theatrical works serve not only as artistic expressions but also as vehicles for transmitting national values and historical consciousness (Fernández, 2025). In this context, writers like Mirjaqip Dulatuli addressed the challenges facing Kazakh society in their literary works, raising societal awareness. Literature functioned as a strategic tool, both by simplifying language to reach broader audiences and by keeping national sensitivities alive. In the field of education, Alash figures aimed to train future intellectuals by enriching the curricula of madrasas with modern science. This process offered significant opportunities, particularly for Kazakh youth in rural areas, contributing to an increase in literacy rates (Abdikadyrova et al., 2020).

The intellectuals within the Alash movement utilized literature and educational institutions as transformative platforms to preserve and strengthen national identity. This resonated not only within Kazakh society but also in other regions of the Turkic world, attracting the attention of Kyrgyz, Uzbek, and Tatar intellectuals (Oraltay, 1985). The new literary movement initiated by Alash figures addressed national themes while employing symbolic narrative forms to appeal to the emotions of wide audiences. For instance, themes of oppression and freedom were frequently explored in poetry and stories, aiming to sustain a spirit of societal resistance and struggle (Kapağan & Bacaklı, 2020).

In education, innovative curriculum designs centered on Kazakh history, traditional arts, and epics sought to instill national consciousness in students. This approach was based on the idea that deep historical roots should be integrated with contemporary achievements. At the same time, foreign language education and modern scientific methods were prioritized to raise generations aware of global developments. Through this synthetic approach, Alash intellectuals aimed to advance their society while preserving its uniqueness. Literary reforms were not limited to language development; they also encompassed the reinterpretation of national heroic tales and epics (Beibitshilikkyzy, 2024a).

Educational institutions developed instructional materials that conveyed the ideas of Alash figures, ensuring that the new generation of intellectuals continued the traditional legacy. These efforts sustained the spirit of national solidarity and unity within Kazakh society while supporting the construction of an identity resilient to external influences (Kenzhebaev, 2022). Thus, innovations in literature and education emerged as strategic moves by Alash, reinforcing societal mobilization. This mobilization increased the participation of women and youth in the public sphere, creating dynamism across society (Murzahodjaev & Kubeev, 2022). The Alash ideology, transmitted through literature and education, remains a powerful reference point today in the reconstruction of Kazakh identity and contemporary reform efforts (Dukeyev, 2025).

Historical narratives play a significant role in the construction of national identity and the imparting of moral values. By passing down events and heroes that form the collective memory of society to new generations, these narratives foster a sense of collective belonging (Kesici, 2017; Sun, 2025). Their use in educational institutions contributes to students' understanding of historical processes and internalization of moral values (Oraltay, 1985). Beyond textbooks, historical narratives reach students through museums, commemorative ceremonies, and cultural events. This extends beyond the formal curriculum, engaging societal memory mechanisms to reinforce values (Honegger, 2020; Ibrayeva et al., 2024), thereby conveying the message that students can serve society as individuals.

The strength of historical narratives lies in their ability to convey values through "concrete" examples. When discussing "freedom" as an abstract concept, referencing the tangible struggles of the Alash period allows students to perceive it more deeply and realistically. Similarly, values like solidarity and justice are concretized through heroic stories from challenging past periods,

offering inspiration and role models to students (Murzahodjaev & Kubeev, 2022). This integrates history lessons with moral education, enabling students, under teachers' guidance, to analyze the behaviors of past leaders and societal groups, thereby learning universal virtues. Notably, the educational reforms and societal projects sustained despite difficulties during the Alash period provide an exemplary model of solidarity. This serves as a driving force for today's generation to better utilize their opportunities and adopt attitudes prioritizing societal benefit (Beibitshilikkyzy, 2024b).

Historical narratives are supported not only by oral and written sources but also by the increasing use of audiovisual materials in recent times. Documentaries, short films, and digital archives allow students to vividly experience the events of the Alash period, enhancing the transmission of values. Another key contribution of historical narratives is their facilitation of connections between students' family stories and local contexts, strengthening belonging and value development by merging national history with personal identity (Kapağan & Bacaklı, 2020). The role of historical narratives in education is not limited to Kazakh society; it also encourages the sharing of a common cultural heritage and values with other Central Asian societies. When compared to similar movements in other Central Asian countries, the Alash experience reinforces ideas of regional solidarity and cooperation (Koigeldiev, 2007). Thus, the teaching of national and ethical values can evolve into a regional project for peace and development.

Intercultural Value Transmission Through Translation

Translation activities extend beyond mere linguistic transformation, serving as a bridge between cultures by facilitating the mutual exchange of values, intellectual currents, and lifestyles. In this context, translation traditions within the Turkic world play a role in reinforcing a shared historical and cultural heritage (Kapağan & Bacaklı, 2020). For instance, the efforts of Alash-era intellectuals to translate Russian, French, or Arabic sources into Kazakh enabled Kazakh society to become acquainted with global intellectual history. Simultaneously, translating works from Kazakh into other languages has contributed to introducing the country's cultural richness to the outside world and representing national identity on a universal platform. Intercultural value transmission fosters better mutual understanding among societies, breaks down prejudices, and paves the way for the discovery of shared human values (Smagulov et al., 2022). This process is not limited to literal text translation; it also enables a richer cultural interaction through adaptations

and interpretations that emerge during translation. Thus, translation is regarded as a tool not only for preserving and developing national culture but also for maintaining communication with the outside world and contributing to global heritage. Leading advocates of Alash ideology emphasize that translation is essential not only for literary texts but also for scientific and philosophical works (Kesici, 2017). Today, various studies explore how cultural heritage can be sustained, particularly in education, and integrated with translated works (Koigeldiev, 2007).

In a cultural context, the accurate execution of translations and their faithful rendering of the original spirit are of great importance. Accordingly, translators are expected to possess not only linguistic skills but also intercultural sensitivity and knowledge. Otherwise, the intended value transmission through translation may be incomplete or inaccurate. For this reason, translation activities have been meticulously conducted by Kazakh intellectuals, with thorough examination and comparison of local and foreign sources (Amanzholova & Sabol, 1997). Considering all these factors, translation serves as a fundamental function for the development of Kazakh society internally and its self-expression on international platforms. The translation tradition, which has evolved since the Alash period, facilitates the convergence of national consciousness with universal values. This convergence is not limited to introducing universal concepts to Kazakh society; it also ensures that Kazakh culture finds its place in the international arena. Values transmitted through translation allow younger generations to explore global trends, scientific advancements, and diverse lifestyles, broadening their horizons. The Alash ideology's core principles of preserving national identity while opening up to the world are embodied in translation efforts (Oraltay, 1985).

The development of educational institutions in Central Asia has historically been shaped by the influence of various civilizations and states, making the importance of translated works evident across different periods in the region. In the case of Kazakhstan, the modern educational approach promoted by the Alash movement has progressed in tandem with translation activities (Kesici, 2017). Translations from prominent regional languages such as Russian, Arabic, and Persian have contributed to the expansion of Kazakh literature and the integration of universal scientific concepts into the native language. This process has enabled not only the intellectual elite but also broader segments of the population to access world literature and scientific developments. For example, translations of foundational works in fields like mathematics, medicine, law, and philosophy into Kazakh have been incorporated into local educational curricula, fostering the

spread of scientific thought (Kalenova, Abdrakhmanova & Kolumbaeva, 2024). Similarly, translations from other regions of the Turkic world aim to deepen the shared historical and cultural heritage. Including translated works in educational curricula provides students with a multifaceted perspective and aligns them with international standards. This also lays the groundwork for increased student exchange programs and strengthened academic collaborations among Central Asian countries (Beibitshilikkyzy, 2024b). Furthermore, translations enhance the terminological and conceptual richness of local languages, overcoming challenges in scientific communication. As envisioned by Alash-era intellectuals, Kazakh youth can now follow world literature in their native language, supporting a balanced preservation of national identity alongside global integration. Given Central Asia's multicultural structure, mutual translations of sources in different languages also reinforce regional cooperation and a culture of coexistence (Shamshadinkyzy, 2024).

The Alash movement centers on the ideas of national revival and enlightenment. Consequently, Alash intellectuals opened new schools, wrote textbooks, and proposed curriculum reforms to advance the educational development of Kazakh society (Beibitshilikkyzy, 2024a). These initiatives were driven by the desire for Kazakh children to be educated in their native language and introduced to advanced global ideas. Traces of similar approaches are evident in contemporary educational policies as well. The strong support for translation activities, in particular, offers students the opportunity to deeply understand their own culture while benefiting from the intellectual heritage of other cultures (Amanzholova, 1997). In this context, the role of Alash figures in literature, history, and other social sciences is revitalized through translated works. Considering that translations involve not only linguistic but also cultural and ideological dimensions, how Alash ideology contributes to students' acquisition of human values through this process becomes a subject worthy of special investigation (Saktaganova et al., 2020). In the post-Soviet period, efforts to balance national identity quests with global integration policies provide a fertile ground for integrating Alash ideology with translation activities (Smagulov, Kalybekova & Bazhikeev, 2022). This balance is reflected in education, enabling the blending of universal and local values in translated works. As a result, students engage simultaneously with foreign texts and their own historical-cultural heritage.

Linking Human Values, Academic Success, and Translated Alash Texts

This research is based on the conceptual triad: human values, academic achievement, and the use of Translated texts with an Alash thought base. Each of these constructs holds its own position within the educational system, but is far more effective when considered in an integrated context. Human values—justice, freedom, respect, and responsibility—are at the core of students’ ethical and emotional maturity and are passed on to them through not just explicit instruction, but through cultural heritage, interpersonal interaction, and historical awareness (Schwartz, 2001; Seddig & Davidov, 2018; Shamshadinkyzy, 2024). These values are the affective base of education, shaping students’ worldview and social conduct (Sabol, 1997). By contrast, academic achievement extends beyond mere rote accomplishment or exam scores; it is students’ ability to apply critical, contextual, and reflective thinking within various areas of content (Field, 2016; Johnson & Christensen, 2024). Translated texts is the connecting span between the two: not just linguistic artifacts, but also artifacts of culture (Dukeyev, 2025; Beibitshilikyzy, 2024a). Translation is also an educational tool which facilitates the transmission of ideologies, worldview, and emotive narrative through space and time (Kesici, 2017; Kalenova et al., 2024). In the case of Alash-influenced writing, the endeavor is particularly copious, as the literature is imbued with intellectualist ideals of an early 20th century's intellectualism in the nation and its relation to philosophy and the state (Amanzholova & Sabol, 1997; Koigeldiev, 2007). These writings support the development of students’ moral imagination by exposing them to historically situated struggles for identity, autonomy, and ethical governance. When used in educational settings, these kinds of texts welcome students into the multi-faceted meaning-making process, which allows them to connect historical narrative to modern ethical thinking (Smagulov et al., 2022; Gürbüz, 2007).

This theoretical model holds that translation-oriented instruction grounded in ideologically relevant literature—like the Alash literature—is able to develop the students not just cognitively, but also on the affective level. It does so by situating national cultural content within an internationally understandable pedagogical framework, which encourages rootedness within culture and global competence. Students taught in this framework may become not just academically capable, but also ethically empowered individuals equipped to deal with both the local and the global.

The significance of Alash-based translated works is not just in their literary depth but in serving as pedagogical tools to influence identity and ethical reasoning. As underscored by Beibitshilikkyzy (2024a), the incorporation of national education concepts in the literature of the Kazakh intelligentsia is an intentional move to enlighten not just the intellect but the moral sense of students as well. This idea corresponds with the belief of Abdigapbarova (2020) that fictional stories founded on historical consciousness are potent modes of transmitting communal memory and civil values. Once these kinds of texts are brought in through translation, these gain new pertinence to modern educational settings, specifically in multicultural and postcolony societies such as Kazakhstan (Amanzholova, 1997; Kapağan & Bacaklı, 2020). Further, as observed by Abdikadyrova et al. (2020), in the case of literature content recast through new learning technologies, not only is the engagement elevated but the depth of meaning and incorporation of values is also improved. In the said scenario, human values are not specifically taught but are birthed from the very act of interpretation itself—where the student resolves meaning, emotion, and ethics through the interpretation of translated national works. Dukeyev (2025) highlights the ideological depth of the Alash writings as particularly important when relocated into the arena of classroom discussion, cultivating intellectual independence and cultural reflexivity. This places the project of translation, then, as not just an act of language, but as a space of mediation where academic growth and the construction of values meet. The correspondence of these concepts—values, success, and translated Alash material—affirms an education generally rooted within history as well as global in scope.

Existing literature frequently highlights the contributions of the Alash movement to education, yet it emphasizes that the dimension of values education through translated works requires further detailed examination (Amanzholova & Sabol, 1997). How the contributions of Alash figures in language, literature, and history, when interacting with translated works, affect student success and value acquisition remains an underexplored topic. Therefore, this study aims to closely examine this unique intersection that bridges the past and present. As the significance of Alash in Kazakhstan's post-independence identity-building processes is increasingly emphasized, the role of translation activities in connecting national culture with universal values also draws attention (Sabol, 1997).

The legacy of Alash figures stands at a critical juncture for the preservation and development of national culture. Transmitting this legacy to students through translated works is being reevaluated in light of today's global educational standards. This model instills national identity consciousness in students while enhancing their communication and interaction skills on a universal level. Understanding the importance of such a multidimensional topic is generating growing interest not only in academic circles but also in public policy, curriculum development, and teacher training (Kesici, 2017). Current educational reforms, which prioritize student-centered and value-based approaches, aim to expand the in-depth teaching of historical-cultural codes like those of Alash figures (Shamshadinkyzy, 2024). Consequently, younger generations not only gain mastery over their past but are also prepared for the future with greater awareness and responsibility.

Method

Research Design

This study employed an experimental method, one of the quantitative paradigm designs. To test the effects of activities based on Alash figures on human values and academic success, a two-group pre-test/post-test model was preferred. In line with the research hypothesis, the experimental group was exposed to "Alash Figures in Translated Works," while the control group followed the existing curriculum. In other words, no comparisons were made between traditional literature education and "Alash Figures in Translated Works." In the pre-test/post-test design with a control group, measurements related to the dependent variable for both study groups are obtained using the same measurement tool—administered as a pre-test before the intervention and a post-test afterward (Levy & Ellis, 2011). Although this design is suitable, effective, and practical for studies in the social sciences, its internal validity is lower due to the absence of a control group in some cases (Baldassarri & Abascal, 2017). The experimental design of the study is summarized below.

Table 1

Research Design

Groups	Pre-Test	Experimental Process	Post-Test
Group 1 (Experimental)	Human Values Scale	Teaching Based on Alash Figures in Translated Works	Human Values Scale
	Achievement Test		Achievement Test
Group 2 (Control)	Human Values Scale	Teaching Practice Based on the Existing Curriculum	Human Values Scale
	Achievement Test		Achievement Test

In this study, the independent variable is *teaching based on Alash figures in translated works*. The study includes two dependent variables: *academic achievement* and *levels of human values*. The experimental procedures applied to both the experimental and control groups are detailed below under the section titled *Research Procedures / Experimental Process*.

Sample

The study group of this research consists of third-year students enrolled in the Kazakh Literature undergraduate program at a university in Almaty (Al-Farabi Kazakh National University) during the 2024-2025 academic year. First- and second-year students have not yet completed a significant portion of the literature courses in the curriculum and are still gaining knowledge and experience in literature, while fourth-year students are focused on professional orientation exams, with their motivation directed toward a different source. For these reasons, third-year students were deemed an ideal choice. Nonprobability sampling techniques, specifically convenience sampling, were used to determine the participant group. In this sampling method, easily accessible and willing individuals are included in the study (Christiansen & Johnson, 2014).

Due to certain prerequisites for participating in the experimental process, criterion sampling techniques were also utilized (Ong-Dean et al., 2011). The fact that the study group comprises students from the institution and department where the researcher works is an indicator of easy accessibility. Accordingly, the experimental process included students who volunteered to participate and met the criteria of “not having previously conducted in-depth reading of literary works within the scope of the research, not participating in another study related to the topic during the experimental process, and using information sources with proper referencing.” The study began with 64 participant students, with 32 assigned to the experimental group and 32 to the control group. However, due to participant attrition (dropouts or absenteeism), the study was completed with 61 participants—31 in the experimental group and 30 in the control group. The number of participants was kept low because the experimental process required active student participation and student-student and teacher-student interaction. In the experimental group, 17 participants were female and 14 were male. In the control group, 17 participants were female and 14 were male. The participants in both the experimental and control groups exhibited a balanced distribution in terms of gender, age, and previous academic performance.

Research Procedures/Experimental Process

Students in the experimental group were assigned literary translation books created by Alash leaders, while the control group was given books that did not contain biographical elements of Alash leaders. The process for both groups was conducted over six class sessions. Prior to the instructional process, both the experimental and control groups were administered the Human Values Scale and the Success Test as pre-tests. For the experimental group, a sample lesson plan was prepared for teaching translated works based on Alash figures. The lesson plan, designed for the third-year university literature course, addressed the teaching of literary translations and textbooks created by Alash leaders. Expert opinions were sought regarding the learning domain-subject-outcome relationship and suitability for instruction, necessary revisions were made, and the lesson plan was finalized.

As part of implementing this plan, participants in the experimental group examined translations of literary works and textbooks created by Alash leaders, comparing them with literary laws, the original language, and the laws of Kazakh language and literature, while identifying commonly used terms and names. At this stage, translation issues were analyzed at different levels across various periods and continue to be studied. Therefore, a global examination of the translations by Alash intellectuals within the framework of basic theoretical principles was included among the primary tasks.

Students in the experimental group, based on a comparative empirical method, explored manifestations of national existence, national consciousness, national character, and spiritual rebirth in the translations of Alash leaders and figures. In this context, Ahmet Baytursinov's translations of tales from Ivan Krilov were examined under the title of "Kyryk Mysal" Tales, and Alihan Bokeykhan's translations from Aesop, Lev Tolstoy, and Indian sources were examined under the title of "Jetpis Jeti" Tales in the experimental group. Subsequently, they analyzed new names emerging in literary translation by grouping and systematizing them, as Alash intellectuals translated the best works of distinguished foreign authors into Kazakh. In the later stages of the activities, experimental group participants conducted an axiological analysis of the literary translations undertaken by Alash intellectuals in the early twentieth century to foster national consciousness.

They compared, interpreted, and analyzed the original works and texts of literary translations by Alash figures using textual analysis methods to determine their positions in translation. In the final stage of the experimental group's activities, students evaluated the translation quality of the works, compared direct and step-by-step translations, and summarized the artistic translations of Alash figures that define universal values.

Throughout this process, the control group processed books recommended by the existing curriculum using a direct instruction approach. Control group participants were asked questions such as "What emotions did the biographical works you read evoke in you?" and "Which aspects of the lives of the famous individuals whose biographies you read affected you?" to summarize the books they studied. Following the instructional process, both groups were administered the Human Values Scale and Success Test as post-tests.

Data Collection Tools

In addition to questions aimed at identifying the participants' socio-demographic characteristics, the Social and Human Values Questionnaire (SHVQ) and an academic achievement test were used in the study.

Social and Human Values Scale

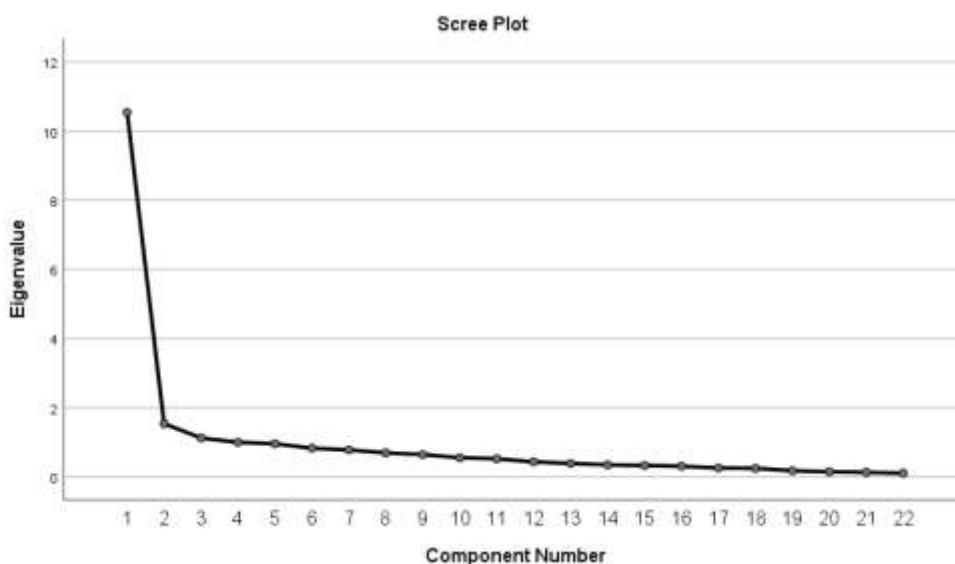
This measurement tool was utilized to identify students' orientations toward human values. The tool was developed in Kazakh by the researchers, drawing on items from value scales developed by Bakrač (2013), Schwartz (2001), and Seddig and Davidov (2018). The construct validity process conducted through exploratory factor analysis indicates that the scale has a unidimensional structure.

A systematic approach was adopted in the development process of the scale, during which the items were written in Kazakh with careful consideration of cultural, linguistic, conceptual, and sample-specific characteristics. To ensure content validity, expert opinion was sought. Experts confirmed that the scale items were linguistically clear, relevant to the intended constructs, and culturally appropriate for the target population. The construct validity of the scale was examined through Exploratory Factor Analysis (EFA). Prior to conducting EFA, the adequacy of the dataset for factor analysis was assessed using the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity. The KMO coefficient ranges between 0 and 1, with values above 0.90 indicating excellent adequacy of the sample for factor analysis (Field, 2016).

Bartlett's Test of Sphericity evaluates whether the correlations among variables are statistically significant. If the test yields a significant result ($p < 0.05$), it suggests meaningful correlations among variables. These criteria help determine whether the data is appropriate for factor analysis and whether the analysis will be effective (Field, 2016). The analysis of the Social and Human Values Scale indicated a KMO value of 0.906, suggesting excellent compatibility of the sample size for factor analysis. According to the results of Bartlett's Test of Sphericity ($\chi^2 = 2106.73$; $p < 0.001$), there were significant correlations among the variables, confirming the dataset's suitability for factor analysis. As all necessary assumptions were met, the factor analysis was subsequently conducted. The results showed that only one factor had an eigenvalue greater than 1, indicating a unidimensional structure for the scale. This single factor explained a substantial proportion of the total variance (48.91%). The factor loadings of the 22 items on the Social and Human Values Scale ranged between 0.40 and 0.84. The unidimensional factor structure of the Social and Human Values Scale is presented in the Scree Plot below.

Figure 1

Scree Plott Graph of 'Social and Human Values Scale'



The Cronbach's Alpha reliability coefficient for the Social and Human Values Scale was calculated as 0.87. The five-point Likert scale instrument consists of 22 items. Sample items from this scale include:

“Protecting the homeland is not just about fighting on the front lines,”

“Without solidarity, there would be no society,”

“Even if we end up harmed, we should not stray from honesty,”

“Hardworking people are more beneficial to their homeland and nation.”

Achievement Test

The data collection tool used in the study is an academic achievement test covering the learning outcomes of the Literature Course topic "Alash Figures in Translated Works." In the study, the experimental group participated in activities involving "Alash Figures in Translated Works," while the control group did not receive applications targeting these values during the instructional process. The pre-test and post-test questions of the academic achievement test were prepared in accordance with the application, analysis, synthesis, and evaluation levels, with input from academic advisors specializing in measurement and evaluation. The questions were validated for content validity by experts, ensuring they encompassed the outcomes and values of the research topic. Accordingly, a 20-item, five-option multiple-choice test was developed. The achievement test used in this thesis is scored as 1 and 0. In this respect, the test has a dichotomous scoring feature. According to Andrich (1982), the KR-20 (Kuder Richardson-20) method should be used to test the reliability of measurement tools scored 1-0, especially achievement tests. The KR-20 reliability coefficient, calculated from a pilot administration of the achievement test, was 0.89. This measurement tool was applied to both the experimental and control groups during the pre-test and post-test phases.

Data Analysis

The data were analyzed using a statistical software program (SPSS 27.0) suitable for the study's purpose. Pre-test and post-test comparisons of the achievement test scores and value scores were conducted for both groups. In the experimental study (with experimental and control groups), a design was used to compare data measured before and after the application (achievement and human values scores). This design follows a 2x2 format: Experimental Pre-test/Experimental Post-test and Control Pre-test/Control Post-test. Prior to the experimental analysis of the data, normality assumptions were tested. In this context, descriptive statistics of pretest-posttest measurements are given in Table 2. The Shapiro-Wilk test and homogeneity test (Levene's Test) conducted for this purpose indicated that the data followed a normal distribution (see Table 3).

The Shapiro-Wilk test values for the pre-test and post-test of the groups demonstrate that the quantitative data are normally distributed. Additionally, histograms, normal Q-Q plots, and

detrended normal Q-Q plots, along with examinations of skewness and kurtosis values, confirmed the normal distribution of the data (Vrbin, 2022). Since the pre-test achievement scores of the groups differed, the ANCOVA test was employed. According to Field (2016), when participants' entry or pre-test scores vary, post-test scores should be analyzed while controlling for initial scores, for which the Analysis of Covariance (ANCOVA) technique is used. To compare the Human Values scores (pre-test vs. post-test) of the groups and to identify differences between the experimental and control groups separately, an independent samples t-test was applied. The Independent-Sample t-test is a statistical technique used to compare the means of two independent groups (experimental and control) (Livingston, 2004).

Table 2

Descriptive Statistics of Pretest-Posttest Measurements

	Statistics	Experimental Group	Control Group
Pretest-Achievement	Mean	9,06	10,57
	Std. Deviation	3,02	2,64
	Skewness	-0,30	-0,23
	Kurtosis	-0,77	0,07
Posttest-Achievement	Mean	16,68	15,17
	Std. Deviation	2,20	3,26
	Skewness	-0,65	-0,35
	Kurtosis	0,07	-0,70
Pretest- Human Values Scale	Mean	3,58	3,54
	Std. Deviation	0,53	0,56
	Skewness	0,95	1,09
	Kurtosis	0,98	0,91
Posttest- Human Values Scale	Mean	4,00	3,63
	Std. Deviation	0,68	0,50
	Skewness	0,22	0,34
	Kurtosis	-0,95	0,52

Table 3

Normality and Homogeneity Test Scores for the Groups' Achievement and Human Values Scale Scores

	Group	Tests of Normality		Tests of Homogeneity		
		Shapiro-Wilk	df	p	Levene's Test	P
Pretest-Achievement	Experimental	0,958	31	0,257	0,502	0,482
	Control	0,952	30	0,190		
Posttest-Achievement	Experimental	0,948	31	0,138	3,582	0,103
	Control	0,949	30	0,158		
Pretest- Human Values Scale	Experimental	0,931	31	0,064	3,678	0,091
	Control	0,929	30	0,062		
Posttest- Human Values Scale	Experimental	0,930	31	0,063	3,322	0,109
	Control	0,955	30	0,236		

Findings

Findings, tables, and explanations related to the research questions of the study are presented below. In this context, the analysis and findings regarding the pretest scores of the study are given in Table 3 and Table 4. Posttest findings related to the sub-problems of the study are presented in Table 6, Table 7 and Table 8.

Table 4

Analysis of the Groups' Pre-Test Achievement Test Scores

Pre-Test	Group	N	Mean	Std. Deviation	t	p
Achievement	Experimental	31	9,06	3,02	-2,07	0,04
	Control	30	10,57	2,64		

Table 4 presents the findings related to the pre-test achievement test administered to the experimental and control groups before the instructional process. According to the t-test results, a t-value of 2.07 was calculated between the pre-test achievement means of the two groups. Based on this value, there is a significant difference between the achievement scores of the experimental and control groups prior to the instructional process. Due to this difference, it was decided to use the ANCOVA test to compare the post-test scores of the groups.

Table 5*Analysis of the Groups' Pre-Test Human Values Scale Scores*

Pre-Test	Group	N	Mean	Std. Deviation	t	p
Human Values	Experimental	31	3,58	0,53	0,31	0,76
	Control	30	3,54	0,56	0,31	0,76

Table 5 presents the findings related to the pre-test Human Values Scale administered to the groups before the experimental process. According to the analyses, a t-value of 0.76 was found between the pre-test scale mean scores of the two groups. Based on this finding, no significant difference was observed between the pre-test Human Values mean scores of the experimental and control groups prior to the instructional process. It can be said that the human values levels of the participant students in the experimental and control groups exhibited a similar distribution before the research process.

In the first sub-problem of the study, the answer to the question “To what extent does ‘Teaching Based on Alash Figures in Translated Works’ (experimental group) in literature classes affect students' success compared to practices based on the existing curriculum (control group)?” was investigated. The analysis and findings for this purpose are given in Table 6 and Table 7.

Table 6

Means, Standard Deviations, and Adjusted Mean Scores of the Experimental and Control Groups on the Post-Test Achievement Test

Group	Mean	Std. Deviation	Adjusted mean
Experimental	16,68	2,20	16,91
Control	15,17	3,26	14,92

Table 6 shows the means, standard deviations, and adjusted mean scores calculated for the experimental and control groups' achievement scores on the topic of "Alash Figures in Translated Works." Taking the pre-test scores into account, the adjusted post-test mean scores were calculated as 16.91 for the experimental group and 14.92 for the control group.

The ANCOVA values calculated for the groups' post-test achievement scores are also presented in the table below.

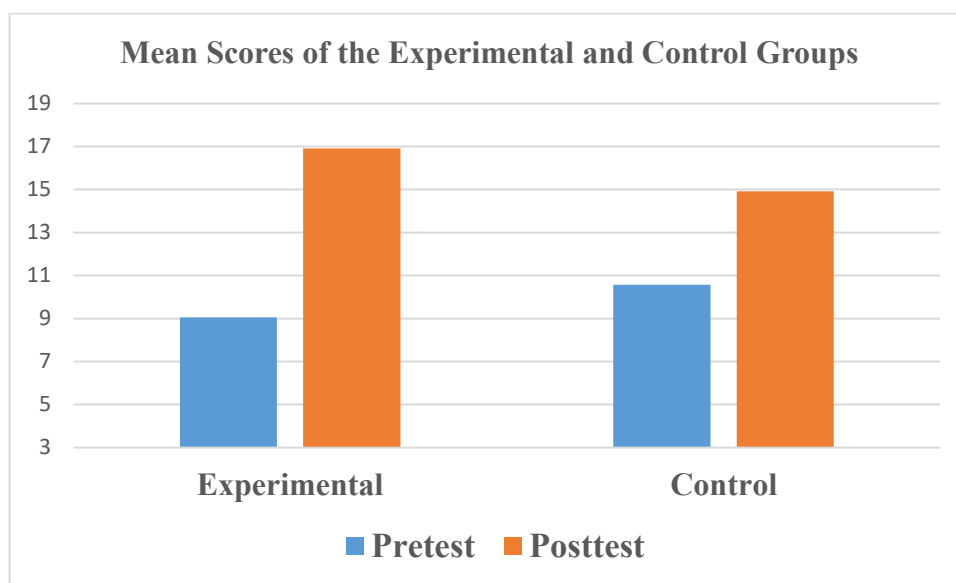
Table 7

ANCOVA Results Regarding the Post-Test Achievement Scores of the Groups

Source	Type III Sum of Squares	df	Mean		p	Partial η^2
			Square	F		
Corrected Model	82,66	2	41,33	5,92	0,00	0,17
Intercept	748,52	1	748,52	107,17	0,00	0,65
Pre-Achievement	47,86	1	47,86	6,85	0,01	0,11
Group	56,16	1	56,16	8,04	0,01	0,12
Error	405,08	58	6,98			
Total	15976,00	61				
Corrected Total	487,74	60				

a. $R^2 = ,169$ (Adjusted $R^2 = ,141$)

When the ANCOVA findings in Table 7 are examined, a significant difference is observed between the experimental and control groups in terms of the academic achievement test scores (post-test) administered after the application when the achievement test scores (pre-test) conducted at the beginning of the process are controlled ($F=8.04$, $p<0.05$). The partial η^2 (Eta squared) value, which indicates the effect of the applied method, is 0.12. This finding points to a large effect size in favor of the experimental group. This indicates that a significant difference in achievement has emerged between the experimental group, where "Teaching Based on Alash Figures in Translated Works" was applied in the literature course, and the control group, where the existing curriculum was implemented. The graph regarding the pretest-posttest success scores of the experimental and control groups is presented below.

Figure 2*Achievement Test Meanscores Of Experimental And Control Groups*

The analysis and findings related to the second sub-problem of the study “To what extent does ‘Teaching Based on Alash Figures in Translated Works’ (experimental group) in literature classes affect students' human values compared to practices based on the existing curriculum (control group)?” are given in Table 8.

Table 8*Comparison of the Groups' Post-Test Human Values Scale Scores*

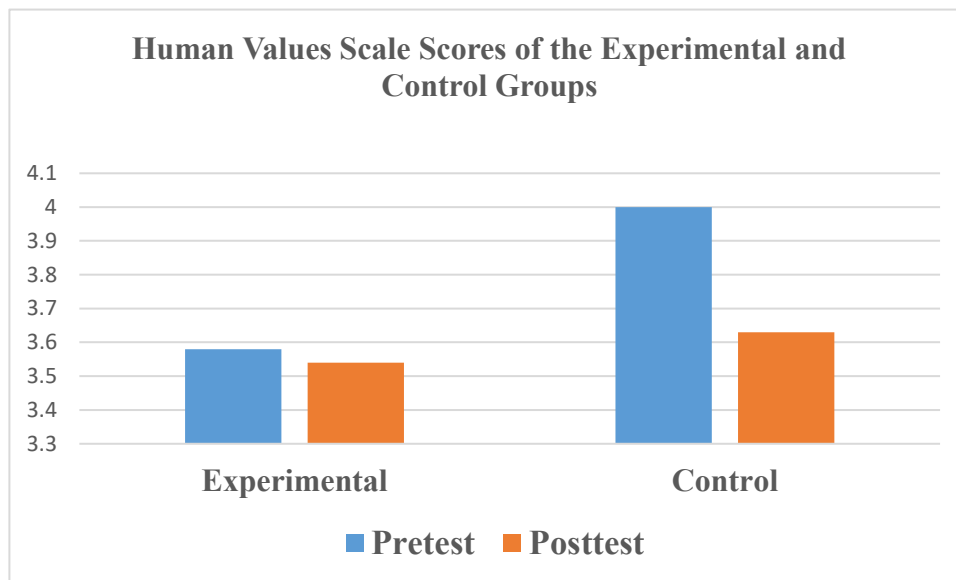
Post-test		N	Mean	Std. Deviation	t	p
Human Values	Experimental	31	4,00	0,68	2,45	0,02
	Control	30	3,63	0,50	2,46	0,02

Table 8 presents the findings related to the post-test Human Values Scale scores of the groups following the instructional process. According to the t-test results, a t-value of 2.45 was calculated between the post-test mean scores of the two groups on the Human Values Scale. Based on this finding, a significant difference emerged between the groups in terms of human values scores after the instructional process. According to the mean scores, it is evident that the experimental group students, who were exposed to "Teaching Based on Alash Figures in Translated Works" in the literature course, achieved significantly higher mean scores on human values. The graph regarding

the pretest-posttest 'Human Values Scale' scores of the experimental and control groups is presented below.

Figure 3

'Human Values Scale' Mean Scores Of The Experimental And Control Groups



Discussion and Conclusion

The present study investigated the effects of teaching based on Alash figures in translated works on students' academic success and human values. The findings revealed significant improvements in both domains within the experimental group, confirming the efficacy of culturally grounded, values-based instruction. These results highlight the potential of utilizing Alash figures in education. The research contributes to understanding the importance of cultural elements in education and the effectiveness of values-based education.

Impact on Academic Success: The first research question addressed the extent to which teaching based on Alash figures in translated works influenced students' academic success compared to the current curriculum. The results indicate that the experimental group, where teaching through Alash figures in translated works was implemented, showed greater academic success compared to the control group. The difference is significant and indicates that the application of Alash figures to teaching improves students' academic performance in literature courses. Alash figures, being the

historical and literary legacy of the culture of the Kazakh people, render materials meaningful to the students. This makes students better able to understand and analyze the texts. The activities undertaken in the experimental group, which involved the comparison of translated and original works and the conduct of axiological analysis, allowed for greater active interaction of students with literature works. The results affirm the role of cultural context in influencing academic success. The wealth of material offered by Alash figures raises student motivation and makes learning richer. These findings attest to the fact that education is not just the transfer of knowledge but is also a cultural event. Briefly, teaching through Alash figures is an efficient approach to enhancing academic success.

The study's findings regarding academic success align with previous research. Kesici (2017) notes that culturally relevant teaching enhances students' academic performance. Similarly, Kapađan and Bacakly (2020) argue that integrating local history and cultural figures into the curriculum makes learning more engaging. This study supports these views by demonstrating that teaching Alash figures through translated works increases academic success. The high achievement scores observed in the experimental group confirm that cultural context boosts student motivation. Oraltay (1985) states that the Alash movement strengthens national consciousness in education; this study shows that this effect also translates into academic success. Amanzholova and Sabol (1997) suggest that the use of cultural elements in teaching improves students' analytical skills. The analysis of Alash figures in translated works enhances students' critical thinking abilities. In the same vein, Koigeldiev (2007) highlights how the intellectual legacy of Alash can contribute to contemporary pedagogical content through the provision of ethically infused and historically informed materials that are both engaging and pedagogically disciplined. The findings are consistent with prior studies on the positive effects of cultural pedagogy. Beibitshilikkyzy (2024b) also contends that the incorporation of national education values in translated materials results in enhanced active classroom participation and greater textual interpretation, which is observed in the experimental group as well. However, by examining the specific impact of Alash figures through translated works, this study offers a unique contribution to the literature. Gurbuz (2007) notes that cultural teaching facilitates students' connection with course materials, which explains the experimental group's success. Further, Abdikadyrova et al. (2020) established that using contemporary education technologies to culturally relevant material has an enormous impact on

the understanding and retention of the material and is consistent with the results of the current study on academic success. In conclusion, this research validates previous findings and reinforces the impact of cultural teaching on academic success.

Impact on Human Values: The second research question explored whether teaching based on Alash figures in translated works enhances students' human values more effectively than the standard curriculum. The findings show that there is a significant increase in the perception of human values of students who read translated works based on the Alash figures. The findings also revealed that the participants in the experimental group have a deeper understanding of concepts such as responsibility, justice, and freedom and that they have become more inclined to apply these values in their daily lives. This shows that the emphasis of Alash figures on values such as freedom, justice, solidarity, and national pride contributes to students' internalization of these concepts. In the experimental group, analyses of translated works by Alash intellectuals enabled students to discuss ethical and moral issues in depth. This process fosters the development of values such as empathy and social responsibility. The findings indicate that the historical and cultural examples provided by Alash figures enhance students' human sensitivities. In particular, comparing translated works with original texts facilitates the interpretation of universal values within a local context. This allows students to connect with their cultural heritage while adopting universal values. The research confirms that literature is a powerful tool for values education. The high scores achieved by the experimental group students demonstrate that Alash figures serve as an effective catalyst in this process. In conclusion, this teaching approach holds significant potential for developing students' human values.

The findings related to human values are consistent with previous studies in the literature. Abdigapbarova (2020) argues that literature is an effective tool in values education and enhances ethical awareness. This study supports this view by showing that Alash figures in translated works foster human values. Kalenova et al. (2024) note that Alash intellectuals contribute to value transmission in education; this research demonstrates that this contribution has a measurable impact. The increase in human values observed in the experimental group validates literature's role in moral development. Koigeldiev (2007) states that the themes of freedom and justice in Alash figures align with contemporary values; this study shows that these themes resonate with students. Shamshadinkyzy (2024) suggests that literature education reinforces values through

ideological movements; Alash figures provide a compelling example in this context. The findings support Beibitshilikkyzy's (2024a) view that combining national consciousness with human values creates a stronger impact. While previous studies often focus on the general impact of literature, this research examines the specific role of Alash figures. Saktaganova et al. (2020) note that the Alash movement enhances social solidarity, which aligns with the experimental group's results. Beisenbekova et al. (2021) further underscore that the incorporation of Alikhan Bokeikhan's moral legacy in teaching history enhances the ethical awareness of students—a parallel confirmed through the present research's spotlight on translated Alash literature. The function of translated materials in values education is inadequately examined within the literature; the present work bridges the knowledge chasm. Similarly, Sharipova et al. (2022) outline the ethical homologies between Alash intellectuals and influential philosophy movements such as existentialism, positing the possibility of Alash-based literature to heighten students' moral reasoning, an arena reflected within the classroom discussions during the present work. In addition, Zhakupova et al. (2023) highlight the figures of thinkers such as Aimaurov, whose translated literature exposes students to multi-levelled systems of values founded on Kazakh and universal ethics. In short, the results substantiate earlier findings and speak to the efficacy of Alash figures in values education.

Implications

Taken together, the results of this study provide strong evidence for the theoretical and pedagogical value of integrating Alash figures into literature instruction. The study's findings demonstrate that culturally relevant pedagogy in education is effective in enhancing both academic success and human values. Teaching Alash figures through translated works theoretically reinforces the value of cultural pedagogy. This approach underscores that education should focus not only on cognitive skills but also on moral and ethical development. Practically, this method can be more widely applied in literature courses to improve student success. The historical and cultural context provided by Alash figures increases students' interest in course materials and enriches the learning process. This offers a significant advantage, particularly for students who feel disconnected from materials due to cultural differences. The study shows that designing literature education with a values-based approach contributes to students' holistic development. Educators achieve both academic and ethical goals by integrating Alash figures into the curriculum. This approach practically validates Shamshadinkyzy's (2024) view that literature transmits values through

ideological movements. The findings highlight the need for greater inclusion of cultural elements in education systems. In conclusion, this research reinforces the importance of cultural pedagogy in education at both theoretical and practical levels.

The impact of teaching based on Alash figures on human values also underscores the importance of ethical education in the modern world. The value increase observed in the experimental group shows that the universal themes of freedom and justice emphasized by Alash figures resonate with students. This suggests that education should aim not only for academic success but also for fostering social responsibility. The study supports Abdigapbarova's (2020) thesis that literature enhances ethical awareness with a concrete example. Practically, this method enables teachers to integrate values-based education into the curriculum. The use of Alash figures in translated works allows students to understand both local and universal values. This approach strengthens Dukeyev's (2025) view on the connection between the Alash legacy and contemporary values. Such practices in education enhance students' capacity to address complex ethical issues. Additionally, the study demonstrates that a balance can be struck between national identity and universal values. This balance enables education systems to align with global standards while preserving local heritage.

This study has certain limitations that affect the interpretation of its results. First, the research was conducted with a relatively small sample, limiting the generalizability of the findings. The study was carried out only with third-year students at a university in Almaty, which restricts the applicability of the results to other age groups or regions. Second, the measurement of human values relies on a self-report scale, which may introduce social desirability bias. Students may tend to provide expected responses rather than their true feelings. Additionally, the experimental process was limited to six class sessions, making it difficult to assess long-term effects. A short-term intervention may not fully reflect lasting behavioral changes. The initial difference in pre-test achievement scores between the experimental and control groups requires caution in interpreting the results. Although this difference was controlled using ANCOVA analysis, it cannot be entirely eliminated. The findings are interpreted with these limitations in mind.

Recommendations

In the future, examining the long-term effects of teaching based on Alash figures would be beneficial. Longitudinal studies can reveal the lasting impact of this method on academic success and human values. Research with larger and more diverse samples would enhance the generalizability of the findings. Conducting studies across different age groups and educational levels would broaden the scope of the method. In addition to self-report scales, objective methods for measuring human values should be developed. For example, behavioral observations or project-based assessments could provide more reliable data. Researchers should investigate which specific elements of teaching Alash figures are most effective. This would contribute to optimizing the method and provide a guide for educators. Furthermore, the applicability of this approach in different courses and disciplines should be tested. The study demonstrates the potential of cultural pedagogy in education and encourages further exploration of this field. Future research should explore how this method can be better integrated with universal values.

Educators should consider systematically integrating Alash figures into the curriculum. This approach contributes to both the academic and ethical development of students. Teacher training programs should include modules on cultural pedagogy and values-based education. Educators should be equipped with the knowledge and skills to implement these methods. Additionally, the use of translated works as course materials should be expanded, allowing students to encounter diverse cultural perspectives. Policymakers should recognize the importance of values-based education and support such approaches. Funding research and material development projects would enhance the method's feasibility. Balancing national and universal values should be a core goal of educational policies. Such initiatives would contribute to raising students as global citizens. The study encourages the adoption of innovative methods in education systems. Future practices can build on these findings to develop more effective strategies.

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