

**“Turkistan oblast mainstream school employees’ perceptions and practices of tarbie (upbringing)”**: A qualitative study

Baqlan Kojahmet

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## **Abstract**

### **“Turkistan oblast mainstream school employees’ perceptions and practices of tarbie (upbringing)”: A qualitative study**

This qualitative study explores the perceptions and practices of tarbie—a culturally rooted moral and civic education framework—among school employees in mainstream schools of Turkistan Oblast, Kazakhstan. The study uses semi-structured interviews with seven educators from diverse educational settings to examine how teachers conceptualise, implement, and adapt tarbie within contemporary educational environments. Thematic analysis revealed three overarching themes: (1) educators' deep cultural framing of tarbie as a moral compass and national identity formation; (2) diverse instructional strategies used to integrate tarbie, including subject-based ethical reflection and community-based mentorship; and (3) significant implementation barriers, such as policy-practice gaps, lack of parental involvement, and the influence of digital culture on student values. The findings were interpreted through Bronfenbrenner’s ecological systems theory, partially supported by Gilligan’s ethics of care. This study contributes to understanding moral education in modern Kazakhstan, Muslim-majority contexts and underscores the need for culturally responsive teacher training, community collaboration, and curriculum reform. It also highlights the evolving tension between traditional values and modern student agency. Implications for policy, practice, and future research were provided to support the sustainable implementation of tarbie education in Kazakhstan.

Keywords: tarbie, moral education, Kazakhstan, teacher perceptions, civic values, value-based education

## Аңдатпа

Бұл сапалық зерттеу Қазақстанның Түркістан облысындағы жалпы білім беретін мектеп қызметкерлерінің тәрбиеге — мәдени тамыры тереңге бойлаған адамгершілік және азаматтық тәрбиелеу жүйесіне — деген көзқарасы мен тәжірибесін зерттеуге арналған. Зерттеу түрлі білім беру мекемелерінен жеті педагогпен жартылай құрылымдалған сұхбаттарға негізделіп, мұғалімдердің тәрбиені қазіргі білім беру жағдайында қалай ұғынатынын, жүзеге асыратынын және бейімдейтінін анықтауға бағытталған.

Тақырыптық талдау үш негізгі мәселені анықтады: (1) мұғалімдердің тәрбиені адамгершілік бағдар және ұлттық бірегейлікті қалыптастыру құралы ретінде терең мәдени тұрғыдан ұғынуы; (2) пән аясында этикалық ойлау мен мектеп қауымдастығындағы тәлімгерлік секілді тәрбиені біріктіруге арналған әртүрлі педагогикалық стратегиялар; және (3) саясат пен практика арасындағы алшақтық, ата-аналардың жеткілікті деігейде оқушы тәрбиесінде қатыспауы және цифрлық мәдениеттің оқушылардың құндылықтарына әсері сияқты жүзеге асыруға кедергі келтіретін негізгі тосқауылдар.

Нәтижелер Бронфенбреннердің экологиялық даму теориясы арқылы түсіндіріліп, Гиллиганның қамқорлық этикасы негізінде талданды. Бұл зерттеу қазіргі Қазақстан мен басым бөлігі мұсылман елдеріндегі адамгершілік тәрбиенің мәнін ашуға үлес қосып, әдеп арқылы мұғалімдерді даярлаудың, қауымдастықпен серіктестіктің және оқу бағдарламаларын қайта қараудың маңыздылығын атап көрсетеді. Тәрбиені Қазақстанның білім беру жүйесіне тұрақты енгізу үшін саясатқа, тәжірибеге және болашақ зерттеулерге арналған ұсынымдар берілген.

**Түйінді сөздер:** тәрбие, адамгершілік тәрбиесі, Қазақстан, мұғалімдердің көзқарасы, азаматтық құндылықтар, құндылыққа негізделген білім беру

## Аннотация

Данное качественное исследование посвящено восприятию и практике тарбие — культурно укоренённой системы нравственного и гражданского воспитания — среди сотрудников общеобразовательных школ Туркестанской области, Казахстан.

Исследование основано на полуструктурированных интервью с семью педагогами из различных образовательных учреждений и направлено на изучение того, как учителя осмысливают, внедряют и адаптируют тарбие в современных образовательных условиях.

Тематический анализ выявил три основные темы: (1) глубокая культурная интерпретация тарбие как нравственного ориентира и инструмента формирования национальной идентичности; (2) разнообразные педагогические стратегии интеграции тарбие, включая этическое осмысление в рамках предметов и наставничество на уровне школьного сообщества; и (3) серьёзные барьеры к реализации, такие как разрыв между политикой и практикой, недостаточная вовлечённость родителей и влияние цифровой культуры на ценности учеников.

Результаты интерпретированы через призму экологической теории развития Бронфенбреннера с использованием этики заботы Гиллиган. Исследование вносит вклад в понимание нравственного воспитания в современном Казахстане и в странах с преимущественно мусульманским населением, подчёркивая необходимость культурно чувствительной подготовки учителей, сотрудничества с сообществом и реформы учебных программ. Представлены рекомендации по политике, практике и будущим исследованиям для устойчивого внедрения воспитания в образовательную систему Казахстана.

Ключевые слова: воспитание, нравственное воспитание, Казахстан, восприятие учителей, гражданские ценности, ценностно-ориентированное образование

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## Chapter 1: Introduction

### Background of Study

Students' moral and ethical development is a central concern in educational systems worldwide, particularly relevant in culturally rich and evolving societies such as Kazakhstan. Scholars emphasize that education is pivotal in shaping societal values, fostering citizenship, and promoting civic responsibility (Lickona, 1996; Halstead & Berkowitz, 2006).

Specifically, in the Kazakhstani context, *tarbie*—a concept that integrates moral, spiritual, and ethical education—has emerged as a significant framework for addressing the nation's developmental goals. Kazakhstan's emphasis on moral and ethical instruction is consistent with global trends in value-based education (Balakrishnan, 2017; Syrymbetova et al., 2020).

Historically, Kazakhstan's education system has been shaped by diverse influences, ranging from traditional Islamic principles to Soviet-era ideologies (Fimyar & Kurakbayev, 2016). The post-Soviet transition has seen a revival of cultural and moral education, aligning with broader goals of national identity building (Burkhanov, 2018). As the early state programs did not have explicit instruction on *tarbie*, most of them were focused on the academic domain development (*State-Run Program of Education Development in Kazakhstan for 2005-2010* | *Planipolis*, n.d.). At later stages the integration of *tarbie* in schools was discussed, which in its turn, reflects a response to globalization and modernization, challenges that often necessitate a balance between tradition and innovation (Bozymbekova & Lee, 2018). The importance of *tarbie* education is recognized; however, research on its implementation in mainstream schools, particularly in secular educational contexts like Kazakhstan, remains limited. Analyzing the views and actions of school personnel concerning *tarbie* education is crucial for improving its execution and ensuring its significance in modern secular educational environments (Berkowitz, 2011). This study aims

to identify and analyse the gap in understanding the perceptions and practices of tarbie education in mainstream schools in Kazakhstan.

In this study, several terms related to moral and ethical education are used interchangeably, but they are grounded in similar concepts. The term "tarbie," rooted in Kazakh cultural and educational traditions, refers to the holistic moral development of children. This includes teaching values, ethics, and principles, with an emphasis on respect, tolerance, and social responsibility as essential components of upbringing. For this study, tarbie is closely aligned with moral development and value-based education, aiming to shape students' character and civic identity. Historically influenced by Islamic principles—such as compassion, justice, and moral integrity—tarbie has evolved to incorporate cultural traditions, national identity, and secular values. This integration reflects Kazakhstan's unique socio-political landscape, where tarbie bridges traditional and modern moral and civic education approaches.

Terms such as upbringing and moral education are used in this study to describe deliberate efforts within the educational system to shape students' character, behavior, and decision-making processes. These concepts share tarbie's focus on cultivating well-rounded individuals who demonstrate ethical behavior, social responsibility, and personal integrity—qualities essential for contributing positively to society.

According to Yelubayeva et al. (2023) and Malgazhdarova (2020), Kazakhstan's educational system is characterized by its emphasis on imparting fundamental values to its citizens. The curriculum and school activities are organized to promote respect, tolerance, diversity, and civic responsibility, fostering a culture of mutual respect, understanding, and cooperation among students from diverse backgrounds (Syrymbetova et al., 2020). The country supports this educational approach through initiatives like the Tarbie policy developed by the Altynsarin Institute (Altynsarin Institute, n.d.). This policy underscores the

importance of moral and civic education by integrating principles of respect, responsibility, and ethical behavior into the national curriculum, ensuring that schools actively foster the development of socially responsible individuals.

Educators in Kazakhstani institutions play a crucial role in modelling and promoting these values through their interactions with students and instructional methods. Kazakhstan's schools consistently participate in community-centred projects, including volunteer activities and social awareness campaigns, which promote civic responsibility and encourage students to contribute positively to their communities. The emphasis on values in Kazakhstani schools underscores the country's dedication to cultivating a harmonious and inclusive society, providing students with academic skills alongside strong moral and ethical foundations for personal and professional development (Rollan & Somerton, 2021).

Though considered essential for the progress of society and the nation, research on the effectiveness of values education in developing critical thinking abilities and a feeling of social responsibility is still underactive (Dalton & Crosby, 2010; Glewwe & Jacoby, 2004). Schools, as social institutions influencing the present and future state of societies, must adapt to changing socio-cultural and economic needs and encourage the development of the next generations so that they realise their aspirations (Altan, 2020).

Under national policies guiding the development of well-rounded individuals, the Kazakhstani educational system has consistently emphasized a comprehensive approach that integrates *tarbie* (moral development) alongside academic success. Beyond academic achievement, a well-rounded education includes moral instruction, where values, ethics, and principles shape students' behavior and decision-making. This value-based approach to education, rooted in *tarbie*, ensures that moral education remains a critical component of mainstream education, helping students develop their character and preparing them to become ethical and responsible members of society.

## Policy Context

After the Soviet Union fell apart, Kazakhstan started a path to build an autonomous national identity in many spheres, including education (Burkhanov, 2018). The philosophy of the Soviet Union, which gave values education great weight, dominated Kazakhstan's educational system historically (Fimyar & Kurakbayev, 2016). However, independence made restructuring the Kazakhstani curriculum essential. This process produced a period of uncertainty on the function of values in education (Ibrayeva, 2022).

Later policies, such as the Kazakhstan-2050 strategy, addressed uncertainties in the role of education by reemphasizing the importance of values in fostering national development (Nazarbayev, 2012). This strategic plan advocates for a holistic approach to education, combining academic knowledge, practical skills, and moral development. The focus on integrating ethical principles into the educational framework reflects a broader effort to align schooling with the nation's socio-political goals, particularly in shaping a cohesive national identity (Yelubayeva et al., 2023). National values, shaped by cultural traditions and political priorities, were central to these policies. The Kazakh government plays a vital role in shaping tarbie education through national policies. Programs like the "Mangilik Yel" initiative aim to instil values of respect, patriotism, and civic responsibility in students (Seidikenova et al., 2020). However, critics argue that some policies prioritize global competitiveness over cultural preservation, creating tensions in implementation (Rollan & Somerton, 2021).

Effective policymaking requires collaboration between educators, policymakers, and community stakeholders to ensure Tarbie's relevance across diverse educational settings. Incorporating local traditions into national curricula, as seen in integrating folklore and cultural narratives, helps align policy objectives with grassroots needs (Malgazhdarova, 2020).

However, uncertainties remain about how these values were interpreted and applied in practice, particularly regarding ethical challenges faced by Kazakhstan's youth, such as corruption, cultural identity conflicts, and evolving societal norms (Syrymbetova et al., 2020). These challenges highlight the need for ongoing evaluation of the role of value-based education in addressing both personal and societal ethical dilemmas.

The Kazakhstan-2050 policy marked a significant shift in the approach to family involvement in the Kazakhstani educational system, moving from informal support, such as helping with homework, to a more structured and cooperative framework (Vasic et al., 2020). This shift aligns with the broader aim of integrating value-based education across institutions, which requires collaboration among families, educators, and policymakers. However, achieving comprehensive value-based education remains a challenge in Kazakhstan. Lovat et al. (2011) emphasize that reliance on the commitment and enthusiasm of a small group of teachers was insufficient for ensuring institution-wide implementation of value-based education. Similarly, Yelubayeva et al. (2023) note that only a limited number of educational institutions in Kazakhstan actively promote the development of students with well-defined values, suggesting that systemic efforts were needed to bridge this gap. These challenges highlight the need for coordinated efforts between families and schools to cultivate a moral and ethical education culture at all system levels.

These values generally include ethical, civic, and cultural principles essential for developing responsible citizens and promoting national identity. Extracurricular activities can enhance value-based education; however, they often lack focused programming centered on values (Buckley & Lee, 2021). Representatives from the Ybyrai Altynsarin National Academy of Education, responsible for curriculum development in Kazakhstani schools, highlighted the critical need for research on value-based education (National Academy of Education, 2016).

In 2023, the Academy introduced the 'Tarbie' concept as a ministerial-level initiative. The 'Tarbie' concept includes multiple domains of moral and civic education, such as 'spiritual-edutainment tarbie,' which denotes the application of entertaining and engaging techniques to convey spiritual and moral values, national values, family values, patriotism, citizenship education, legal tarbie, and other essential aspects of moral and civic education (National Academy of Education, 2023).

The evolution of educational policies in Kazakhstan reflects a dynamic effort to balance the historical legacy of values education with the demands of a modern, independent nation-state. Initiatives like the Kazakhstan-2050 strategy and the Tarbie concept illustrate a concerted focus on integrating ethical principles, national values, and civic responsibilities into the educational framework. However, persistent challenges, such as inconsistent implementation and the need for systemic collaboration between families, educators, and policymakers, underscore the complexity of embedding value-based education at all levels. Addressing these challenges was critical for equipping Kazakhstan's youth with the moral and civic competencies required to navigate ethical dilemmas and contribute to national development. By exploring the interconnectedness of policy initiatives, cultural traditions, and educational practices, this study aimed to provide insights into how values education can effectively support Kazakhstan's broader goals of fostering national identity and societal cohesion.

### **Problem Statement**

Emphasizing respect, tolerance, and civic responsibility, Tarbie aims to raise well-rounded individuals who contribute positively to society (National Academy, 2020). However, questions have surfaced about the effectiveness of current Tarbie policies. Recent news and studies (Abdullayeva, 2024) suggest a troubling rise in bullying and crime incidents among Kazakh school-age children. For instance, a study by the Agency for Strategic

## Planning and Reforms of the Republic of Kazakhstan Bureau of National Statistics

documented increased bullying incidents among students aged 14 to 18 between 2008 and 2016 (CABAR.asia, n.d.). These trends raise doubts about whether Tarbie policies adequately addressed the ethical and behavioral challenges that Kazakhstan's youth face.

Although Rakhatova (2015) points out that Adep, a dedicated curriculum topic promoting character development, was adopted in the post-Soviet era, recent curriculum changes and limited parental involvement may have unintentionally weakened its effectiveness. Similarly, extracurricular activities, an essential component of value-based education, has yet to be fully integrated with Tarbie principles (Clegg et al., 2010; Umirkhanovich et al., 2022). Research highlights the potential of extracurricular programs—such as community service projects, student-led clubs, and cultural heritage events—to reinforce values like respect, tolerance, and civic responsibility by engaging students in meaningful, real-world applications (Buckley & Lee, 2021). However, many schools in Kazakhstan fail to align extracurricular activities with the moral and civic principles emphasized in Tarbie, limiting their impact on student development (Kunitsõn et al., 2022; Malgazhdarova T.G., 2020; Yelubayeva et al., 2023).

This disconnect between extracurricular activities and Tarbie values reflects a broader challenge in consistently embedding moral and civic education across the educational system. Without a structured framework to integrate Tarbie into all aspects of schooling, including extracurricular activities, students may struggle to see the relevance of these values in their daily lives. The Ybyrai Altynsarin Academy's 2023 comprehensive Tarbie initiative further emphasizes the need for research on the practical implementation of Tarbie in educational institutions (Altynsarin Institute, n.d.; Kuzembayeva, 2023; Murodovna et al., 2023). However, our understanding of how Tarbie policies are currently applied in classrooms and

extracurricular settings remains limited. This lack of clarity makes it difficult to assess the success of these policies and address emerging issues effectively.

This study seeks to address these gaps by exploring teachers' perceptions and experiences of implementation of Tarbie principles in Kazakhstani classrooms and examining their alignment with broader educational practices, such as extracurricular programming. Doing so aimed to explore how Tarbie policies are perceived and experienced by educators in terms of fostering ethical behavior and social responsibility among students, contributing to the broader goal of shaping well-rounded individuals who can positively impact Kazakhstani society.

### **Purpose Statement and Research Questions**

This purpose of this study was to explore school staff's perceptions and experiences of the implementation of tarbie in the Turkistan oblast. Qualitative inquiry aimed to uncover how educators navigate the intersection of policy, culture, and pedagogy to foster moral and ethical development in students. As Jerome et al. (2022) highlighted, moral education's global importance intersects with localized challenges identified by Rollan and Somerton (2021). This research sought to contribute to the growing body of literature on value-based education, offering insights into its practical applications in the Kazakhstani context and aiming to investigate the current state of "tarbie" in mainstream schools within Turkistan Oblast, Kazakhstan, from the perspectives of teachers and school leaders. By exploring diverse perspectives and analyzing existing practices, the research's overarching question was: How do school employees perceive and implement "tarbie" classroom practices?

To answer this question thoroughly, I divided it into the following sub-questions:

What is the overall understanding of "tarbie" among school staff, and how do they perceive its role within the school environment?

What strategies do school staff use to integrate “tarbie” into the curriculum and extracurricular activities?

What do school staff perceive to be the successes and challenges of current “tarbie” practices?

### **Significance of Study**

This study addresses critical gaps in understanding how moral and ethical education is operationalized within schools in Kazakhstan. The effective integration of family and community in moral education, as suggested by Vasic et al. (2020) and Yelubayeva et al. (2023), is pivotal for sustainable outcomes. Additionally, this research aligns with global educational goals of promoting character and citizenship education (Arthur et al., 2016; Halstead, 2004). By examining tarbie, this study offers a culturally specific lens to value-based education, enriching local and international moral education discourses (Lubis, 2024; Saputro & Murdiono, 2020).

Moreover, Kazakhstan's efforts in developing citizenship through education have been recognised as part of its broader strategy to achieve sustainable development goals (Seidikenova et al., 2020). This study contributes to these efforts by highlighting the roles of educators in translating policies into actionable outcomes, thereby fostering holistic development in students (Ngwacho, 2024).

This study is significant because it addresses the need to understand how tarbie education—an essential aspect of moral and ethical instruction—is being implemented in mainstream schools within the Turkistan oblast. Given the increasing emphasis on moral education globally and within Kazakhstan, understanding how these practices are integrated into the educational framework is essential. Focusing on mainstream schools, this study sheds light on how tarbie education is being adapted in a modern, secular educational context, where traditional values intersect with contemporary pedagogical approaches.

The findings of this study might benefit educators, policymakers, and curriculum developers by identifying the best practices and addressing the challenges associated with implementing Tarbie education. Moreover, they could contribute to the broader discourse on how educational systems in Muslim-majority countries balance moral education with the demands of modernization and global educational standards.

## **Conclusion**

This chapter has outlined the foundational context, rationale, and significance of this study on tarbie education in mainstream schools of Turkistan Oblast. It began by situating tarbie within Kazakhstan's educational, historical, and cultural frameworks, emphasizing its role in shaping national identity and moral development. The chapter highlighted the policy landscape, including initiatives like "Mangilik Yel" and the Tarbie concept.

The problem statement and research questions clarified the need to explore how educators interpret and implement tarbie in practice, while the significance section justified the study's contribution to local and international discourses on value-based education. By focusing on teacher and school leader perspectives in a secular educational context, the study bridges a critical gap between policy and everyday pedagogical realities.

Building on this foundation, the next chapter reviews relevant literature to position this study within broader theoretical and empirical conversations on moral education, values pedagogy, and the integration of traditional frameworks in modern schooling.

## **Chapter 2: Literature Review**

### **Introduction**

This chapter explores the dimensions of tarbie education, a holistic approach rooted in Kazakh traditions and Islamic principles. It integrates moral and spiritual development with academic learning. The review begins by examining the historical roots and philosophical foundations of tarbie, followed by an analysis of its evolution in Kazakhstan's educational policies. It then considers the contemporary relevance of tarbie in the face of globalization and modernization, including challenges posed by digital culture and shifting societal values. The chapter concludes with a discussion of practical strategies, including community involvement, policy support, and integration of technology, that influence the implementation of tarbie in modern school contexts.

### **Historical Development and Revival of Tarbie Education in Kazakhstan**

Tarbie education has its roots in the rich cultural and spiritual heritage of Kazakh society. Historically, moral instruction was transmitted through oral traditions, storytelling, and family values, deeply intertwined with Islamic teachings (Hayati, 2020). These informal mechanisms served as foundational tools for instilling ethical norms and guiding social behavior long before the introduction of formal schooling systems.

During the Russian Empire and Soviet periods, educational practices in Kazakhstan were influenced by external ideologies. The Soviet regime prioritized ideological conformity over spiritual or moral development, replacing tarbie with socialist values (Kubeyev et al., 2023). Despite this, traditional values persisted in family and community life, sustaining the cultural memory of tarbie even when absent from official curricula.

Following independence, Kazakhstan began reconstructing its national identity, including a revival of tarbie within educational discourse. Tarbie was formally reintroduced as a key concept in state education policy through the State Program for the Development of

Education 2005–2010, where it was linked to civic responsibility, patriotism, and moral integrity (Burkhanov & Sharipova, 2024). This marked a shift toward integrating traditional values into the modern schooling system while balancing secularism and spiritual heritage (Burkhanov, 2018).

### **Current Implementation and Challenges of Tarbie**

Implementation strategies have varied across regions and school types. Educators incorporated local cultural symbols and customs into lessons in some contexts, while others relied on character-building modules or extracurricular activities. Success often depended on the degree of community support and school leadership that embedded Tarbie into both formal and informal learning environments (Tlemissov et al., 2020).

Despite positive intentions, the implementation of tarbie education has faced challenges. These include inconsistencies in interpretation, lack of teacher training, and limited resources. Additionally, urban-rural disparities have contributed to uneven access to culturally grounded moral education, with rural schools often maintaining stronger ties to traditional practices (Afzal Tajik et al., 2022).

Educators faced increasing pressure to align traditional moral education with the demands of global educational standards. Modern challenges such as digitalization, cultural individualism, and shifting family structures have redefined students' moral landscapes. Teachers often needed to balance local values with international expectations, leading to creative adaptations of tarbie content and pedagogy (Veselova et al., 2023).

### **Evolving Perspectives on Tarbie Education**

Technological advancements, including widespread internet access and digital learning platforms, transformed how values are communicated and internalized. While technology offered new tools for instruction, it also posed risks of value dilution through exposure to global media. To retain cultural relevance, some educators integrated tarbie

principles into digital storytelling, project-based learning, and media literacy modules (Veselova et al., 2023).

Recent scholars have called for a more inclusive understanding of tarbie that addresses gender dynamics, student agency, and diversity (Bekebayeva & Atayeva, 2024; Satpayeva & Nygymetov, 2023). This reflects the growing recognition that moral education must not only preserve tradition but also evolve to remain socially just and responsive to the needs of all learners (Davids, 2016; Fedoseyeva, 2015).

### **Implementation of Tarbie Education Across Cultural Contexts**

Tarbie education, rooted in Islamic principles and shaped by cultural traditions, has evolved into a multifaceted framework integrating moral and ethical development with academic instruction (Lee & Taylor, 2013). Across cultural contexts, implementation of tarbie education or its equivalent reflects varying interpretations of its core principles, influenced by socio-political, institutional, and cultural factors. In different contexts, tarbie education may be referred to as moral education, values education, citizenship education, personal and social education, pastoral education or similar (Aminova, 2021; Andriani, 2024; Azionya et al., 2019). While commonalities include an emphasis on character-building, civic responsibility, and integrating spiritual values into curricula, differences emerge in application methods and levels of acceptance within educational institutions (Ogbozo, 2022; Savelyeva & Park, 2024). Comparative insights suggest that while tarbie principles reflect unique cultural values, they share similarities with broader value-based educational approaches globally (Diržytė et al., n.d.).

### ***Global Trends in Moral and Values Education***

Globally, moral education frameworks exhibit diverse approaches to integrating ethical and academic objectives. Diržytė et al. (n.d.) highlight the adaptability of value-based

education frameworks, while Julia et al. (2020) explore how cultural variances influence pedagogical strategies.

Tarbie reflects a dual approach in Kazakhstan, combining Islamic principles with secular educational policies (Rollan & Somerton, 2021). This balance allows for heritage preservation alongside civic engagement. Besides, it also draws our attention towards citizenship education, as the notion is closely related to tarbie in different countries (Geboers et al., 2013; Jerome et al., 2024; Polat et al., 2023; Purba, 2024; Rahman et al., 2024; Sel, 2021; Sely et al., 2023). And closely relevant notions as character education, cultural education, spirituality are considered as aspect of tarbie (Mironycheva, 2016; Mussabekov & Seisenova, 2013; Potanina & Sklyarova, 2019; Seary & Willans, 2020; Siregar, 2024). The implementation of tarbie varies significantly depending on cultural and institutional settings:

### **Tarbie in Muslim-Majority Contexts**

In many Muslim-majority countries, tarbie aligns closely with Islamic teachings, emphasizing character-building through Qur'anic principles and spiritual guidance (Al-Maamari, 2021). For instance, in Saudi Arabia, moral education is deeply intertwined with Islamic jurisprudence and traditional religious instruction (Baker, 2012; Hayati, 2020; Samul, 2020; Sel, 2021). Schools focus on fostering moral integrity and adherence to religious values, often incorporating structured lessons on ethics and spirituality into the curriculum. In Indonesia, for example, character education programs like Pancasila Moral Education integrate spiritual values with civic goals, reflecting a similar duality to tarbie in Kazakhstan (Widiantari & Artaningsih, 2023). However, unlike Kazakhstan, Indonesia's moral education is explicitly anchored in religious teachings, highlighting the more significant influence of secularism in Kazakhstani policies. Bronfenbrenner's ecological systems theory helps explain these differences by highlighting how national macrosystems—such as secular governance in

Kazakhstan and religious pluralism in Indonesia—shape the implementation of moral education.

### ***Moral Education in Secular Contexts***

Modern tarbie balances Islamic values with secular education policies, offering a framework for holistic character development (Balakrishnan, 2017; Hidayah, 2022; Hoek et al., 2022; Katilmis, 2017). Lessons on civic responsibility, rooted in UNESCO's principles, integrate global standards while preserving cultural traditions (Klyshbekova, 2023; UNESCO, 2015). For example, school heritage programs emphasize intergenerational respect (ata-baba murasy) alongside civic engagement (Nurdauletova et al., 2024). Similarly, there is a change in the view of morality in Western countries (Abrams & Timms, 1985).

### ***Tarbie in the Context of Kazakhstan***

In post-Soviet Kazakhstan, tarbie reflects a distinct dynamic. Being rooted with Islamic principles, its application has adapted to align with secular, state-driven educational policies. This duality has allowed tarbie to serve as a framework for holistic development, emphasizing values such as compassion, justice, and communal responsibility. Discipline of Adep in late 1990s influenced the formation of well-rounded citizen of the country and regional disciplines like Yassawitanu, Abaitanu positively affected abovementioned formation (Rakhatova, 2015).

### **Challenges in Implementation**

While tarbie has been reintegrated into Kazakhstan's current educational system, its implementation faces a number of critical challenges. This section explores these obstacles in more detail, highlighting issues such as the lack of pedagogical standards, insufficient teacher training, and the urban-rural divide in school resources. It also examines the complexities introduced by competing global educational mandates, limited resources, and evolving family dynamics, all of which complicate the effective uptake of tarbie in educational practice.

### ***Tensions Between Religious and Secular Values***

Integrating tarbie principles into secular public schools involves navigating tensions between its spiritual roots and modern, multicultural educational frameworks (Balakrishnan, 2017). While secular policies emphasize inclusivity, some educators worry that this dilutes Tarbie's Islamic foundations, weakening its moral framework (Bozymbekova & Lee, 2018).

Challenges include teacher training and resource disparities, particularly between urban and rural settings (Klyshbekova, 2023). Educators in rural schools often face difficulties accessing professional development, limiting their ability to implement tarbie principles consistently. Savelyeva (n.d.) critiques higher education institutions for failing to address systemic barriers, leaving gaps in teacher preparation for moral education.

Additionally, institutional resistance to integrating religious principles into secular curricula poses barriers. Rollan and Somerton (2021) suggest that inclusive policies are essential to mitigate these tensions.

### ***Resource and Training Gaps***

Effective implementation of tarbie requires well-trained educators and supportive institutional frameworks. Inadequate teacher training and limited resources for developing value-based curricula hinder the consistent application of tarbie principles (Nwafor, 2022). In urban schools, teachers have greater access to professional development programs and resources that support the integration of tarbie principles into curricula. By contrast, rural schools often face shortages of qualified educators and limited access to modern teaching tools, exacerbating disparities in moral education (Klyshbekova, 2023). These inequities hinder the consistent application of tarbie across the nation, creating pockets of stronger or weaker adherence to its principles. Collaborative efforts between government agencies and NGOs were essential to bridge these gaps and provide equitable access to quality moral education (Nwafor, n.d.). Such disparities also highlight the need for targeted policy

interventions that address regional inequities, ensuring all students benefit from value-based education regardless of geographic location.

### ***Societal and Institutional Pressures***

Globalization and technological advances influence students' perceptions of traditional values, challenging educators to maintain cultural authenticity while adapting to modern demands (Lapidus, 1997). Moreover, institutional expectations, such as meeting global education standards, sometimes conflict with local efforts to preserve cultural identity (Abazov, 2021., Seidikenova et al., 2020). The broader socio-political environment also impacts tarbie's implementation. For example, global educational standards emphasising secularisation may conflict with local efforts to preserve traditional and religious values. Policymakers and educators must navigate these competing demands to ensure that tarbie remains relevant without compromising its foundational principles (García, 2023).

### **Role of Educators in Implementation**

Educators serve as the bridge between traditional values and modern curricula. Lubis (2024) notes that character education's success hinges on teachers' ability to model ethical behavior. Teachers must also navigate societal pressures while fostering moral reasoning through interactive, culturally relevant teaching methods (Bozymbekova, 2024).

#### **Modeling and Mentorship**

Teachers are pivotal in implementing tarbie principles. Modelling ethical behavior and fostering empathy reflect relational approaches emphasized by Gilligan's ethics of care (1982). Literature classes often discuss ethical dilemmas, combining traditional narratives with global perspectives to deepen moral reasoning (Lickona, 1996). Mentorship programs align with Gilligan's ethics of care, emphasizing relational approaches that build strong teacher-student connections.

#### **Integration of Cultural and Moral Values**

Educators in Kazakhstan integrate tarbie principles into classroom instruction by connecting moral teachings with real-life situations and culturally grounded narratives. This approach reinforces values such as compassion, justice, and respect through relatable and culturally resonant content (Chermukhambetov et al., 2024). For example, literature and social studies curricula frequently feature discussions of ethical dilemmas, encouraging students to reflect on justice and fairness from both traditional Kazakh and broader global perspectives (Ohlsson, 2014).

Teachers also face the complex task of balancing tarbie's traditional moral framework with the demands of international educational standards. In particular, aligning civic responsibility lessons with UNESCO's Global Citizenship Education (GCED) framework helps ensure that students are prepared for engagement in both local and global communities (UNESCO, 2015). This dual alignment enables educators to preserve cultural values while promoting competencies such as critical thinking, human rights, and sustainable development.

### **Integration of Modern Educational Practices in Tarbie Education**

Integrating modern practices into tarbie education presents opportunities and challenges as educational systems adapt to globalization and technological advancements. While contemporary methods enhance student engagement and broaden access, they must align with tarbie's foundational principles to ensure the continued emphasis on moral and ethical development (Zlatarov & Dimitrova, 2023). This section examines how modern pedagogical approaches and technological innovations are applied in tarbie education, focusing on their impact, challenges, and the need to balance tradition and innovation.

#### ***Modern Educational Practices***

Modern pedagogies incorporating participatory methods, such as those explored by Jabor (2024), have fostered ethical reasoning. Similarly, Mohamed (2024) notes that digital

storytelling aligns with relational values, enhancing moral education frameworks in Somalia and Kazakhstan. These approaches reflect the broader adaptability of frameworks like tarbie (Widiantari & Artaningsih, 2023). Modern pedagogical methods, such as collaborative learning and project-based approaches, have been integrated into tarbie education. Parianto and Kalsum (2024) highlight the role of families in reinforcing school-taught values. Examples include group projects addressing community challenges, which align with tarbie principles of collective well-being.

### **Interactive Learning**

Interactive pedagogical methods—such as group discussions, role-playing, and case studies—are increasingly employed in Kazakhstani schools to facilitate student engagement with moral dilemmas and ethical questions. These approaches encourage active learning and critical thinking, enabling students to internalize tarbie principles through experiential learning. For instance, in literature or social science lessons, students may participate in group debates on ethical issues relevant to their communities, applying concepts such as justice, empathy, and mutual respect in practical settings (Sagikyzy & Shurshitbai, 2021). Such methods not only foster moral reasoning but also create opportunities for students to explore diverse perspectives within culturally grounded frameworks.

The activities in this study promote ethical reasoning by encouraging students to engage in interactive learning that supports independent moral decision-making. This approach aligns with tarbie's emphasis on nurturing ethical individuals who are capable of critically reflecting on their actions. By fostering moral reasoning through dialogue and reflection, teachers help students move beyond simply adhering to external rules, enabling them to internalize ethical values that are deeply connected to community responsibility and cultural heritage.

### **Collaborative Teaching Approaches**

Collaborative methods, such as peer-led projects or community-based activities, emphasize communal responsibility and teamwork. Schools in Kazakhstan often implement group projects that focus on solving community problems, reflecting tarbie's principles of civic engagement and collective well-being (Bazarbayeva & Mubarakov, 2024). Gilligan's ethics of care complements these methods by highlighting the importance of relational dynamics, empathy, and cooperation in moral education.

### ***Technological Advancements***

Technology has transformed education globally, offering innovative ways to deliver moral and ethical instruction. In tarbie education, technology can enhance accessibility, engagement, and the integration of diverse resources. However, its application must be carefully managed to preserve the relational and cultural essence of tarbie. Technology offers opportunities to enhance tarbie's accessibility and engagement. Digital tools, such as interactive storytelling, help transmit cultural values like respect for elders (Widiantari & Artaningsih, 2023). However, over-reliance on technology risks diluting personal mentorship, a cornerstone of tarbie. Balancing digital methods with face-to-face mentorship ensures alignment with its relational focus (Gilligan, 1982). Technological tools offer new opportunities for moral education. Jabor (2024) discusses participatory photography as a method for engaging students in ethical discussions, while Mohamed (2024) emphasizes the role of digital tools in fostering empathy and peace education.

However, caution must be exercised to ensure that the use of technological tools in moral education does not dilute culturally embedded values. Bronfenbrenner's ecological systems theory provides a useful lens for understanding how students' moral development is shaped by interactions across various environments—including the family, school, peer group, media, and broader society. Within this framework, the integration of digital methods

should align with the relational and cultural values promoted by tarbie, particularly as these values are mediated through close systems such as home and school (Klyshbekova, 2023).

### **Opportunities Offered by Technology**

Online platforms and digital tools make tarbie education more accessible to students in remote or underserved areas. For instance, virtual storytelling sessions can transmit cultural values like respect for elders and community responsibility.

Enhanced Engagement: Interactive digital tools like educational games and simulations allow students to explore moral scenarios in a dynamic environment. In Singapore, digital platforms like the “Character and Citizenship Education” app use interactive scenarios to teach students moral reasoning and decision-making skills (Scuotto et al., 2024). Similarly, virtual reality tools in Finland immerse students in ethical dilemmas, promoting empathy and critical thinking (Ventura et al., 2020). These examples demonstrate how technology can support Tarbie’s emphasis on ethical development, provided cultural contexts are respected.

### ***Challenges of Technology in Tarbie Education***

The integration of digital tools into Kazakhstan's educational framework necessitates careful consideration to ensure alignment with Tarbie’s cultural foundations, thereby avoiding a one-size-fits-all approach. Research indicates that educational technologies should be adapted to reflect local cultural values to be effective (Nurbekova & Nurbekov, 2023).

### ***Risk of Diluting Relational Aspects***

Overreliance on technology may diminish the personal connections central to Tarbie education, such as the mentorship role of teachers. Studies have shown that while technology can enhance learning, it should complement, not replace, the essential interpersonal relationships that facilitate moral development (McKenzie & Blenkinsop, 2006).

### ***Cultural Sensitivity***

The deployment of digital resources that are not attuned to the local cultural and moral framework can create tensions between global content and indigenous values. For instance, the adaptation of foreign educational technologies in Kazakhstan has highlighted the need for cultural relevance to maintain the integrity of traditional educational practices (Nurbekova & Nurbekov, 2023).

### ***Balancing Technology and Tradition***

Integrating technology with traditional tarbie practices can enhance moral education by combining face-to-face ethical discussions with digital storytelling tools, thereby preserving relational dynamics while leveraging technology for engagement. Studies have shown that blended learning approaches, which integrate traditional classroom methods with digital technologies, can enhance student engagement and learning outcomes (Dziuban et al., 2018). Furthermore, blended learning has the potential to improve accessibility and personalization in education, aligning with the goals of tarbie to foster moral and ethical development (Bashir et al., 2023).

### ***Adapting to Global Standards***

Kazakhstan aligns tarbie with global education standards, including tolerance and ethical leadership, by incorporating programs like “Kazakhstan-2050” (Yelubayeva et al., 2023). However, maintaining cultural authenticity in the face of universal frameworks presents challenges, underscoring the importance of collaborative adaptation (Schulz et al., 2022). Adapting tarbie to align with global frameworks, such as UNESCO’s Global Citizenship Education, presents opportunities and challenges. Widiantari and Artaningsih (2023) advocate integrating local cultural values with universal principles to foster global awareness without compromising heritage.

### **Areas of Alignment**

Global frameworks such as UNESCO's Global Citizenship Education (GCE) emphasize values like civic responsibility, respect for diversity, and ethical leadership, which resonate with the principles of tarbie in Kazakhstan. GCE aims to develop the knowledge, skills, values, and attitudes necessary for individuals to contribute to a more inclusive, just, and peaceful world (UNESCO, 2015).

Balancing the preservation of traditional values, such as respect for elders and communal harmony, with the adoption of universal, secular frameworks presents notable challenges. The Kazakhstan-2050 Strategy outlines ambitious goals for modernizing education while maintaining national cultural heritage, highlighting the complexity of integrating global educational standards with local traditions (President of the Republic of Kazakhstan, 2012).

### ***Collaborative Adaptation***

Successful integration of global frameworks with local educational practices requires collaboration among policymakers, educators, and international organizations. In Kazakhstan, initiatives like the Kazakhstan-2050 Strategy aim to incorporate tarbie values into national programs, emphasizing both the preservation of national identity and readiness to engage with global standards (President of the Republic of Kazakhstan, 2012).

### **Community Influences on Tarbie Education**

Community involvement is a cornerstone of tarbie education, as it bridges the moral and ethical values taught in schools with those reinforced at home and within local traditions. While studies emphasize the importance of community partnerships in moral education (Vedeneeva, 2014, Parianto & Kalsum, 2024), little research has explored how traditional Kazakh practices are and could be systematically formalized into educational frameworks. Bronfenbrenner's ecological systems theory provides a valuable lens through which to understand how the interplay between families, schools, and communities supports students'

moral development. Traditional Kazakh customs, such as intergenerational storytelling and communal decision-making, offer valuable models for strengthening partnerships between families, schools, and communities, and schools often organize cultural heritage events to strengthen connections between students, families, and communities, creating cohesive moral environments (Bozymbekova, 2024). Integrating parent-teacher meetings or community forums into tarbie programs could provide opportunities for shared moral guidance and consistent messaging across environments (Yesekeshova, 2015). However, there is a lack of research on how cultural traditions can be adapted to contemporary educational settings. Research indicates that adapting cultural traditions to contemporary educational settings is essential for addressing educational inequities. Samul (2020) emphasizes the role of emotional and spiritual intelligence in leadership development, suggesting that these forms of intelligence can bridge cultural values and modern educational practices, thereby promoting inclusivity. Furthermore, studies highlight the importance of structured, community-driven initiatives in mitigating educational disparities. Community schools, which integrate academic and non-academic supports, have been shown to effectively address inequities by providing resources tailored to the needs of marginalized populations. However, the absence of cohesive policies supporting such initiatives poses significant challenges. Maier et al. (2017) note that while community schools have the potential to reduce educational inequities, inconsistent policy frameworks can hinder their effectiveness. In the context of Kazakhstan, critiques have been raised regarding internationalization strategies in educational reforms. Duman (2024) argues that these strategies often overlook local cultural contexts, potentially exacerbating existing inequities rather than alleviating them.

### ***Community-Based Activities***

Community-led initiatives, such as cultural festivals and service projects, provide students with practical opportunities to internalize tarbie principles in real-world contexts.

Collaborations between schools and local leaders in organizing heritage events have been shown to promote cultural diversity and foster a sense of community responsibility among students. For instance, cultural events can serve as platforms for students to engage in diverse traditions, encouraging inclusivity and strengthening social bonds (Community Events Offer Cultural Learning Opportunities, n.d.). School-community partnerships have also been recognized as catalysts for innovation in education, supporting student well-being and academic success by embedding local cultural perspectives into school activities (European Commission, 2023). These collaborative actions could draw strong bonds between schools in the Kazakhstani context.

### **Conceptual Framework Guiding Tarbie Education**

This study engages Bronfenbrenner's Ecological Systems Theory (EST) as the main conceptual framework in order to look on how tarbie is conceptualized and implemented by curator-teachers and deputy principals in Kazakhstani schools. EST creates a holistic framework to investigate the development of moral and social individuals in the interplay of multiple environmental systems from micro level (family, school) to meso and macro levels (culture norms policies) (Bronfenbrenner, 1994; Tudge et al., 2009).

In a contextual way, Tarbie as a moral and values-based educational notion is highly context-laden. It is normally not isolated to be transmitted but blended in with everyday discourses and interpersonal through systemic relationships. Using EST, this study places tarbie as an interembedded system influenced by multiple systems that educators must work within to facilitate moral development in students.

Bronfenbrenner's model consists of five key systems:

Microsystem: Direct Environments – classrooms and families, where teacher-student or teacher-parent dynamics shape how tarbie values are modelled and internalised.

Mesosystem: Microsystem Linkages, how schools and families work together (or fail to work together) to extend shared normative expectations.

Exosystem: Educational governance and access to resources at the national or district level — indirect settings that can affect the school.

Macrosystem: Tarbie reflects the cultural norms and ideologies that define societal values, particularly in terms of Kazakhstan's post-Soviet citizenship, as well as the integration of spiritual and national values into education.

Chronosystem: The time dimension must be considered, especially when we take into account educational reforms (e.g., the Kazakhstan-2050 Strategy) and generational perspectives on tarbie.

This framework assisted both the research design and interpretation of the study. It provided prompts for interview questions to probe the multiple contextual strata that inscribe the ways in which educators approach tarbie at various levels. It likewise guided data analysis to expose how educational practices are both shaped by, and shape macro factors (such as parent expectations, administrative imperative and policy shifts).

While the primary theoretical lens in this study is Bronfenbrenner's ecological systems theory, Gilligan's ethics of care also served as a supporting framework to shed light on the cultural underpinnings of moral education practices. Gilligan's focus on relational ethics was valuable in highlighting the importance of empathy, care, and interpersonal relationships in the teaching of tarbie, but it was not central to the analysis. Bronfenbrenner's theory, with its emphasis on the dynamic, layered, and contextual nature of human development, was ultimately chosen because it better reflects the way tarbie is implemented across different educational environments. The variability in how schools approach moral education makes Bronfenbrenner's ecological model particularly relevant, as it accounts for

the interactions between individuals, institutions, and cultural contexts (Bronfenbrenner, 1994; Gilligan, 1982).

### **Conclusion**

The literature reviewed in this chapter highlights the critical role of tarbie education in shaping students' moral and ethical framework within various educational contexts. This review examines the historical development, conceptual frameworks, implementation strategies, challenges, and external influences, and it underscores the importance of context-specific approaches in effectively integrating tarbie education into modern educational systems.

Key insights from this review reveal the importance of addressing resource disparities, integrating technological advancements, and leveraging traditional practices to strengthen tarbie's implementation. Applying Bronfenbrenner's ecological systems theory, supported as appropriate by Gilligan's relational framework, provides a deeper understanding of how educators navigate these challenges (Bronfenbrenner, 1994; Gilligan, 1982).

### **Chapter 3: Methodology**

This chapter outlines the approaches used in this study on school employees' opinions and practices of “tarbie” in the upbringing of children at mainstream schools in the Turkistan oblast. The research design, site and participant selection, data collection, and analysis methods are discussed, along with ethical considerations and limitations. I also address ethical considerations and acknowledge the limitations of research design.

#### **Research Approach and Design**

The aim of this study was to explore how school staff in mainstream schools in Turkistan oblast perceive and practice tarbie. In accomplishing this aim, a basic qualitative research design was utilized as ideal for questions relating to how individuals make sense of a phenomenon in their everyday worlds (Merriam & Tisdell, 2016). It is based on the idea that reality is social and best accessed through participants' subjective significance that they attribute to their experience. Because the study highlighted lived experiences of curator-teachers and deputy principals in a reflective sense-oriented focus led to an in-depth interpretive strategy on how tarbie is conceived and realized at school. The design also produced nuanced, context-specific information about the moral education practices in Kazakhstan as they are guided by culture.

#### **Alignment with Research Questions**

The research questions guiding this study focus on the subjective and contextual nature of tarbie, making the basic qualitative approach particularly appropriate. The questions aim to explore:

How school staff interpret and apply tarbie principles.

The factors influencing their implementation of tarbie in schools.

A basic qualitative design was well-suited for capturing these interpretations and experiences, providing a holistic understanding of how tarbie was integrated into school practices.

### **Research Site and Participants**

The study aimed to explore how "tarbie" was perceived and practiced in mainstream schools within Turkistan Oblast. Schools were selected based on their location, specifically urban and rural settings, to examine potential differences in the implementation and reception of the framework. Initially, 35 school directors, or gatekeepers, were contacted via email to request permission to distribute the research details to their staff. Of the 35, only 5 directors agreed to facilitate this request. Following this, I contacted the 5 gatekeepers by phone to further explain the research details. However, 3 of the gatekeepers withdrew after reviewing the ethical guidelines provided by Nazarbayev University. Consequently, I proceeded with the remaining two gatekeepers, one from an urban school and the other from a rural school. Permission to conduct research was formally obtained via email, and comprehensive information regarding the study—covering methods, risks, benefits, and ethical safeguards—was shared with the school administration. Upon securing access, the recruitment of participants began.

### ***Participant Recruitment***

Upon receiving permission, I collaborated with directors or designated school representatives to send a written invitation to participate in the study to teachers, curators, and administrators directly involved in implementing or overseeing tarbie. The invitation included information about the study's purpose, procedures, and ethical safeguards (e.g., confidentiality and voluntary participation). I distributed invitations through official school communication channels, such as email or staff meetings, to ensure that all eligible staff

members had equal participation access. Teachers, curators, and administrators who expressed interest in participating subsequently contacted me directly.

### ***Participant Selection***

I selected the participants based on the following criteria:

**Professional Role:** Teachers, curators, or administrators involved in tarbie-related activities.

**Experience:** At least one year of experience in the school to ensure familiarity with tarbie policies and practices.

**Diversity:** Efforts were made to include participants from different grade levels, genders, and ethnic backgrounds to capture a range of perspectives.

#### **Selection Process**

In total, 7 participants volunteered to take part in the study. The final sample included participants from both urban and rural schools, as well as individuals with varying degrees of direct involvement in tarbie-related activities.

### ***Confirmation of Participation***

Once participants volunteered to participate, I contacted them individually via email or phone for a follow-up discussion to confirm their interest and availability. During this conversation, the I explained the study in detail and addressed participants' questions or concerns. Then I asked participants to sign an informed consent form, acknowledging their voluntary participation and understanding of the study's procedures and safeguards.

I selected this sampling technique because it was appropriate for small-scale research and allows for the intentional selection of individuals who can provide rich insight into the central phenomenon (Creswell, 2007). I conducted a total of seven semi-structured interviews with curator-teachers. r

## **Data Collection Methods**

Semi-structured interviews (see Appendix D) served as the primary method for collecting data to answer the research questions. This approach provides an in-depth understanding of participants' viewpoints and allows for exploring how they assign meaning to events or phenomena (Berg & Lune, 2012). Semi-structured interviews balance depth and structure: they allow the interviewer to probe responses and expand upon them, offering flexibility while maintaining consistency across interviews (Briggs & Coleman, 2012).

### ***Mode of Interviews***

While the study planned to conduct face-to-face interviews wherever possible, alternative arrangements, such as online interviews via Zoom or similar platforms, were made available for participants who could not meet in person due to scheduling conflicts or other constraints. The flexibility of semi-structured interviews allows for adapting the interview format to accommodate participants' needs.

### ***Interview Locations***

For the face-to-face interviews, participants were given the freedom to choose a location where they felt most comfortable and could speak openly. The actual locations varied, with some participants selecting a private office or meeting room within their school, while others preferred a more neutral setting, such as a quiet library room or a community space. In some cases, participants suggested other locations, as long as they ensured confidentiality and minimized distractions. This approach helped create an environment where the participants could freely share their thoughts and experiences. I worked with each participant to determine the most convenient and comfortable setting, prioritizing privacy and a relaxed environment to encourage candid discussions.

## *Interviews*

Interviews provide an in-depth understanding of participants' viewpoints and allow for exploring how they assign meaning to events or phenomena (Berg & Lune, 2012).

According to Briggs and Coleman (2012), semi-structured interviews enable the interviewer to probe responses and expand upon them, adding depth compared to structured interviews. At the same time, this format provides more predictability than unstructured interviews.

One-on-one semi-structured interviews with school staff members featured open-ended questions to explore their opinions on "tarbie" policies and practices. The questions followed a "funnel" format, starting with broad inquiries before moving to more specific ones (Roller & Lavrakas, as cited in Leavy, 2017). Probing questions, such as "Can you give me an example of this?" were used to gather detailed responses (Creswell, 2007).

To put participants at ease, the interviews began with icebreaker questions. The discussions covered topics related to "tarbie" practices at school, the perceptions of school employees, and how these practices were implemented. The interviews were conducted in participants' preferred language and lasted approximately 40-60 minutes. I interviewed with 5 teachers in Kazakh language, and with 2 teachers in English language. All interviews were audio recorded on a personal password-protected phone with the participant's permission. Later, the audio recordings were moved from the smartphone to a Google password-protected file. The information was transcribed and encoded into a Word document and translated into English on a password-protected computer. The detailed list of employees' information used for research purposes and participants' responses was kept confidential using password-protected folders while conducting the study. Data will be kept for at least 3 years after de-identifying the data.

## **Data Analysis**

### ***Justification for Thematic Analysis***

Thematic analysis (TA) was chosen for its ability to provide both depth and flexibility in examining qualitative data. Unlike other qualitative analysis methods, TA was not tied to a specific theoretical framework, making it ideal for exploring phenomena like tarbie, which may involve overlapping cultural, institutional, and individual influences (Braun & Clarke, 2019).

Moreover, this approach supports the study's objective of identifying actionable insights into tarbie practices by focusing on patterns and themes that emerge directly from participants' lived experiences.

Data analysis involved a thematic analysis (TA) approach, as outlined by Braun and Clarke (n.d.), which provides a systematic framework for identifying, analyzing, and interpreting patterns within qualitative data. The use of thematic analysis was well-suited to the study's goals, as it allowed the researcher to explore both explicit and implicit meanings in participants' responses while maintaining flexibility in the analytical process.

### ***Stages of Thematic Analysis***

#### **Familiarization with the Data**

The analysis began with the transcription and thorough reading of all interview data. This process allowed me to immerse myself in the data, ensuring familiarity with participants' language, expressions, and recurring ideas (Braun & Clarke, 2006). Field notes and observations were also reviewed during the interviews to contextualize the transcripts and enrich the analysis.

#### **Initial Coding (Open Coding)**

Using an inductive approach, I generated initial codes by identifying key concepts, ideas, and recurring themes from the data. This process involves assigning short descriptive

labels to specific text excerpts, focusing on participants' perspectives rather than imposing pre-existing frameworks (Nowell et al., 2017). For example, responses to teachers' daily practices, such as discussions on respect and responsibility, may be coded as "practical tarbie implementation." In contrast, references to systemic barriers may be coded as "challenges in policy alignment."

### **Categorization and Axial Coding**

The initial codes were grouped into broader categories that reflect major topics emerging from the data. For instance, the category "challenges in tarbie implementation" was linked to related categories like "teacher training" and "community engagement," revealing how systemic and interpersonal factors influence participants' experiences.

### **Theme Development and Selective Coding**

In the final stage, selective coding involved refining the categories into core themes that represent the study's central findings (Braun & Clarke, n.d.). These themes synthesized key insights, such as "the role of teachers in shaping tarbie" or "the tension between traditional and modern educational practices," into a coherent narrative.

### ***Ensuring Rigor and Credibility***

To ensure the credibility and trustworthiness of the analysis, the following strategies were employed:

#### ***Triangulation***

I used member checking by presenting preliminary themes to a subset of three participants after the first round of data analysis, in order to increase credibility in findings. I provided participants with the key themes that emerged from each interview and asked them to think aloud about their agreement with interpretations of their experiences. The feedback helped in defining the themes more and also contributed to the credibility of the analysis.

Moreover, I kept a reflective journal as I accessed data and analyzed it. This journal included notes on personal biases, assumptions, and evolving interpretations. I wrote entries immediately after each interview and during the coding process to ensure that my positionality was acknowledged and managed consciously throughout the study, aligning with best practices for qualitative reflexivity (Nowell et al., 2017).

By adopting Braun and Clarke's thematic analysis framework and incorporating these strategies, the study aimed to produce a robust and meaningful analysis of participants' perceptions and practices of tarbie.

### **Limitations**

This study faced several limitations that must be acknowledged. One limitation was the potential for response bias, as participants may provide socially desirable answers rather than candid responses due to the sensitive nature of discussing their practices and beliefs about tarbie. This issue may be further exacerbated by the researcher's dual role as an educator and a researcher within the same oblast education system. Participants may have felt reluctant to express criticism or dissenting views, particularly if they perceive the researcher as someone who influences professional dynamics within the school. This may have led to underreporting the challenges or controversies surrounding implementing tarbie education.

To mitigate this limitation, the following strategies were employed:

#### ***Ensuring Confidentiality***

All data were reported without identifying details.

Instead of pseudonyms, numbering as "Teacher 1" was used during transcription and in the presentation of findings, and any identifying information was removed from the dataset.

The informed consent form explicitly stated that their responses remained confidential and did not impact their professional standing or relationships.

### ***Creating a Safe Environment for Open Discussion***

Interviews took place in a neutral and private setting chosen by the participants, ensuring they felt comfortable expressing their views.

I used neutral and nonjudgmental language during interviews, avoiding leading questions or comments that might influence responses.

### ***Emphasizing Voluntary Participation***

Participants were reminded that participation was entirely voluntary and that they could withdraw from the study at any point without any repercussions prior to final submission to supervisor. One of the participants withdrew at the end of February, that challenged me. However, I managed to find another participant at that point.

This reassurance was reiterated before, during, and after the interview to emphasize that their decision to participate—or their responses—did not affect their professional relationships.

### ***Addressing the Positionality related issues***

At the beginning of the study, I explicitly acknowledged my dual role as educator and researcher, emphasizing my commitment to neutrality and my role as a learner in this process.

During the research, reflexivity was maintained by keeping a reflective journal, documenting potential biases or assumptions, and analyzing how these may influence data collection or interpretation.

## **Ethical Issues**

### ***Ethical and Logistical Considerations***

To ensure participants' safety and comfort, I avoided scheduling interviews in public spaces where confidentiality could be compromised.

Fortunately, all interviewees agreed on face-to-face conversation.

Participants were allowed to reschedule or change the interview mode if needed. This flexible approach ensures that all participants, regardless of logistical or personal constraints, could share their insights in a setting conducive to meaningful dialogue.

Several ethical safeguards were implemented to protect participants' confidentiality and privacy and ensure the study was conducted responsibly and in compliance with institutional guidelines and relevant legal frameworks.

### ***Confidentiality***

#### **Data Security**

All personal data, including audio recordings, interview transcripts, and participant information, were stored in password-protected folders on a secure, encrypted device.

Identifying information, such as participants' names or school affiliations, was removed during transcription to ensure anonymity.

#### **Audio Recordings**

To reduce the risk of data breaches, original audio recordings were securely stored and deleted immediately after transcription was completed.

#### **Retention and Disposal**

Participants' data will be securely stored for three years, after which it will be permanently destroyed.

#### **Informed Consent**

Participants received detailed information about the study, including its purpose, methods, potential risks, and benefits, through an information sheet before the interview.

Before the interview, each participant provided written informed consent, which confirmed their understanding of the study, their rights, and their agreement to participate.

Participants also provided consent for the audio recording of their interviews, and this was reiterated before the start of the interview.

### **Sensitivity to Participant Discomfort**

While the study did not involve inherently sensitive topics, questions about tarbie practices may touch on deeply held beliefs, professional challenges, or institutional policies. To minimize discomfort, participants were informed that they may decline to answer any question without providing a reason. The interview guide was designed with culturally appropriate language, avoiding judgmental or overly intrusive phrasing. Participants were reminded that their responses remained anonymous and confidential.

### **Responding to Discomfort**

If participants show signs of discomfort, such as hesitancy in their responses or body language indicating unease, I paused the discussion, offered to skip the question, or allow participants to take a break.

### **Ethical Issues in Researcher-Participant Relationships**

#### ***Dual Role of Researcher***

As I was also an educator within the Turkistan oblast education system, extra care was taken to prevent any perception of a power imbalance. This included reiterating that participation was voluntary and unrelated to my professional role, thereby respecting the autonomy of the participants.

### **Conclusion**

This chapter has outlined the research methodology used to explore school staff members' perceptions and practices of tarbie in mainstream schools in the Turkistan oblast. A qualitative approach using semi-structured interviews was selected to gain deep insights into how 'tarbie' was integrated into educational practices. The sampling methods, data collection procedures, and ethical considerations had been carefully designed to ensure the reliability and ethical rigor of the study, thereby instilling confidence in the research findings.

Having described the methodology in a bigger picture, next chapter focuses on findings grouping them into main themes as perceptions, strategies and challenges.

## Chapter 4: Findings

### Introduction

The chapter presents data analysis of teachers' views and experiences on tarbie implementation in mainstream schools in the countryside and the city of Turkistan Oblast. An in-depth qualitative analysis of semi-structured interviews with seven educators has illuminated the key themes and problems surrounding tarbie that may inform understandings of conceptions and practices of moral education and the other socio-cultural and institutional elements controlling it.

Since tarbie is contextual, I structure the findings thematically, corresponding to research questions and the analytical framework of Bronfenbrenner's ecological systems theory. The mentioned theory allows me to analyze the notion tarbie across multiple contextual layers, including classroom (microsystem), school-family relationships (mesosystem), institutional policies (exosystem), and cultural norms (macrosystem).

The chapter is organized around four key themes, each providing a holistic view of tarbie's role in shaping students' moral development and the challenges educators face in its implementation. The first theme, Perceptions of Tarbie Education, addresses how tarbie is perceived and conceptualized by teachers. The second theme, Challenges in Implementing Tarbie, addresses the difficulties encountered in translating national policies into classroom practice, highlighting the policy-practice gap, parental disengagement, and student resistance to moral guidance. The third theme, Strategies for Implementing Tarbie in Schools, examines how teachers integrate tarbie into both the formal curriculum and extracurricular activities, often relying on team-based efforts and community involvement to support moral education. The final theme, Conflict Between Tradition and Modernity in Tarbie Implementation, explores the influence of digital culture, generational shifts, and globalization, which shape the evolving dynamics of moral authority in the classroom.

Together, these themes provide a nuanced understanding of how moral education is conceptualised and practiced in Kazakhstan’s contemporary educational landscape, namely in Turkistan oblast, and how tarbie is adapted within the lived realities of school communities of mentioned area.

### **Perceptions of Tarbie Education**

Educators see tarbie as a governing ethos from which all subjects are taught—classroom relationships, discipline and meta-values being woven across the curriculum. This section examines educators’ perceptions of tarbie and its role in moral and civic education.

Two main themes emerged from the data. The first is Tarbie as a Moral Compass and

the second theme is Historical and Cultural Foundations of Tarbie.

#### ***Tarbie as a Moral Compass***

The data reflects a shared perspective among educators that tarbie is not merely an academic subject or scripted set of lessons, but a lived and holistic process — what one participant called “tarbie in reality.” (Teacher 6) Rather than transmitting formal knowledge, tarbie is understood as the foundation of students’ ethical, social, and emotional development. As one teacher put it, “Tarbie is our compass. It’s not rules on paper — it’s the glue holding this community together” (Teacher 6)

This belief is particularly strong among educators working in contexts where students arrive at school without adequate moral support from home. “Many children come to school without a moral compass,” explained one teacher, “and if we don’t teach them values, who will?” - (Teacher 3). Another shared, “Parents now expect schools to handle upbringing... but some reject our values” - (Teacher 5).

In these settings, educators consistently described the school as the primary space for character formation. A teacher in a rural school explained, “Many kids are raised by grandparents while parents work in Russia or Turkey. We’re their moral anchors” - (Teacher

6). This sense of urgency was echoed by another curator who said, “Tarbie must evolve. It can’t be a monologue — it’s a chorus of Kazakh, Russian, and other voices” - (Teacher 6).

These findings point to the need for educational structures that do not treat tarbie as peripheral, but instead embed it as a central, responsive framework for developing well-rounded students able to navigate the complexities of modern life.

### **Tarbie goes Beyond Academic Achievement**

A recurring belief among participants was that moral education has a deeper and more lasting impact on students than academic success alone. Moral education, or tarbie, was described as a long-term investment in students’ character, with a deeper societal purpose than grades or exam results. For example, Teacher 3, who has over 20 years of experience, stated:

“A student might be excellent in physics, but if he lacks basic respect for elders, what is the value of that knowledge? If we fail to teach ethics, we fail as educators.”

Teacher 5 echoed this view, emphasizing the societal consequences of neglecting character education:

“Knowledge alone does not make a good citizen. A strong tarbie can contribute to society, but a person with no morals—regardless of intelligence—only creates problems.”

These concerns were not abstract; they were often grounded in personal experience. Teacher 1, for instance, described a student who was academically gifted but lacked integrity:

“I had a student who was a genius in mathematics, but he used his intelligence to manipulate others, cheat, and avoid responsibility. He became arrogant, and now, he struggles to work in teams.”

Collectively, these accounts demonstrate that teachers place a high value on tarbie not only as a moral compass for students but also as an essential foundation for personal growth, social responsibility, and success beyond the classroom.

### **Teachers as Moral Role Models**

Many of the participating teachers viewed their role as extending far beyond the delivery of subject knowledge. They consistently described themselves as moral mentors who shape students' character, particularly in the absence of strong guidance at home. As Teacher 6, who works in a rural setting, explained:

“Many of my students are raised by their grandparents because their parents work abroad. They come to school for lessons and emotional and moral support. Sometimes, I feel like a second parent.”

This emotional and ethical caregiving role is not only acknowledged by teachers but also noticed by students. Teacher 4 shared a striking moment that revealed the influence of teacher presence and consistency in modelling values:

“We often underestimate how much students look up to us. A student said, ‘I act differently in your class because I respect you, but other teachers do not care about tarbie, so I do not either.’ That was an eye-opener for me.”

These examples illustrate how moral authority in schools is built on trust, respect, and consistency, rather than formal rules alone.

At the same time, teachers reflected on the evolving nature of authority within classrooms. Whereas previous generations of students were expected to accept rules without question, today's students often demand explanations and engage more critically with moral expectations. As Teacher 2 observed:

“Students today question everything. Before, we could say, ‘This is wrong,’ and they would accept it. Now, they ask, ‘Why is it wrong?’ This forces us to explain morality in ways we were never taught ourselves.”

While some teachers described this shift as challenging, it was also seen as an opportunity. The move away from obedience-based discipline towards dialogue-based moral

reasoning encourages deeper engagement with ethical questions, aligning with tarbie's goal of nurturing socially responsible individuals who can think for themselves.

### **Tarbie as a Response to Student Behavioral Changes**

Educators observe that modern students are characterized as more independent and expressive. This shift can sometimes complicate long-established disciplinary modes.

Teacher 1 claimed the following:

“Before, when I entered a classroom, all students would stand up and greet me. Half of them do not even look up from their phones.”

Teacher 7 claimed the following:

“I tell my students that certain behaviors—like talking back or ignoring elders—would never have been accepted 20 years ago. They say, ‘Times have changed.’ That is the battle we are fighting.”

However, some teachers admit that demanding strict discipline alone is not the solution, even if it helps some students.

Teacher 6 claimed the following:

“We cannot just say, ‘Respect your elders’ and expect students to follow. We must show them why respect matters and why tarbie is relevant to their future.”

This theme is meaningful because it can demonstrate the shifting nature of being a teacher. Teachers today are not just enforcers of discipline but have turned into the best cultural mediators who navigate much in this shifting sociopolitical environment and web of different generational expectations. This change comes from a broader acceptance of the many social and emotional factors that impact student learning, and as a result, educators need to adapt to meet those students in their world. Teachers have come to play a critical role, as they embody the whole child's philosophy, ensuring that school prepares students for academics and socially and emotionally for real-world challenges.

### ***Historical and Cultural Foundations of Tarbie***

This subsection captures a core belief expressed by several educators: tarbie is not simply a set of behavioral rules but is deeply embedded in Kazakh traditions, history, and national identity. Many teachers voiced concerns that the forces of modernization are eroding the cultural legacy that has historically grounded their society. This cultural shift has created tensions in the classroom, where age-old customs continue to shape expectations, but students increasingly encounter global influences that challenge these norms. Educators often find themselves navigating this identity impasse—striving to honor and preserve traditional values while also ensuring their relevance in a rapidly changing world.

#### **The Role of History in Tarbie**

Interview data suggest that many educators view the teaching of Kazakh history as an essential pillar of tarbie and moral development. Teachers emphasized that instilling values such as respect, loyalty, and responsibility must be firmly established in an understanding of the nation's past.

Teacher 3, for example, expressed this link explicitly:

“A person who does not know history is like one who does not exist. Teaching tarbie without history is meaningless.”

This quote highlights how tarbie is seen not just as moral instruction, but as an extension of national memory and identity. Similarly, Teacher 5 emphasized the role of ancestral values in shaping contemporary student character:

“Our ancestors valued respect, loyalty, and wisdom. If we do not teach these values, we risk raising a generation disconnected from its roots.”

This concern is particularly resonant in Kazakhstan, where Soviet-era policies led to the systematic suppression of Kazakh history, language, and cultural narratives even denationalize the nation by making fun, belittling, criticizing Kazakh civilization. For

decades, school curricula marginalized local heritage in favor of broader Soviet ideology. As a result, among Kazakh people there are people who are ashamed for just being born as Kazakh, moreover, many educators today feel a strong sense of urgency to reconnect students with their cultural roots as a form of moral restoration. Embedding historical awareness within tarbie is thus seen not only as a pedagogical choice but also as a moral imperative to rebuild national consciousness.

### **Concerns About Cultural Erosion**

Some teachers express concerns that Western influences, digital technology, and globalization have weakened traditional values.

Teacher 6 claimed the following:

“Some students refuse to participate in cultural events, calling them ‘old-fashioned.’

That was unheard of in previous generations.”

Teacher 4 stated the following:

“We teach students to respect elders, but they see the opposite on TV and social media. It is difficult to compete with that.”

Due to dynamics of generation, now most of the citizens who lived their school year and early adulthood during the Soviet era, they became elder people, and most of them were denationalized. They keep bringing up their children. Additionally, Russian Federation still consider our country as one of their subordinate republics. For that reason, they provide all the books in our main bookstores like Marwin in Russian language. Kazakh-dedicated channels try to balance by not offending any party. Moreover, social media is considered as one of tools to impact teaching and upbringing process of young people (Akramova, 2021).

### **Modernizing Tarbie While Preserving Cultural Values**

While many teachers strongly advocate for preserving traditional values through tarbie, others expressed the belief that moral education must evolve to stay relevant to

students' lives today. These educators emphasized the importance of adapting tarbie to contemporary social realities and student mindsets, rather than rigidly adhering to outdated models. For instance, Teacher 2 highlighted the need to modernize both the language and methods of tarbie:

“We need to teach tarbie in a way that connects with students today, not just repeat what worked 20 years ago.”

This reflects a growing recognition among some educators that students are more likely to internalize values when teaching methods resonate with their current experiences and thinking styles. Rather than focusing solely on compliance, these teachers advocate for critical engagement.

Teacher 7 implied the same sentiment, advocating for a dialogic and student-centered approach:

“Instead of just enforcing rules, we should encourage students to engage in ethical debates—let them critically analyze moral dilemmas and see why tarbie is important.”

These perspectives reflect a pedagogical shift from top-down moral instruction to interactive, values-based reasoning, aligning with broader global trends in citizenship and character education. In Kazakhstan’s context—where tradition and modernity often intersect—such views suggest that tarbie must not only preserve cultural heritage but also equip students with ethical reasoning skills for an increasingly complex world.

Here, educators conceptualize tarbie as a larger framework that encompasses more than just academic instruction and is understood holistically.

Although the teachers generally concur it is essential, they differ in what tarbie entails and fall on different sides of traditional values versus needing to have some degree of maneuverability in serving today's students at present.

## **Challenges in Implementing Tarbie**

While tarbie is by law recognized as a fundamental element of education in Kazakhstan, teachers speak in unison regarding serious practical difficulties that they face when trying to implement it. Old models of family structure, the autonomy of students and digital influences have fundamentally transformed how moral education is seen and imposed in schools today.

Several key themes emerged from the data, which are discussed in turn in this section. The first theme, The Policy-Practice Gap, highlights the difficulties teachers face in translating national educational policies into effective classroom practices. The second theme, Parental Disengagement and Student Resistance, addresses the challenges related to the lack of parental involvement in moral education and the growing resistance among students to traditional moral guidance. Finally, the Rise of Digital Culture is explored as a significant factor influencing students' values and behaviors, often counteracting the moral teachings emphasized in tarbie education.

### ***The Policy-Practice Gap: The Contradiction Between Official Tarbie Policies and Classroom Realities***

#### **Tarbie as a Political Ideal but a Classroom Afterthought**

Teachers are nearly unanimous that tarbie is supported at a national level, but remains subservient to day-to-day school operations. This is a gap between what policymakers conceive and what schools can realistically implement, they say.

Teacher 6 claimed the following:

“The Ministry of Education loves to talk about tarbie, but they do not provide the structured implementation. We are given general principles but no guidelines on teaching them.”

This criticism points out a flaw in the basic orientation of the national education policy; tarbie is an inherent component but has no consolidated process, training or assessment.

Teacher 4 claimed the following:

“Inspectors come and ask about tarbie. However, what do they check? Exam results. No one asks if students have grown into responsible individuals, only if their grades have improved.”

### **The Absence of Teacher Training and Institutional Support**

A common theme that reoccurs is a total absence of “professional development” in the field of moral education .While subjects like math or science have a formal curriculum, teaching methodologies and training programs in place, Tarbie is left open to personal initiative.

Teacher 2 claimed the following:

“We have training sessions on improving PISA scores and preparing students for standardized tests, but never on Tarbie. We are expected to teach it, yet no one teaches us how.”

This inconsistency leads to stark variations in how tarbie is implemented among schools. Discipline and rule enforcement are what some teachers hone to whilst others spark discussions of authenticity, or ethical conversations /debates. A void approach for students leads them to receive a variety of messages according to the different philosophies of their teachers.

Teacher 7 claimed the following:

“Each teacher does it differently. One might enforce strict discipline, another might teach it through stories, and some do not even try because they do not know how. Where is the standardization?”

The policy-practice gap is indicative of symbolic educational reform, where governments talk about moral education at a rhetoric level but do not make sure that this happens for real in schools (Fullan, 2015).

### ***Comparing Urban and Rural Perspectives***

Interestingly, teachers in rural and urban areas face different challenges in implementing tarbie. In urban schools, inconsistent leadership around tarbie implementation has led to fragmented moral education. This lack of cohesion means that the way tarbie is taught can vary significantly from teacher to teacher, creating an inconsistent experience for students. On the other hand, teachers in rural schools encounter an entirely different set of difficulties. They often have no access to formal teacher training in tarbie, which means that moral education is largely shaped by the individual experiences and personal approaches of the educators. As a result, rural teachers often lack a structured pedagogy for tarbie and must rely on their own understanding and methods to impart moral lessons.

Teacher 7 (Rural School, 9 years of experience) claimed the following:

“We do not even have enough basic teaching resources, let alone training on tarbie. I rely on what my own teachers taught me as a child, but is that enough for today’s students?”

This comparative observation reveals larger structural weaknesses inherent in Kazakhstani education, that is, urban public schools are being fragmented from within (moral education) while rural ones deprived of institutional reservoirs completely.

### **Teachers as Overburdened Moral Guides**

Teachers stress that they are being thrust into educator, psychologist and moral philosopher roles, with little support.

Teacher 5 claimed the following:

“We are expected to handle everything—academics, behavior, emotions, social problems. We are not just teachers anymore; we are also social workers.”

This challenge is significant in the sense that it can expose the deeper weakness in the actual educational infrastructure where moral education is pompously espoused by rote but neglected in practice.

### ***Parental Disengagement and Student Resistance***

Teachers complain that parents often neglect their moral education responsibilities and fail to support school discipline by standing by their child.

#### **The Collapse of Parental Reinforcement**

Traditionally in the Kazakhstani family, tarbie has been transmitted as a kind of socio-collaborative mechanism, where parents, grandparents and the elders of community were equally responsible for moral instruction (Zharkynbekova, 2025). Contemporary modes of parenting though are more individualistic and emotionally permissive, leaving the parents with less enforcement of discipline. Teachers everywhere express concerns that contemporary parenting attitudes are negatively impacting school practices.

Teacher 3 claimed the following:

“Parents today don’t want to be ‘too strict’ with their children. They let them do whatever they want at home, and then expect us to ‘fix’ them in school.”

Teacher 1 claimed the following:

“Some parents tell their children, ‘Teachers have no right to punish you.’ How should we enforce tarbie when students know they can ignore us?”

This shift in power dynamics has led to a situation where students increasingly view teacher authority as something that can be superseded by parental influence. This trend aligns with Baumrind's (2013) theory of parenting styles, which distinguishes between two key approaches. Authoritative parenting, traditionally dominant in Kazakh culture, is characterized by a balance of discipline and reasoning, where parents set clear expectations while providing emotional support and explanations. In contrast, permissive parenting, which

has become more prevalent today, is marked by high emotional support but weak enforcement of discipline. This shift towards permissiveness is often seen in modern parenting, where there is a greater focus on emotional comfort rather than structure and accountability.

Teacher 6 claimed the following:

“I had a student who refused to participate in a community service project because his father said, ‘Helping others won’t make you money.’ How do we teach civic responsibility when parents emphasize individual success over social duty?”

Teachers worry that with permissive parenting giving way to permissiveness, students are not being compelled to acknowledge authority during their development in school.

### **Economic Migration and the Absence of Parental Figures**

A prevalent issue within mainstream discourse is the impact of economic migration on parental involvement in moral education. In many cases, children are raised by grandparents or older siblings, as their parents have migrated to Russia, Turkey, or major urban centers within Kazakhstan in search of employment opportunities.

Teacher 6 claimed the following:

“Many of my students live with their grandmothers because their parents work abroad. Grandparents love them but do not enforce discipline. We are the only ones teaching them responsibility.”

This problem is particularly bad in rural areas, where economic strife forces many families to have at least one parent working overseas for the family, making parenting distant or absent.

### **Comparing Middle-Class and Working-Class Family Influence**

Teachers observed that moral education at home varies significantly based on socioeconomic status. Middle-class families, they noted, often prioritize self-expression and

career success in their moral teachings, sometimes at the expense of communal values. In contrast, working-class families either uphold strong traditional values, or, due to economic pressures, are absent from their children's moral development, leaving schools to take on the responsibility of teaching morals. This complexity indicates that tarbie is not taken as a challenge in one way but mediated by socio-economic factors.

Teachers also state that students who were once taught seem to have changed their thinking — from collective responsibility to personal rights and individual freedoms on one end of spectrum to the other.

Teacher 4 claimed the following:

“Before, students followed school rules out of respect. Now, they argue that ‘teachers can’t force them to do anything.’ It’s a complete mindset change.”

This issue reflects a broader tension between collectivist and individualist moral codes, as students are exposed to conflicting values. On the one hand, they are influenced by Western ideals of personal autonomy, including self-expression and the freedom of choice. On the other hand, Kazakhstani societal expectations emphasize social responsibility, such as respect for elders and communal duty. Teachers observed that moral education today must address these contrasting worldviews, acknowledging that students may not automatically adopt traditional values without active engagement. Educators emphasized the importance of guiding students through this conflict, rather than assuming they will passively absorb these values.

### ***The Rise of Digital Culture and Its Impact on Tarbie***

#### **Social Media as a Competing Moral Framework**

Social media influencers, teachers state an alternative authority that shapes student values but often contradicts with school teachings [in]directly.

Teacher 5 claimed the following:

“We tell students to be humble and respectful, but they see influencers promoting arrogance and materialism. How do we compete with that?”

### **Digital Distractions Undermining Classroom Engagement**

Perhaps the least controllable of modern shapers to tarbie implementation is the ascent of digital culture and globalized value systems. With students today being more affected by what they see and read on social media, the online influencers than teachers or family according to Teachers.

Teacher 1 claimed the following:

“Students are physically in the classroom but mentally on TikTok. We are fighting a losing battle for their attention.”

Teacher 2 claimed the following:

“I teach respect and humility, but online they see influencers promoting wealth, arrogance, and self-centeredness. Social media rewards the opposite of tarbie.”

A few teachers propose a school-wide phone bans, though many parents shy away from these policies because they say phones are needed in case of emergency.

Teacher 7 claimed the following:

“Even when we try to limit phone use, parents oppose it. They say, ‘It is their right.’ So we are stuck.”

This confirmed the Social Learning Theory of Bandura (1986) stating that people observe and mimic behaviors displayed in media, via social media. And here, students are absorbing moral values from digital content versus school or family values.

This section highlights the primary barriers to the implementation of tarbie in schools, including inconsistent policies, low levels of parental involvement, and a disruptive digital culture. These challenges indicate the necessity for more systemic interventions aimed at

supporting and training teachers, as well as fostering collaborative opportunities for moral education among schools, families, and communities.

### **Strategies for Implementing Tarbie in Schools**

Despite challenges like the policy-practice gap, increased digital immersion, and reduced parent involvement, teachers are finding creative ways to integrate moral education, or tarbie, into their classrooms. They are shifting away from traditional authority-based instruction toward encouraging critical thinking and ethical reasoning that resonates with students' lives. A thematic analysis of the interviews revealed three primary strategies for implementing tarbie. The first strategy involves embedding moral lessons directly within the curriculum, where educators integrate ethical discussions into subject-specific teaching. The second strategy focuses on non-curricular and community-based approaches, where teachers extend tarbie beyond the classroom through extracurricular activities, mentorship programs, and community involvement. The third strategy highlights the key pedagogical challenges educators face in implementing tarbie, including issues related to resources, training, and the integration of moral education into everyday teaching practices. These strategies will be discussed in detail below.

#### ***Integrating Tarbie into Classroom Teaching***

Teachers recognize that moral education should not be a compartmentalized set of ethics lessons, but rather an integrated aspect of the entire curriculum, seamlessly woven into everyday learning experiences.

#### **Teaching Values Through Subject Integration**

Education teachers often infuse tarbie into regular subjects, employing stories from history, literary motifs, and scientific ethics to depict moral lessons.

Teacher 3 (History Teacher):

“You cannot teach history without tarbie. Every historical event is a moral lesson—about justice, sacrifice, and responsibility. When I teach about the Kazakh struggle for independence, I ask students: ‘Would you be willing to stand up for your country today?’”

Teacher 5 (Literature Teacher):

“Literature is the best place for tarbie. When we read ‘Abai’s Words of Wisdom,’ I do not just analyze the text—I ask students: ‘Which lesson from Abai applies to your life today?’”

This method allows students to engage with ethical concepts naturally and reflectively rather than feeling that tarbie is imposed as an additional burden.

### **Using Ethical Dilemmas to Foster Critical Moral Thinking**

Some teachers use real-life moral dilemmas to encourage students to analyze ethical issues critically, rather than merely memorizing rules.

Teacher 6 (Math Teacher):

“In math, we talk about percentages. I ask them: ‘If 10% of your income went to charity, how many families could you feed?’ Suddenly, math has a moral dimension.”

Teacher 7 (Biology Teacher):

“I teach genetics, and we discuss the following: Should we modify human genes to create stronger, smarter people? What if it means losing diversity?’ Tarbie should make students think, not just obey.”

This view fits with the latest pedagogical research findings, that students are able to internalize values more successfully from discussion-based questioning, critical thought processes as opposed to lecture style instruction (Freire, 1970).

### ***Extracurricular and Community-Based Approaches***

Since students tend to learn more about tarbie in less formal context of life rather than within classroom boundaries, teachers use extracurricular programs school traditions and many other communities respectively to implant tarbie.

Teacher 2 claimed the following:

“We arranged school's Green Club that helped to clean riverbanks”

### **Student-Led Mentorship and Leadership Programs**

Some schools implement peer mentorship programs, where older students serve as role models for younger ones.

Teacher 2 claimed the following:

“We have a ‘Big Brother, Big Sister’ program, where 11th graders mentor younger students. Instead of always hearing tarbie from teachers, they learn from their peers, which is often more effective”.

This program is consistent with research on the peer influence. Students are more likely to engage in positive behaviors when they are modeled by their slightly older, respected peers (Wentzel 2016).

### **Cultural and National Identity Projects**

Some teachers consolidate tarbie through cultural education, using storytelling, traditional arts, and national history to instill pride and ethical responsibility.

Teacher 1 claimed the following:

“Students made a documentary on Kazakh traditions—why respect for elders is crucial, why hospitality is a core value. They take ownership of their moral education by researching and presenting it themselves.”

This method opposes the fear of cultural erosion (discussed in previous subsection) by making tarbie an active, student-led experience rather than a top-down lecturing.

### **Community-Based Learning: Bridging the Gap Between School and Society**

Some schools work jointly with local organizations (mosques, police, psychologists, youth programs) to impart real-world exposure to moral decision-making.

Teacher 6 claimed the following:

“We invite police officers to talk about responsibility. We bring in local business owners to discuss honesty in trade. Moral education should connect to real life.”

This saves the student from ever forgetting tarbie, as it is applied in a wider environment than school, which helps them live for the tarbie in their future personal and career world.

### ***Leveraging Modern Pedagogical Approaches***

Increasingly, teachers are aware of the ineffectiveness of past authoritarian, traditional moral instruction. Modern students doubt authority and seek reasons to the moral rules. So, teachers are moving from teacher-centered tarbie and to dialogical ones.

### **Moving Beyond Blind Obedience: Encouraging Moral Debate**

Several teachers stress that tarbie is not, “because I say so,” it is about showing students the ethics of argument to do themselves.

Teacher 4 claimed the following:

“Before, students accepted rules without question. Now, they want a reason for everything. Instead of saying, ‘Respect your elders,’ I ask them, ‘What would happen in a society where no one respects elders?’ They need to reach their conclusions.”

This fits well with Socratic pedagogical theory, which contends that moral education should be a lengthy process of discovery as opposed to the imparting of dogma (Plato: Republic).

### **Balancing Tradition and Modernity in Moral Education**

One of the biggest problems issuing in tarbie, is that; from student point of view some old traditional values are just so last year. Teachers are discovering how to talk and act in new ways to teach morality that young people of our age can relate.

Teacher 7 claimed the following:

“Students think some traditions are ‘old-fashioned.’ Instead of forcing them, I ask them to research: ‘What traditions do other cultures have that are similar?’ Then they see that it is not about old vs. new but about universal human values.”

This adaptation makes sure that tarbie adapts to have new decades in the society which is rapidly approaching to globalization.

The findings in this section show that educators employ various methods to effectively conduct tarbie, ranging from integrating moral education within subjects to organizing extracurricular activities and fostering community-based partnerships with service providers. These efforts demonstrate the adaptability and creativity of teachers in addressing tarbie while tailoring their approaches to meet the needs of today’s students.

### **Conflict Between Tradition and Modernity in Tarbie Implementation**

In Kazakhstan, the concept of tarbie, which underpins education, faces challenges as teachers navigate the tension between traditional values and modern influences. This struggle arises from changing generational norms, increasing exposure to diverse cultures, and the impact of digitalization, which can challenge traditional ethics. Originally, Kazakh tarbie emphasized social values, respect for elders, and moral discipline. However, as students gain independence and embrace Western individualism, teachers find it increasingly difficult to uphold these moral frameworks. The implementation of tarbie in schools faces three major conflicts. The first involves balancing secular education with religious influences, as educators must navigate the tension between state-mandated secularism and the growing religious consciousness among students. The second conflict centers on the clash between

individual freedom and collective responsibility, with students increasingly emphasizing personal autonomy, which sometimes contradicts the traditional values of obedience and respect. The third challenge arises from the influence of digital culture on students' moral development. The rise of social media and global trends often shapes students' perceptions of morality, creating a contrast with the traditional values emphasized in tarbie.

### ***The Struggle Between Secular and Religious Influences***

Kazakhstan is officially a secular state, although religious beliefs still play in a very big role regarding moral principles (especially in rural areas). The teachers realize a growing gap between secular school policies and the religious orientation of students that is leading to problems in the enforcement of school-based tarbie.

#### **Religious Identity and School Policies: Conflicts Over Moral Authority**

Many students from religious households challenge the moral education provided by the state, arguing that religion-based teachings should be incorporated into schools instead of the secular moral framework currently in place.

Teacher 4 claimed the following:

“Some students say: ‘Why should I listen to school rules about morality when I follow my religion’s rules?’ They see school tarbie as separate from their own beliefs.”

This creates situations where students selectively engage with tarbie, accepting values that align with their parents’ religious beliefs while rejecting others.

#### **The Friday Prayer Debate: Should Students Leave Class for Religious Practice?**

One of the common complaints is students forfeiting class for Friday prayers, giving a very simple and clear clash between school policies and religion.

Teacher 1 claimed the following:

“We had eight students request to leave for Friday prayers every week. The school did not allow it, and they became resentful. They said, ‘Why should we respect school rules when they do not respect our faith?’”

Some teachers argue that schools need to find a compromise between accommodating religious students and maintaining a secular learning environment.

Teacher 6 claimed the following:

“Instead of banning prayer, we should create a discussion space—explain that education and faith can coexist. If we keep forcing students to choose, they reject one another.”

What is so important about this challenge is the engagement of the growing conflict on how to define tarbie: secular-only or moralizing student values from religion?

### ***The Tension Between Individual Freedom and Collective Responsibility***

A huge transformation in student attitudes is the burgeoning importance of personal liberty. Teachers say students today are less likely to buy into unchallenged authority, which generates some friction between traditional notions of obedience and modern notions of self-expression.

#### **Changing Views on Respect for Authority**

Teachers across both rural and urban settings describe a notable shift in how students relate to authority. In earlier generations, respect for elders and teachers was considered automatic and unquestioned. Today, however, students often expect justifications for rules that were once taken for granted.

As Teacher 3 described:

“Before a teacher walked in, all students would stand up. If I ask them to stand, they say, ‘Why should I? What difference does it make?’”

This reflects a broader cultural reorientation in which traditional hierarchies are increasingly challenged. Students are placing more emphasis on personal autonomy and critical engagement with authority.

Teacher 7 observed a similar moment of generational shift:

“A student told me: ‘Respect should be earned, not demanded.’ This would have been unthinkable 20 years ago.”

Some teachers interpret this change as a sign of maturing student agency, encouraging independent moral reasoning. Others, however, see it as a decline in foundational moral norms, and a challenge to the authority needed for effective classroom management.

Ultimately, this theme reveals how tarbie is evolving in response to generational and societal change, and how teachers are negotiating new boundaries of authority within contemporary moral education.

### **Dress Code and Self-Expression: The Clash Between Modern Fashion and Traditional Modesty**

An increasingly contested issue in schools is student dress, where traditional expectations of modesty often clash with students’ growing sense of bodily autonomy and individual expression. Several teachers reported that dress codes have become a flashpoint for debates about cultural identity, respect, and generational values.

Teacher 5 highlighted this tension directly:

“Some students refuse to follow dress codes, saying, ‘It is my body, my choice.’ Nevertheless, in our culture, modesty is an important value. Where do we draw the line?”

This quote captures the complexity teachers face when attempting to uphold cultural norms that are not always accepted or understood by the younger generation. Rather than enforcing rules through top-down authority, some educators have started adopting more dialogic approaches.

Teacher 2 described an attempt to bridge this divide through discussion and moral reasoning:

“Instead of just enforcing rules, we need to engage students in discussions about why dress codes exist. If they understand the cultural reasoning, they may be more likely to comply.”

This shift illustrates a broader transformation in how moral education is practiced. Whereas moral norms like modesty were once accepted without question, they now require justification, explanation, and engagement. Teachers are increasingly moving away from command-based discipline toward participatory moral reasoning, in which students are treated not only as rule-followers but as ethical agents in their own right.

### ***The Role of Digital Culture in Challenging Traditional Values***

One of the most pervasive challenges reported by teachers is the influence of digital media, particularly social platforms, which often contradict traditional moral teachings. Educators noted that social media personalities exert more influence over students than family members or school staff.

As Teacher 6 explained:

“We teach humility, but they see influencers promoting arrogance and materialism. We teach respect, but online, they see people insulting each other for entertainment.”

This contrast between school-taught values and digital content creates cognitive dissonance for students, who may be more drawn to the immediacy and validation offered by online spaces. Teachers observed that social media becomes an alternate moral compass, where virality and attention-seeking behaviors are rewarded—often in direct contradiction to tarbie values.

### **The Influence of Western Individualism on Student Behavior**

Teachers also expressed concern that the global content consumed by students—especially through Western-oriented platforms, introduces them to ideologies that may conflict with communal values central to tarbie. These include radical individualism, self-expression at any cost, and the rejection of authority.

Teacher 4 observed:

“Social media teaches students to ‘be yourself at any cost,’ even rejecting family or cultural traditions. This is very different from our community values and respect for elders.”

Educators stressed that instead of ignoring these digital influences, moral education should evolve to help students navigate them critically. As Teacher 7 stated:

“We cannot pretend social media does not exist. Instead of banning it, we should teach students to analyze what they see online critically.”

This approach aligns with contemporary media literacy frameworks, which emphasize the importance of critical thinking and reflective engagement with digital content (Buckingham, 2019). Integrating media literacy into tarbie offers a meaningful pathway for reconciling traditional values with students’ real-world digital experiences.

This section highlights how modern influences intertwine with traditional values concerning student behavior. The findings suggest that as students gain greater independence, their critical thinking skills also improve. However, this shift places pressure on the traditional moral authority of schools. Educators are now tasked with navigating a landscape where contemporary culture demands significant respect, while digital culture and individualism compel them to engage students in critical discourse.

### ***Variability in Parental Approaches to Tarbie***

Teachers in this study reported significant variation in how parents engage with their children's moral development. Some families actively reinforce tarbie values taught at school,

creating a consistent moral environment for students. Others either neglect this responsibility or promote conflicting messages that challenge school-based efforts.

### **Parents Who Reinforce Tarbie at Home**

When parents support ethical instruction at home, students tend to display greater respect for teachers and align more closely with school expectations. As Teacher 3 noted:

“When tarbie is taught at home, students naturally carry those values into school. These students respect teachers, follow school rules, and take responsibility for their actions.”

Such alignment between home and school creates a coherent moral framework that strengthens students’ ability to internalize ethical values. However, this level of parental involvement is not universal. Many families lack the time, resources, or awareness to provide consistent moral guidance, particularly in households affected by migration or economic hardship.

### **Contradictory Parental Influence: When Home Values Clash with School Discipline**

Several teachers expressed frustration about instances where parents explicitly undermine school discipline. In these cases, students receive mixed messages about appropriate behavior, making it difficult for educators to instill consistent values.

Teacher 4 recounted one such case:

“We discipline students for inappropriate behavior, and then their parents say, ‘Do not listen to your teacher if you do not agree with them.’ This makes our job almost impossible.”

Teacher 6 shared a similar concern:

“A student was caught cheating. Instead of supporting our discipline, the parent said, ‘It is okay. Everyone cheats sometimes.’ How do we teach honesty when home values contradict school ethics?”

These examples highlight the challenge of delivering tarbie in environments where students encounter conflicting moral frameworks. Teachers are often left to act as the sole moral authority, filling a role that ideally should be shared with families. This disconnect complicates efforts to create a unified and meaningful approach to moral education.

### ***The Role of Grandparents and Extended Families in Tarbie***

In many Kazakhstani families, particularly those affected by labor migration, grandparents and extended family members play a central role in raising children. This arrangement gives older generations a significant influence on moral development, often stepping in as primary caregivers when parents are working abroad. Teachers in the study reported both positive and conflicting impacts of this generational involvement.

### **The Strength of Multigenerational Moral Guidance**

Some educators acknowledged that grandparents often uphold strong moral traditions, transmitting values such as patience, respect, and humility. Their lived experience and cultural knowledge are seen as assets in reinforcing tarbie.

As Teacher 5 explained:

“Grandparents often teach students respect and patience in ways modern parents do not. Many students with strong moral values attribute it to their elders.”

In such cases, the school’s efforts are complemented by a home environment that encourages moral reflection, respect for authority, and discipline.

### **Generational Clashes: When Traditional Values and Modern Education Conflict**

However, not all multigenerational caregiving results in harmony with school-based tarbie. Teachers noted that some grandparents prioritize emotional comfort or leniency over structured discipline, leading to conflicting messages about accountability and behavior.

Teacher 1 described a typical case:

“A student misbehaved, and when we informed his grandmother, she just laughed and said, ‘He is still a child; let him enjoy himself.’ There was no sense of accountability.”

Such incidents underscore a recurring challenge: generational disconnects between traditional moral guidance and contemporary school expectations. While elders provide essential support, their moral framing may sometimes diverge from modern pedagogical approaches, leaving students unsure about which values to follow. Teachers are thus tasked not only with delivering moral education but also with mediating between old and new value systems within the child’s social world.

### ***Community-Based Moral Instruction: Local Influences on Tarbie***

With the weakening of traditional family structures and the increasing absence of parents due to migration, many educators look beyond the school and home for support in moral education. Local community figures — including religious leaders, social workers, and police officers — are seen as important collaborators in reinforcing tarbie values, especially in socially vulnerable areas. Teachers in the study described how these external influences can provide students with authentic moral guidance, often enhancing the credibility of school-based efforts.

#### **Religious Leaders as Alternative Moral Guides**

In several cases, teachers noted that students were more receptive to moral instruction when it came from religious or cultural authorities rather than classroom teachers. This was attributed to the perceived alignment between tarbie and Islamic or cultural principles, as well as the elevated social status of religious leaders in many communities.

Teacher 2 recalled one such instance:

“When an imam came to speak about honesty, students listened more than they do in class. We should involve religious figures more in ethical discussions.”

While these collaborations can reinforce school messages, teachers also emphasized the need to navigate the line between secular education and spiritual guidance, especially within the framework of Kazakhstan's state policies on religion in education. The aim, as one teacher explained, is not to preach faith, but to draw from shared cultural values embedded in local moral traditions.

### **Involvement of Local Authorities: Police and Social Workers in Tarbie**

Other schools bring in local authorities, such as police officers or social workers, to deliver sessions on responsibility, honesty, and citizenship. Teachers reported that students often take these lessons seriously because they are delivered by real-world professionals who operate in societal roles students recognize and respect.

As Teacher 6 explained:

“We partnered with the local police to hold discussions about accountability and honesty. When students hear from real-world professionals, they take moral education more seriously.”

These efforts demonstrate the potential of school-community partnerships to reinforce moral instruction and provide contextual relevance. By inviting respected community figures to speak about ethics, schools expand the influence of tarbie beyond their own walls, grounding abstract values in concrete examples from daily life.

### ***Socioeconomic Challenges Affecting Tarbie***

Socioeconomic hardship is a significant factor that shapes students' moral development and engagement with tarbie. Teachers consistently noted that poverty, parental absence due to labor migration, and financial stress alter students' priorities and make it more difficult to engage them in discussions about values, ethics, and long-term goals. In such contexts, moral education must compete with urgent material concerns, placing additional burdens on educators.

### **Economic Migration and the Absence of Parents**

As discussed earlier in the findings (see Section Contradictory Parental Influence), many students in Turkistan Oblast are raised by extended family members while their parents work abroad. While some benefit from the guidance of grandparents, others are left without consistent adult supervision, leading to moral uncertainty and weakened discipline.

Teacher 7 observed:

“When parents are gone for months or years, students raise themselves. They become independent, but not always in a positive way. They lack discipline and guidance.”

In such cases, the absence of parental authority can leave students more vulnerable to negative peer influence or online content that contradicts school-based tarbie messages.

### **Financial Pressures That Undermine Moral Priorities**

Teachers also reported that students who are forced to assume adult responsibilities early — such as working after school or caring for siblings — may deprioritize moral lessons that appear abstract or irrelevant to their daily struggles.

As Teacher 4 explained:

“Some students work after school to help their families. When we teach about generosity, they say, ‘I don’t have time to think about morals—I need to make money.’”

This illustrates a key tension between material survival and moral development. While educators emphasize the importance of values like generosity, honesty, and respect, students facing economic hardship may perceive such ideals as luxuries they cannot afford. Teachers expressed concern that tarbie must therefore evolve to become more practical and context-sensitive, helping students connect moral education to their lived realities.

### ***The Need for Stronger School–Community Partnerships***

In response to the challenges of parental disengagement, social fragmentation, and conflicting moral messages across environments, many educators in this study advocated for

stronger collaboration between schools, families, and local institutions. Teachers emphasized that moral education cannot succeed in isolation; it requires alignment and shared commitment across the student's entire social ecosystem.

Teacher 4 expressed the consequences of moral inconsistency:

“We need collaborative work—families, schools, and police. Otherwise, students hear different values from everyone.”

Without this alignment, students are exposed to contradictory guidance that weakens the impact of school-based tarbie. Teacher 5 echoed this concern:

“Parents now expect schools to handle upbringing... but some reject our values. Without alignment, students get mixed messages.”

To address these challenges, schools have begun experimenting with new approaches to build stronger connections with families and communities.

### **Parent–School Workshops on Moral Education**

Some schools host regular meetings with parents to coordinate values-based strategies and ensure that students receive consistent moral messaging at home and at school. These workshops are seen not only as opportunities for communication but also for co-construction of shared values.

As Teacher 5 shared:

“We hold monthly meetings to discuss moral education strategies with parents. The goal is consistency—students must hear the same values at home and school.”

Such initiatives reflect an understanding that tarbie cannot be “delivered” by schools alone, but must be co-produced with families who also play a vital role in shaping character.

### **Schools as Community Hubs for Moral Learning**

Some educators also propose that schools should broaden their role beyond instruction and become centers of moral education for the wider community. This includes

offering support for families who may struggle to teach values at home due to time, confidence, or generational gaps.

Teacher 1 put it simply:

“If parents struggle to teach tarbie at home, schools should step in—not just for students, but for entire families.”

This vision of schools as moral anchors reflects a more expansive approach to education—one that understands moral formation as a collective, continuous, and community-wide process.

Findings in this section have emphasized the importance of parental and community (family) reinforcement in the process of tarbie education. Interviews reveal that both grandparents play a crucial role as a complementary element in the broader context of moral development, with parental support recognized as a vital holistic dimension. However, the results also highlight significant socioeconomic barriers and a lack of engagement with parental practices that need to be addressed. To effectively reinforce tarbie education, it is essential to foster stronger collaboration among schools, families, and communities with the active support of all aspects of students' lives.

### **Conclusion**

This chapter presented a thematic analysis of how educators perceive and implement tarbie in mainstream schools across Turkistan Oblast. The findings underscore that while moral education remains a foundational component of school life, teachers encounter significant challenges in translating national policy into meaningful classroom practice. These challenges are shaped by shifting social dynamics, including the rise of digital culture, evolving notions of student autonomy, and the weakening of traditional family structures.

Educators described their role not only as transmitters of knowledge but as moral agents who must bridge generational and cultural divides. The analysis revealed how teachers

navigate tensions between preserving cultural values and engaging with the realities of contemporary student life. Despite systemic barriers, participants demonstrated innovation and resilience by embedding tarbie into subject teaching, fostering community partnerships, and mentoring students beyond formal curricula.

Ultimately, the chapter highlights that tarbie is not a fixed or uniform practice, but a responsive and contextually shaped process. Teachers adapt their strategies to local realities, positioning themselves as key actors in sustaining ethical development in a rapidly changing environment.

The next chapter will critically synthesize these findings by connecting them to the study's conceptual framework, and will explore their justifications for educational policy, teacher training.

## **Chapter 5: Discussion**

This chapter critically examines the findings presented in Chapter Four in relation to the study's three research questions:

How do school staff understand tarbie and its role in the school environment?

What strategies are used to integrate tarbie into the curriculum and extracurricular activities?

What are the perceived successes and challenges of current tarbie practices?

The chapter is structured around three key themes that emerged from the data analysis: (1) perceptions of tarbie as a moral compass rooted in cultural and national identity, (2) strategies and adaptations for implementing tarbie within and beyond the classroom, and (3) the institutional, cultural, and generational challenges that complicate its delivery.

The discussion is organized into three major parts. First, it interprets the key findings in relation to existing literature on moral education, with a particular focus on Kazakhstan and comparable educational contexts. Second, it explores the theoretical implications of the study, drawing on Bronfenbrenner's Ecological Systems Theory and Gilligan's Ethics of Care to frame and make sense of the complex dynamics surrounding tarbie.

Throughout the chapter, the findings are contextualized within broader educational discourses on tradition and modernity, cultural identity, student agency, and global influences. By weaving together empirical evidence and theoretical insight, this chapter contributes to a more nuanced understanding of how tarbie operates as both a moral tradition and a dynamic pedagogical practice within the evolving educational landscape of Kazakhstan.

### **RQ1: How do school staff understand tarbie and its role in the school environment?**

The findings indicate that teachers conceptualize tarbie as a foundational framework for shaping students' moral, ethical, and civic development. It is not regarded as an isolated

subject, but rather as a guiding ethos embedded in everyday teaching, school culture, and teacher-student relationships. Educators consistently described *tarbie* as a culturally grounded system that connects formal learning with values such as respect, empathy, responsibility, and communal harmony.

This aligns closely with Bronfenbrenner's ecological systems theory, particularly the role of the microsystem, where teachers and students interact on a daily basis. Within these immediate relational contexts, teachers see themselves as primary moral agents responsible for modelling ethical behavior and providing character development alongside academic instruction. The school, in this view, is not only an educational institution but also a moral space where students are socialized into broader cultural and civic norms.

These perceptions echo existing research on the role of moral education in holistic student development. For instance, Lickona (1996) and Berkowitz (2011) emphasize the importance of integrating character education into the ethos of the school, rather than confining it to standalone programs. Similarly, this study confirms that educators in Kazakhstan approach *tarbie* as a holistic practice that must be embedded across school life — in lesson delivery, disciplinary practices, and informal mentoring.

However, the study also reveals a distinctly Kazakhstani cultural layer to this understanding. Teachers framed *tarbie* not only in terms of ethical behavior but also as a vehicle for national identity formation, linking moral education to values such as *ata-baba murasy* (ancestral heritage), *kadir* (respect), and *meyirimdilik* (compassion). This is consistent with Bozymbekova and Lee's (2018) findings, which highlight how post-Soviet moral education is often tied to the restoration of traditional values and the promotion of national consciousness. In this way, *tarbie* reflects the macrosystem level of Bronfenbrenner's model, where cultural and ideological values shape how moral education is interpreted and enacted at the school level.

Nevertheless, some tensions emerged in how staff understood tarbie's purpose in a modern context. While its cultural roots are celebrated, several educators acknowledged that its relevance is increasingly challenged by shifting student values, digital media, and the diminishing influence of family structures. Teachers expressed concern that without adaptation, tarbie risks being perceived by students as outdated or overly prescriptive.

Overall, the findings suggest that educators perceive tarbie as both a traditional and evolving moral framework — one that must bridge the gap between inherited cultural values and the moral demands of contemporary student life. This dual function of tarbie as both preserver of tradition and tool for adaptation underscores its unique position in Kazakhstani moral education and invites further inquiry into how schools navigate this balance.

**RQ2: What strategies are used to implement tarbie in the curriculum and extracurricular activities?**

Educators in the study described a range of strategies used to integrate tarbie into both academic content and broader school life. Rather than treating tarbie as a separate subject, most teachers embed it across various instructional and relational domains, including subject lessons, extracurricular activities, peer mentorship, and school events. These strategies reflect both intentional planning and adaptive responses to the cultural and institutional challenges facing moral education.

One of the most common approaches reported by participants involved incorporating ethical and moral discussions into regular subject teaching. Teachers used examples and case studies related to literature, science, and social studies to prompt reflection on values such as justice, environmental responsibility, and empathy. These classroom-level strategies are consistent with international best practices in values education, which emphasize the contextualization of moral principles through relatable, real-world content (Halstead, 2006).

From a theoretical perspective, this aligns with the microsystem level of Bronfenbrenner's ecological systems theory, where direct teacher-student interactions become vehicles for moral socialization. By embedding tarbie within everyday academic content, teachers reinforce ethical thinking as part of the school's core instructional processes rather than a separate moral agenda.

However, the findings also reveal inconsistencies in how this integration is implemented. Without formal guidelines, many teachers rely on personal judgment and improvisation. This creates variation in the depth, quality, and frequency of moral instruction between schools and even among teachers in the same institution. This confirms earlier findings by Yelubayeva et al. (2023), who noted that the lack of standard training in values education leads to uneven pedagogical practices across Kazakhstani schools.

Beyond classroom teaching, tarbie is reinforced through extracurricular initiatives, such as environmental clubs, community clean-up events, and peer mentoring programs. These activities foster experiential learning, allowing students to apply values like cooperation, responsibility, and empathy in real-world contexts (Fletcher et al., 2000). For example, students leading service projects or mentoring peers engage in moral action rather than abstract moral talk.

These practices resonate with the mesosystem dimension of Bronfenbrenner's model, where interactions between school and community reinforce the moral development of students. However, sustaining such initiatives was reported as a challenge, especially in under-resourced rural schools (Harmon et al., 2018). Teachers noted that limited funding, minimal parental engagement, and inconsistent leadership support often hinder long-term continuity.

Teachers also emphasized the importance of modelling tarbie values through their daily conduct. Respectful communication, emotional support, and fairness in discipline were

described as powerful non-verbal strategies to cultivate student morality (Chen et al., 2023). This supports Gilligan's (1982) ethics of care, which emphasizes moral learning through empathy and relational dynamics. While Gilligan is not the central framework of this study, elements of her approach complement Bronfenbrenner by highlighting the importance of close, care-based relationships within the microsystem.

Informal mentorship, both between teachers and students and among students themselves, appeared as a strategy for personalizing tarbie. In circumstances where parental presence was limited, remarkably in cases of labor migration, teachers often acted the role of moral mentors. These informal communications, though not explicitly documented in policy, were observed by educators as some of the most effective moments of moral teaching. While this insight may not be extensively covered in existing literature, it highlights the importance of personal connections and relational dynamics in moral education, suggesting a new direction for enhancing tarbie in practice.

Overall, the findings demonstrate that tarbie implementation in schools is flexible, teacher-driven, and heavily context-dependent. Teachers apply tarbie in dynamic ways, adapting strategies to their school environments, student needs, and available resources. While this flexibility allows for creativity and responsiveness, it also reveals systemic gaps in institutional support. Without clear curricular frameworks, professional training, and sustainable community involvement, tarbie remains vulnerable to inconsistency — a challenge that future policy and research must address.

### **RQ3: What are the perceived successes and challenges of current tarbie practices?**

Teachers described a wide range of challenges in implementing tarbie in everyday school practice, alongside some strategies they consider successful. These findings reflect tensions between policy and practice, tradition and modernity, and school efforts and family/community disengagement. Although tarbie is broadly supported as a cultural and

pedagogical priority, its effective implementation remains uneven and fragile, particularly in under-resourced settings.

One of the most frequently cited issues by participants was the gap between national moral education policies—such as the Mangilik Yel values and the Altynsarin Institute’s Tarbie initiative—and the realities of school life. Teachers often expressed frustration that these policies lacked practical implementation support, especially in rural schools where infrastructure, training, and materials were limited. This aligns with broader critiques of symbolic education reform (Fullan, 2015), in which policy rhetoric is not backed by institutional readiness or contextual responsiveness.

In terms of Bronfenbrenner’s framework, this disconnect can be viewed at the exosystem level—where national-level decisions indirectly shape, but often do not support, the practical conditions within which moral education is expected to operate. The study confirms previous research (e.g., Klyshbekova, 2023) showing that moral education policies frequently overlook the everyday constraints of teachers, especially those working in rural and low-income contexts.

Another key challenge was limited or contradictory involvement from parents. Many participants noted that labor migration and socioeconomic pressure had left students without consistent moral guidance at home. In some cases, educators reported that parents actively undermined school-based moral education by encouraging their children to ignore teachers or justify unethical behavior.

From a microsystem and mesosystem perspective, this indicates a breakdown in coordination between school and home environments, both of which are crucial in reinforcing tarbie. Similar dynamics have been reported in post-Soviet and migrant-affected contexts, where generational gaps and economic pressures disrupt moral transmission (Bozymbekova

& Lee, 2018). Teachers in this study felt morally overburdened, filling roles that traditionally belonged to families, often without institutional support.

A number of teachers also identified generational and cultural shifts as barriers to tarbie. Students increasingly demand moral reasoning rather than compliance, and some reject traditional values they perceive as outdated. This resistance is compounded by the influence of digital culture, especially social media, where students encounter individualistic, materialistic, or even morally conflicting messages.

This finding highlights the interplay between the macrosystem (global cultural shifts) and microsystem (teacher-student relationships). Educators must now compete with powerful external narratives that challenge or distract from school-taught values. This confirms similar concerns raised by Buckingham (2019) regarding the moral disorientation introduced by global digital media, and by Savelyeva and Park (2024) on hybrid youth identities in post-Soviet societies.

Despite these challenges, some teachers viewed this shift as an opportunity. They advocated for engaging students through dialogue, critical media literacy, and reflective debate—rather than strict enforcement. These strategies align with international calls for dialogic moral education (Arthur, 2011; Harmawati et al., 2022) and reflect a growing recognition that tarbie must evolve alongside its audience.

In other words, teachers identify both structural and cultural barriers to tarbie implementation. Systemic issues—such as policy gaps, limited resources, and weak home-school alignment—intersect with cultural changes that affect student attitudes and moral engagement. However, educators are not passive in the face of these challenges. Many adapt their practices, experiment with dialogic approaches, and advocate for more responsive, student-centred moral education. These findings suggest that the success of tarbie depends

not only on its cultural and ideological strength, but also on the capacity of the system to support flexible, context-driven practice.

### **Conclusion**

This chapter has discussed how educators in Turkistan Oblast understand and implement tarbie, and the structural, cultural, and generational challenges they face in doing so. Drawing on Bronfenbrenner's ecological systems theory, the findings reveal that moral education in Kazakhstan operates across multiple systems—from classroom relationships and school leadership to national policy frameworks and cultural norms.

Educators assumed tarbie as more than a policy mandate or moral curriculum; they confirmed it as a living, dynamic process that is relational, culturally grounded, and context dependent. Teachers not only delivered content but also served as moral role models, mentors, and community liaisons—often compensating for gaps in family and institutional support. Despite a lack of formal training, policy clarity, and consistent community engagement, teachers demonstrated ingenuity and care in adapting tarbie to the needs of their students.

Upon having synthesized and discussed main findings by linking all aspects written so far, the next chapter concludes the study by sharing implications and recommendations along with personal reflection.

## **Chapter 6: Conclusion**

The final chapter of this thesis consolidates the research findings and examines their implications for theory, practice, and policy. It begins with a summary of the key findings, followed by a discussion on the theoretical and practical contributions of the study. The chapter concludes with recommendations for future research and emphasizes the broader significance of the findings in the context of moral education in Kazakhstan.

### **Summary of key findings**

This paper explored how *tarbie*, a culturally embedded moral education framework, is understood and implemented by educators in mainstream schools in Turkistan Oblast, Kazakhstan. The key findings shed light on that *tarbie* is perceived by educators as a holistic approach to moral development, including all notions as citizenship education, civic education, character education, pastoral education, shaping not only academic content but also student behavior, discipline, and personal identity instilled with State curriculum. Teachers emphasized the significance of relational dynamics, particularly in contexts where parental guidance is absent, with many taking on the role of moral mentors or spiritual guide.

Furthermore, the research identified a policy-practice gap, with national policies promoting *tarbie* but often lacking in practical guidelines and teacher training. The findings also highlighted the impact of digital culture, student autonomy, and global influences on the evolving nature of moral authority within the classroom. Teachers showed a willingness to adapt *tarbie* to modern challenges, integrating both traditional values and contemporary pedagogical approaches.

Overall, this study has met its research purpose of exploring the understanding, implementation, and challenges of *tarbie* in Kazakhstani schools, while also providing new insights into the role of educators as moral agents within a shifting sociocultural landscape.

However, the study also points to the need for further research on the impact of tarbie on student outcomes and the role of community engagement in moral education.

### **Theoretical Implications**

This study provides new insights into how moral education practices—specifically tarbie—function within the layered realities of Kazakhstan’s educational system. Using Bronfenbrenner’s ecological systems theory as the primary theoretical lens, the findings show that moral development is shaped through interactions across multiple systems: individual, relational, institutional, and cultural. The study confirms the usefulness of Bronfenbrenner’s model for analyzing moral education in complex sociocultural environments (Bronfenbrenner, 1994). It also suggests the need to expand moral education theory beyond Western-centric models, advocating for the integration of cultural constructs such as ata-baba murasy, community harmony, and ancestral respect. The study emphasizes the importance of relational ethics and cognitive moral reasoning, and how these elements intersect with institutional structures to shape tarbie. By focusing on this interplay, the study highlights the importance of community values and student engagement in moral development, while recognizing that these elements must be adapted to local contexts for effective moral education.

### ***Bronfenbrenner’s Ecological Systems Theory***

Bronfenbrenner’s model emphasizes that child development occurs through dynamic interactions within and between environmental systems. This study affirms the relevance of this framework for analyzing tarbie in practice.

**Microsystem:** Teachers and students engage in daily interactions that serve as the primary site of moral transmission. Teachers described themselves as moral exemplars, often stepping into roles typically filled by absent parents or guardians. These teacher-student relationships were central to how tarbie was practiced.

**Mesosystem:** The connections between school and home, and between school and community, played a critical role in shaping the effectiveness of tarbie. However, the study found many of these linkages to be fragmented or weak. Inconsistent parental involvement and limited collaboration with local institutions contributed to a lack of continuity between moral education at school and at home.

**Exosystem:** National education policy, curriculum mandates, and training systems influenced tarbie delivery, but often in indirect and uncoordinated ways. Teachers reported a significant policy-practice gap, particularly in rural areas where access to training and resources was limited.

**Macrosystem:** Broader cultural narratives—including Kazakh national identity, Islamic values, and post-Soviet reforms—shaped teachers' understanding of tarbie. At the same time, global forces such as digital media and Western individualism disrupted traditional moral expectations, creating a landscape where tarbie had to be constantly adapted.

This study illustrates the usefulness of Bronfenbrenner's model not only in understanding student development, but also in diagnosing where moral education systems succeed or break down—from the policy level to classroom practice.

### ***Selective Integration: Ethics of Care and Moral Reasoning***

Although Bronfenbrenner offers the most comprehensive framework for interpreting the findings, aspects of Gilligan's ethics of care were also evident in teachers' relational practices. Educators emphasized empathy, emotional support, and mentorship as key strategies for delivering tarbie, especially in contexts where students lacked strong family structures. These relational dimensions support Gilligan's view that moral development is not only about justice and rules but also about care and connection (Gilligan, 1982).

Elements of ethical dilemmas and critical discussions in the classroom were highlighted by teachers in this study. Teachers adapted these discussions to their cultural context, emphasizing collective responsibility and ancestral respect, which are essential components of tarbie. These aspects of moral education reflect the cultural values that guide the teaching of tarbie, focusing on shared community values rather than the justice-oriented individual reasoning that is often emphasized in Western models of moral development.

Together, these perspectives show that while cognitive and relational theories enrich our understanding of tarbie, they must be interpreted through a culturally responsive and system-sensitive lens, as provided by Bronfenbrenner's ecological model.

### **Practical Implications**

This study provides practical insights into how teachers implement tarbie in diverse school settings, particularly in under-resourced contexts such as Turkistan Oblast. Despite facing limited resources and guidance, educators have developed strategies for integrating tarbie through both curricular instruction and extracurricular activities, emphasizing dialogue-based, student-centered approaches to moral education. The findings highlight the intersection of policy, community, and student life, pointing to both opportunities and structural barriers that must be addressed. These insights can inform teacher training programs, curriculum development, and school leadership practices to better support the sustainable implementation of tarbie education in Kazakhstan.

### ***Support for Teachers Through Training and Resources***

One of the most urgent needs identified by participants was the lack of formal training in how to teach tarbie. Despite its emphasis in national education discourse, teachers reported receiving minimal guidance on how to integrate moral education into their subjects or how to approach value-based instruction in diverse classroom settings.

This suggests the need for several targeted actions to improve the implementation of tarbie in schools. First, there is a clear need for professional development programs that focus on culturally responsive moral pedagogy. These programs should provide practical guidance for embedding tarbie into subject lessons and offer access to materials and case studies that are specifically tailored to Kazakhstani values and the realities of students in this context. Additionally, teacher training should incorporate strategies for ethical dialogue, classroom-based moral reasoning, and trauma-informed approaches, particularly in schools affected by labor migration and socioeconomic stress. These components would help ensure that moral education is both relevant and responsive to the needs of contemporary students.

### ***Strengthening School Leadership and Institutional Culture***

School leaders play a pivotal role in prioritizing moral education and shaping school culture. The findings showed that where leadership actively supported tarbie, teachers felt more confident and coordinated in their efforts. Conversely, inconsistent support led to fragmented practice.

Recommendations for improving the implementation of tarbie include embedding it into school development plans and incorporating it into teacher evaluation systems. Facilitating collaboration among teachers to co-design value-based activities would also be beneficial. Additionally, encouraging school-wide initiatives that reflect shared ethical values, such as respect, empathy, and civic responsibility, is crucial to fostering a cohesive moral education framework across the school community.

### ***Enhancing Family and Community Engagement***

The effectiveness of tarbie depends not only on what happens in schools but also on what is reinforced at home and in the community. Teachers expressed concern about weak or inconsistent home support, particularly in households affected by economic migration.

To address this, schools can organize joint parent-teacher workshops focused on shared values and effective communication. In addition, involving local cultural and religious figures—where appropriate and in alignment with policy—can enhance school-based ethics discussions. Schools should also promote community service projects that allow students to reinforce moral values through experiential learning, fostering a stronger connection between classroom lessons and real-world applications.

### ***Adapting Moral Education to Student Realities***

Students are increasingly influenced by digital culture and global values, which sometimes contradict traditional expectations. Teachers in this study called for a shift in moral pedagogy—away from authoritarian methods toward reflective, student-centered approaches.

To engage students more effectively, schools should facilitate ethical debates on contemporary issues, encouraging students to critically engage with moral dilemmas. Incorporating media literacy into moral education is also essential, particularly in relation to students' online behavior. Creating space for student-led initiatives and peer mentoring programs can further enhance engagement, allowing students to take ownership of their moral development. Lastly, schools should emphasize the relevance of moral education and foster dialogue, rather than relying solely on rote discipline, to create an environment where students actively participate in their own ethical learning.

### ***Policy-Level Recommendations***

At the national level, there is a need to bridge the gap between moral education policies and their actual implementation. This requires the development of standardized yet adaptable frameworks for the integration of tarbie across schools. Additionally, there should be a system in place to monitor the implementation of tarbie at the school level, with regular input from educators to ensure its effectiveness. Allocating resources specifically for moral

education programming and training is essential to provide the necessary support for teachers. Finally, supporting research and evaluation efforts to track the long-term outcomes of moral education initiatives will help ensure that tarbie remains relevant and effective in shaping students' ethical development.

### **Recommendations for Future Research**

While this study provided insight into how educators perceive and implement tarbie in mainstream schools in Turkistan Oblast, it also revealed several areas where further investigation is needed. Future research can build on these findings to deepen understanding, address unanswered questions, and inform policy and practice in moral education.

#### ***Expand Geographic and Cultural Scope***

This study was conducted in a single, culturally specific region of Kazakhstan. Future studies should explore how tarbie is interpreted and implemented in other regions, including urban centers (e.g., Almaty, Astana) and ethnolinguistically diverse areas. A comparative design across urban-rural, north-south, or Kazakh-Russian majority contexts would illuminate how regional identity, language, and socioeconomic conditions influence moral education practices.

#### ***Incorporate Student and Parent Perspectives***

This study focused solely on the perspectives of teachers and school administrators. Further research should include students and parents to understand how tarbie is received, interpreted, and practiced across different generational and social positions. This could be achieved through interviews, focus groups, or student-led participatory research, especially in settings impacted by labor migration or cultural disconnection.

#### ***Examine the Role of School Leadership and Policy Implementation***

While this study touched on leadership influence, future research should focus more explicitly on how principals and school administrators shape tarbie implementation. Studies

could also examine how regional education departments and curriculum developers understand and operationalize moral education. Ethnographic or case study approaches could shed light on the institutional conditions that support or hinder moral education efforts.

### ***Investigate Long-Term Impact and Outcomes***

This study did not assess the impact of tarbie on student behavior or moral development over time. Longitudinal studies could explore how exposure to tarbie-based education influences student values, social behavior, and civic engagement. Quantitative studies, pre/post assessments, or graduate follow-ups could provide evidence of effectiveness beyond teacher intention and perception.

### ***Explore the Influence of Digital Culture and Global Values***

Findings from this study highlight the growing influence of digital media and global cultural trends on students' moral reasoning. Future research should investigate how tarbie can respond to or integrate digital ethics, online behavior, and media literacy. This includes examining the tensions between collectivist cultural norms and the individualistic messages students encounter online.

### ***Situate Tarbie in Comparative and Global Frameworks***

To contribute to international scholarship, tarbie should be examined in relation to other moral education traditions, such as akhlaq in Malaysia or tarbiyah in Indonesia. Comparative studies could explore how culturally rooted moral frameworks interact with global education trends like UNESCO's Global Citizenship Education. This would help position tarbie within broader conversations on values education in diverse societies.

### **Personal Reflection**

Looking back, conducting this research really made me realize how nuanced and varied tarbie as a moral education model is. I understood that even the word edification does not fully explain the complexity of the word tarbie. This study has not only provided me with

an understanding of systemic challenges and new approaches that teachers navigate to do tarbie but witnessing inspirations teachers have (educators as moral agents) also expanded my own vision. In reflecting on the research, I have also reflected on my own experiences as an educator and the realization that moral education is not just transmitting knowledge but fostering values and character in students.

These insights also expanded my understanding about the intersection between cultural values and social norms within education, reinforcing a necessity for educational systems to continue being in tune and responsive to continually changing student needs. Important in a setting like Kazakhstan, where historical legacies meet contemporary challenges in the classroom. In parallel, the data collection process through talking to teachers and educators has had an avenue of the eye opener that shows me firsthand what educators face in low-resource settings at times innovative ways they make it work.

With hindsight to the time I started my research, it has enabled me to solidify my understanding of moral education collaboration between school, family, and community. The results suggest the necessity of more policy-practice convergence as well as a clearer prioritization on teacher development. This led me to hope that as I progress in my professional practice and research endeavors I could dive deeper into these themes further enriching both the national educational discourse in Kazakhstan, as well that which exists internationally.

Ultimately, the moral as a study has bolstered that moral education is inscribed with a non-existent stamp and has to be continuously evolved/ iterated upon. More than ever, the need to be rooted in culturally specific ethics and grounded in contextually appropriate understandings of moral education becomes clear and I wish that this research can be a first step for more cultures, sustainable, and equitable education practices to follow.

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## Appendix A: AI Declaration Form



Thesis Title:

### Declaration of the Use of Generative AI

I hereby declare that I have read and understood NUGSE's policy concerning appropriate use of AI and composed this work independently (please check one):

- with the use of artificial intelligence tools, or
- without the use of artificial intelligence tools.

*(If you have used AI tools as defined in the GSE policy document, please complete the rest of this form.)*

During the preparation of this thesis/examination, I used   grammarly to   check grammar and punctuation, improve the readability of text<sup>1</sup>.

I also declare that I

- am aware of the capabilities and limitations of AI tool(s),
- have verified that the content generated by AI systems and adopted by me is factually correct,
- am aware that as the author of this thesis I bear full responsibility for the statements and assertions made in it,
- have submitted complete and accurate information about my use of AI tools in this work, and
- acknowledge that there may be disciplinary consequences if I have not followed NUGSE's guidelines regarding appropriate AI use.

Name: Baqlan Kojahmet

Signature:

Date:

---

<sup>1</sup> Examples: brainstorm ideas / find or select sources on a topic / paraphrase / structure and organize the written text / edit the text for clarity and grammar / ask for tips to improve coherence / cite and reference sources

## Appendix B: Consent Letters

### Request letter:

Dear Principal,

I am planning to research the perception of "tarbie" in mainstream schools of Turkistan oblast. I am interested in interviewing several members of staff at your school to gain insights into the various perspectives on tarbie and its implementation. Your staff's input as educators would be incredibly valuable in understanding the impact of tarbie on shaping students' character and citizenship.

I kindly ask you to share the following invitation letter with all staff members in your school.

Sincerely,

Baglan Kojahmet

### Сұраныс хаты (Kazakh):

Құрметті мектеп директоры,

Мен Түркістан облысының жалпы білім беретін мектептерінде «тәрбие» туралы көзғарасы және оның практикасы жайлы зерттеу жүргізуді жоспарлап отырмын. Мен сіздің мектебіңіздегі бірнеше қызметкерлерден интервью алу арқылы олардың тәрбие туралы көзқарастары мен оны жүзеге асыру туралы пікірлерін білгім келеді. Сіздің қызметкерлеріңіздің педагог ретінде қосатын үлесі оқушылардың мінез-құлқы мен азаматтық қасиеттерін қалыптастырудағы тәрбие рөлін түсінуге өте маңызды болады. Мен сізден келесі шақырту хатты мектептің барлық қызметкерлеріне жеткізуіңізді өтінемін.

Құрметпен,

Бағлан Қожахмет

### Письмо-запрос(Russian):

Уважаемый директор,

Я планирую провести исследование восприятия "тәрбие" в общеобразовательных школах Туркестанской области. Меня интересует возможность проведения интервью с несколькими сотрудниками вашей школы для получения их мнений по поводу тәрбие и его реализации. Вклад ваших сотрудников, как педагогов, будет чрезвычайно ценен для понимания того, как тәрбие влияет на формирование характера и гражданственности учащихся.

Прошу вас передать следующее письмо-приглашение всем сотрудникам вашей школы.

С уважением,

Бағлан Қожахмет

## Appendix C: Recruitment Emails

### Invitation letter:

My name is Baglan Kojahmet. I am a master's degree student at Nazarbayev University. I am currently conducting research on the following topic: "Turkistan oblast mainstream school employees' perceptions and practices of tarbie(upbringing): A qualitative study".

You are invited to participate in a research study examining the perceptions and practices of "tarbie" education among school employees in the Turkistan oblast. This research aims to examine the role of tarbie in the development of children in mainstream educational settings.

If you agree to participate, I will ask you to engage in an interview regarding your perceptions and practices of tarbie. The interview will be conducted in your preferred language (Kazakh, Russian, or English), with audio recording of the session. The recordings will be transcribed for scholarly use. Audio recordings will be securely stored and will only be shared with my supervisor.

The interview will last approximately 40 to 60 minutes. This study aims to enhance the understanding of tarbie practices in mainstream schools, thereby informing future educational policy and practice. Your choice to participate or not in this study will not influence your employment or professional standing in any manner.

Participation in this study is voluntary, and you may withdraw until one week after the interview without facing any penalties. You will have the option to decline to respond to particular enquiries. It is possible to review your interview transcript if you would like to.

This research study's results may be disseminated at academic conferences or published in scientific journals, and your identity will be kept confidential.

Please complete the following Google Form if you are willing to participate: ([link](#))

Thanking you in advance,

Baglan Kojahmet

**Шақырту хаты (Kazakh):**

Менің атым – Бағлан Қожахмет. Мен Назарбаев Университетінің магистратура студентімін. Қазіргі таңда мен «Түркістан облысы жалпы білім беретін мектеп қызметкерлерінің тәрбие жайлы көзғарасы және оны жүзеге асыру практикасы: сапалық зерттеу» тақырыбында зерттеу жүргізудемін.

Сізді Түркістан облысының мектеп қызметкерлері арасында «тәрбие» жайлы түсінік және оның практикасы туралы зерттеуге қатысуға шақырамын. Бұл зерттеу жалпы білім беретін мекемелерде тәрбие рөлін балаларды тәрбиелеуде қарастыруға бағытталған. Егер сіз қатысуға келіссеңіз, сізбен тәрбие жайлы түсінігіңіз және практиканың туралы сұхбат өткіземін. Сұхбат сіз таңдаған тілде (қазақ, орыс немесе ағылшын) жүргізіледі және сессия аудиоға жазылады. Жазбалар ғылыми мақсатта қолдану үшін стенограммаға түсіріледі. Аудиожазбалар қауіпсіз жерде сақталады және тек менің ғылыми жетекшіммен ғана бөлісіледі.

Сұхбат шамамен 40–60 минутты алады. Бұл зерттеу жалпы білім беретін мектептердегі тәрбие практикаларын түсінуді арттыруға бағытталған және ол болашақ білім беру саясаты мен практикасына әсер етуі мүмкін. Бұл зерттеуге қатысуды немесе қатыспауды таңдауыңыз сіздің жұмысыңызға немесе кәсіби мәртебеңізге еш әсер етпейді.

Зерттеуге қатысу ерікті болып табылады және сіз сұхбаттан кейін бір апта ішінде қатысудан бас тарта аласыз. Кейбір сұрақтарға жауап бермеуге құқығыңыз бар.

Сондай-ақ, егер қаласаңыз, сұхбат стенограммасын тексеріп шығуға мүмкіндік беріледі. Зерттеу нәтижелері ғылыми конференцияларда жарияланып немесе ғылыми журналдарда жариялануы мүмкін, бірақ сіздің жеке деректеріңіз құпия түрде сақталады.

Егер зерттеуге қатысуға дайын болсаңыз, келесі Google формасын толтырыңыз:

[\(сілтеме\)](#)

Алдын ала рақмет,

Бағлан Қожахмет

**Письмо-приглашение (Russian):**

Меня зовут Бағлан Қожахмет. Я являюсь студентом магистратуры Назарбаев Университета. В настоящее время я провожу исследование на тему: «Восприятие и практики тәрбие сотрудниками общеобразовательных школ Туркестанской области: качественное исследование».

Вы приглашены принять участие в исследовании, посвященном изучению восприятия и практик "тәрбие" среди сотрудников школ в Туркестанской области. Цель исследования — рассмотреть роль тәрбие в воспитании детей в условиях общеобразовательных учреждений. Если вы согласитесь принять участие, я попрошу вас пройти интервью, в котором будут обсуждаться ваши взгляды и практики тәрбие. Интервью будет проводиться на предпочитаемом вами языке (казахском, русском или английском), а сессия будет записана на аудио. Аудиозаписи будут расшифрованы для использования в научных целях. Записи будут храниться в безопасности и будут переданы только моему научному руководителю.

Интервью продлится примерно 40–60 минут. Это исследование направлено на повышение понимания практик тәрбие в общеобразовательных школах, что может повлиять на будущую образовательную политику и практику. Ваше решение участвовать или отказаться от участия в исследовании никак не повлияет на ваше трудоустройство или профессиональный статус.

Участие в исследовании является добровольным, и вы можете отказаться от участия в течение недели после интервью без каких-либо последствий. У вас будет возможность отказаться отвечать на некоторые вопросы. Также вы сможете ознакомиться с расшифровкой вашего интервью, если захотите. Результаты исследования могут быть представлены на научных конференциях или опубликованы в научных журналах, при этом ваша личность останется конфиденциальной.

Пожалуйста, заполните следующую форму Google, если вы готовы принять участие:

([ссылка](#))

Заранее благодарю,

Бағлан Қожахмет

## **Appendix D: Data Collection Instruments**

### **Interview Questions**

**Study Title:** Turkistan oblast mainstream school employees' perceptions and practices of tarbie: A qualitative study in upbringing youngsters

### **General Information**

1. Can you please describe your role at the school and how long you have been working here?
2. How would you describe your experience in teaching or supporting the students?

### **Section 1: Perceptions of Tarbie Education**

1. How do you define "tarbie" education in the context of your school and your teaching experience?
2. In your opinion, what is the role of tarbie education for students' moral and ethical development?
3. What are the key values that you think students can develop through tarbie education?
4. What do you think about national and educational policies or goals on tarbie practices?

### **Section 2: Implementation of Tarbie in Schools**

1. Can you describe how tarbie education is currently practiced in your school? (Give examples)
2. How do you integrate tarbie principles into your daily teaching or administrative work?
3. What role do extracurricular activities play in promoting tarbie in your school?
4. How do you think the school environment effectively supports tarbie education? How could it be improved?

### **Section 3: Role of Teachers and School Leadership**

1. What do you think are the roles of subject teachers and curators in delivering tarbie education?
2. How does the school leadership support tarbie practices in your institution?
3. In your experience, what professional development have you experienced in relation to tarbie education?
4. Do you think teachers receive enough training or support to effectively promote tarbie values?

#### **Section 4: Challenges in Implementing Tarbie**

1. What challenges do you face when implementing tarbie education in the school?
2. How do students and parents respond to tarbie education initiatives?
3. Are there any conflicts between the secular aspects of education and the moral/spiritual aspects promoted by tarbie? If so, how do you manage them?

#### **Section 5: Community and Family Involvement**

1. In your opinion, what is the role of the family and the wider community in supporting tarbie education? Can you give some examples?
2. How does the school engage with parents and the community to promote tarbie values?
3. Do you think there is enough involvement from parents and the community in supporting tarbie education?

#### **Section 6: Future Directions and Improvements**

1. What do you think can be done to improve the practice and impact of tarbie education in schools?
2. How do you see the future of tarbie education evolving in Kazakhstan's educational system?

## **Interview Questions in Russian**

**Название исследования:** Восприятие и практика воспитания (тарбие) среди

сотрудников общеобразовательных школ Туркестанской области: качественное исследование воспитания молодежи

### **Общая информация**

1. Могли бы вы, пожалуйста, описать вашу роль в школе и сколько времени вы здесь работаете?
2. Как бы вы описали ваш опыт преподавания или поддержки учеников?

### **Раздел 1: Восприятие воспитания**

1. Как вы определяете воспитание в контексте вашей школы и вашего педагогического опыта?
2. Какую роль, по вашему мнению, играет воспитание в моральном и этическом развитии учеников?
3. Какие ключевые ценности, на ваш взгляд, могут развиваться у учеников через воспитание?
4. Что вы думаете о национальной и образовательной политике или целях в отношении практик воспитания?

### **Раздел 2: Реализация воспитания в школах**

1. Могли бы вы описать, как в настоящее время реализуется воспитание в вашей школе? Приведите примеры
2. Как вы интегрируете принципы воспитания в вашу повседневную преподавательскую или административную работу?
3. Какую роль играют внеклассные мероприятия в продвижении воспитания в вашей школе?

4. Как, по вашему мнению, школьная среда эффективно поддерживает воспитание? Что можно улучшить?

### **Раздел 3: Роль учителей и руководства школы**

1. Какую роль, по вашему мнению, играют предметные учителя и кураторы в реализации воспитания?
2. Как школьное руководство поддерживает практики воспитания в вашем учебном заведении?
3. Какое профессиональное развитие вы прошли в связи с воспитанием?
4. Считаете ли вы, что учителя получают достаточно подготовки или поддержки для эффективного продвижения ценностей воспитания?

### **Раздел 4: Проблемы в реализации воспитания**

1. С какими трудностями вы сталкиваетесь при внедрении воспитания в школе?
2. Как реагируют ученики и родители на инициативы по воспитанию?
3. Возникают ли конфликты между светскими аспектами образования и морально-духовными аспектами, продвигаемыми через воспитание? Если да, как вы их решаете?

### **Раздел 5: Участие семьи и сообщества**

1. Какую роль, по вашему мнению, играют семья и сообщество в поддержке воспитания? Можете привести примеры?
2. Как школа взаимодействует с родителями и сообществом для продвижения ценностей воспитания?
3. Считаете ли вы, что родители и сообщество достаточно вовлечены в поддержку воспитания?

### **Раздел 6: Будущие направления и улучшения**

1. Что, по вашему мнению, можно сделать для улучшения практики и воздействия воспитания в школах?
2. Как вы видите будущее воспитания в образовательной системе Казахстана?

## Interview Questions in Kazakh

### Сұхбат сұрақтары

Зерттеу атауы: Түркістан облысындағы жалпы білім беретін мектеп қызметкерлерінің тәрбиеге қатысты түсініктері мен тәжірибелері: сапалық зерттеу

### Жалпы ақпарат

1. Мектептегі қызметіңізді сипаттап, осында қанша уақыттан бері жұмыс істеп келе жатқаныңызды айтып бере аласыз ба?
2. Оқушыларды оқыту немесе қолдау тәжірибеңізді қалай сипаттар едіңіз?

### 1-бөлім: Тәрбие туралы түсініктер

1. Мектептегі және өзіңіздің педагогикалық тәжірибеңіздегі «тәрбие» ұғымын қалай анықтайсыз?
2. Сіздің ойыңызша, тәрбие оқушылардың моральдық және этикалық дамуына қандай рөл атқарады?
3. Оқушылардың тәрбие арқылы бойына қандай негізгі құндылықтар сіңіруге болады деп ойлайсыз?
4. Тәрбие тәжірибесіне қатысты ұлттық және білім беру саясаты мен мақсаттары туралы не ойлайсыз?

### 2-бөлім: Мектептегі тәрбие жұмысының жүзеге асырылуы

1. Мектебіңізде тәрбие жұмыстары қалай жүргізілетінін сипаттап бере аласыз ба?  
(Мысалдар келтіріңіз)
2. Сіз күнделікті оқыту немесе әкімшілік жұмысыңызда тәрбие қағидаларын қалай біріктіресіз?
3. Мектептегі тәрбие жұмысын дамытуда сыныптан тыс іс-шаралар қандай рөл атқарады?

4. Сіздің ойыңызша, мектеп ортасы тәрбие жұмысына қаншалықты тиімді қолдау көрсетеді? Оны қалай жақсартуға болады?

### **3-бөлім: Мұғалімдер мен мектеп басшылығының рөлі**

1. Пән мұғалімдері мен кураторлардың тәрбие жұмысын жүргізудегі рөлі қандай деп ойлайсыз?
2. Сіздің мектебіңізде басшылық тәрбие жұмысын қалай қолдайды?
3. Тәрбиеге қатысты қандай кәсіби даму курстарынан өттіңіз?
4. Сіз мұғалімдердің тәрбие құндылықтарын тиімді насихаттау үшін жеткілікті дайындықтан немесе қолдаудан өтетініне сенесіз бе?

### **4-бөлім: Тәрбиені жүзеге асырудағы қиындықтар**

1. Мектептегі тәрбие жұмысын жүзеге асыруда қандай қиындықтарға тап боласыз?
2. Оқушылар мен ата-аналар тәрбие бастамаларына қалай жауап береді?
3. Білім берудің зайырлы аспектілері мен тәрбие арқылы насихатталатын моральдық/рухани аспектілер арасында қақтығыстар бар ма? Егер бар болса, оларды қалай шешесіз?

### **5-бөлім: Отбасы мен қауымдастықтың қатысуы**

1. Сіздің ойыңызша, отбасы мен қауымдастықтың тәрбие жұмысын қолдаудағы рөлі қандай? Кейбір мысалдар келтіре аласыз ба?
2. Мектеп ата-аналар мен қауымдастықпен тәрбие құндылықтарын насихаттау мақсатында қалай жұмыс істейді?
3. Тәрбие жұмысын қолдауда ата-аналар мен қауымдастықтың қатысуы жеткілікті деп ойлайсыз ба?

### **6-бөлім: Болашақ бағыттар мен жақсартулар**

1. Мектептердегі тәрбие жұмысының тәжірибесін және оның әсерін жақсарту үшін не істеуге болады деп ойлайсыз?
2. Қазақстанның білім беру жүйесінде тәрбие жұмысының болашағын қалай көресіз?

### **Appendix E: Data Analysis – Transcript and Coding Samples**

I have been working at this school for 10 years, total experience is 20 years. I am a class teacher, I teach in the 9th grade.

The upbringing of my students, both daughters and sons, is quite good, but now it is in the middle, I can't say that everything is perfect. If parents do not teach them at home, if they keep them at home, I try to demand the same, give them the same tasks.

I have 100% support, and the parents have 70-80%, because one or both parents work far away, and relatives look after the children, and then these children grow up a little more freely, they express their thoughts differently, many of them do not come to the first lesson, but come to the second. You know, this guy always makes up excuses, and I've known him since he was a little boy, since I took him out of the fifth grade, and I saw him lie.

No, not family, but the environment. Each class has a different environment, for example, my students sometimes interact with 10th graders. Even though my students are shorter, their intelligence and development level are not the same as the older class, and each child's growth ability is different. My 7th-8th graders graduated from high school with the older students and interact with 9th graders who went to college. Each child has a different mindset when it comes to studying. There is an external influence, it depends on the environment. For example, if there are 10 children in a class, not all 10 children will interact together, but they will interact separately.

the area we live in is divided into two unpleasant parts. I know that they are inseparable, and they lie and cheat.

For me, education is not just raising a child with a well-rounded academic notions. It also needs to be combined with tarbie. That is why it needs to be combined with tarbie. I believe that tarbie usually starts in the family. They say, "What you see in the nest is what you see in heaven." I believe that not only should schools not provide programs, but parents

should also be very careful. Because 30-40 years ago, we would have looked at it differently if we were teachers. Tarbie was very strict then, but now you can't scold a student, you can't beat a student. Although there is no such law, I think it's a matter of oral tradition. For example, they explain to parents why you can't beat a child. Our parents used to say, "Stay where you are, wherever you are, and go home." They didn't bring anything, they stayed at school and left at home what was at home. And nowadays the world begins, for example, in kindergarten, in a group, you know what is said in a group. Now, "Who hit my child, who beat my child." Please invite the parents of this child to a parent-teacher meeting. He comes from kindergarten, then he comes to the zero grade, then he comes to elementary school, and so he comes gradually, little by little. I think that this world comes gradually. Because I myself say, what if I am a mother of 8 children, and I have more than enough knowledge, for example, I take my sons, I have a son, he also studies in the zero grade, but I send him at his age, he is in the zero grade at 6 years old, and in the 1st grade at 7 years old, so the mother says that a 4-year-old child studies in the zero grade, and he is small, and my son is tall, and he is already an adult. One is right, two is right, I told you not to touch anyone, and the class teacher says: "Your child went to the toilet and hit that child," and I tell him: "You are the teacher's son, why are you hitting him? We are teaching this child a lesson." That's how it happens. In fact, I think that parents should not be asked, starting from kindergarten. I think we should not ask who is to blame, which aunt is to blame. It's like the world that is formed in the child's brain from childhood, even if no one tells it, the child continues to tell it. The main requirement for us is education, and to get an education, for example, I tell you that I have been teaching since 2015, this is my third job. I started in Almaty, I was a teacher for 12 years, then I worked somewhere else. But I think that general education, as the general school curriculum says, is something that must first be taught and then learned, and that knowledge

without discipline will never be absorbed by the brain. I believe that family education should be a priority.

Nowadays, students generally do not stand up and greet teachers who are not in the same class with them. He says, "This person does not teach me," and I say, "Why should this person teach you?" Students should stand up and greet all teachers, it is mandatory, respect the elders and take care of the younger ones. Your brothers and sisters should grow up taking your example. Students who have completed 11th and 9th grade do not greet their teachers on the bus, no matter where they are. "They say, "That's it, we have finished," and the question arises as to why. It depends on the world in your mind, for example, if you look at it this way, even if you do not know someone, when you go somewhere, you say "hello." Even if you are a girl younger than us, whether you are working, studying somewhere or going on a study trip for a week, two or three to four weeks, I don't think there is anything wrong with calling someone younger than you "you", it is a form of respect.

Before, when we were in school, we studied 6 days a week, and every sixth day the classroom was cleaned. And now we can't call anyone to clean, because, the parents say, why are you doing this, why are you doing this, you don't need to. Have you ever seen that when a student understands what his parents say, you can only teach 2-3 students, you stay until so-and-so does this, you have to be clean, you can only tell these boys and girls, but you can't tell them this way.

My daughter behaves well at home, many parents say, my daughter is not like that, my daughter is not like that, but to tell the truth, after the 9th grade, 4-5 out of 7-8 girls start to think, why, parents say, they go to work from 7-8, after their parents leave The second one does not know what to wear and what to wear, so I think that both boys and girls grow up depending on their environment. Now, if a student is abandoned by his parents, other teachers will tell me: "The daughter of such and such came with makeup and a short dress," and I will

demand it. I think that you should wear a school uniform, everyone should be in their uniform, trousers should be worn outside, makeup should be applied outside, and you should follow the internal rules of the school.

For me, as a history teacher, the value and uniqueness of history is very broad. I don't know if I can convey it to you orally or not. Now, since every citizen living in the state of Kazakhstan does not know history, I think that all the events that happened, from the Soviet Union, from the USSR, to Russia, for example, before it gained independence, how many people gave their lives for their homeland, are recorded in every book, and I think that this is a world that is passed down from generation to generation, this is the place of history, this is a completely separate issue, this I think the shooter himself should feel differently. History is a very important subject. I enthusiastically agree with the subjects listed by the ministry, and the child must learn 3 languages. Kazakh, Russian, English, and next year German and French will be added. For example, in the online world of yesterday, although the phone had a lot of weight, there are no students who could teach lessons like before. In today's world, the telephone has disappeared because instead of me speaking for 45 minutes in class, we choose 4-5 students and make them speak, and basically each student has to express their own opinion, and as a debate, they have to express their positive and negative sides, their own emotions. Now they are taking up teaching Chinese, and I think it is right. For example, a Kazakh-Korean university is being built in this city. I think it is a good idea to study Korean in this way, because you have probably noticed that many young people today can develop their language skills through the Internet, through movies and through communication, even with small children.

Education in our school is at a very high level, I can say that it is number 1, that is, educational work is number 1. We have two heads of education, we have our own group, we follow what he says, for example, we work with documents. Now we have a plan for most of

us, made on the basis of the director, the school and the class. Last year I was not a class teacher, but this year I got my class back. I supervise every class I go to, starting with the fifth grade, and I start with discipline from the first lesson. I spend about 4 minutes on education. My daily supervision of education starts with the whole class, then I have to make sure that they are not late, and if a student is late, I ask him why he was late, this time is given to the teacher, not you. I write a comment on the big bell, that is, I think that if I write an explanation, then next time it will not happen again. I am writing this with the intention of making him stop and not to do it again next time, not to scare him. Also, sometimes there are students who use their phones while writing SAU and SAT tests or during classes, do not listen and can talk while the lesson material is being explained. At this time, I say: "Do not be interested, open the door and leave", because this is a subject you do not like, you have an exam tomorrow after the 9th grade, and history is a subject that will never be forgotten. Because, whether you accept it or not, every citizen must know his/her history, and being a person who does not know his/her history is the same as not knowing it at all. That is, I take into account the principles of education, punctuality, punctuality and morality. Accordingly, by punishing a child, I teach him a lesson in other matters.

Extracurricular activities, for example, we have a class teacher competition. For example, if I study in the 9th grade, then every April there is a competition on the topic of what I have done for the class over the past year. You need to present your class in the best light by making videos about the competition. However, for example, one day we were in class, and I was told that I should leave the class in the care of the curators and take it to the Bolashak College to get acquainted with the specialty. Then the students come, the students have other emotions, what opportunities do we have to enter this college, what specialists are there. You see, for example, my 4-5 children are interested in football and sports. That is, I think that school outside setting events are important.

I went to the concert with my students, the students were in a different mood, and I was more emotional. My students left comments saying that it was nice to come and listen. I think it will improve education in general because it will improve the relationship between teacher and student. The role of the class teacher is very important. It's like if you don't have classes, no one will look for you. When I come to class, I spend 20-30% of the lesson on education. And although I come to other classes as a history teacher, I feel like I will become their leader. Because it is like my world, it is already formed. Every child must learn this lesson. I do not tire myself out by making everyone listen, on the contrary, I draw energy from every word I say. As a leader, I monitor each class, and sometimes it happens that students do not follow the internal rules of the school and dress inappropriately. At that moment, I asked the duty officer what happened. I will just say, tomorrow I will ask the person on duty. At such moments we become strict teachers, and sometimes I spoil the children. I think that if I propose a way to develop education to the management, they will not object, but on the contrary, they will help and support. I did not attend any courses related to education. But when I went and participated in the educational courses at Ata Türk School, I was able to take the educational courses. I was given a certificate of attendance for one day, and the academic time was 35 hours. I believe that teachers receive sufficient training to effectively promote education. They follow the same path as me. They ask about the world of education, what we have learned, and we share the educational knowledge we have gained with our colleagues here. As a class teacher, I had a problem: my student did not come to school for 1.5 months because he played football. And if you are a student, do not let them get infected. It was a dream. Then the management told me to call the child, and I told them to take sick leave if he did not come in two weeks. I did not want him to come to school, although I knew that he was with his parents, because I was afraid that he would infect

someone else. Besides, there is another problem: some students skip school and go out to smoke. There are three such children in the class. My subject teachers tell me to bring this or that student and make him sit down. I say: "Why should I make him sit down? This is your class, you demand it." I have other classes, why do they attend my classes and not yours? Why do you ask? You will not leave him. I believe that a person should be able to teach students in 45 minutes. I will bring the students who were not present at my class, and the rest of the students will sit. The monitor told me that such and such an amount does not exist. And if there are no smoking students in my class, I will participate, and there will be no non-participation. The students who come to the meetings come and go, but they do not want to do so because their parents have told their children that teachers have no right to punish students. There are no conflicts in the school regarding educational issues, I can openly discuss all situations. I treat all students with different upbringing. I have one problem: 8 children in my class ask to conduct Friday prayer. That is, the students have conflicts in terms of spirituality and education, and I suffer from this. I hope that my children will have lessons every Friday. I asked their parents, and they said not to let them go. And if there is an imam, they say, try not to let him go, now my students do not go to Friday prayer. We have a development plan related to education. Then, as if a teacher goes to an event with his class, psychologists came to the school. In fact, in terms of volunteering, we have not advanced anywhere except traveling. Parents can support teachers in their education. I believe that nothing needs to be done to improve school education. Everything seems adequate. I would like the educational work of the Kazakh education system to be excellent, and now I would give it a rating of 80%.

Themes	Sub-Themes
<b>Perceptions of Tarbie Education</b>	- Tarbie as a <b>combination of discipline and moral education</b>
	- Importance of <b>history and cultural identity</b> in tarbie
<b>Challenges in Implementing Tarbie</b>	- <b>Lack of respect for teachers</b> and school discipline
	- <b>Influence of parents and environment</b> on student behavior
	- <b>Parental disengagement</b> and resistance to school discipline
	- <b>Technology as a distraction</b> to moral development
<b>Implementation of Tarbie in Schools</b>	- Teachers enforcing <b>school rules on behavior and discipline</b>
	- <b>Extracurricular activities</b> used for moral education
	- <b>Teachers struggling to enforce dress codes and etiquette</b>
<b>Conflict Between Tradition and Modernity</b>	- Tension between <b>modern student independence and traditional discipline</b>
	- Secular vs. religious education ( <b>students leaving for Friday prayer</b> )
<b>Need for Teacher Training in Moral Education</b>	- Teachers rely on <b>personal experience</b> rather than formal training
	- <b>Lack of support from leadership</b> on tarbie implementation

### Theme 1: Perceptions of Tarbie Education

Tarbie is a combination of discipline and moral upbringing.

The teacher believes moral education should be enforced alongside academic learning.

Key Quotes:

"Education is not just about raising a child with a well-rounded education, but also about tarbie."

"Every citizen must know history. A person who does not know history is like one who does not exist."

### Theme 2: Challenges in Implementing Tarbie

Lack of respect among students for teachers and traditional etiquette.

Parental absence and external influences shape student behavior.

Students resist discipline due to changing societal norms.

Key Quotes:

"Nowadays, students don't greet teachers unless they teach them."

"One or both parents work far away, and relatives raise the children. These children grow up a little more freely."

Theme 3: Implementation of Tarbie in Schools

Teachers use school rules and extracurricular activities to instill discipline.

Struggles with enforcing dress codes and behavior expectations.

Key Quotes:

"We have a class teacher competition where we present our students' best achievements."

"Students started wearing makeup and short skirts. I told them, 'You should wear a school uniform, follow school rules.'"

Theme 4: Conflict Between Tradition and Modernity

Parents and students challenge traditional school rules.

Tension between secular education and religious practices.

Key Quotes:

"Eight students in my class request to leave for Friday prayer. This creates a conflict between spirituality and education."

"Parents tell their children that teachers have no right to punish students."

Theme 5: Need for Teacher Training in Moral Education

Teachers rely on experience rather than formal training.

The school administration does not offer enough guidance on moral education.

Key Quotes:

"I did not attend any courses related to education."

"I think teachers follow the same path as me, learning about education informally."