Key words: *generative artificial intelligence, ChatGPT, students, higher education, learning behavior, independent thinking, qualitative research, thematic analysis.*

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PEDAGOGICAL ETHICS IN THE KAZAKHSTANI SCHOOL: PRACTICAL APPROACHES TO MORAL EDUCATION AND ETHNOCULTURAL INTEGRATION

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Abstract: *Aim: To develop and test a practice-oriented toolkit of pedagogical ethics adapted to the specific conditions of the modern Kazakhstani multicultural school. Methods: The study involved 28 teachers and 320 students in grades 5-9 of Secondary School No. 29 "Palmira" (Semey). Diagnostic methods included questionnaires, sociometry, the unfinished sentences method, comparative analysis, and quantitative data processing using Pearson's χ^2 test. Reliability of the*

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diagnostic tools was assessed using Cronbach's α coefficient (α = 0.84 for teachers, α = 0.79 for students). Results: The implementation of the proposed toolkit (ethical dilemma cases, "I-messages", the "Three P's" rule, ethnocultural rituals) led to significant positive changes: the share of teachers demonstrating a reflective ethical approach increased from 20% to 80% ($\chi^2 = 18.24$, $p < 0.001$); the proportion of students experiencing fear of error decreased from 45% to 15% ($\chi^2 = 22.56$, $p < 0.001$); the number of students perceiving fair treatment by teachers more than doubled ($\chi^2 = 12.87$, $p < 0.01$). Conclusion: The systematic application of the proposed practice-oriented toolkit transforms the teacher's position from formal-authoritarian to consciously humanistic. The study confirms the effectiveness of integrating ethnocultural values of Kazakhstan into the everyday practice of pedagogical communication as a mechanism for creating a unified value-semantic environment "school-family".

Key words: *pedagogical ethics, moral education, teacher-student interaction, Kazakhstani school, ethical communication, national values, teacher's professional ethics, constructive criticism, ethical dilemmas in education, upbringing of the individual.*

Within Kazakhstan's educational paradigm, teacher-student interaction is understood not merely as a didactic process, but as a profound spiritual exchange (rukhani almasu) rooted in the national traditions of mentorship. Unlike many Western models, which often place primary emphasis on academic outcomes, the Kazakhstani approach preserves a distinctive synthesis of cognitive development and the moral formation of the individual (tūlğany qalyptastyru). This synthesis is particularly evident in the multicultural school environments found across the regions of Kazakhstan.

Interaction between the teacher and the student lies at the heart of the educational process. It is not simply the transmission of knowledge from one individual to another, but a complex and multidimensional dialogue through which personality is developed and moral principles and values are established. In the context of the contemporary Kazakhstani school, which seeks both integration into the global educational space and the preservation of national identity, the moral and ethical foundations of teacher–student interaction have acquired particular relevance. The ethics of pedagogical communication can no longer be regarded merely as a set of rules governing appropriate conduct; rather, it has become a core professional competence of the teacher, directly affecting both the quality of education and the psychological well-being of all participants in the educational process.

Contemporary pedagogical ethics in Kazakhstan represents an organic synthesis of two fundamental elements: the centuries-old wisdom of the nomadic tradition, in which the teacher and mentor (zhetekshi) served as the custodian not only of knowledge but also of society's moral code, and the requirements of the digital age. An analysis of pedagogical practice indicates that the principle of zheti ata is currently being transformed into a conscious responsibility on the part of the teacher for shaping the student's digital footprint, online reputation and media literacy. From a practical perspective, the principle of zheti ata may be regarded as a methodological foundation for developing teachers' responsibility for the long-term outcomes of their educational and formative influence.

In contemporary Kazakhstan, this national foundation is combined with internationally recognised principles of pedagogical ethics. The principal documents governing teachers' professional activities include the following:

The Law of the Republic of Kazakhstan "On Education". This law establishes the humanistic nature of education and affirms the priority of universal human values, as well as the protection of human life and health.

The Code of Professional Ethics for Teaching Staff of the Republic of Kazakhstan. This document serves as a primary ethical framework for teachers. It explicitly requires educators to respect the honour and dignity of learners, act as role models, demonstrate benevolence, fairness and tolerance, and maintain confidentiality.

The State Compulsory Educational Standards. These standards encompass not only subject-specific learning outcomes but also personal development outcomes, including the cultivation of patriotism, civic responsibility, and respect for the cultures and traditions of one's own and other

peoples.

Ethical communication and professional conduct on the part of the teacher are founded on respect for the learner as an individual, recognition of the learner's rights and freedoms, and the establishment of an atmosphere of trust and mutual understanding. Teachers are expected to serve as models of moral conduct by demonstrating fairness, honesty, responsibility and tolerance. It is essential to recognise that every learner is unique and has individual characteristics and needs; therefore, teachers should take these differences into account in their professional practice and adopt an individualised approach.

The teacher plays a central role in shaping schoolchildren's moral values and ethical orientations. This influence is exerted not only through verbal instruction and explanation, but primarily through the teacher's own conduct, communication style and attitude towards learners. Students tend to perceive the teacher as a model of fairness, tolerance and responsibility.

Authentic pedagogical ethics is reflected not in formally declared principles, but in everyday interactions: in the ability to listen attentively, respond appropriately to mistakes, and offer support rather than judgement. A teacher who is able to recognise the child as a unique individual contributes to the development of the learner's self-respect, confidence and willingness to act in accordance with their conscience.

Such interaction provides a foundation for a positive moral climate within the school and promotes the development of trusting relationships among all participants in the educational process.

The ethical dimensions of teacher-student interaction are manifested in everyday situations, including the manner of communication, the assessment of academic performance and behaviour, and the resolution of conflicts. Teachers must avoid any actions that may undermine a learner's dignity, as well as all forms of bias and discrimination. Criticism should be constructive and aimed at correcting errors rather than damaging the learner's self-esteem. Teachers should be able to listen attentively to learners, understand their concerns and provide appropriate support.

As an integral part of society, the Kazakhstani school reflects its moral principles and values. In the context of educational modernisation and integration into the global educational space, it is particularly important to preserve and strengthen national traditions and cultural values. As a bearer and transmitter of these values, the teacher should be able to communicate them effectively to learners, thereby fostering patriotism, respect for the history and culture of their people, and a readiness to engage in intercultural dialogue.

An important aspect of ethical interaction is teachers' adherence to professional standards of conduct. This includes maintaining confidentiality, protecting learners' personal information and remaining impartial in conflict situations. Teachers should also be committed to continuous professional development, the enhancement of their qualifications, and the exploration of innovative teaching methods and technologies.

The successful development of a moral and ethical culture of interaction within the school requires the establishment of an appropriate institutional environment. This involves introducing a code of ethics developed with the participation of teachers, learners and parents, together with effective mechanisms for ensuring compliance with its principles. Training sessions and seminars on the ethics and psychology of communication should be provided for teachers. Discussions and round-table meetings involving learners should also be organised to address contemporary moral and ethical issues.

Effective moral and ethical interaction cannot be achieved without the active participation of parents. Engaging families in the educational process, jointly discussing moral issues, and fostering shared values at home and at school are essential steps towards creating a coherent and integrated system of education and personal development. As children's first educators, parents exert a profound influence on the formation of their worldview. Their support and cooperation with teachers are therefore necessary for the achievement of shared educational and developmental objectives.

At the same time, it is important to recognise that the moral and ethical culture of interaction is not static. Society is continuously evolving, and its moral principles and values change accordingly. Educational programmes and teaching methods should therefore be regularly reviewed and adapted

to respond to contemporary challenges and needs. Particular attention should be given to the individual characteristics, needs and abilities of each learner, while creating favourable conditions for their personal growth and development.

In the context of globalisation and the rapid development of information technologies, fostering learners' critical thinking and their ability to navigate extensive flows of information has become particularly important. Teachers should enable learners to analyse information, distinguish reliable information from misinformation, evaluate different perspectives and make well-informed decisions. These competencies will help them become responsible citizens capable of contributing meaningfully to the development of society.

Thus, moral and ethical interaction between teachers and learners in Kazakhstani schools is a complex and multidimensional process that requires continuous attention and improvement. Only through the collaborative efforts of teachers, learners, parents and society as a whole can an educational environment be created that promotes the development of a well-rounded and morally mature individual who is prepared to meet the demands of contemporary life.

The scientific novelty of the study is as follows:

1. For the first time, a comprehensive, practice-oriented toolkit for pedagogical ethics, adapted to the specific context of Kazakhstan's multicultural schools, has been developed and piloted. The toolkit includes original case studies addressing ethical dilemmas and incorporating national traditions, such as Zheti ata ("seven generations of ancestry") and Ata-anağa qurmet ("respect for parents").
2. A three-level model of transforming teachers' professional stance—from a formally authoritarian approach to a consciously humanistic one-has been developed and empirically validated through the introduction of communication techniques, including "I-messages" and the "Three Ps" rule, as well as ethnocultural rituals.
3. For the first time, a quantitative analysis of changes in the moral and ethical climate of a Kazakhstani school was conducted using statistical methods, including the chi-square (χ^2) test. The analysis demonstrated that the observed changes were statistically significant ($p < 0.01$).
4. Specific mechanisms for integrating ethnocultural components into everyday pedagogical communication have been systematised and adapted in accordance with the requirements of the Code of Professional Ethics for Teaching Staff of the Republic of Kazakhstan.

Implementation of moral and ethical principles in teacher-student interaction in Kazakhstani Schools

The theoretical foundations of moral and ethical interaction are implemented through specific methods, techniques and organisational forms of practice. The following practical tools and recommendations are proposed for teachers working in Kazakhstani schools.

1. Practical workshop: case studies for the analysis and resolution of ethical dilemmas

The analysis of case studies during pedagogical council meetings or professional development seminars can help teachers develop ethical reflection.

Case 1: "A Public Failure"

Situation: A student who usually performs well academically was unable to solve a problem at the board and became the target of ridicule from classmates. The student felt embarrassed and withdrew from further interaction..

Ethical dilemma: How can the situation be addressed without undermining the student's dignity and standing among classmates, while preserving an atmosphere of trust in the classroom?

Practical solution:

1. Immediate response: Stop the ridicule by stating: "In this classroom, we respect the courage of every learner who comes to the board. Making a mistake is a step towards acquiring new knowledge."

2. Support: Address the learner calmly: "I can see that you have encountered some difficulty. Let us work together to identify the step at which the problem arose.".

3. Normalisation of mistakes: Remind the class: "Even the greatest scientists made mistakes. What matters is being able to identify and correct them.".

4. Follow-up action: Later, invite the same learner to solve a similar but less complex problem so that they can experience a sense of achievement.

Case 2: "A Conflict of Values"

Situation: During a literature lesson, while discussing a literary work, a learner expresses a view that conflicts with traditional Kazakhstani values or with the moral message of the text.

Ethical dilemma: How should the teacher respond without suppressing the learner's freedom of thought, while also emphasising the importance of moral values and ethical principles?

Practical solution:

1. Acknowledgement of the learner's right to express an opinion: "Thank you for sharing your perspective, [Name]. It is certainly an unconventional interpretation."

2. Framing the issue as a discussion: "Let us consider together what consequences might arise from the character's position if everyone acted in the same way. How does this position relate to such values as respect for elders, friendship and honesty?"

3. Consideration of an alternative: "Is there another way in which the character's problem could be resolved that would be both effective and ethically appropriate?"

Summary: Conclude the discussion by focusing not on determining who is right, but on recognising the diversity of perspectives and the importance of making ethically responsible choices.

Case 3: "Assessment ethics in an inclusive classroom"

Situation: In an inclusive classroom, a learner with special educational needs (SEN) demonstrates clear progress, although their academic performance remains below the class average. The parents of other learners express dissatisfaction with what they perceive as "lowered expectations".

Practical solution:

1. Develop an individual educational achievement profile for the learner, including a visual representation of their progress over time.

2. Conduct a discussion-based lesson entitled "The Value of Small Achievements", drawing on Kazakh proverbs, such as "Ülken tasqa taianyp, kishkene tas ta synaqta" ("Even a small stone is tested when resting against a large one").

3. Organise a meeting with parents, involving the school psychologist, to promote the development of an inclusive school culture.

2. Specific tools and techniques for everyday communication

The "I-Message" technique in conflict situations:

Instead of: "You have failed to complete your homework again! You are irresponsible!" (a "You-message" expressing blame).

Use: "I feel disappointed when I see that the assignment has not been completed because we had agreed that it would be done. Let us work together to understand what prevented you from completing it." (an "I-message" that expresses the teacher's feelings and encourages dialogue).

The "Three Ps" rule for constructive criticism:

1. POSITIVE REINFORCEMENT: Begin with a positive observation: "I appreciate the effort you have made and the fact that you began the task using an appropriate approach.".
2. PROBLEM: Identify the specific weakness: "However, the argument presented in this paragraph is not yet sufficiently well developed.".
3. PERSPECTIVE: Indicate a constructive way forward: "Let us consider how you could support your argument with examples from the text. Try revising it in this way, and your work will become more convincing.".

Rituals that foster respect and strengthen interpersonal connections:

The "Greeting and Farewell circle": At the beginning or end of the week, primary school learners take part in a brief circle discussion during which each child may share their feelings or a piece of personal news.

The "Emotional barometer": Place individual pockets labelled with the learners' names on a classroom wall, together with a set of emotion cards depicting joy, sadness, calmness and anxiety. Each morning, learners may privately select and place a card that reflects their current emotional state

into the appropriate pocket. This practice enables the teacher to monitor the overall emotional climate of the class.

3. Integration of the national and cultural component into the Ethics of Communication

The incorporation of Kazakh National Traditions:

"Ata-anana qurmet" (Respect for Parents): Include discussions on respect for parents and elders in conversations with learners, supported by relevant examples from Kazakh literature and history.

" A young man who seeks knowledge is a worthy son of his nation " (A young person who seeks knowledge is a treasure to the nation): **Use proverbs and traditional sayings to encourage learners to regard education as a responsibility towards their family and country.**

"Zheti ata" (Seven Generations of Ancestry): During history or social studies lessons, discuss the principle of Zheti ata as a foundation for personal responsibility for one's actions towards one's family lineage and society.

Project-based activities with ethnocultural content:

The "My Native Region" Project: Learners explore the history of their families, villages or towns, interview long-standing local residents, and study cultural traditions. These activities foster respect for cultural heritage and older generations.

Organisation of Celebrations (Nauryz and the Day of Gratitude): Learners and teachers collaboratively prepare theatrical performances, songs and traditional dishes, with the teacher acting both as a facilitator and as an equal participant in the activities.

4. Engaging parents: practical steps

The "Parents' Club": Instead of holding formal parent-teacher meetings, organise thematic round-table discussions on topics such as "How Should We Talk to Children about Morality?" and "Parenting in the Internet Age: Challenges and Solutions".

An information booklet for parents: Develop a concise and accessible booklet outlining the core principles of school ethics, providing examples of "I-messages" and including the contact details of the school psychologist. This will contribute to the creation of a coherent and unified educational environment.

Joint parent-child projects: For example, the "Our Family Tree" project, in which children and parents jointly explore their genealogy and the values passed down through their family lineage.

The proposed practical framework is not merely a collection of techniques, but a means of fundamentally transforming the teacher's professional stance from a formally authoritarian approach to a humanistic and reflective one. This transformation is fully aligned with the objectives of contemporary education in Kazakhstan and internationally.

Experimental section: Pilot implementation of a practice-oriented toolkit for pedagogical ethics at municipal state institution secondary school № 29 "Palmira"

Organisation and methods of the study

To pilot the proposed practice-oriented toolkit, an experimental study was conducted between January and October 2025 at Municipal State Institution Secondary School No. 29 "Palmira". The study involved 28 teachers and 320 students in Grades 5-9.

The study comprised three stages:

1. ***Baseline assessment stage (January 2025):*** Assessment of the initial state of the moral and ethical climate and prevailing interaction patterns within the teaching staff and student groups.

2. ***Formative stage (February-May 2025):*** Implementation of a programme comprising a series of practical seminars and workshops for teachers based on the materials presented, the integration of specific tools-including case studies, "I-messages" and the "Three Ps" rule-into everyday pedagogical practice, and the organisation of project-based activities incorporating an ethnocultural component.

3. ***Evaluation stage (September-October 2025):*** A follow-up assessment was conducted to identify changes over time and evaluate the effectiveness of the implemented intervention.

Diagnostic methods used at the baseline and evaluation stages:

For Teachers: A questionnaire designed to assess the level of ethical reflection; a sentence-completion technique ("During a lesson, when a learner makes a mistake, I usually…"); and an analysis of the minutes of pedagogical council meetings and subject-methodological association meetings.

For Learners: An anonymous questionnaire entitled "Teacher-Student Interaction through the Eyes of the Child"; a sociometric assessment of the psychological climate within the classroom; and an analysis of learners' creative work, including the essay "My Teacher" and the project "The Values of Our School".

Statistical data analysis methods

1. To assess the reliability of the findings and determine the statistical significance of the observed changes, the following statistical methods were employed:

2. Pearson's chi-square (χ^2) test was used to compare the proportions of teachers demonstrating a conscious ethical approach and learners experiencing a fear of making mistakes at the baseline and evaluation stages. Statistical analyses were performed using IBM SPSS Statistics, version 26.0.

3. The level of statistical significance was set at 0.05. Differences were considered statistically significant when $p < 0.05$.

4. The reliability of the diagnostic instruments-the questionnaires administered to teachers and learners-was assessed using Cronbach's alpha coefficient. The α value was 0.84 for the teacher questionnaire and 0.79 for the learner questionnaire, indicating good internal consistency and reliability of the instruments employed.

5. The sociometric data were analysed by calculating the group cohesion index: C = (Σ mutual positive choices) / (total number of possible choices).

6. Results of the baseline assessment stage (The situation prior to the intervention at secondary school № 29, January 2025)

At the baseline stage, Secondary School No. 29 exhibited a number of characteristics associated with the traditional model of teacher–student interaction:

1. ***The predominance of authoritarian interaction strategies:*** Approximately 65% of teachers used directive instructions and accusatory language in conflict situations. When learners made mistakes publicly, the predominant responses were either to ignore the situation or to issue a formal reprimand.

2. ***A low level of ethical reflection:*** Only 20% of teachers were able to justify their actions in simulated ethical dilemmas by referring to the principles set out in the Code of Professional Ethics for Teaching Staff.

3. ***A tense emotional climate:*** According to the questionnaire results, 45% of learners reported that they were afraid of making mistakes during lessons, while 35% felt that teachers were not always objective in their assessments. The sociometric analysis revealed a high level of interpersonal tension in 7 of the 15 classes included in the study (Figure 1).

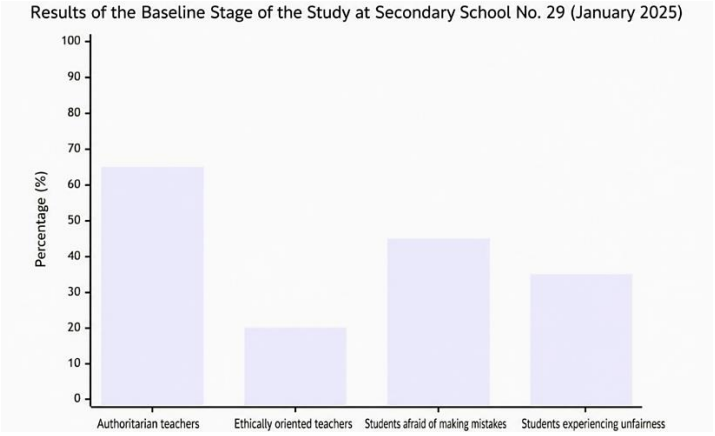


Figure 1 – Results of the Baseline Assessment Stage at Secondary School №. 29 "Palmira", Semey (January 2025)

Results of the evaluation stage: the situation following the intervention at secondary School № 29 (September-October 2025)

Following the implementation of the programme at Secondary School No. 29, substantial positive changes were observed:

1. A shift in interaction strategies:

The proportion of teachers who confidently applied the “I-message” technique and the “Three Ps” approach to constructive criticism increased to 75%.

When responding to identical case scenarios, 80% of teachers demonstrated a conscious and reflective approach grounded in the principles of respect and support, compared with 20% at the baseline assessment stage.

2. Improvement in the psychological climate

The proportion of learners who reported a fear of making mistakes decreased from 45% to 15%.

The proportion of learners who considered their teachers to be fair and willing to provide support increased by 40%.

According to the sociometric findings, 12 of the 15 classes demonstrated a substantial increase in the group cohesion index and a reduction in the level of conflict.

Statistical significance of the observed changes

The obtained p-values (below 0.01 and 0.001) indicate that the observed positive changes were unlikely to have occurred by chance and were associated with the implementation of the developed practice-oriented toolkit. For results with $p < 0.001$, the probability of obtaining the observed differences by chance was below 0.1% (Table 1).

Table 1 – The assessment of the statistical significance of the observed changes using Pearson’s chi-square (χ^2) test yielded the following results

Indicator	χ^2	df	p-level	Interpretation
Proportion of teachers demonstrating a conscious ethical approach	18,24	1	p < 0,001	Highly statistically significant
Proportion of learners reporting a fear of making mistakes	22,56	1	p < 0,001	Highly statistically significant
Proportion of learners reporting fair treatment by teachers	12,87	1	p < 0,01	Statistically significant

Changes in key indicators over the course of the experiment

For a clear visual representation of the study findings, the diagram below illustrates changes in three key indicators before and after the implementation of the practice-oriented toolkit for pedagogical ethics (Figure 2).

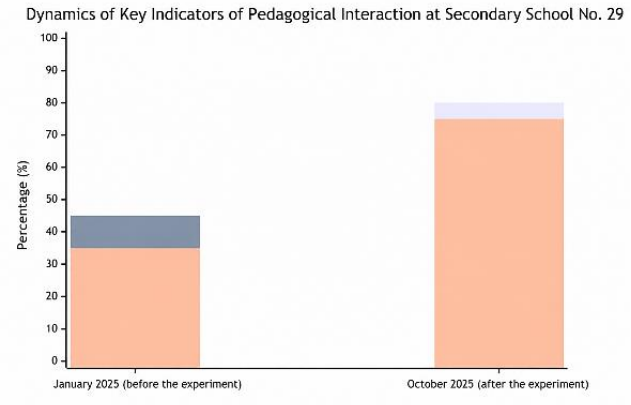


Figure 2 – Comparative analysis of the effectiveness of the pedagogical Ethics Toolkit

As the diagram clearly demonstrates, substantial changes were observed across all three key indicators:

The proportion of teachers demonstrating a conscious ethical approach increased fourfold.

The proportion of learners reporting a fear of making mistakes decreased threefold.

The proportion of learners who perceived their teachers' treatment as fair more than doubled.

Conclusions from the Experimental Study

The experimental study conducted at Municipal State Institution Secondary School No. 29 "Palmira" in 2025 confirmed the hypothesis concerning the high effectiveness of a systematic approach to fostering a moral and ethical culture.

The diagnostic data presented in the diagram clearly demonstrate a transformation in teachers' professional stance from a formally authoritarian orientation to a consciously humanistic approach within the specific school community.

The proposed toolkit proved to be an effective mechanism for translating the theoretical principles of pedagogical ethics into the everyday professional practice of teachers at Secondary School № 29.

The establishment of a shared value-based and meaning-oriented "school–family" environment within this educational institution proved both feasible and effective in supporting the moral development of learners.

The materials presented in this article were successfully piloted in an authentic school environment and demonstrated their practical significance for the modernisation of the educational process in contemporary Kazakhstani schools.

Table 2 – Comparative analysis of pedagogical practice before and after the implementation of the Ethics Workshop

Aspect of pedagogical practice	BEFORE the Implementation of the Ethics Workshop (Traditional/Unsystematic Model)	AFTER the Implementation of the Ethics Workshop (Conscious/Reflective Model)
1	*2*	*3*
1. Response to a learner's mistake	**The response is punitive or dismissive.** • "Sit down. That is a failing mark. Next!" • The focus is placed on the mistake itself rather than on its underlying cause. • Consequence: the learner develops a fear of making mistakes and becomes reluctant to make further attempts.	**The response is supportive and pedagogically constructive.** • The techniques presented in Case 1 are applied, including the normalisation of mistakes, collaborative analysis and the creation of an opportunity for success. • The focus is placed on the learning process and the learner's development. • Consequence: the mistake becomes a resource for further development, while the learner's motivation to learn is strengthened.
2. Resolution of conflict situations	**An authoritarian or conflict-avoidant style.** • "You are wrong because I said so." • The use of "You-messages", such as: "You are breaking the rules again!" • Consequence: suppression of the learner's individuality or escalation of the conflict.	**A dialogic and mediation-based approach.** • The use of "I-messages" and the "Three Ps" rule. • The focus is placed on emotions, factual circumstances and the collaborative search for a solution. • Consequence: the learner develops reflective and responsible behaviour, while mutual trust is maintained.
3. Recognition of the learner's perspective	**Evaluative and hierarchical.** • A learner's opinion that conflicts with established norms is perceived as a challenge to the teacher's authority and is immediately dismissed. • "That is an incorrect point of view.".	**Developmental and respectful.** • The strategy presented in Case 2 is applied: acknowledging the learner's perspective, reframing the issue as a discussion, and relating it to relevant values. • The teacher regards the situation as an opportunity to develop the critical thinking skills of the entire class.

1	*2*	*3*
4. Practice in an inclusive educational environment	**A formal approach accompanied by tension.** • All learners are assessed according to a uniform set of criteria, which may provoke parental objections and create a sense of unfairness. • Parents' concerns are either ignored or dismissed.	**A systematic and awareness-raising approach.** • The use of individual achievement profiles, as presented in Case 3. • Active engagement with the parent community to foster an inclusive culture. • A focus on the individual progress of each learner.
5. Emotional climate in the classroom	**The emotional climate is unpredictable and dependent on the teacher's mood..** • Learners' emotional states are not monitored systematically. • The teacher-learner relationship remains formal.	**Conscious and supportive.** • The use of classroom rituals, such as the "Greeting Circle" and the "Emotional Barometer", to assess and manage the emotional atmosphere. • The classroom becomes a psychologically safe learning environments.
6. Integration of the cultural component	**Fragmented and didactic.** • Values are mentioned only occasionally, often in the form of slogans, such as "one must respect elders". • Learners perceive them as a dull obligation rather than as meaningful personal values.	**In-depth and learner-centred.** • Values such as respect for elders and reverence for knowledge are integrated through projects, proverbs and classroom discussions. • These values are experienced and reflected upon by learners, thereby becoming part of their personal experience.
7. Interaction with parents	**Formal and episodic.** • Communication takes place mainly during parent–teacher meetings and is largely limited to reporting grades and discussing problems. • Parents are perceived as an external "side" rather than as partners in the educational process.	**Partnership-based and constructive.** • Work is organised through the "Parents' Club" format and joint projects. • A unified "school–family" educational environment is established.
8. The teacher's professional stance	**A "source of knowledge" and a "controller"** • Professional burnout occurs as a result of constant tension and confrontation. • The teacher's authority is based on fear and formal position.	**A "mentor" and "facilitator".** • The teacher manages the processes of learning and upbringing by applying modern pedagogical tools. • The teacher's authority is based on respect, professional competence and personal qualities.

Key conclusions based on the results of the comparative analysis

Prior to the implementation of the workshop, teachers' practice was often reactive, aimed at addressing immediate problems, frequently through coercive methods, and at meeting formal requirements. This generated tension, student passivity and, in many cases, contributed to teacher burnout.

Following the implementation of the workshop, teachers' practice became more proactive and strategic.

Teacher:

Is equipped with specific tools for resolving typical ethical dilemmas.

Manages the classroom atmosphere and interpersonal relationships rather than merely responding passively to emerging situations.

Views each challenging situation not as a threat, but as a pedagogical task and an opportunity for the development of both the learners and the teacher.

Builds their professional practice on a system of values rather than on the authority of their formal position.

Moral and ethical interaction is not a slogan, but a form of daily and meticulous work consisting of specific actions, words and decisions. The proposed case studies, techniques and organisational forms constitute a practical toolkit for translating high-level principles into real pedagogical practice. Their systematic application can help teachers in Kazakhstani schools not only transmit knowledge, but also become genuine moral reference points for the younger generation,

fostering well-rounded individuals who respect their traditions and are prepared for dialogue with the wider world.

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ҚАЗАҚСТАН МЕКТЕБІНДЕГІ ПЕДАГОГИКАЛЫҚ ЭТИКА: АДАМГЕРШІЛІК ТӘРБИЕГЕ ЖӘНЕ ЭТНОМӘДЕНИ ИНТЕГРАЦИЯҒА ПРАКТИКАЛЫҚ ТӘСІЛДЕР

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Аңдатпа: *Мақала қазіргі заманғы қазақстандық мектеп жағдайындағы мұғалім мен оқушының өзара әрекеттесуінің адамгершілік-этикалық аспектілерін кешенді зерттеуге арналған. Мақсаты: педагогикалық этиканың тәжірибеге бағдарланған құралдарын әзірлеу және апробациялау. Әдістері: сауалнама, әлеуметрия, аяқталмаған сөйлемдер әдісі, салыстырмалы талдау, χ²-Пирсон критерийін қолдана отырып нәтижелерді сандық өңдеу. Нәтижелері: ұсынылған құралдарды енгізу оқушылардың қателесуден қорқуын 45%-дан 15%-ға төмендетуге, педагогтардың саналы этикалық мінез-құлқының 20%-дан 80%-ға өсуіне әкелді. Қорытынды: кейстерді, «Мен-хабарламаларды» және «Үш Т» ережесін жүйелі қолдану педагогикалық ұстанымды авторитарлықтан гуманистікке түрлендіреді. Жұмыста бұл өзара әрекеттесудің тек білім беру үдерісінде ғана емес, сонымен қатар тұлғаның, оның құндылықтық бағдарлары мен азаматтық позициясының қалыптасуындағы негізгі ролі атап өтілген.Педагогикалық этиканың негізгі принциптерін (құрмет, әділдік, төзімділік, жеке тұлғаға бағытталған тәсіл) талдау негізінде мақалада бұл принциптерді күнделікті мектеп өмірінде жүзеге асыру үшін тәжірибеге бағдарланған құралдар ұсынылады. Ерекше назар Қазақстанның ұлттық-мәдени құндылықтарын білім беру үдерісіне сіңіруге берілген. Мақалада этикалық дилеммаларды шешуге арналған кейстер, нақты коммуникативтік тәсілдер («Мен-хабарламалар» және «Үш Т» ережесі сияқты), сондай-ақ ата-аналармен жұмыс түрлері және адамгершілік негіздерін нығайтуға бағытталған жобалық қызмет егжей-тегжейлі ұсынылған. Мақала материалы мұғалімдер, мектеп әкімшілігі және білім беру ортасындағы этикалық мәдениетті тәрбиелеу және дамыту мәселелерімен айналысатын мамандар үшін практикалық құндылыққа ие.*

Түйін сөздер: *педагогикалық этика, адамгершілік тәрбие, «мұғалім-оқушы» өзара әрекеттесуі, қазақстандық мектеп, этикалық қарым-қатынас, ұлттық құндылықтар, мұғалімнің кәсіби этикасы, конструктивті сын, білім берудегі этикалық дилеммалар, тұлғаны тәрбиелеу.*

ПЕДАГОГИЧЕСКАЯ ЭТИКА В КАЗАХСТАНСКОЙ ШКОЛЕ: ПРАКТИЧЕСКИЕ ПОДХОДЫ К НРАВСТВЕННОМУ ВОСПИТАНИЮ И ЭТНОКУЛЬТУРНОЙ ИНТЕГРАЦИИ

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Аннотация: *Статья посвящена комплексному исследованию нравственно-этических аспектов взаимодействия педагога и ученика в условиях современной казахстанской школы. Цель: разработка и апробация практико-ориентированного инструментария педагогической этики. Методы: анкетирование, социометрия, метод незаконченных предложений, сравнительный анализ, количественная обработка результатов с применением критерия χ²-Пирсона. Результаты: внедрение предложенного инструментария привело к снижению страха ошибки у учащихся с 45% до 15%, росту осознанного этического поведения педагогов с 20% до 80%. Заключение: системное применение кейсов, «Я – сообщений» и правила «Трех П» трансформирует педагогическую позицию от авторитарной к гуманистической. В*

работе подчеркивается фундаментальная роль данного взаимодействия не только в образовательном процессе, но и в формировании личности, ее ценностных ориентаций и гражданской позиции. На основе анализа ключевых принципов педагогической этики (уважение, справедливость, толерантность, индивидуальный подход) в статье предлагается практико-ориентированный инструментарий для реализации этих принципов в повседневной школьной жизни. Особое внимание уделяется интеграции национально-культурных ценностей Казахстана в образовательный процесс. В статье детально представлены кейсы для разрешения этических дилемм, конкретные коммуникативные техники (такие как «Я-сообщения» и правило «Трех П»), а также формы работы с родителями и проектная деятельность, направленная на укрепление нравственных основ. Материалы статьи имеют практическую ценность для педагогов, администрации школ и специалистов, занимающихся вопросами воспитания и развития этической культуры в образовательной среде.

Ключевые слова: *педагогическая этика, нравственное воспитание, взаимодействие "педагог-ученик", казахстанская школа, этическое общение, национальные ценности, профессиональная этика педагога, конструктивная критика, этические дилеммы в образовании, воспитание личности.*

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МЕЖДУ ГЛОБАЛЬНОЙ ИНТЕГРАЦИЕЙ И РЕГИОНАЛЬНЫМ СУВЕРЕНИТЕТОМ: ВЫЗОВЫ И ПЕРСПЕКТИВЫ ИНТЕРНАЦИОНАЛИЗАЦИИ ВЫСШЕГО ОБРАЗОВАНИЯ В ЦЕНТРАЛЬНОЙ АЗИИ

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Аннотация: *Цель статьи – проанализировать на основе сравнительного анализа и методов прогнозирования, опыт, текущие процессы и вызовы интернационализации систем высшего образования стран Центральной Азии. Рассматривается опыт государств Центральной Азии по развитию интернационализации вузов путем развития академической мобильности студентов и ППС, открытия филиалов зарубежных вузов, приглашения зарубежных профессоров, разработки совместных образовательных программ, проведения совместных научных исследований и др. Показана лидирующая роль Казахстана в процессах интернационализации высшего образования. Раскрывается роль Центрально-Азиатского пространства высшего образования в развитии внутрирегиональной интернационализации, а также трудности, препятствующие развитию ЦАПВО: проблемы финансирования, обострения конкуренции ведущих политических игроков за студентов вузов Центральной Азии, некоторые вопросы административного характера и др. Автор указывает на риски интернационализации и предлагает стратегию, направленную на повышение качества научной и образовательной кооперации и потребности развития Центральной Азии в рамках Центрально-Азиатского пространства высшего образования, в том числе через создание собственной образовательной экосистемы, поиск баланса между глобальной интеграцией и региональной кооперации, реализацию долгосрочных образовательных и научных проектов,* формирования и внедрения региональной системы мониторинга эффективности интернационализации *и др.*

Ключевые слова: *интернационализация, высшее образование, мобильность, международное сотрудничество, человеческий капитал, регион, Центрально-Азиатское пространство высшего образования, образовательная экосистема, региональная кооперация*.

Введение

Высшие учебные заведения государств Центральной Азии разными темпами и в различной степени участвуют в интернационализации высшего образования (далее ИВО) [1].

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