



## Research Article

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# Conditions for Training Future Teachers on a Tolerant Basis: A Sociological Analysis in Case of Kazakhstan

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## Abstract

*This article discusses the main conditions and features of the formation of pedagogical tolerance among future teachers. The phenomena of tolerance and social distance are studied, problematic aspects in the field of pedagogical tolerance formation are considered, ways of their solution are proposed. The data of the Committee for the Protection of Children's Rights of the Ministry of Education and Science of the Republic of Kazakhstan, the international rating Kids Rights Index, the Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan were used. The theoretical concepts and methodology of the Emory Bogardus scale of social distance are considered. The article also discusses theoretical approaches to the formation of tolerant values among students – future teachers and their practical implementation in the educational process of the university. Pedagogical tolerance is understood as a value, the formation of which is facilitated by conditions whose effectiveness has been confirmed experimentally.*

**Keywords:** Pedagogical tolerance, pluralism, social group, social distance, students, the pedagogical system of Kazakhstan

## 1. Introduction

Any modern society is distinguished by the coexistence and interaction of many diverse social groups. They are divided depending on religious, ethnic affiliation, economic status, personal views, range of interests and other characteristics. One of the main agents of socialization today is the school. Therefore, it is important to train future teachers on a tolerant basis so that they show tolerance to students regardless of their social status, religious affiliation, health status and personal characteristics. It is important not only to teach future teachers the basics of tolerance, but also the ability to transmit this quality to children so that they are more tolerant of the people around them. We are interested in the case of the Republic of Kazakhstan, because, despite the state's attention to children's rights, the ratification of the Convention on the Rights of the Child (1989), the establishment of the institution of the Commissioner for Children's Rights in 2016, the annual monitoring of the situation of children in Kazakhstan, there are still serious violations and problems in the observance of the rights of this category of the population. In particular, Kazakhstan took the last 73rd place out of 73 in the ranking of the "Best countries for raising children" (US News, 2020). This rating was based on a set of scores on several indicators: concern for the rights of the child, the environment for achieving gender equality, the level of happiness, income equality, the level of security, and the development of public education.

The realization of the rights of the child in Kazakhstan is one of the priority issues of state policy. There are both positive aspects and problematic aspects in this direction. The analysis of data in recent years demonstrates a number of positive trends in the protection of children's rights. According to the results of the international ranking on the index of children's rights (Kids Rights Index), in 2020 Kazakhstan ranked 26th out of 182 countries. Thus, since 2018, Kazakhstan has risen by 8 positions in this rating. Progress has been made in 4 main domains: "life", "health", "education", "protection". The lowest indicators are for the "child rights environment" domain. The following indicators belong to this domain: non-discrimination, priority of the interests of the child, favorable legislation, the best available budget, respect for the opinion of the child / participation of the child, collection and analysis of disaggregated data, cooperation between the state and civil society to ensure the rights of the child. Thus, one of the most problematic aspects in the field of protection of children's rights is the "environment for the realization of children's rights".

**Table 1:** Kazakhstan's indicators on the International index of children's rights

Year	Place in the world ranking	Total score	Life	Health	Education	Protection	Environment for the realization of children's rights
2020	26	0,843	0,857	0,965	0,812	0,950	0,667
2019	29	0,831	0,832	0,955	0,800	0,938	0,667
2018	34	0,83	0,829	0,955	0,795	0,938	0,667

**Source:** Kids Rights Index, 2020

Violations of children's rights occur not only in public places, but also in the family and school. At the school level, it is important for teachers to develop a sense of tolerance for the child, regardless of his personal, behavioral characteristics, belonging to various social groups and health status. The child and adolescent psyche is very vulnerable, so it is important to teach future teachers the skills of harmonious communication with children. One of the primary tasks for a teacher is to create a harmonious atmosphere in the classroom so that children can study calmly and not be afraid to express themselves. An insufficient level of tolerance in a teacher can negatively affect the psychological state of students, their academic performance and provoke bullying among students. Therefore, it is necessary to instill in future teachers such a quality as tolerance, to measure social distance and take measures to reduce it.

## 2. Methodology

The article analyzes the secondary data of sociological research and official statistics, and offers an adaptation of the Bogardus scale of social distance for teachers. The main sources of data are the websites of government agencies and their subordinate structures. The data of the following organizations were used: the Committee for the Protection of Children's Rights of the Ministry of Education and Science of the Republic of Kazakhstan (CPCR of the Ministry of Education and Science of the Republic of Kazakhstan), the Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan (BNSA SPR RK). To date, there are no aggregated quantitative data on pedagogical tolerance in Kazakhstan. Therefore, data were taken on the interest of Kazakhstani teachers in observing the rights of the child, as well as on the children's feeling of security in the presence of a teacher. The problematic aspects in the sphere of pedagogical tolerance formation are revealed, the issues of social inclusion and the development of inclusive education are considered, practical recommendations are given.

## 3. Results

### 3.1 Awareness of the rights of the child as a prerequisite for the training of future teachers

Tolerance can be associated with tolerance towards various social groups, as well as a set of human qualities, characteristics and type of behavior. The Convention on the Rights of the Child establishes rights for him, for the realization of which a tolerant attitude of adults is necessary. These rights include: 1) "The right to personal freedom, freedom of thought, conscience and religion. This right includes the freedom to express one's opinion orally, in writing or in print, in the form of works of art or by other means of the child's choice." 2) "The right to preserve one's identity, including citizenship, name and family ties." 3) "The right to use their native language, to profess the religion of their parents, even if they belong to an ethnic, religious or linguistic group that is a minority in this State." Teachers are people whose knowledge of children's rights should be an obligatory part of their professional training. It is to them that society and the state entrust the exercise of the right to education, psychological and physical security, and the upbringing of moral and civic feelings in children. How do the teachers themselves assess their awareness of this issue? According to the report "On the situation of children in the Republic of Kazakhstan" (2020), only two thirds of teachers, according to their own assessment, have full knowledge of children's rights and can talk about them. Another third admits that they have only general ideas about it. 0.8% of teachers noted the option - "I have no idea about the rights of children." These responses were received in Atyrau, Turkestan, regions and Shymkent.

**Table 2:** Teachers' assessment of their knowledge about children's rights

I know all the basic rights of children and can clearly and in detail tell students and their parents about them	65,4
I have a general understanding of the basic rights of children	32,2
I have a poor understanding of children's rights	1,6
I have no idea about the rights of children	0,8

**Source:** Report on the Situation of children in the Republic of Kazakhstan, 2020

The alarm signal is not so much the teacher's ignorance of the rights of the child, but the lack of desire or unwillingness to change this situation.

**Table 3:** If you want to learn more about children's rights, which sources will you turn to? (Teacher responses, %)

I will consult with specialists (lawyers/jurists, specialists in the field of social protection of children, etc.)	29,1
I will ask my colleagues at the school/educational institution	17,1
I'll ask my friends	0,9
I will ask a question in social networks, on specialized forums	13,7
will search for information on the Internet	22,2
I'll look at the special literature	16,0
I don't need such information	0,7
Your answer option	0,2

**Source:** Report on the Situation of children in the Republic of Kazakhstan, 2020

According to the report "On the situation of children in the Republic of Kazakhstan" (2020), only 74.9% of students in the presence of teachers feel confident in complete physical and psychological security, 7.6% have concerns about psychological pressure, verbal insults, bullying and humiliation, and 2.2% have concerns about physical aggression. Therefore, it is necessary to train future teachers to organize the educational process in such a way that children feel confident in complete physical and psychological safety next to them, and also so that they can stop manifestations of intolerance and bullying on the part of students towards each other.

### 3.2 *The role of pedagogical tolerance in strengthening national identity and openness of consciousness*

In the process of development of any young independent state, tasks constantly arise that need to be effectively addressed, new external and internal challenges and risks that need to be responded to in a timely manner. In these conditions, one of the key directions of the state's policy is consistent work towards the unification of the nation, the preservation of stability and social harmony, as well as the strengthening and development of national identity and unity. The program article "Looking into the Future: Modernization of Public Consciousness" mentions national identity as one of the main components of modernization (Nazarbayev, 2017). The idea is to preserve the inner core of the national "I" while changing some of its features. According to the article, it is important to preserve national identity without territorial disunity and other divisions that contribute to the risk of disagreements. It is the self-identification of the population as a single group of citizens of Kazakhstan that contributes to strengthening social stability and interethnic understanding. Identity is a universal, first of all, adaptive structure, a kind of "process of organizing life experience into an individual Self" (Erickson, 1990).

In this understanding, identity integrates a person into group relationships, solidifies him with social, group ideals. Identity is expressed through self-identification. Self-identification is a person's awareness of their belonging to a particular social, religious, ethnic, political community or country. In public life, any subject, be it a state, an ethnic community, a labor collective, a group of people or an individual, cannot develop without being able to constantly identify themselves. In this sense, the importance that national identity carries for a modern citizen of Kazakhstan can be defined as fundamental, since the formation of a person as a person largely determines his relationship with the state and the nation.

Of decisive importance in national identity are the connections that arise between a citizen, social groups and the state, which in turn are expressed through the mutual interest of the state in the citizen and social groups and vice versa. Throughout life, a person interacts with people from different social groups, with different worldviews, interests and values. For the success of this interaction and the avoidance of conflicts, it is important to develop such a quality underlying the

"Rukhani Zhangyru" program as openness of consciousness. It is a willingness to interact with different cultures, with people of different identities and views while maintaining their own uniqueness. Teachers are a translator of not only information, but also values, so they are responsible for strengthening national identity and openness of consciousness (readiness to adopt new experience and knowledge, tolerance to differences) in children.

Each individual has his own social circle during his life, various social groups with which he contacts. He finds a common language with some, understands and accepts them, calls them "his own" and can say: "This is Us." And other people are "strangers" to him, "others". These people belong to the category of "they" (Erickson, 1990). In other words, "we" is a group of people with whom a person identifies himself (in-group), "they" is a group to which a person does not relate himself (out-group). A teacher should cultivate such a quality as respect for the values and characteristics of various groups of people – "out groups", and also instill this quality in children.

### 3.3 Pedagogical tolerance as one of the conditions for the development of inclusive education

The development of inclusive education is one of the topical issues in the field of education. Therefore, it is important for future teachers to develop a tolerant attitude towards children with special needs. Statistical data indicate the large number of this category of children. Thus, according to information for 2020, the number of people with disabilities in Kazakhstan amounted to 695,131 people, 94,660 of them children. Thus, children make up 13.6% of the total number of people with disabilities. The dynamics over 3 years demonstrates an increase in the number of children with disabilities (BNS ASPR, 2020).

**Table 4:** Number of children with disabilities in Kazakhstan

Region	2018	2019	2020
Republic of Kazakhstan	86 956	91 573	94 660
Akmola	2 796	2 885	2 970
Aktobe	3 735	4 016	4 227
Almaty	8 507	8 757	8 698
Atyrau	3 342	3 580	3 726
East Kazakhstan	5 278	5 463	5 451
Zhambyl	6 116	6 511	6 615
West Kazakhstan	2 654	2 750	2 801
Karaganda	5 110	5 291	5 368
Kyzylorda	4 942	5 010	5 205
Kostanay	2 796	2 956	3 081
Mangystau	5 115	5 831	6 287
Pavlodar	2 746	2 874	2 978
North Kazakhstan	2 100	2 172	2 196
Turkestan	14 331	14 558	14 737
Shymkent city	5 586	6 014	6 346
Almaty city	6 486	6 968	7 364
Nur-Sultan city	5316	5937	6610

**Source:** Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan

Children with developmental disabilities may not meet the teacher's expectations in mastering the educational material. It is often more difficult for them than for normotypical children to fulfill the tasks set. Therefore, understanding and patience are required from the teacher. In order to form these qualities in future teachers, it is recommended to conduct trainings and tests on recognizing manifestations of stigmatization in relation to various social groups, as well as on the use of non-stigmatizing vocabulary as a base of practice. For example, it is recommended to replace such terms as

"disabled child" with "child with disabilities", "children with disabilities" with "children with disabilities". The trend towards inclusion has determined the need to rethink the concept of disability. The defining idea of inclusion is the recognition for society of the equal value of all people, regardless of their abilities and capabilities. In a social sense, it is aimed at maximizing the degree of participation of persons with disabilities in all social practices, not only alongside, but mainly together with other people, and at the same time reducing their level of social isolation. Despite the strengthened state measures for the social inclusion of children and adults with disabilities, the increase in the amount of social benefits and the provision of a wide range of special services, there are a number of problems that need to be addressed. The main problems in this direction include: social stigmatization in the field of physical and mental health, the lack of a barrier-free environment, lack of material and technical base and qualified personnel for the introduction of inclusive education.

### 3.4 The relevance of the development of religious and interethnic tolerance among future teachers

Questions of religion and ethnic identity are currently a rather delicate topic and it is important that future teachers are prepared to interact with children and parents of different ethnic groups and be able to show respect for someone else's faith. In his recent address on September 1, 2021, the President of the Republic of Kazakhstan focused on the need to preserve national unity and strengthen religious and interethnic tolerance, calling them "the national heritage of the country" (Message of the President of the Republic of Kazakhstan, 2021). As of the 2nd quarter of 2020, there are 3,816 officially registered religious associations in Kazakhstan (4,551 religious associations operated before re-registration) (Religion in Kazakhstan, 2020).

**Table 5:** Confessions and religious associations on the territory of the Republic of Kazakhstan (2020)

Denomination	Religious associations
islam	2683
protestantism	592
orthodoxy	342
catholicism	86
Jehovah's witnesses	60
New Apostolic Church	24
Krishna Consciousness Society	11
Judaism	7
bahá 'ís	6
buddhism	2
The Church of Jesus Christ of Latter-day Saints (Mormons)	2
munites	1

**Source:** Qazaqstan Tarihi, 2020

The most numerous in Kazakhstan are Muslim religious associations. As of January 1, 2021, there are 2,691 of them. The next largest number of associations in the country is the Orthodox Church of Kazakhstan and Protestant denominations. The next most common is the Roman Catholic Church, which has 86 religious associations. In addition to the above, there are 2 religious associations of Buddhism, 7 Jewish communities, as well as a number of other denominations. The manifestation of interfaith and interethnic tolerance by teachers is necessary to ensure a harmonious peaceful environment in the classroom. According to the Spiritual Administration of Muslims of Kazakhstan (2020), 9 educational institutions carry out educational activities in Kazakhstan: 5 madrasah colleges, 4 madrasahs, where more than 2 thousand students receive religious education. In educational institutions, in addition to graduates of the 11th grade, graduates of the 9th grade (children under 18)

study. In particular, there are 602 students under the age of 18 in madrasah colleges (Spiritual Administration of Muslims of Kazakhstan, 2020). It should be noted that many children with a religious identity study in ordinary general education schools. Not all teachers and students show religious tolerance in secondary schools. According to the results of a survey within the framework of the National Report on the Situation of Children in the Republic of Kazakhstan (2020), religion is the most important thing in life for 16.1% of children.

**Table 6:** Religion in the life of adolescents aged 12-17, in %

Religion is the most important thing in life	16,1
Important, but not the main thing	33,7
I am not a believer, but my parents demand it	23,6
No value plays	26,6%

**Source:** Report on the Situation of children in the Republic of Kazakhstan, 2020

According to the National Report on the Situation of Children in the Republic of Kazakhstan, 3,4% of children discuss religious issues at school. Therefore, teachers should be trained in conducting a dialogue on such a sensitive topic in an educational institution.

**Table 7:** The environment in which teenagers discuss religious issues, %

Family	40,4
Friends	7,6
School	3,4
Mosque/Church	6,2
They don't discuss it at all	46,5

**Source:** Report on the Situation of children in the Republic of Kazakhstan, 2020

The results of a survey of school teachers in the framework of the national report showed that for 50.8% of teachers, religion is just the observance of rituals and traditions, but for 39.7% religion is important, 22.4% of respondents religion helps to overcome their own anxieties, and for 9.7% religion is a means of managing people, for 6.2% – the meaning of life. Therefore, there is doubt about how scientific and objective teachers are in education, for whom religion is a means of influencing people or the meaning of life, how much they are committed to the secular nature of education. It is important to train future teachers to be objective and conform to a secular approach in education, regardless of religious beliefs. It is also important to instill in future teachers a sense of tolerance not only for other religious denominations, but also for atheism, since this is also a part of beliefs that can be ambiguously perceived by others, including teachers with religious beliefs.

**Table 8:** Religion in the life of teachers, %

I am an atheist	6
I am not a very religious person, but I observe ритуалы	50,8
Faith helps to cope with anxiety	22,4
The opportunity to communicate with loved ones in spirit	1,4
The ability to influence others	9,7
The meaning of my life	6,2
Other	3,5

**Source:** Report on the Situation of children in the Republic of Kazakhstan, 2020

In order to prevent religious differences and strengthen religious tolerance, taking into account that for most children, parents, teachers, religion is part of the traditions they observe, it is important to increase the literacy of teachers in matters of religion, to form critical thinking, to develop attitudes that correspond to the norms of secular society.

### 3.5 Adaptation of the Emory Bogardus Social Distance Scale for future teachers

Tolerance often has an inverse correlation with social distance: the higher the tolerance, the lower the social distance. Social distance is a different degree of readiness to interact with certain social groups. The maximum social distance means an unwillingness to interact, the minimum – an absolute willingness to interact. In order to identify the social distance in relation to various categories of children and their families among teachers, we propose to adapt the Emory Bogardus scale of social distance for school teachers. The Bogardus scale is focused on assessing the degree of socio-psychological acceptance by people of each other, therefore it is often called the scale of social acceptability. It is used to measure the distance associated with religious, racial or ethnic affiliation, age, lifestyle. Maximum social distance means that a person keeps himself apart, autonomously. Politeness and etiquette as cultural ways of communication allow you to hide your identity, your own originality and culture; most communications in such cases are symbolic and formal. Minimal social distance contributes to the concretization of ideas about other people, because when people are well acquainted, interested in each other, national culture, they are involved in interaction and everyone takes into account the originality and individuality of each other. In the initial version, the social distance scale looks like this:

**Table 9:** Emory Bogardus Social Distance Scale

Choose the closest and most acceptable form of interaction for you with representatives of another race: I agree to deal with representatives of a certain race	
1.	as relatives
2.	as friends
3.	as residents of my street
4.	as work colleagues
5.	as residents of my city, village
6.	as citizens of my country
7.	only as tourists

\*Instead of race, you can use any social group to identify the social distance in relation to it

Russian if the respondent believes that marital relations with a Russian are acceptable, then all the relationships listed below (2, 3, 4, 5, 6, 7) should also be acceptable to him. If the first three types of relationships are unacceptable to the respondent, and the attitude of "being work colleagues" is acceptable, then all the relationships listed below (5, 6, 7) are also acceptable. Based on this model, i.e. with such hierarchical subordination of the respondent's answers, it is quite simple to determine the assessment of the attitude towards Russians. Such an assessment will be the number of types of relationships noted by the respondent (Tatarova, 1999). This scale is universal for identifying social distance in relation to various social groups of adults. But in order to identify the social distance of teachers in relation to students of various social groups (students of another race, another religious group, another ethnic group, students from low-income families, students with disabilities and developmental disabilities, etc.), this scale needs to be adapted. We propose the following variation of this scale, aimed directly at future teachers:



**Table 10:** Social distance scale adapted for future teachers

Choose one form of interaction that is closest and acceptable to you with students of the following social group (* here you can name any group, for example, Orthodox, Catholics, children with disabilities, etc.)	
1.	as students of a class under my classroom guidance, where I regularly teach classes
2.	as students of the class where I periodically teach classes
3.	as a class where I occasionally replace other teachers
4.	as students of my school, but not to teach with them
5.	as residents of my city, village
6.	as citizens of my country
7.	personally, I would not like to contact this social group

It is proposed to give students of pedagogical universities such tables with the names of different groups of children (a separate table for each group) for filling in. To identify which social group the future teacher has prejudices and continue to work on overcoming them. Reducing social distance will have an inverse correlation with tolerance: the higher the tolerance, the lower the social distance.

#### 4. Discussion

The Republic of Kazakhstan defines itself as a welfare state. The State, realizing the goals of inclusive education, provides citizens with special educational needs in development with special conditions for their education, correction of developmental disorders and social adaptation at all levels of education. Inclusive education enables every child, regardless of their needs and other circumstances, to realize their potential and the right to receive education (Absatova, 2018). The welfare State, by interfering in social relations, ensures the fulfillment of social rights with the help of inclusion. The increasing cultural diversity of society forces social institutions to develop new practices of inclusion in relation to migrants, people with disabilities, representatives of various income and age groups. In other words, "the principle of inclusion replaces solidarity, which is based on the individual's belonging to one and only one group" (Sizova, 2006). Consequently, it is precisely in social inclusion that the State is able to pursue a policy of social integration, which, presumably, should become the cementing foundation of any social state and at the same time should somehow take into account the continuing cultural diversity of society. Sharing the point of view of V. Yarskoy, by social inclusion in a broad sense we will understand "the action of including an individual or a group in a wider community in order to become involved in a certain action or cultural process" (Yarskaya, 2008). In other words, social inclusion is considered as a mandatory process leading to social integration, which turns all members of society into loyal citizens, regardless of their ethnic origin, level of cultural and social capital, or the presence of health restrictions. It is necessary to train future teachers to strive for diversity in their own lives. According to Kristin McEachern, a researcher in the field of pedagogical tolerance, "In order for teachers to demonstrate respect and understanding of differences, they must first study their own identity and how they contribute to an inclusive society. We can preach the value of diversity, but if we don't surround ourselves with people who are different from us, ideas that contradict ours, and experiences that go beyond our comfort zones, we don't model this for our students," says McEachern (2019). Thus, researchers often associate the phenomenon of tolerance with social inclusion and with the realization of human rights.

#### 5. Conclusion

Tolerance is a necessary condition for the stability and harmonious coexistence of citizens in modern society. In the presence of various social groups (religious, ethnic, age, political, etc.), subcultures and communities with their own characteristics and ways of self-expression, it is important to train teachers to translate the values of social tolerance and humanism. Future teachers should develop the

skills of empathy, understanding and listening without judgment. This is impossible without expanding horizons and spreading information about various social groups and lifestyles. It is only through informing about different cultures, ways of self-expression and behavioral characteristics that a tolerant attitude and skills of successful communication and conflict overcoming develop. In order to educate future teachers of tolerance as the basis of openness of consciousness, it is important to educate them in the following qualities: - the ability to communicate with different people and take into account public opinion; - ability to interact when solving problems in a team; - the ability to tolerate the peculiarities of people's behavior caused by: ethnic, religious, gender differences; people with disabilities and special needs; - awareness of the rights of the child and the creation of conditions for their observance at school; - formation of respect and recognition for oneself and for people, for their culture. In order to create a safe and friendly environment in educational institutions, respectful, tolerant attitude towards others among students and teachers, a comprehensive approach to solving this problem and clear coordination is recommended, involving educational institutions; psychological services, the media, parents, government and non-governmental organizations. Future teachers should be guided to form a school environment free from bullying and discrimination based on any signs.

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