

Axiological approach as a factor of university curriculum language

Irina Kuznetsova – Gulmira Mukhamejanova – Zhansait Tuimebayev –
Saltanat Myrzaliyeva – Kamar Aldasheva

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Abstract

In the modern educational space, the emphasis is on axiological approaches to the formation of the content of education as the most important aspect of personal development. This priority manifests in including various axiological vocabularies and value systems in the new federal state educational standards. However, despite the dissemination of such content, there is still no clear interpretation of the fundamental category of axiology, which underlies students' spiritual, moral and social development. The article critically examines the axiological principles that determine the organization of spiritual and moral development and education in the theory and practice of primary language education. Despite the abundance of value terminology and the diversity of value systems set out in educational standards, there remains a need for improved approaches to integrating these principles into language teaching. The article argues that adopting an axiological approach is necessary for the humanization of education and preserving national identity, culture and values within the framework of a renewed pedagogical parade. Slovak, Czech and English are also analyzed in the article as a factor of language reflection through the prism of forming a value view of the native language among students, which contributes to the formation of national identity of the individual and involves teaching languages as a national cultural value. The results of a diagnostic set of questions and tasks emphasizing linguistic and cultural aspects are presented. These elements serve to activate information in the student's mind about precedent phenomena, which are one of the manifestations of mentality.

Key words: system-value foundations, values, sociocultural, environment, student's personality, axiological concepts, axiological approach, the content

Introduction

Axiology, derived from the Greek word *axia*, meaning value, is the philosophical study of values. Coined by the French philosopher P. Lapi in 1902, it delves into the constant evaluation of events, goal setting, decision making and implementation that people go through. In the modern world, the pedagogical process is guided by universal human values that influence the education and upbringing of students, as well as teachers' ideological, moral and professional positions. Therefore, issues related to educational axiology are important, especially in relation to the transmission of values in educational and pedagogical frameworks.

In methodology, the axiological approach serves as a tool that connects cognitive and practical methodologies, establishing connections between values, societal and cultural elements and individuality, while the individual is revered as the highest value of society. This approach facilitates the consideration of phenomena through the prism of satisfying human needs and simultaneously solves the problems of humanistic pedagogy (Hessen, 2005).

The axiological approach is rooted in the idea of an interconnected world. It can be argued that the world functions as a system composed of whole individuals, emphasizing the importance of understanding what unites people and what distinguishes them. As different standards emerge due to social, political and economic changes in society, pedagogical values undergo transformation, thereby determining the evolution of pedagogy itself. Throughout the history of pedagogy,

there has been a transition from scholastic theories of learning to explanatory-illustrative approaches and, ultimately, to problem-oriented methods. Social dynamics have intensified the search for new, important values for young people and strategies for their inclusion in the educational process. Solving the problem of overcoming cultural crises and nurturing individual value systems is facilitated by the formation of pedagogical axiology as a methodological basis for understanding pedagogical phenomena.

The most important task facing the modern education system is to create favorable conditions for its integration with the education systems of other countries on an equal and mutually beneficial basis. At the same time, it is necessary to take into account the unique characteristics of educational institutions and educational endeavors. Consequently, the use of an axiological approach, especially in teaching foreign languages, seems appropriate - a philosophical and pedagogical strategy that opens up opportunities for improving the education system. Cultivating and implementing axiological attitudes and principles can help restore traditional views of the world and their fundamental values. An axiological approach can be considered an effective means of humanizing education (Gutfraint, 2011).

This is especially significant given the current trend in higher education, where self-organization of life increasingly takes on a specific form, and recipients of education are positioned as recipients of a complex set of professional knowledge and competencies, seemingly divorced from the issue of internal self-determination, regarding the meaning of existence.

Scholars are now calling attention to the unprecedented role that humankind's value systems play in shaping the trajectory of human history—whether it expands, continues, or ends. The issue of values is thus inextricably linked to our educational problems. Obviously, a complex educational process requires an understanding that the system of value orientations of an individual is one of the most important subsystems of an individual. This system develops and matures throughout life, being formed as a result of interaction with the surrounding reality. It forms the psychological foundations, the appropriateness of behavior, and the direction of needs and interests. A consistent and stable system of values denotes the maturity of the individual and serves as strategic life goals and the main determinants of behavior, thereby outlining moral principles. In this scenario, the person becomes the center of targeted influence. And this is precisely what the entire interested society participates in (Berka et al., 2015).

Materials and methods

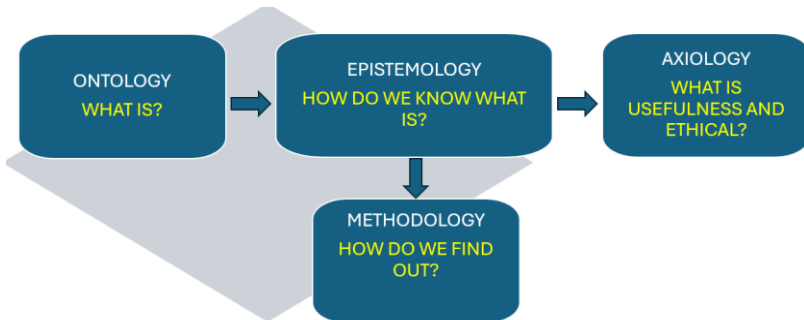
In the modern landscape of domestic education, there has been a practical initiation of a concept based on personal activity and axiological approaches to the educational system. This concept, which acts as a didactic basis for all disciplines, lays the scientific foundations for holistic education and personal self-development. It adheres to the principles of consistency, continuity and a vision for the future at different stages of the educational system and also takes into account the general age range and unique characteristics, interests and needs of children.

The strategy of personality-oriented didactics is aimed at solving educational problems following individual students' development patterns, taking into account their age and typological characteristics at each stage of education (Hartman, 2017).

Regarding interpersonal dynamics between teachers and students, professional educators employ tactics aimed at harnessing each individual's intellectual potential, promoting spiritual and moral growth, and infusing the educational process with culturally relevant and personally meaningful content.

The principles and methodologies that govern student learning and personal growth are universal within modern didactics' framework and subject-specific.

In the scientific literature, it is customary to consider the axiological aspect in relation to ontology and epistemology, while each direction differs in its goals, objectives, objects and subjects of study, as presented below in Scheme 1.



Scheme 1. The relationship between ontology, epistemology and axiology

Therefore, the axiological aspect involves the study of values and moral and ethical norms. National language corpora for Czech, Slovak and English were used as the research material: <https://auth.sketchengine.eu>, <https://www.korpus.cz/kontext> (Pictures 1, 2, 3).

Kontext Dotaz: Korpusy Úložiště Konkordance Filtrování Frekvence Kolokace Zobrazení nápověda

Korpus: spoc2020 [Dotaz: Individualismus (275 výskytů) > Prohledat <-> Prohledat

Výskytů: 275 [p.p.m.: 0,24 (včetně k celému korpusu) | ADF: 10,04 | Výskytů k prohledání

Výběr řádků: [Zatlačte ↵]

Číslo	Text	Frekvence	Text	Frekvence
1	... sociální a přírodně vztahové a jeho nezodpovědnosti a	1	individualismu	1
2	... různé oblasti dohledání, jenže je třeba a vědomě to	1	individualismu	1
3	Věnuj, připravené napro začleně níže nastavení. Lze nastavit doplnění příjmení	1	individualismu	1
4	... se způsobu, jak náležitým lidem schůzky, kteraké věky	1	individualismu	1
5	... stavbu spíše. Vypnutí a směr pohybu v tozání,	1	individualismu	1
6	... peníze mají chutnat a šlápl, šlápl, a to	1	individualismu	1
7	... zůstal celá země, na káče žijící přírody, obzvláště	1	individualismu	1
8	... Leto mi přišlo na mysl, že včasnější muž	1	individualismu	1
9	... značnou vážit zadržet a dáte masovější začít. Lidy perulské	1	individualismu	1
10	... mělo se málo pro výhled: inspiraci a mysl domoven	1	individualismu	1
11	... plánuje záměry a spíše se má chytit za vosk	1	individualismu	1
12	... a nechtěl nic spouštěcího, aby snad někdo nezapomněl spouště	1	individualismu	1
13	... Ramecovým a dávkou centru spouštěcího a přikládání hád za	1	individualismu	1
14	... předtím a teprve až poté jeho doprava do Chandyje. Šláplá	1	individualismu	1
15	... inteligentní, včasně, dopro a kvalitně kombinované a správně	1	individualismu	1
16	... ješití by káče neměla náhodou káče. Jáke zákony	1	individualismu	1
17	... stáde v přechodu a nčím nepostupně pozdější náhrade přírody a	1	individualismu	1
18	... a to vše nezodpovědných věšinou chudobnému obyvatelstvu a	1	individualismu	1
19	... Záměry však má být, "há"	1	individualismu	1
20	... trvalé se kultury a vztahů do náde, štěstí	1	individualismu	1
21	... 3. března 1984, sobota, 3. března	1	individualismu	1
22	... svých přátel a mitech, která navštívil. Byl věčný	1	individualismu	1
23	... a to há šlápl, "hápl se zatím zmlou"	1	individualismu	1
24	... Otčenáš a v nemnohých řáde na druhé stránce: Lidy a	1	individualismu	1
25	... a ani mi nepřipadá na mysl. Nemel jsem	1	individualismu	1
26	... Dopis z Lidy De rozkřikáno autobusu v obkroženě Čáde parádské	1	individualismu	1
27	... máš teď úplně šlápl, že há má obstará šlápl	1	individualismu	1
28	... "háplá Trig postoučila a sama se hodnou chvil"	1	individualismu	1
29	... k film, že navštívil, naprož Čáde,	1	individualismu	1
30	... ve svých úvahách a Průstř. Enenovi za neupřesnění	1	individualismu	1
31	... Moch se máš spá mltou šlápl, Ppř a šlápl	1	individualismu	1
32	... a pohládě směr ústředí a modulu, šláplím vnu, ústředí	1	individualismu	1
33	... vlastně hápl v přepoč, že pře negativně hodnoten v	1	individualismu	1
34	... Druze, na stáde druhé vyprávěno a dovedeno a KLD	1	individualismu	1

Picture 1. The fragment of the National Czech language corpora

CONCORDANCE English Web 2021 (enTenTe...)

simple individualism • 8
less than 0.01 • 1.3e-8%

Left context KWIC Right cont

Číslo	Text	Text	Text
1	quanonline.com	system. and that individualism is discoura	
2	occupycafe.org	vival, social, and individualism domains of	
3	poormagazine.or...	ipitalist notion of individualism and separa	
4	greenleft.org.a...	of neoliberalism, individualism and unfette	
5	politicalhat.co...	s><s>They hate individualism because it	
6	wealthandwant.c...	collectivism and individualism ; governme	
7	eurovision2000....	bjected to ultra - individualism , to the dikt	
8	sciencesconf.or...	nced capitalism individualism (E. Chiapel	

Picture 2. The fragment of the National English language corpora



Picture 3. The fragment of the National Slovak language corpora

The concept of modern education, both in its general application and within specific subjects, attaches paramount importance to scientific research methods. These methods are based on problem solving, recognized as a fundamental approach to accessing and processing information. Through problem-solving, people discover, analyze, synthesize, compare, and classify knowledge to solve complex situations. A productive mode of learning occurs when knowledge is created independently through discovery, promoting disciplined and autonomous mental participation.

Results

The study was conducted on the basis of Al-Farabi Kazakh National University, which 90 students attended. The study included the study of the values of three linguistic cultures: Slovak, Czech and English, as a factor of language reflection through the prism of the formation of a value view of the native language. It contributes to the formation of the national identity of the individual and involves teaching languages as a national cultural value.

The axiological approach is based on several principles:

- a) Equality of all philosophical views within the framework of a single system of humanistic values while respecting the diversity of cultural and ethnic origins.
- b) Equivalence of tradition and innovation, recognizing the importance of studying and using past teachings along with present and future discoveries.
- c) Equality of people, prioritizing pragmatism over debates about fundamental values and promoting dialogue instead of apathy or rejection.

The axiological approach helps to identify priority values in education, upbringing and personal development. Concerning student development, the focus may be on values such as communicative, national, ethnic and legal culture.

Integrated learning can be used in language lessons as part of the implementation of the axiological approach. This approach not only increases interest in the subject, but also fills the language material with educational content, expanding students' horizons in various disciplines. For example, in language departments, students naturally acquire language proficiency through communication across disciplines. In addition, language learning goes beyond general education and includes specialized purposes and foreign language study for international students. Studying a variety of texts in subjects such as history exposes students to a variety of information, promoting a valuable understanding of language through careful use of words and culture of communication.

The implementation of the axiological component of educational content provides several advantages, including:

- Development of intercultural competence to navigate different cultures and civilizations.
- Articulating native culture in terms understandable to a diverse cross-cultural audience.
- Developing self-esteem and respect for the dignity of others.
- Involving students in solving increasingly complex cultural and axiological problems, considering their intellectual potential and educational level.
- Developing the ability to understand different points of view, negotiate agreements and collaborate among different views and beliefs.

The axiological approach in education is consistent with the concept of activity, according to which active participation serves as the main means of human development through spiritual, universal and intersocial values, including accumulated knowledge, skills, socially valuable personal qualities and cultural experience. Effective personal growth occurs through active interaction with the surrounding reality, the wisdom of past generations, cultural heritage and positive social interaction (Gyogi, 2020).

The activity approach, which involves the gradual development of cognitive technologies, turns out to be effective in managing and structuring the educational process. However, it is not enough when establishing a connection with the creative side of activity development is essential. Every educational system must offer opportunities for individual development, nurturing reflective elements such as self-esteem and self-awareness, which are critical to developing a creative personality. These goals can be achieved within the framework of a learner-centered approach to learning based on the principles of humanistic pedagogy.

Learner-centered education, a key principle of university revitalization, involves a personalized approach to learning. It considers the student's level of intellectual development, knowledge of the subject, talents and interests. Learning a foreign language is a highly personalized approach. Learning a language like English is a collaborative effort in which teachers and students work closely together. In this context, creating an atmosphere of camaraderie and partnership is vital (Yan, & Sihes, 2023).

Analyzing the existing practice of teaching languages and the educational process as a whole, it should be noted that there is no coherent axiological system despite the active introduction and use of modern pedagogical and information technologies. The value approach is applied only by a small number of enthusiastic teachers. At the same time, there is an urgent need for this since an individual who has learned certain values can act effectively both professionally and in normal conditions of existence in a sociocultural environment.

In our opinion, the "technocratic" approach to teaching foreign language is unacceptable. Various mechanical methods of "training" without understanding value orientations can introduce distorted ideas about the individual's true purpose into the student's consciousness.

The cultural values of any nation, especially those rooted in its local regions or homeland, are important in the education of students. The feeling of patriotism often begins with attachment to the place of one's birth and upbringing. Introducing students to the cultural heritage of their native land provides ample opportunities for language development. Various approaches can be used to introduce regional culture in language lessons, such as city tours, walking route design competitions, reading conferences on regional literature, and the compilation of dictionaries that explain regional customs and traditions. Let's turn to the examples.

Looking closely at our region's map, you will easily find dozens of geographical names whose origin is mysterious or unknown. Even many experts find it difficult to determine their origins.

A study of a map of our region reveals many place names of mysterious or unknown origin, creating problems even for experts. The study of place names is of great historical and linguistic importance since the morphological structure of toponyms often provides insight into specific historical eras (Marinaccio, Leichtman, Hanslip, 2014).

In high school, we do an Arts and Culture project, intertwining descriptions of paintings depicting temple culture and art. This project allows students to engage with the linguistic aspects of works of art and practice literary analysis using texts from literary masterpieces. Language and literature classes serve as opportunities to delve deeper into spirituality and the human psyche, exploring themes of folklore and morality. Discussions about the concepts of good and evil, the evolution of value systems, and cultural traditions are central to these lessons. Particular attention is paid to recognizing temporary connections. Moreover, introducing subjects such as mother tongue and literature further facilitates the implementation of this approach.

In the course of language learning, students study the country's cultural values; for example, if they study Slavic languages – Czech, Slovak, or English – common features and differences are highlighted. Cultural values include respect for linguistic heritage, multilingualism and diversity, community and solidarity, ethical communication and intercultural sensitivity, global citizenship and responsibility. For example, since the Czech and Slovak languages are closely related, they have a common feature - respect for the linguistic heritage. During the experiment, students gain a deeper understanding of the history and peculiarities of these languages and learn to appreciate the importance of preserving and popularizing their linguistic heritage, fostering a sense of pride in their cultural identity.

The next value is multilingualism and diversity. As a rule, English is used as a lingua franca or a connecting language, especially among international students studying with local students. There is an understanding of the importance of multilingualism and cultural diversity. The value of speaking several languages for effective communication and intercultural understanding is growing.

Ethical communication and intercultural sensitivity within the framework of the axiological approach is ensured by the fact that students, regardless of cultural and linguistic boundaries, develop tolerance, empathy, and understanding of the influence of language on perception and interaction. It teaches you to be ready for a constructive dialogue with people from different walks of life (Brown, 2002).

Along with this, the value of community and solidarity stands out. Language as a symbol of community and solidarity allows students to study it in a team, carrying out various projects joint activities. At the same time, sociolinguistic competence is developing. This sense of unity and mutual support strengthens social ties and creates an atmosphere of joint learning.

The last value we would like to highlight is global citizenship and responsibility. English plays an important role in international communication and cooperation. Speaking of it, students realize their role as global citizens and responsibility for the ethical and responsible use of the language globally. A sense of duty is developing to promote mutual understanding, cooperation and positive changes in the world through effective communication.

Considering each linguistic culture separately, students were invited to explore the main cultural values of the Czech Republic: hospitality (Pohostinnost) - treating visitors with food and drinks is a common practice reflecting the importance of creating a welcoming environment; traditions and cultural heritage (Tradice a Dětvi), including traditions in art, music and literature, which introduces the identity and history of the people; modesty (Pokora), which is very highly appreciated among Czechs in communicating with other people. Conversely, bragging is frowned upon, which is important to know when visiting this country.

The cultural values of Slovakia include: family (Homeland) - family gatherings and holidays are important events; nature and outdoor walks (Príroda a Vonkajší Svět) - stunning landscapes of the country (mountains, forests and lakes) provide opportunities for hiking, skiing and other outdoor activities; hospitality and community (Pohostinnost a Společenství) - Here, as in Czech culture, Slovaks appreciate hospitality and community spirit. Hosting guests in your home and participating in social events is a common practice that develops a sense of belonging and solidarity (Pokrivčáková, 2013).

In contrast to the first two linguistic cultures, cultural values in English are slightly different: individualism in English-speaking cultures (the United States and the United Kingdom), personal achievement is encouraged; diversity and inclusivity - people from different walks of life are supported, cultural differences are core values; respect for the rule of law and respect for legal institutions. Respect for justice and equality before the law is a fundamental value in English-speaking societies.

These are just a few examples of cultural values associated with the Czech, Slovak and English languages. During the experiment, the students themselves noted that they began to form cultural values of the studied linguistic cultures. These values can contribute to the development of comprehensively developed personalities who speak the language well and possess the skills and worldview necessary for full-fledged intercultural interaction.

Thus, when forming intercultural competence, problems arise in its further development among students. During the experiment, barriers to the development of intercultural competence were studied. Problems of Developing Students' Intercultural Competence. Barriers to Intercultural Competence Development: Language Barriers: 64%, Cultural Stereotypes: 52%, Lack of Exposure to Diverse Perspectives: 46% (Diagram 1).

Barriers to Intercultural Competence Development

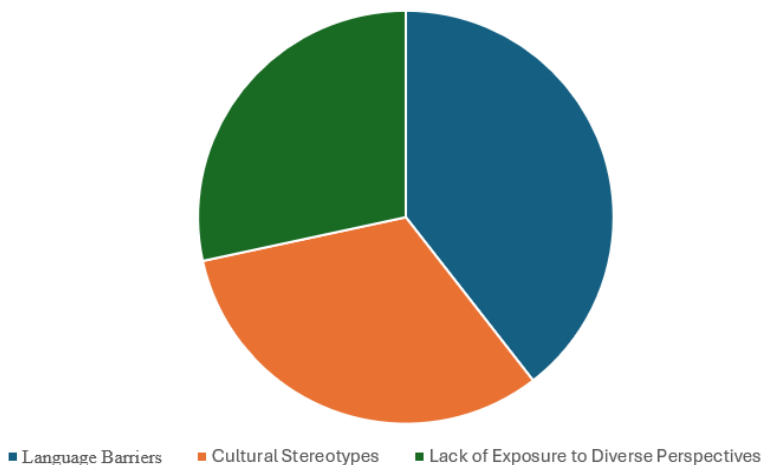


Diagram 1. Barriers to Intercultural Competence Development

Along with this, other problems in the development of intercultural competence are also highlighted (Table 1)

Table 1. – Problems of Developing Students' Intercultural Competence

#	Problems of Developing Students' Intercultural Competence	Indicator 1	Indicator 2
1	Cross-Cultural Communication Skills	Comfort in Basic Conversations: 80%	Confidence in Handling Complex Communication: 42%
2	Cultural Awareness and Sensitivity	Awareness of Cultural Diversity: 76%	Confidence in Navigating Cultural Differences: 58%
3	Intercultural Learning Experiences	Participation in Intercultural Activities: 62%	Perception of Positive Contribution to Development: 84%
4	Support Systems and Resources	Awareness of University Resources: 70%	Effectiveness of University Resources: 45%

The following are summarized results of a survey on the problems of developing students' intercultural competence:

1. The perceived importance of intercultural competence: 85% of respondents agreed that intercultural competence is important for their academic success; 92% of the respondents believe that intercultural competence is necessary for their future professional activities; 78% recognized the importance of intercultural competence in their personal lives and relationships.

2. Obstacles to the development of intercultural competence: Language barriers were identified as the most significant obstacle, with 64% of respondents indicating difficulties in communicating effectively in an intercultural context. 52% expressed concern about cultural stereotypes and biases affecting their interaction with people from different cultural backgrounds. 46% of respondents cited the lack of understanding of different points of view as an obstacle, emphasizing the need to expand opportunities for intercultural interaction.

3. Cultural awareness and sensitivity: 76% of respondents reported a moderate or high level of awareness of cultural diversity. However, only 58% of respondents were confident in their ability to sensitively navigate cultural differences.

4. Intercultural communication skills: while 80% of respondents felt comfortable participating in simple conversations with representatives of different cultures, only 42% felt confident in solving more complex communication tasks. 68% of respondents expressed a desire to undergo additional training and receive support to improve their intercultural communication skills.

5. Intercultural learning experience: 62% of respondents participated in intercultural activities such as international exchanges, multicultural events or intercultural seminars. Among those who took part, 84% noted that this experience positively impacted their development of intercultural competence.

6. Support systems and resources: 70% of the respondents were aware of the support systems and resources provided by the university to promote the development of intercultural competence. However, only 45% of the respondents considered these resources effective for meeting their specific needs and tasks.

Recognizing the importance of intercultural competence, we note that it is necessary to additionally support and offer resources for developing students' intercultural communication skills and cultural sensitivity in the form of clubs, circles and thematic meetings outside the educational program with the invitation of native speakers. Solving these problems will require joint efforts by university stakeholders to create a more inclusive and culturally sensitive learning environment.

In conclusion, a test was conducted to determine the level of learned material in both groups and, as the analysis showed, the indicators in the experimental group (EG) were much higher than in the control group (CG). The low rates in the EG are 15%, while in CG it is 21%, the average level of knowledge of the material in EG is

12%, and in CG it is 42%. The highest rate in EG is 73%, while in CG this result is 37%. In this connection, it can be argued about the effectiveness of the methods used in language teaching in an axiological aspect (Diagram 2).

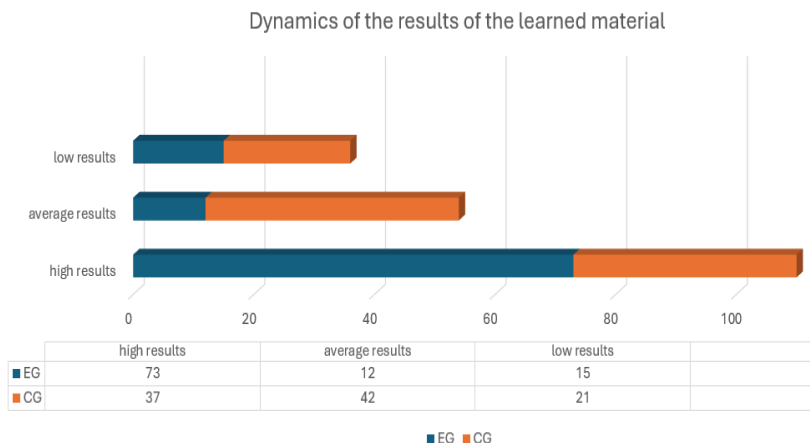


Diagram 2. Dynamics of the results of the learned material

Discussion

It is widely recognized in the pedagogical community that modern society requires not just education but quality education that meets strict national and international standards. This need arises from the recognition of cultural diversity as a fundamental value of modern society. Thus, education should focus on developing people with intercultural competence, a global perspective, and the ability for noospheric thinking (Kagan, Carreira, & Chik, 2019).

When studying any issue in pedagogy, it is necessary to carry out a deep revision of existing language learning theories in light of the latest achievements of psychological and psycholinguistic theory. Some authors also emphasize the importance of shifting the focus of instruction from mere verbal behavior to the learner's individuality, emphasizing the need to take into account the learner's abilities, interests, and motivations (Saharso, 2013).

The main goal of modern language education is to educate people who are able to effectively use a foreign language in various intercultural contexts. In the field of intercultural communication, the need lies not only in the exchange of information, but also in skillfully conducting a dialogue of cultures. This dialogue aims to promote the smooth integration of a global civilization's cultural and ideological values, while recognizing the specific social context to which the student belongs. Consequently, the formation of a system of universal human values among students and the cultivation of such personal qualities as humanism, tolerance and self-analysis are of paramount importance. Thus, the content of language education and factual and linguistic elements should embrace a value dimension, engaging students in discussions on contemporary global issues (Eiser, 2015).

Currently, the axiological approach to education is becoming increasingly important. Pedagogical research emphasizes that adopting an axiological approach allows us to consider education as a socio-pedagogical phenomenon based on humanistic values, emphasizing the unity of goals and means and the primacy of the concept of freedom. Sound knowledge, life training and personal development are integral components of a broader process: the introduction of people to culture. Education, separated from cultural development, becomes simply a process of transferring information from teacher to student. Even students with extensive

knowledge often lack cultural literacy and are unable to navigate areas such as music, art, theater, and regional cultural values, viewing them as irrelevant to the pragmatic demands of modern life and orientation to success (Mansouri, Hamzaoui, 2024).

Each language embodies enduring value for its respective culture. Language proficiency facilitates connections between generations and contributes to a broader understanding and acceptance of the world in all its diversity. Thus, there is an inextricable link between language and culture.

In methodological research, in particular in language acquisition, two aspects of value relations with the subject and culture are highlighted. The first aspect revolves around knowledge and ideas that can be grasped both intellectually (through understanding and awareness) and emotionally (through feelings). The second aspect relates to emotion - a deep feeling of attachment to a language and culture that arises from a deeply rooted interest in it (when interest is high, emotional attachment increases). The merging of these two aspects produces a synthesis of education and morality: mastery of one's native language and culture inevitably leads to appreciation and an emotional connection (often patriotic) with them. This combination goes beyond mere intellectual understanding (perceived by the mind) and touches a deeper spiritual level (perceived by the heart), thereby overcoming spiritual ignorance and moral nihilism.

Mastery of humanitarian culture is inextricably intertwined with the processes of understanding, awareness and formation of a person's value system in relation to humanitarian knowledge and culture, as well as with one's own actions - such a merger constitutes the process of reflection. Reflective engagement includes project and research activities, which, in turn, are closely related to psychological readiness to solve problems. This readiness is now considered one of the primary goals of education in general and is considered the main goal of the entire education system. Developing design and reflection skills facilitates the integration of new knowledge acquisition and the updating of previously acquired knowledge, facilitating the integration of knowledge and its application in different contexts. Another important aspect of the reflexive approach is the emergence of problem situations in which there are multiple points of view both on the problem itself and on its assessment and resolution. To develop independent problem solving skills, it is necessary to model problem scenarios and instill appropriate action algorithms at all stages of learning.

Since language learning is inextricably linked with the fundamental elements of a person's worldview embedded in the language itself, it is necessary to consider the axiological aspect when developing the content of foreign language education at different stages. It is extremely important to recognize that language as a means of communication serves both the individual and society as a whole in all spheres of communication (Gibbons, 2019).

The axiological approach to teaching serves to preserve cultural heritage, values and national identity. The implementation of the humanistic functions of education presupposes an organized intensive educational process in which the student's personality comes to the fore, the main goal of which is the harmonious development of the individual.

The extension of axiological approaches to other aspects of teaching emphasizes the importance for educators to firmly adhere to a value system consistent with prevailing social norms. This is extremely important because any deviations, misconceptions or unintentional distortions in the value system can have an adverse effect on students' perceptions. Negative consequences can be value disorientation or the adoption of false value systems that contradict the existing sociocultural environment (Motlhaka et al., 2022).

Working with corpus data containing examples from fiction and linguistic expressions, we note their important role in forming competencies and worldviews of

people, speech patterns, ethical feelings and aesthetic perceptions, ultimately contributing to the formation of their entire personality. When analyzing literary works, teachers often draw parallels with real-life scenarios, allowing students to navigate and resolve various situations. Through this process, students compare themselves to literary characters, increasing their self-awareness, creating a personal value system, and learning to formulate and justify their points of view. In language lessons, the integration of an axiological approach through textual analysis is a convenient means of promoting personal growth (Bist, 2018).

Conclusion

Thus, despite the abundance of axiological terminology and the variety of value systems embedded in modern educational standards, as well as various methods of organizing spiritual and moral development in primary language education, there remains an absence or ambiguity around the category of "value". This category is crucial for determining the main content of schoolchildren's spiritual and moral development and education.

In addition, elucidating the essence of "value", especially in the context of cultural-historical and axiological approaches to education, based on the materials of the studied languages, should contribute to developing national and ethnic self-identification of students, especially in language education.

The systematic implementation of the axiological approach in language teaching not only contributes to the preservation of cultural heritage but also contributes to the development of such important values as patriotism and intercultural tolerance. Indeed, education, through action and discussion, is becoming a vital tool in the fight against intolerance. However, developing resilient people who accept and value diversity requires more than just adherence to the curriculum.

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Irina Kuznetsova
Al-Farabi Kazakh National University
Al-Farabi ave 71, 050040, Almaty, Kazakhstan

Gulmira Mukhamejanova, PhD.
M.Kozybayev North Kazakhstan University
Pushkin 86, 150000 Petropavlovsk, Kazakhstan

Prof. Zhanseit Tuimebayev, Dr.
Al-Farabi Kazakh National University
Al-Farabi ave 71
050040, Almaty, Kazakhstan

Saltanat Myrzaliyeva
Department of Kazakh, Russian and Foreign languages
Kazakh Academy of Sport and Tourism
Abai av. 85, 050022 Almaty
Kazakhstan

Kamar Aldasheva, PhD.
Al-Farabi Kazakh National University
Al-Farabi ave 71, 050040, Almaty
Kazakhstan