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Value-based approach in education: Axiolinguistic aspect

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Abstract

Relevance. The article emphasizes the importance of integrating national values into Kazakh language education across all levels of schooling in Kazakhstan, highlighting the role of teachers and educational systems in shaping students' value orientations in an increasingly globalized world.

Purpose. The purpose of this article was to determine the significance of national values in the value orientation of the future teacher.

Methodology. The following methods should be used: theoretical methods: modelling, cause-effect analysis and methods of comparative historical analysis; practical methods: conversation, questioning, observation, experiment.

Results. As a result of statistical research and comprehensive content analysis of axiological content of texts in the textbook of the Kazakh language, their significant correspondence with the value ideas of "Mäñgilik el (Eternal Country)" was revealed. However, in order for the ideas about national values presented in textbooks to become the life values of the student, it is necessary to implement a value-based approach in the lessons of the Kazakh language, which depends not only on the material described in the textbook, but also from the correct teaching methods laid down in the educational program, as well as from the involvement of the teacher.

Conclusions. Therefore, in the training of future Kazakh language teachers, special attention should be paid to the formation of their national values, which is undoubtedly important in modern realities – in the globalized age, in the age of humanization of education.

Keywords: value orientations; career values; teaching methods; axiological direction; language teaching.

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Introduction

Every person, living in a certain society, tries to satisfy his/her spiritual, material, social, physical needs, he/she has in his/her life the chosen path, direction, that is, value orientation in pursuit of ideals, requirements, desires and needs. Human can filters the inner and outer world according to certain evaluation criteria. This is called a system of values. The relationship between values and value orientations is recorded as the problem of the discrepancy between declared and real values. The real values are related to the concept of “value orientations”. Values are common socio-psychological thoughts and attitudes adopted by people of a particular nationality. The criteria for the recognition and evaluation of peace are developed in close connection with the culture and history of each nation. Scientists in the aspect of the new humanistic paradigm distinguish axiological (value approach). Axiology (gr. ἀξία – value; λόγος – word, reasoning, teaching) is a sphere of science that explores the category of values as meaning-forming bases of human existence, giving direction and motivation of human life. Axiological direction considers the person as the highest value of society, the main goal of social development.

In the study by G.R. Komilova [1], the issues of formation and development of axio-linguistics, axiological values are considered. In the study by L. Svyshch [2] the requirements to the axiological component of value orientation are defined. H. Ekşi and Ç. Kaya [3], A. Tamm [4] are engaged in the study of modern problems of the educational system and point to its basic requirements and methods, note the importance of value-oriented training of the younger generation in the context of globalization. A. T. Ruziqulova [5], M.E. Abdullaev [6], W. Bal et al. [7] point to the need to focus on teaching the national values of youth, whose cultural and social views are just beginning to form. E. Le Pichon-Vorstman [8], T.J. Bayjanov [9], K. Saddhono et al. [10] indicate that in the future, language education should be directly related to value-based learning. Teachers have a great responsibility to teach values. Therefore, first of all, it is necessary that the future teacher develop his/her strong value orientation. In the writings of such scientists as M. An et al. [11], A.L. Perrin et al. [12], E.S.N. Warlim [13] proposed ways of solving the current problems.

R. Şimşek [14] and W.D. Feng [15] in their articles analyze the axio-lexis contained in school textbooks and give recommendations on the formation of value-based content textbooks. M. Gunawardena and B. Brown [16] suggest the use of analytics in reading various stories as an effective method in value-based learning. S.A. Haydarov and B.X. Xakimjonov [17] believe that the use of works of fine art can arouse interest in national values. U.N. Khodjamkulov et al. [18] note that by teaching the cultural heritage of thinkers in Central Asia, such as Abu Nasr Farabi, Zahiriddin Muhammad Babur, Abu Ali ibn Sina and Alisher Navoi create conditions for the formation of high moral and patriotic qualities among young people. N. Sahin and M.F. Ozcan [19] emphasize that the use of objective (augmented) reality in the teaching of memorial resources (monuments) of the Ancient Turkic language has a great impact on students’ academic performance and motivation.

In the “Nation’s Plan – 100 Steps to Implement Five Institutional Reforms” [20] N. Nazarbayev emphasizes the task of implementing the values of “Mäñgilik el (Eternal Country)” in the current curriculum of school education. The content of the basic sphere of concepts “Mäñgilik el” is widely disclosed in the methodical instructions on the organization of the educational process in general schools of the Republic of Kazakhstan. These are the basic axiological concepts that determine the life principles of the individual, educate behavior, teach to live in tolerance in a multinational society, such as Kazakhstan patriotism and public liability; respect; solidarity; work and creativity; openness; lifelong learning. Z. Dzhambaeva [21] confirms that “the main feature of axiological concepts is that it appears at the intersection of the mental world and the human cultural world”. Axiological concepts are the most important varieties of concepts [22; 23]. They reflect universal human and national values. This value system serves as a knowledge fund that helps a person to distinguish between valuable and useless, good and bad, important and insignificant, near and far, to assess and regulate actions and relationships [24-26]. The analysis of axiological concepts from the pedagogical and linguistic point of view gives a “key” to the definition and understanding of the value dominant of society.

The purpose of this article was to determine the significance of national values in the value orientation of the future teacher.

Materials and Methods

Any pedagogical research is aimed at finding ways and means of pedagogical improvement. Methods of cognition used in this case – methods of pedagogical research. In pedagogical research, the following methods should be used: theoretical methods: modelling, cause-effect analysis and methods of comparative historical analysis; practical methods: conversation, questioning, observation, experiment. Since study used different sources of information, methods of research and analysis of theoretical data were applied. Analytical methods of pedagogical research were used, allowing to solve general theoretical and scientific problems. In this study, achievements in the field of the philosophy of education and axiological bases of the modern system of general and linguistic education were analysed.

Methods of research and analysis of various data were carried out through selection of main and additional literature, general review, classification into thematic groups depending on the subjects of study and topical issues, definition of basic principles, analysis of recommendations and final conclusions – conclusions. In the analysis of the scientific literature, priority was given to causal analysis and comparative analysis.

The observation method was used as the most accessible and common method of pedagogical research. Observation is the perception of a process, phenomenon or object in a predetermined and organized natural environment. In the process of scientific control specific tasks are set, control schemes are developed, objects are selected. The main object of work was teaching the Kazakh language. The main object of research is the process of teaching the Kazakh language. Also the object of control was taken value orientations of participants of this

educational process of teachers, students and pupils. In the next stage, the object of control was educational (training) materials, which play an important role in the formation of value orientations. The results of the conducted observations are systematized in quantitative, qualitative and informative aspects, the processed data are presented in the form of tables, diagrams, charts. The study of experience is one of the oldest methods of pedagogical research.

In a broad sense, experience learning is directed towards organized cognitive (informative) activities. The study analysed the practice of value-based learning in world pedagogy. As a result of this experience in many countries of the world, the importance of using national values in teaching and education has been identified. At the same time, by studying this experience, the subject of the study included the process of language education in many countries of the world, effective methods used in it, the value orientation of the proposed educational material. As a result of the method of studying this experience, the study has become a process of language education in many countries of the world, its effective methods and techniques, and the value orientation of the educational materials offered.

In this study authors also used methods of expert analysis, statistical processing and interpretation of data. Student surveys, conversations, questions, control, experimental methods were used to solve the problem and test the hypothesis at different stages of the study. In determining the professional value orientations of young teachers, future teachers of the Kazakh language and literature the method of cause-and-effect analysis was used. The survey was based on the principles of

objectivity, continuity, level, comparability, personal orientation, consideration of the environment and the situation of observation conditions. In addition, in determining the content of the structure of axiological concepts, the method of semantic analysis (object, estimation, personal, sensory components) was used. The statistical method was used to calculate the level of coverage of axiological tokens in textbooks of the Kazakh language. The method of content analysis was used to identify dominant concepts that have conceptual meaning in the language of the text of the textbook. The use of these research methods made it possible to analyze the range of national values taught in the lessons of the Kazakh language and to determine the axiological basis of education, the purpose of which is to enrich its universal values.

Results and Discussion

A pedagogical experiment was conducted to study the issues of formation of value orientation of pupils in Kazakh language lessons. Educational texts on the topic “Family and National Values” from the textbook of the “Kazakh language” for the 6th grade were chosen as the material for the study [22]. In the statistical analysis of the frequency of tokens of value in the research material, 21 axiological concepts were selected, which met five or more times: language, girl, mother, tradition, nation, child, human, custom, country, grandmother, folk, boy, spirit, biy (orator), family, land, upbringing, life, properties, steppe, history (Figure 1).

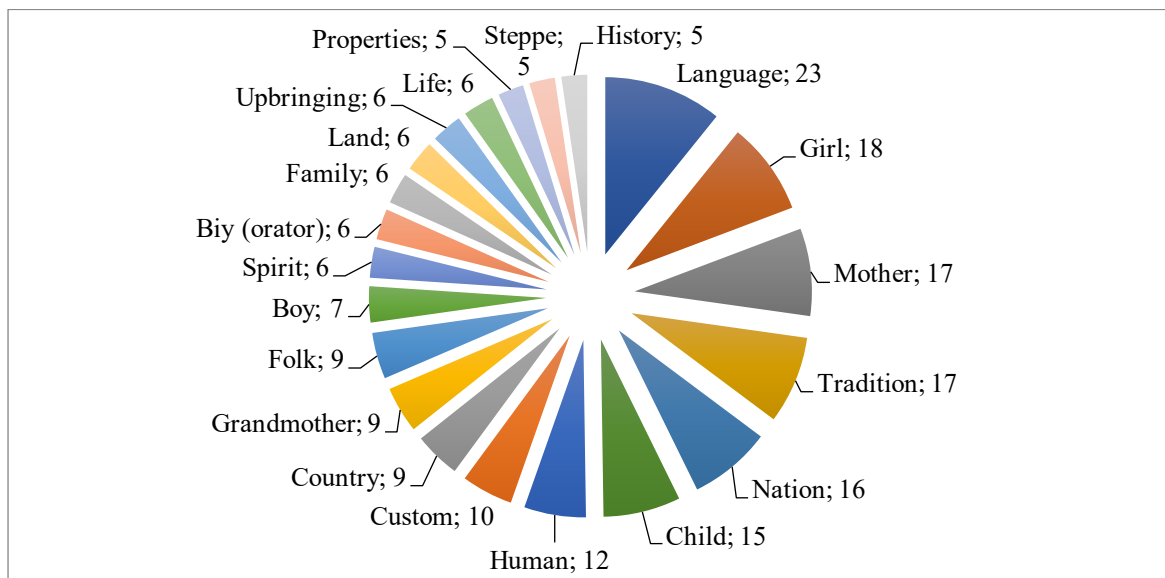


Figure 1. Frequency of occurrence of axiological concepts in the language of textbooks

The results of the research allowed to determine the most common lexical unit in the language of the analysed texts – “language”. This peculiarity can be explained by the fact that the language is the main object of study in the lessons of the Kazakh language. It is also observed that the authors of the textbook in the drafting of texts adhered to the principle of “the main spiritual value of the nation –

language”. The most common concepts in the language of texts as “custom, tradition” also belong to the spiritual values of the nation.

By frequency there are more axiological tokens: “girl, mother, child, personality, parent, grandmother, people, son, family, nation, country, people”. It can be assumed that these concepts were chosen according to the statement

that “the most important value is the person”. In particular, the frequent use of tokens denoting family values shows the particular importance of this concept for the individual. It was also found that all these most common linguistic units are the concept of “respect”. Words found in the language of texts from one to four times: society, respect, conscience, ancestry, poet, fate, honour, duty, art, victory, father, wisdom, knowledge, wealth, human, destiny, customs, brother, generation, endurance, society, region, mind, duty, family, work. The results of the statistical

analysis showed a low coverage of the tokens included in the axiological concept of “solidarity”, “openness”, “work and creativity”. However, the conducted content-analysis of the texts gives an opportunity to determine the sufficient level of coverage of the knowledge content that promotes these ideas. The results of the content analysis can be seen in Table 1, which shows the verbalization of axiological concepts in the language of texts.

Table 1. Content analysis of axiological concepts

Axiological concept	Verbalization in the language of textbooks
Kazakhstan patriotism and public liability	Modern Kazakh patriotism should be based on the following principles: love and protect your nation, land, native language. For those who rule the country, knowledge of the traditions of the people will not be superfluous. Your human duty is to work for the good of the people. Stay on the right path, save your conscience. I believe in youth!
Respect	Thanks to our wise ancestors. The most beautiful, rich language. In my understanding, the Kazakh language is as rich, eloquent and beautiful as the great Kazakh steppe. In the Kazakh family, parents are the lighthouse of the family, the main core of the family. Lose both the past and the future of our people. We must be able to take care of what we have today. Every page of the history of the people is precious to us. Respect parents, never forget your child duty – a sign of the humanity of the young generation.
Solidarity	Islam in harmony with its customs. Ancient Kazakh traditions aimed at living in harmony with nature and society. National traditions, national goals and interests. Tradition is an important factor in the regulation of people’s lives. Our humble people, who know how to combine tradition and religion.
Work and creation	Especially when it comes to debate, their persistence, insight and ingenuity impress the imagination. I deeply regret my grandmother’s suffering and admire her amazing endurance. Our people prepared the boys for the hardships of life from the age of 1215 years. A talented young man will prosper and an incompetent young man will lose everything.
Openness	When she grew up, she longed to see her country. Her parents fulfilled her wish and brought her to Kazakhstan. Herald Belger, an outstanding writer who became a Kazakh although he was a German. Obviously, the Kazakh girl, who grew up adhering to traditions and customs, stand out in any environment by its unique individuality.
Lifelong learning	The ancient national alphabet (monument of Kultegin). Today he studies his native country. He rules justly, with a deep knowledge of customs and traditions. Aspire and study knowledge and art. Without knowledge, without art the mind will be devastated. Task of modern youth – learning, education, upbringing. Therefore, the general attention of young people should be focused on the school. There is a wonderful pedagogical book called “Kabusnama”, written in the XI century.

As a result of statistical and content analyses, it was found that the content of all six basic axiological concepts is covered in the teaching texts to approximately the same extent. It is therefore possible to conclude that the concept of “Eternal Country” is fully disclosed in the texts of the textbook of the Kazakh language. However, it should not be forgotten that these axiological concepts are reflected in the textbook only at the level of ideas, events and phenomena. The textbook offers a wide world of values. And the formation of the student’s own value orientation is carried out only with the help of the teacher. Correct interpretation of the national values of the Kazakh people, inherited from the depths of centuries, is the main condition for the formation of the value orientation of the

pupil. For this, first of all, their own values should be formed by future specialists of the Kazakh language. To determine the value orientation of future teachers of the Kazakh language, 136 students of the Philology Department were involved in the second phase of the experiment. The purpose of the questioning is to determine the significance of axiological concepts in the value orientation of students. Respondents were asked to identify from the proposed five words the three concepts that were most valuable to them. The results of the questioning and their hierarchical analysis are presented in Table 2 and Figure 2.

Table 2. Results of questioning

1. Kazakhstan patriotism and public liability		2. Respect	
conscience and honour	119 (87.5%)	family	134 (98.5%)
native language	111 (81.6%)	nature	75 (55.1%)
native land	86 (63.2%)	ancestors	67 (49.3%)

responsibility	53 (39%)	relatives	66 (48.5%)
duty	34 (25%)	society	61 (44.9%)
3. Solidarity		4. Work and creation	
respect	113 (83.1%)	hard work	131 (96.3%)
justice	104 (76.5%)	patience	116 (85.3%)
unity	75 (55.1%)	ingenuity	95(69.9%)
responsiveness	54 (39.7%)	mastery	38 (27.9%)
forgiveness	58 (42.6%)	oratory	25 (18.4%)
5. Openness		6. Lifelong learning	
independence	122 (89.7%)	upbringing	130 (95.6%)
compassion	100 (73.5%)	knowledge	123 (90.4%)
culture	96 (70.6%)	consciousness	100 (73.5%)
friendliness	50 (36.8%)	art	35(25.7%)
tolerance	34 (25%)	national alphabet	18 (13.2%)

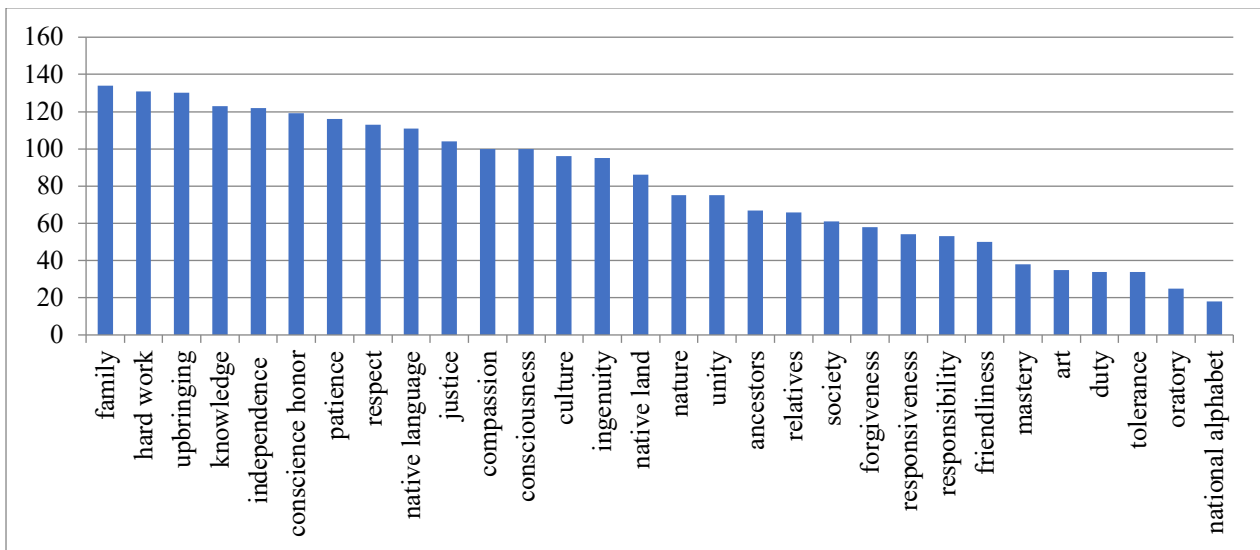


Figure 2. Hierarchical analysis of questioning results

Of the proposed five words related to the concept of “Kazakhstan patriotism and public liability”, most respondents chose “conscience and honour”. Authors assessed this as an example of the young generation, brought up in accordance with the principles of life “conscience is more important than life”. The concept of “native language” was chosen next by the majority of votes. This is due to the fact that the philologist is the main sympathetic person to the mother tongue [27; 28]. In the third place, the most sacred concept for each Kazakh was chosen – the concept of the “native land”. As a result of the questioning, the concepts of “responsibility” and “duty” were chosen to a lesser extent. But it should not be assumed that these concepts are insignificant for the youth of modern society. On the contrary, a person who values honour, native language and native land is deeply aware of the responsibility and obligation to them [29-31].

Among the five words that make up the concept of “respect” the most important for respondents was the concept of “family”. Authors determine that this concept, which is widely covered in educational texts, also plays a key role in the value orientation of modern youth. Next, the choice of the concept “nature” showed the formation of young professionals concerned about the future of the environment in which they live, sympathizing with its ecological state. Although the concepts of “ancestors” and “relatives” represent a common value – related relations,

the majority of respondents chose the concept of “ancestors”. It is based on the common belief that adherence to ancestral traditions is the foundation of education [32]. The concepts of “family” and “society” among themselves constitute an opposition pair with a wide pragmatic range of “own” or “foreign”. Perhaps this explains why the word “society” was chosen by the smallest number of respondents. From these data it can be concluded that students’ personal values are of paramount importance to them. It is clear that young people are more interested in their own interests than in their responsibilities and responsibilities to society [33-36].

From the concept of “solidarity” the majority of respondents have chosen the concepts of “respect”, “justice” and “unity”. The concepts of “forgiveness” and “responsiveness” respectively are chosen less. It follows that a generation is formed that lives on the principles: “no unity – no success in activity”, “If you do not respect yourself, do not expect rewards from others”; who believes that justice is a duty, but there is no need to go beyond a certain amount of respect; there is no need to be sympathetic and condescending. The greatest choice of concepts “hard work” and “patience” from the concept sphere “work and creativity” can be considered as a decision of the conscious generation, which understands that any success can be achieved through hard work and patience [37; 38]. The concept of “resourcefulness” is also

included in the top three of the selected values. From these answers it is possible to define the life principles of the young generation, which considers that “mastery”, “oratory” are the distinctive qualities of a person, their person does not choose, success can be achieved only through hard work, patience and resourcefulness [39-41]. The majority of respondents’ choice of the concept of “independence” from the concept of “openness”, reflects the value orientation of the generation, which values and honours the sovereignty achieved by the difficult efforts of ancestors. Next were the concepts of “compassion” and “culture”. This indicates that if the young people, who are the main link in the formation of public consciousness in Kazakhstan, possess these qualities, then the future of country is safe hands [42].

According to the results of the survey, the concept of “friendliness” takes the fourth, and “tolerance” – the last place. It is necessary to note that the harsh conditions of globalization have led to a decline in these qualities among the young people of today [43; 44]. As for the concept of “tolerance”, authors note that it is often spoken about and written about as one of the main features of public relations in independent Kazakhstan. But it can be seen from the data that we’ve discovered that it’s only reflected in the form of an idea. The concepts of “knowledge”, “upbringing” and “consciousness” were chosen by the majority of votes from the concept of “Lifelong learning”.

Moreover, “upbringing” is put higher than “knowledge”. This is a reflection of the vision of the generation holding the instruction of Al-Farabi: “Knowledge without upbringing – the enemy of mankind”. In today’s world, every person can get knowledge independently. But education without upbringing is a tragedy for society [45]. Today’s young people are well aware of this. It is noteworthy that, in an era of global problems requiring open minds, young people are maturing on these sacred values. “Art” is the same personal quality of a person as the above-mentioned “mastery” and “oratory” [46; 47]. Therefore, the low level of choice of the concept is probably due to the idea that knowledge and education presupposes the presence of art.

In an era of globalization, national and universal values must become the basis of mentality. In the modern context of entering the world educational space it is important to determine the axiological basis of education [48-50]. It is necessary to enrich the range of internal values of the individual with global values through the teaching of the unique characteristics of the nation, customs, history and culture, spiritual values. The main task of the education system is to develop the value orientation of the student’s personality on the basis of generally accepted axiological systems [51]. Analysis of axiological and pedagogical research allows to come to the conclusion that the value reference point of the personality is formed through the following stages: presentation of values to the person awareness of value acceptance value realization of value orientations in activities, communication and behavior, affirmation of value in the status of personality, actualization of value in life situations.

The beliefs and values of person are not given in ready form, they are not accepted by society passively, they are the result of efforts and intellectual achievements in the process of endless life experimentation [52-54]. That is

why it is necessary to develop values that will contribute to the development of the individual. It is particularly important to take this into account in the education system, the results of which will determine the future of country and each individual. Based on the analysis of content, quantitative and qualitative indicators of axiological concepts in the language of texts from the textbook of the Kazakh language, a wide range of values has been identified. However, in order for the student to consciously understand and accept these concepts of values, the teacher has to do a lot of work.

It is very important that the values of future philologists are developed on a national basis, as the person perceives common human values on the basis of national values. National values must be the path to be followed in any educational work, and universal values must be the goal. It is known that today in Kazakhstan a lot of work is being done to reform the national script. Work is under way on a phased transition from the existing Cyrillic alphabet to the Latin alphabet. Students of Kazakh Philology Department study discipline “New Kazakh Script”. Scientific and practical seminars and conferences are held on the problem of Latin graphics with the participation of students of the specialty. It is a matter of concern that despite all this, very few respondents chose the concept of “national alphabet”. It can be concluded that this value still needs to be widely discussed, explained popularization in the society, in the media.

Conclusions

The results of the questioning on determining the significance of axiological concepts in the value orientation of students showed insufficient level of formation of basic national values of future teachers. This demonstrates the need to create pedagogical conditions for the formation of these values in the lessons of the Kazakh language. In the value hierarchy of future teachers-philologists moral and moral values are somewhere in the middle, and spiritual and cultural values take the last place. This is due to the fact that young people harmonize their system of values, first of all, with the criteria of success in life. Concepts such as responsibility to society, tolerance, openness are relegated to the background. Preserving and strengthening the authority of the family in the minds of young people should also be the main goal of society. It was necessary not only to improve young people’s knowledge of family life and family ethics, but also to educate young people about traditional family values. The formation of a value orientation of the future Kazakh language teachers can be achieved by discussing issues of national revival and national identity, studying their own and other national cultures.

The study showed a discrepancy between the range of values presented in the textbook and the value reference point of the future philologist. This fact proved the relevance of studying axio-linguistic bases of education. The study showed the need to create pedagogical conditions for the formation of national values in the system of philological education. First of all, it is necessary to supplement the content of the subject in the Kazakh language with materials focused on national and universal values. On the basis of theoretical and experimental material, it is necessary to develop a set of educational

tasks taking into account national values. Only then will the method of formation of value orientation in accordance with the value mechanism “search-evaluation-selection-projection” be effective. And as a result of this approach of teaching the axiological ideas presented in the textbook will be converted into the life values of the student.

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Conflict of Interest

None.

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Ціннісний підхід в освіті: Аксиолінгвістичний аспект

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Анотація

Актуальність. У статті підкреслюється важливість інтеграції національних цінностей в освіту казахською мовою на всіх рівнях шкільної освіти в Казахстані, висвітлюється роль вчителів та освітніх систем у формуванні ціннісних орієнтацій учнів у дедалі більш глобалізованому світі.

Мета. Метою цієї статті було визначити значення національних цінностей у ціннісній орієнтації майбутнього вчителя.

Методологія. У роботі використовувалися такі методи: теоретичні методи: моделювання, причинно-наслідковий аналіз та методи порівняльно-історичного аналізу; практичні методи: бесіда, анкетування, спостереження, експеримент.

Результати. У результаті статистичного дослідження та комплексного контент-аналізу аксіологічного змісту текстів підручника казахської мови було виявлено їх значну відповідність ціннісним ідеям “Мәңгілік ел” (Вічна країна). Однак для того, щоб уявлення про національні цінності, представлені в підручниках, стали життєвими цінностями учня, необхідна реалізація ціннісного підходу на уроках казахської мови, що залежить не тільки від матеріалу, викладеного в підручнику, але і від правильної методики викладання, закладеної в освітній програмі, а також від залученості вчителя.

Висновки. Тому при підготовці майбутніх вчителів казахської мови особливу увагу слід приділяти формуванню у них національних цінностей, що, безсумнівно, важливо в сучасних реаліях - в епоху глобалізації, в епоху гуманізації освіти.

Ключові слова: ціннісні орієнтації; кар'єрні цінності; методи навчання; аксіологічний напрям; викладання іноземних мов.