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### **Взаимосвязь между самоконтролем учителя и формированием новых навыков**

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*Статья посвящена актуальной проблеме становления педагогического мастерства, а именно, роли самоконтроля в формировании и развитии навыков учителя английского языка. Цель исследования – описать современное состояние применения преподавателями английского языка в нашей стране инструмента самоконтроля для улучшения навыков обучения. В процессе работы была изучена история вопроса в Казахстане и в мировой практике. Это позволило сформулировать актуальные вопросы для анкеты, позволяющей в определенной мере описать картину использования самоконтроля учителями английского в нашем обществе. Опрос был проведен среди преподавателей английского языка различных учебных заведений анонимно с использованием формы Google. Для проведения социологического опроса, анализа полученных данных, описания результатов и формулирования выводов исследования были использованы статистический и сравнительный анализы, синтез и классификация информации.*

*Ключевые слова: самоконтроль, педагогическое мастерство, навык, качество, английский язык.*

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### **FORMATION OF NATIONAL VALUE ORIENTATIONS OF STUDENTS IN THE AXIOLINGUISTIC ASPECT**

*Turning of linguistics to the anthropogenic paradigm in recent decades has led to a spread of interdisciplinary humanitarian studies based on «Man-World-Language», «Man-language-Cognition», and «Man-Language-Culture» and «Man-Language-Value» triads. A new scientific paradigm aimed at describing the manifestation of worldview concepts in language, as the most important achievements of human civilization, has contributed to the formation of complex branches of linguistics. The anthropocentric principle of mastering national values has been widely implemented in teaching axiolinguistics to students. Considering the issues of axiolinguistics at higher education institutions is a priority in identifying and explaining the peculiarities of the linguistic image of the world and the national mentality that forms national worldview, national*

*values of an individual, and the necessary degree of communicative activity by explaining the processes of intercultural communication and historical relationship between language and ethnos.*

*To introduce successfully national values into the content of the course of axiolinguistics at universities, it is necessary to consider axiological concepts as a whole semantic system and to study the complex of the entire language (words, phrases, phraseological units, proverbs, names of mythical concepts, texts). As a result, a student will develop the skills to treat national culture and language as a part of human culture, to evaluate the real life around them in terms of national values.*

*Keywords: axiolinguistics, national values, association questionnaire, key concepts, value perspective.*

## MAIN PROVISIONS

The anthropocentric principle of mastering national values has been widely implemented in teaching axiolinguistics to students. Considering the issues of axiolinguistics at higher education institutions is a priority in identifying and explaining the peculiarities of the linguistic image of the world and the national mentality that forms national worldview, national values of an individual, and the necessary degree of communicative activity by explaining the processes of intercultural communication and historical relationship between language and ethnos.

## INTRODUCTION

Modern linguistic studies focus on ideal representation of objective reality inherent in a person – his mind, thinking, and spiritual inner world. There is no specific written rule or fixed principle about values as its significance and content may vary depending on different circumstances. General values are those that imply an importance and usefulness of a thing. Externally, value is defined as a property of a thing or phenomenon. However, its significance and usefulness does not come from nature or under the influence of an object internal structure, but from the subjective assessment of specific qualities that have entered human existence, which a person craves or feels in need of. The value system is related to the establishment of a person's attitude to objects and phenomena around him, in daily social or personal life orientation.

Values consist mainly of an assessment of life, work, creativity, and the meaning of human life. Also, values are considered to be subordination and regulation of customs and norms that are the most important commodities for society. A person evaluates the material and spiritual world around him through values, so it is better to treat values as qualities. Values are the knowledge drunk in with mother's milk, through the native language, as moralities and result of mastering one's history, culture, customs and traditions. The way to recognize values is not easy as the ability to distinguish real values from fake ones is the most challenging. Depending on their importance, values can vary as human life is always full of movement and search.

The Explanatory Dictionary of the Kazakh language identifies the notion of value as: 1. Something priceless; 2. Significance. It is also said that by means of value you can appreciate the meaning, significance, utility, and necessity of an object [1,542]. Therefore, value is a set of objects and the most important, valuable qualities of an individual, which exists as an ideal.

In linguistics, values are studied by axiological linguistics. In the dictionary of linguistic terms axiological linguistics (rпек. axlos value, logos word, reasoning teaching ) is defined as «a branch of linguistics aimed at studying the philosophical doctrine of moral, ethical, cultural, and other values, the most important principles that determine the direction of human activity, motivation in human activity, and the theory of general values through language» [2,11].

Nowadays, the pending task of axiology is the formation of creative and viable person, adapted to a multicultural environment, with high creative abilities and a clear national identity, a high adherence to national values.

*Seven types of values are noted in the message of N.A. Nazarbayev «Kazakhstan's Way – 2050: One Goal, One Interest, One Future». They are: 1. Independence of Kazakhstan, 2. national unity, peace and harmony, 3. secular society and spirituality, 4. economic production based on*

*industrialization and innovation, 5. society of universal labor, 6. commonality of history, culture and language, 7. global participation in solving national security, global and regional issues* [3]. The conceptual sphere of these values determined by the State Compulsory Educational Standard of Higher Education of the Republic of Kazakhstan includes such concepts as *Kazakhstani patriotism and civic responsibility, respect, cooperation, openness*. [4,8]. These values include knowledge of social and ethical values based on public opinion, traditions, social norms, tolerance for the traditions and culture of other peoples of the world, relying on them in professional activities, training competitive specialists that meet modern requirements set for the quality of higher education.

In accordance with the content of curricula aimed at the formation of these competencies, the axiology as a course is directed at the development of communicative, linguistic, socio-cultural, and pragmatic types of competencies, the formation of critical thinking skills and value systems as the major position in cognition. The categories that form the basis of the value system or axiological field potential are stored in language and transmitted through language. Therefore, implementing national values system in the content of education is vital and relevant in the modern era of globalization to shape a culture of national worldview. We believe that in order to fulfill these tasks in the process of teaching national values, the following issues are to be answered:

1. Do the values included in the State Standard of Higher Education and curricula correspond to those considered in the science of axiolinguistics?

2. What is the nature of the conceptual sphere of national values in the cognition of a future philologist?

The results of the observations carried out are systematized in quantitative, qualitative and meaningful aspects, the processed data are presented in the form of tables, diagrams. The study of experience is one of the oldest methods of pedagogical research. In a broad sense, the study of experience is aimed at organized cognitive (cognitive) activity. In the course of the study, the practices of value-oriented education in world pedagogy were analyzed. As a result of studying this experience in many countries of the world, the importance of using national values in educational work was revealed. At the same time, the process of language education in many countries of the world, the effective methods used in it, and the value orientations of the proposed educational material were included in the subject of study by the method of studying this experience.

## LITERATURE REVIEW

As a result of the analysis of the works that determine the theoretical and methodological basis of our study, we propose the following classification:

Various axiological theories, summarizing the experience of people's value relationships, create a certain series of values. For example, a scholar V. M. Peskov notes that the unifying force of Man and nature is life and the most important value for a person is also life. In order to live, *man himself, life, joy, nature, contentment and smart* are called types [5]. And Russian linguists N. A. Kupina and I. T. Vepreva in their manuscript, identify the main categories of values as *God, the son of God, the Holy Spirit*, etc. [6,2]. Linguocultural works not only describe the main cultural concepts, but also point out the problem to fully analyze them, e.g.: *spirit/soul, mind/consciousness, fact/truth, freedom/liberation, conscience/shame, fate, faith, hope, love, longing* [7,4].

In the axiolinguistic aspect, National concept is a reflection of the reality of the world, which is comprehensively accumulated and shaped in consciousness, and is recognized by cognitive semantics. National concepts are divided into three categories: metaphysical, national-cultural and emotional, depending on the level of recognition in consciousness, the reality and originality of the truth world. National-cultural concepts are systematized only in National Knowledge by comprehensive information and reflect the cultural value of a nation (*steppe, Kosh, dombra, kamchi, millet*) [8,10]. Kazakh scholar Sh. Kurmanbayeva in her manuscript entitled: «Educating the younger generation as the future» of the nation notes that the most important spiritual value is language. Traditions, customs, proverbs and sayings, oratory skills, and oral folk art, which are the

noble heritage of folk pedagogy, are absorbed by today's youth primarily through our native language. The generation that cannot speak their native language will ever feel respect to their native peoples [9,6].

## MATERIALS AND METHODS OF RESEARCH

In this study, we used the method of semantic analysis (subject, evaluative, personal, sensory components) to determine the content structure of axiological supporting concepts. The survey was conducted among future philologists to analyze the types of national values by their significance, and a system of priority concepts was identified. As a result of the survey, we obtained information about the content of national values in participants' cognition. In addition, we have created a conceptsphere of national values and proposed effective ways and methods to cover them in educational programs. The directions and achievements of the study of axiological concepts in linguistics were compared, the National axiological model of a student and the peculiarities of its representation in linguocognitive units (words, word combinations, proverbs) were analyzed.

Students were asked to choose five concepts of high value significance, formed as a life position (norm). One hundred and five respondents took part in the survey. The content of the survey was arranged in accordance with topics and proverbs related to the values proposed by the State Compulsory Standard of Higher Education. These values cover the notions as follows: the importance of conscience as a moral category and personal qualities, hard work/laziness, shame, patriotism/civic responsibility, popularization of spiritual and moral values, Family Values, Study, education and life, success, career, reputation, etc.

Since our study used various sources of information, methods of research and analysis of theoretical data were applied. Analytical methods of pedagogical research are used, which allow solving general theoretical and scientific problems. This study analyzed the achievements in the field of philosophy of education and the axiological foundations of the modern system of general and language education. Methods of research and analysis of various data were carried out by selecting basic and additional literature, general review, classification into thematic groups depending on the objects of study and current issues under consideration, determining the basic principles, analyzing recommendations and final judgments - conclusions. In the analysis of scientific literature, priority was given to cause-and-effect analysis and comparative analysis. The method of observation was used as the most accessible and widespread method of pedagogical research. Observation is the perception of a process, phenomenon or object in pre-prepared and organized natural conditions. In the process of scientific control, specific tasks are set, control schemes are developed, and objects are selected. The main object of our work was teaching the Kazakh language. The main object of study of our work is the process of teaching the Kazakh language. Also, the value orientations of the participants in this educational process - teachers, students and schoolchildren were taken as an object of control. At the next stage, the object of control was educational (educational) materials that play an important role in the formation of value orientations.

At the same time, thanks to the method of studying this experience, the process of language education in many countries the world, the effective methods and techniques used in it, the value orientation of the proposed educational materials. In this study, we also used the methods of expert analysis, statistical processing and data interpretation. Student surveys, conversations, questions, control, experimental methods were used to solve the problem and test the hypothesis at different stages of the study. When 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 built on the principles of objectivity, continuity, leveling, comparability, personal orientation, taking into account the environment and situation of observation conditions.

In addition, when determining the content of the structure of axiological concepts, the method of semantic analysis was used (subject, evaluative, personal, sensory components). The statistical method was used to calculate the level of coverage of axiological lexemes in Kazakh language textbooks. The content analysis method was used to identify dominant concepts that have a

conceptual meaning in the language of textbook texts. The use of these research methods made it possible to analyze the spectrum 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 it with universal human values.

## DISCUSSION AND RESULTS

In recent years, the study of values within the framework of linguistic sciences has become relevant, and this phenomenon is explained by the need of a society to understand values in language not only at the denotative level, but also at the connotative and intentionality ones.

From the traditional point of view, value can be treated as a branch of philosophy and becomes the object of study of Axiology, and Axiology is the philosophical doctrine of the structure of the world. In addition to value, it explores all the philosophical issues related to values.

Classification of values in scientific papers related to axiological research involves such concepts as vital (*vita*) (life, health, well-being, ecology, etc.); social (social status, status, wealth, family, independence, etc.); religious (God, faith, ritual, mosque, etc.); moral (charity, friendship, love, duty, honesty, justice, etc.); aesthetic (beauty, ideal, harmony, etc.); political (legality, statehood, constitution, citizenship, freedom, etc.). Thus, values are considered as a changeable sphere of general cultural regulation characterized by dynamics.

Based on these findings, we form students' value orientation in the course of axiolinguistics. Value orientation is not only a system of concepts, but also a set of positive thinking notions, based primarily on values and the recurring needs, interests, of an individual in any area of activity. In addition to external orientations, statements, regulations and traditions, value orientation implies the internal state of a personal possession, the adoption of standards with different requirements. It strengthens the subjective and practical attitude of a person to social requirements, and on their basis an ability to meet individual needs in terms of purposeful behavior is formed.

In teaching the course of axiolinguistics we define the system of national values in the worldview of students in two ways: 1) by defining the concepts recognized as values in the mental space of the Kazakh people, a system of key concepts of national values used as the life principle for students is to be proposed, linguistic material in accordance with its semantic and thematic relation to be classified, and semantic analysis to determine the system of supporting national values used as the life principle of students is to be applied. 2) by determining the types of national values recognized in the national consciousness in the axiolinguistic aspect through the formulated information and cognitive semantics, and describing their use in the language, and making a linguistic analysis.

We compared the relationship between the values implemented in the above-mentioned address of the President of the Republic of Kazakhstan and the system of axiological concepts reflected in the State Compulsory Standard of higher education. As we have seen, the system of values presented in the state programs is of universal nature (Figure 1).



Figure 1. Values represented in the government documents

*The universal values presented in the President's programme «Kazakhstan's Way – 2050: One Goal, One Interest, One Future» and in the state compulsory standard of higher education allow a person to live, communicate and achieve effective success in the global space. However, this classification will have to be supplemented when forming a future patriotic personality with high national values.*

It is important to define the concepts of *national values*, which have become a *norm* in the form of life principle in the cognition of students. A norm is the mechanism and result of the axiological structuring of reality. Scholars indicate that the category of assessment is applied with appropriate assessment criteria of norms [10], also a norm is a way to articulate an assessment [11].

However, the relationship between norms and values is not the same. On the one hand, positive values are used as a *norm*: «to be kind, honest, smart» etc. is considered as normal [Tripolskaya, 1999]. On the other hand, the norm itself has a value status. Value and norm are combined in the principle of goal design, because the norm considered as a goal is a value itself. Philosophers, sociologists, and linguists have differed on the question of the close connection between norms and values and their synonymy. In her research, the scientist E.V. Babayeva reveals their differences: 1. Value is the central concept and the essence of axiology. And the norm is in the focus of sociology.

2. Values can coincide with a goal. This position is not typical of a norm; it has an instrumental status.

3. Values are conceptual; they can be presented in the form of intuitively visible images. Norms are the criteria that determine human behavior.

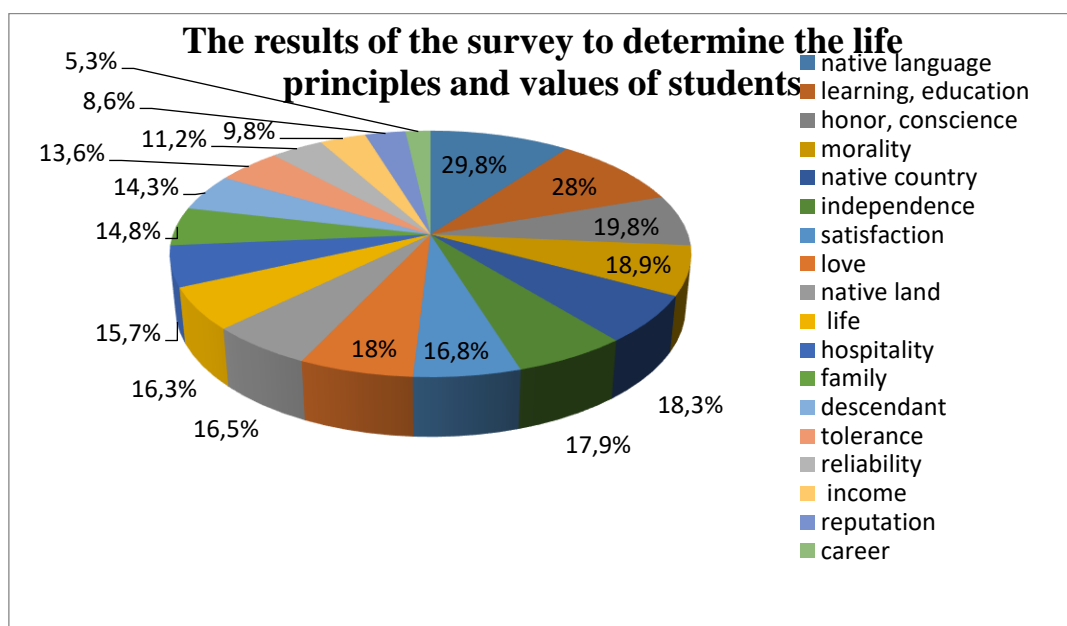
4. Values are associated with the inner world of a person, spiritual and intellectual life. Norm refers to external events. Value is characterized by assertion, and norm is characterized by commitment.

5. Norm is reflected in the normative speech. Value models are based on linguistic social norms. Values and norms can be compared by «good / bad», «right / wrong» oppositions [12].

The essence of axiological concepts is marked in mind for a long time and even forever. Therefore, they will be remembered and transferred from generation to generation. Axiological symbols in the language are a national phenomenon that provides information about the worldview and nature of the people, their spiritual culture and life, environment, mentality, psychology and socio-political views. We decided to evaluate the axiological concepts and life principles that form the public consciousness of our youth and contribute to self-improvement and the implementation of professional competencies.

In practice, a pre-arranged survey was conducted to determine the life principles and values of students. The purpose of the survey was to determine the importance of national values in the educational process of future philologists and to justify control conditions based on the principles of objectivity, continuity and relativity. The survey was conducted in the «on-Line» form on social networks.

Students were asked to choose five concepts of high value significance, formed as a life position (norm). One hundred and five respondents took part in the survey. The content of the survey was arranged in accordance with topics and proverbs related to the values proposed by the State Compulsory Standard of Higher Education. These values cover the notions as follows: the importance of conscience as a moral category and personal qualities, hard work/laziness, shame, patriotism/civic responsibility, popularization of spiritual and moral values, Family Values, Study, education and life, success, career, reputation, etc. (2-figure)



2 - figure. The percentage of the proposed proverbs demonstrates a high result.

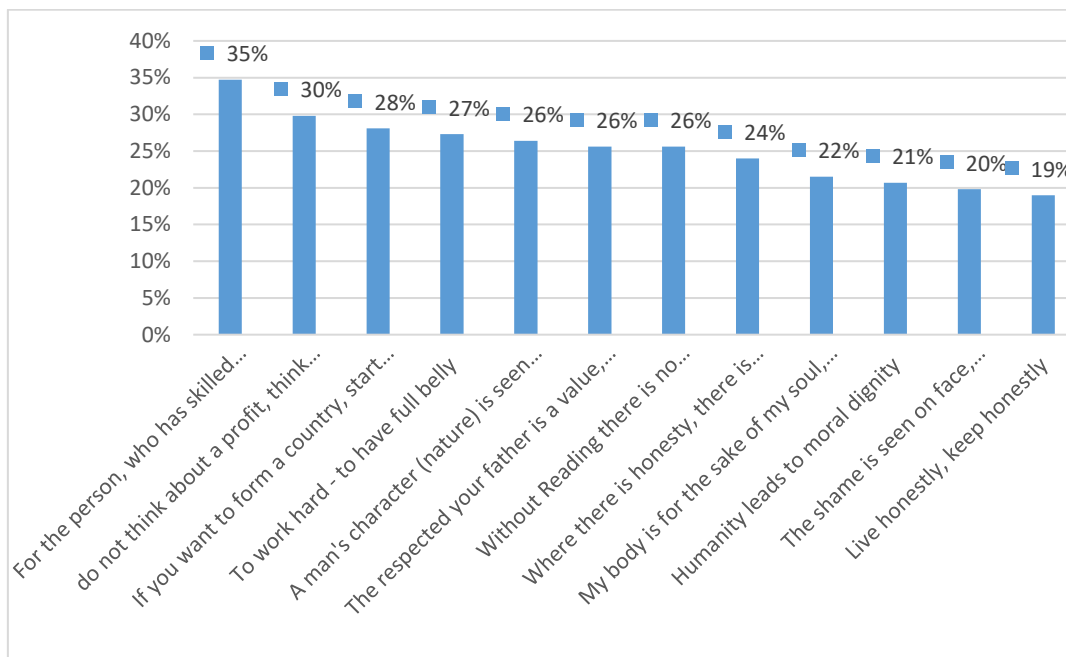
According to the figure above, it is gratifying to note that students highly appreciate the value concepts such as *native language, learning, education, honor, conscience, morality, native country, independence, satisfaction, love, native land and life* in terms of life principles and values. Therefore, the future philologist expresses his or her life positions on the basis of self-estimation of his or her own achievements as a goal, personal emotional state (a sense of satisfaction with self-realization), result (necessary personal qualities) and attitude to life. The arrival of the concepts of prestige and career in the last places confirms that the concepts of morality, conscience, honor, love as high moral qualities of a person or personal characteristics prevail the concept of wealth, and thus are the main national values.

The results of the survey to determine the importance of the spiritual and moral values of the participants on the basis of proverbs and sayings were also considered. The respondents were asked to choose 5 out of 40 proverbs that most accurately reflect their life principles and values. By the results, we analyzed to what extent proverbs and sayings reflect life positions and value views.

The proposed proverbs are guided by the theme of conscience, its importance as a moral category and personal qualities, shame, hard work and laziness, patriotism and civic responsibility, good deeds, the promotion of spiritual values, friendship, family values, moral values. and education. One hundred and twenty one respondents of future philologists took part in the survey.

According to the results of the survey, the share of the following proverbs was higher: «*Qoly qimylдаigan adamga, kedeilik joq*» (For the person, who has skilled hands there is no poverty) - 34.7%, «*Paida oilama, ardy oila*» (do not think about a profit, think about a honor) - 29.8%, «*El Bolam desen besigindi Tuze*» (If you want to form a country, start to arrange your baby's cradle) -

28.1%, «*Enbek yetsen erinbey, toiyady karynyn tilenbey*» (To work hard - to have full belly) - 27.3%, «*Kisinin' kisiligi kyimde emes, bilimde*» (A man's character (nature) is seen not in cloths, but in education) - 26.4%, «*Askar tauyn – aken qymbat, aimalayтын anan' qymbat*» (The respected your father is a value, the affectionate your mother is a value) -25.6%, «*Oqusys bilim joq, bilimsyz kunin' joq*» (Without Reading there is no education, there is no existence without education) - 25.6%, «*Adaldyq jurgen jerde adamdyq juredy*» (Where there is honesty, there is humanity) - 24%, «*Ta'nyym - janymnyn' sadagasy, janym- arymnyn' sadagasy*» (My body is for the sake of my soul, my soul is for the sake of my conscience) - 21.5%, «*Adamgershylyk abyroy aperedy*» (Humanity leads to moral dignity) - 20.7%, «*Adamnyn' yyaty betinde, adamgershiligy nietinde*» (The shame is seen on face, humanity is kept in mind -19.8% and «*Adal jurip, adal tur*» (Live honestly, keep honestly) - 19% (3- figure).

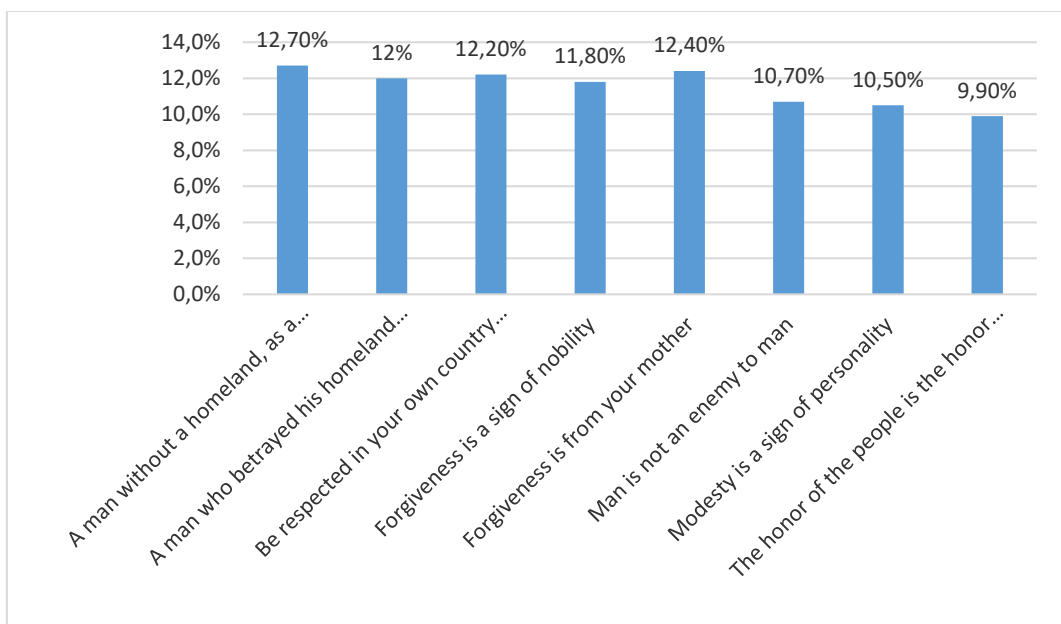


3 - figure. The percentage of the proposed proverbs demonstrates a high result.

It comes as no surprise that the most important values of our respondents are «conscience, modesty, hard work, morality, education and family».

Unfortunately, our youth who constitutes the modern public consciousness, chooses a small number of proverbs that promote the Motherland, forgiveness, honor, patriotism, and does not consider this important in expressing their views on life principles and values, moreover, unemployment in society, lack of political stability, the formation of a global, self-interested person is increasing (4- figure).





4-figure. The percentage of the proposed proverbs depicts a low result.

It is evident that in the process of globalization, the struggle for the preservation of national values and authentic traditions is accepted as a struggle for maintaining national consciousness and strengthening the most basic values of culture, knowledge, and language. It is obvious that these three concepts are the mainstays and pillars of the spiritual development of peoples. Therefore, we strive to reflect our national values in everyday life, in terms of the spiritual life of the people, knowledge, reality, in the behavior and actions of students.

In the era of globalization, national and universal values should become the basis of the mentality. In the modern context of entering the global educational space, it is important to determine the axiological basis of education. It is necessary to enrich the range of internal values of the individual with global values through teaching the unique characteristics of the nation, customs, history and culture, and spiritual values.

The main task of the education system is the formation of the value orientation of the student's personality on the basis of generally accepted axiological systems. An analysis of axiological and pedagogical research allows us to conclude that the value orientation of a person is formed through the following stages: presentation of values to a person - awareness of value by a person - acceptance of value - implementation of value orientations in activities, communication and behavior - fixing values in the status of personality traits - actualization of values in life situations.

Beliefs and values are not given to a person in a ready-made form, they are not passively accepted from society, they are the result of efforts and intellectual achievements in the process of endless life experimentation. That is why it is necessary to develop such values that will contribute to the development of the individual. This is especially important to take into account in the education system, the results of which will determine the future of our entire country and each person individually [13].

Based on the analysis of the content, quantitative and qualitative indicators of axiological concepts in the language of texts from the Kazakh language textbook, a wide range of values has been identified. However, in order for the student to consciously understand and accept these ideas about values, the teacher must do a lot of work. It is very important that the values of future philologists develop on a national basis, since a person perceives universal human values on the basis of national values. National values should be the path to be followed in any educational work and universal ideals and values should be the goal [14].

## CONCLUSION

*It is important to include the subject of axiolinguology in the compulsory subject components of educational programs and curricula in order to teach students the subject of axiolinguistics in higher education, moreover, to demonstrate national values comprehensively. It is better to present axiological values in accordance with national knowledge for a specialist of philological specialty in teaching the subject. For example, let's look at the table below.*

### 4-scheme

<i>National values</i>	<i>Common values of the Turkic people</i>
1) <i>Humanity</i>	Motherland, country, state, flag, national emblem, land, water, nature, language, inscription: runic inscription, ancient Uyghur (Manichaeen), Arabic, Latin inscription, generation, time, faith, blessing, truth, conscience, honor, shame, willpower, heroism, justice, intelligence, happiness, wisdom, foresight, unity, unity, freedom, liberty, independence, stability, harmony, national position
2) <i>Relation notions</i>	People, tribe, family, respect for parents, a father, a mother, a grandmother, a grandfather, an aunt, a brother, a sister, an aunt
3) <i>Ethnonyms</i>	Tymak, hat, whip, rider's saddle, yurt, shanyrak, kepege, uyk, door, house threshold, omildirik, Nauryz holiday, domestic animals, masi (boots), agriculture, superstitions, hunting, agriculture, gold, silver jewelry, sky god, earth god, kireuke (heroes clothes), <i>sarzha</i> (bow), <i>proverbs, sayings, horse's feet (change of seasons), aitys, mourning, stones, dishes, kymyz, torsyk, saba, shogel, wrestling, alaman bayge, horde, council, poor, rich, citizen, karachi, khan talau - tradition, khan sarkyty - custom, dombra, cradle</i>
4) <i>Military terms and titles</i>	Kagan, Tarhan-Tarkut, elderly brother tanirkut, bilge han, amir, ulan-oglan, a peer, younger, bek, uali, ordabek, chief of guard, chief priest, order, a commander of thousand warriors, a commander of hundred warriors, a commander of ten warriors, the judge, uazirbasy, alamanbasy, a district chief, a rider, a defender, sardarbasy, a translator, internal bek, baskak, nakbek, man, hero, bi, prince, aristocrat, hodja, shora, king, nobleman, an astronomer or astrologer, sultan, tolengit, begim, bektik, kile, tuman, kotyichyk, tubal, (common types of armor to the Turkic people), heroes: Kultegin batyr, Bilge kagan, Elteris, Kapagan, Elbilge
5) <i>Mythological notions</i>	<i>Religion, heavenly world, Kokbori, sacred, holy, alive, to live, ghost, ritual, funeral rites</i>
6) <i>Historical and cultural values</i>	Art and education, Orkhon-Yenisei, Talas inscriptions, versions of Uyghur script, Mahmud Kashkari «Divani lugat at-turk» dictionary, Zhusip Balasaguni «Kutty Bilik», «Khusrau and Shyryn», «Alyp Er Tonga», «Shu Batyr» epic, Muhabbatname, Gulstan bit Turki, Akikat Siyi, Ahmet Yugineki, Nahadj al Faradi, Kissasul-Anbiya, «Korkyt» (VIII century), «Ogyz-namany» (IX century), Muhammad Khorezmi,

	<p>Abu Nasir al-Farabi, Abu Raihan al-Biruni, Hodja Ahmed Yasawi, Suleiman Bakyrhani, «Codex Cumanicus», «Zhusip-Zyliha», «Gulstan», «Dombauyl», Kozhanasyr, Aldar kose, Asan kaigy, Zhirenshe sheshen, Kozy Korpesh - Bayan sulu, Alpamys batyr, Kobylandy batyr, Korogly, Otyrar. There were a library called «Bait al-Hakma» in Baghdad, Ahmet Yassawi, Arystan Bab, the Great Silk Road</p>
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In order to teach the course of axiolinguistics to students in institutions of higher education, it is important to include the subject of axiolinguology in the compulsory subjects list for curricula to deepen the knowledge of national values. Axiological values should be taught to a philology student in accordance with national cognition. It is necessary to take into account the ability of a future philologist to perceive and analyze the types of tasks aimed at mastering axiological values as skills of analysis, memory, and application are developed in an empirical system, so a student can classify axiological values. In this regard, the Kazakh scholar F.Sh. Orazbayeva mentioned that: «The study of the national language implies learning of the social life of a native speaker, his life style, spiritual culture, customs and traditions; It is useful to use a research approach in the study of the subject, guided by the idea of scrutinizing aspects and secrets of national psychology, and national worldview».

In this regard, the Kazakhstani universities are faced with the educational tasks of determining the national values in preserving the spiritual purity of the nation, introducing them into the minds of people in the New Century, defining features of development in the worldview of the nation, and teaching the language as a national value.

«Language possessing solid cognitive basis and being a source of inspiration for the Kazakhs in all arts, and a measurement tool of growth for both society and an individual, as well as being the only mechanism of spiritual development, is ever so the source of all values. Therefore, the preservation of language is equivalent to the preservation of country, as well as the preservation of language is the preservation of nation» [15]. Therefore, the course of axiolinguistics is aimed at maintaining the Kazakh system of values.

To introduce successfully national values into the content of the course of axiolinguistics at universities, it is necessary to consider axiological concepts as a whole semantic system and to study the complex of the entire language (words, phrases, phraseological units, proverbs, names of mythical concepts, texts). As a result, a student will develop the skills to treat national culture and language as a part of human culture, to evaluate the real life around them in terms of national values

The results of a survey to determine the significance of axiological concepts in the value orientation of students showed an insufficient level of formation of basic national values of future teachers. This indicates 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 occupy the last lines. This is due to the fact that young people coordinate their system of values, primarily with the criteria for success in life. Such concepts as responsibility to society, tolerance, openness fade into the background. Preserving and strengthening the authority of the family in the minds of young people should also be the main goal of our society. It is necessary not only to raise the level of knowledge of young people about the basics of family life and the ethics of family relations, but also to educate young people in traditional family values. The formation of the value orientation of the future teacher of the Kazakh language can be achieved through the discussion of issues of national revival and national identity, the study of one's own and other national cultures.

The purpose of this article was to determine the significance of national values in the value orientation of the future teacher. The study showed a discrepancy between the range of values presented in the textbook and the value orientation of the future philologist. This fact proved the relevance of studying the axiolinguistic foundations of education. The study showed the need to create pedagogical conditions for the formation of national values in the system of philological

education. For this, first of all, it is necessary to supplement the content of 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 training tasks, taking into account national values. Only then will the method of forming a value orientation in accordance with the value mechanism "search - evaluation - choice - projection" be effective. And as a result of such an approach to teaching, the axiological ideas presented in the textbook will turn into the student's life values.

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**Оқушылардың аксиолингвистикалық аспектетіндегі ұлттық құндылық бағыттарын қалыптастыру**

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*Соңғы онжылдықтардағы тіл білімінің антропогендік парадигмаға бет бұруы «Адам-Әлем-Тіл», «Адам-тіл-таным», «Адам-тіл-мәдениет» және «Адам-тіл» негізіндегі пәнаралық гуманитарлық зерттеулердің таралуына әкелді. -Құндылық» триадалары. Дүниетанымдық ұғымдардың тілдегі көрінісін адамзат өркениетінің маңызды жетістіктері ретінде сипаттауға бағытталған жаңа ғылыми парадигма тіл білімінің күрделі салаларының қалыптасуына ықпал етті. Оқушыларға аксилингвистиканы оқытуда ұлттық құндылықтарды меңгерудің антропоцентристік ұстанымы кеңінен жүзеге асырылды. Жоғары оқу орындарында аксилингвистика мәселелерін қарастыру ұлттық дүниетанымды, жеке тұлғаның ұлттық құндылықтарын қалыптастыратын дүниенің тілдік бейнесі мен ұлттық менталитеттің ерекшеліктерін анықтау мен түсіндіруде басым бағыт болып табылады. тіл мен этнос арасындағы мәдениетаралық қарым-қатынас және тарихи қарым-қатынас процесстері.*

*Кілт сөздер: аксилингвистика, ұлттық құндылықтар, ассоциация сауалнамасы, негізгі ұғымдар, құндылық перспективасы.*

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### **Формирование национально-ценностных направлений студентов в аксиолингвистическом аспекте**

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*Поворот лингвистики к антропогенной парадигме в последние десятилетия привел к распространению междисциплинарных гуманитарных исследований по направлениям «Человек-Мир-Язык», «Человек-Язык-Познание», «Человек-Язык-Культура» и «Человек-Язык». -Значение» триады. Новая научная парадигма, направленная на описание проявления мировоззренческих понятий в языке как важнейших достижений человеческой цивилизации, способствовала формированию сложных разделов языкознания. Антропоцентрический принцип овладения национальными ценностями нашел широкое применение в обучении студентов аксиолингвистике. Рассмотрение вопросов аксиолингвистики в высших учебных заведениях является приоритетным в выявлении и объяснении особенностей языковой картины мира и национального менталитета, формирующих национальное мировоззрение, национальные ценности личности, необходимую степень коммуникативной активности путем объяснения процессы межкультурной коммуникации и исторические взаимоотношения языка и этноса.*

*Ключевые слова: аксиолингвистика, национальные ценности, ассоциативный опросник, ключевые понятия, ценностная перспектива.*

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