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THE AXIOLOGICAL APPROACH IN FOREIGN LANGUAGE TEACHING IN KAZAKHSTANI CONTEXT

Abstract. The article considers an axiological approach to teaching a foreign language in the Kazakh educational context, aimed at integrating educational values into the language learning process. This study identifies specific aspects of the application of the axiological approach to teaching foreign languages in the Kazakh context and reveals its potential to improve value-based language education in a multilingual environment. The authors underline that learning a language is not only a cognitive process, but also an activity mediated by values, which forms the worldview and cultural consciousness of students. The article is based on a theoretical analysis of scientific literature and is a comparison of existing research on values-based education. Special attention is paid to the role of the teacher as an intermediary in the formation of values and intercultural dialogue. The article notes that practical models for the implementation of the axiological approach in teaching foreign languages are still insufficiently developed, especially in the context of the multilingual and multicultural environment of Kazakhstan. In addition, the article emphasises that the inclusion of axiological elements in pedagogical practice can contribute to the personal development of secondary school students, deepen cultural understanding and improve the effectiveness of teaching foreign languages. Thus, the literature review also demonstrates that the axiological approach effectively promotes the introduction of values in teaching foreign languages.

Keywords: axiological approach, foreign language teaching, educational values, intercultural competence, professional communication.

Introduction

The axiological approach in teaching foreign languages (FLT) is understood as a pedagogical orientation in which the content, methods and results of language teaching are consciously focused on the formation, inculcation and development of values among students. Within this framework, language is considered not only as a communicative tool, but also as a carrier of cultural meanings and moral norms that shape the student's worldview. Consequently, teaching a foreign language becomes not only a space for the development of language competence, but also for the education of personal and social values. This is especially important because certain values are widely recognized in all cultures. For example, love and respect for one's mother, caring for elderly relatives, honesty and friendship - and are present in the life experience of every student, regardless of their cultural background. The axiological approach allows teachers to use these universal values as a meaningful basis for language learning, making the educational process relevant both from a linguistic and personal point of view.

The practical significance of this approach becomes obvious if we consider it through the prism of existing educational materials used in Kazakhstani schools. For example, an Excel textbook for 5th grade, widely used in the context of secondary schools in Kazakhstan, contains module 3 called «Values», which covers such thematic units as «family», «characteristic adjectives», «daily routine» and «Characteristics of a friend». These topics are not just linguistic categories, they are inherently filled with values. By studying vocabulary related to family roles or discussing the qualities of a good friend in English, the student simultaneously learns language structures and ethical and relational values that are central to Kazakh culture, such as respect for elders («ulkenge kurmet, kishige izet»), loyalty and family cohesion. Thus, the axiological approach provides a theoretical justification for why such topics exist in language curricula. They perform not only a communicative, but also a value function. For this reason, the axiological approach is especially relevant for teaching foreign languages in Kazakhstan. The national curriculum already establishes the value content in language

teaching, but the theoretical framework necessary for understanding and systematically developing this aspect is still insufficiently formulated in the scientific literature.

Axiology as a philosophical study of values emphasizes the role of value orientations in the formation of personal identity, social behavior, and the educational process, as shown by researchers such as Antonyuk [1], Sosunova, and Mamonova [2]. The axiological approach was investigated by such researchers as V. Antonyuk, K. Manakbayeva [3], Natalia D. [4]. They explored the role of values in education and the relationship between language, culture, and values in the learning process, as discussed by researchers such as Konstantinova [5] and Egorova and Bulankina [6]. Most of the research is based on a theoretical analysis of scientific literature, pedagogical concepts and educational programs, as shown in the works of Zerkin et al. and Mohammed et al. The researchers mainly studied the axiological approach in general education and pedagogy, which was also reflected in the studies of Cikovac and Lukas [7] and Frolova and Lopatinskaya [8].

The present study explores the axiological approach specifically in the context of teaching foreign languages in Kazakhstan and follows the direction outlined by Manakbayeva [3] and Valeev and Kondratieva [9]. The article analyzes how to integrate values into the process of learning a foreign language and what role the teacher plays in shaping students' value orientations, which is also emphasized in the works of Galskova et al. [4] and Karimova, Zhumatayeva, Baigozhina and Akizhanova [10], devoted to the environment of learning a foreign language and the development of students' value orientations. to develop communication skills in Kazakhstan. Early research focused on the professional training of teachers and emphasized the importance of the transmission of humanitarian, cultural and professional values as the basis for effective teaching and pedagogical culture, as shown by Konstantinov [5] and Egorov and Bulankina [6]. More recent research on the development of intercultural competence and the integration of cultural values in foreign language teaching has demonstrated the potential of an axiological approach to develop empathy, respect for other cultures, and a conscious understanding of global values, as shown by the research of Manakbayeva [3], Valeev and Kondratiev [9], and Zerkin et al. [11] show.

Several studies have also examined axiological aspects in a larger pedagogical context, including lifelong learning, vocational education and historical development of pedagogical values, as studied by Chikovac and Lukas [7], Frolova and Lopatinskaya [8], Abdurazakov and others [12] and Krivilova, etc. [13]. In addition, philosophical and anthropological views put values at the forefront as the basis of human existence and social culture, showing the universal significance of axiological principles, which were reflected in the works of De Monticello [14], ESI [15] and Mohammed with co-authors [16]. Regional studies, such as those conducted in Chile and Uzbekistan, for example, have once again highlighted the role of national and spiritual values in the formation of educational practices, as Arellano Saavedra et al. [17], Abdullaev and Malikov [18], Novoselev et al. [19] have shown. Research on the axiological approach in foreign language learning (FLT) remains limited, especially in terms of practical application, empirical verification and the national context, as Spiegel et al. [11] and Mohammed et al. [16] emphasize.

Most studies are theoretical or conceptual in nature and provide philosophical or pedagogical foundations without specific patterns for integrating values into FLT curricula, as emphasized in the works of Mirror et al. [11], Mohammed et al. [16], Abdullaev and Malikov [18]. Few studies directly connect axiological principles with foreign language pedagogy, focusing on intercultural competence, professional communication and moral development of high school students, as Manakbayeva [3], Valeev and Kondratyeva [9], Galskova and others emphasize. [4]. In addition, FLT studies are conducted mainly in Russia, Eastern Europe and other countries, with insufficient study of the context of the multilingual and multicultural educational environment of Kazakhstan, as well as in the studies of Abdullaev and Malikov [18], Novoseleva et al. [19] and Shestakov Yu. A. et al. [20] is established.

The meaning of this study is to summarize and develop the results of previous studies that examined the role of values, culture and language in education. The article studies have made important conclusions that have helped to understand how the axiological approach can be applied when learning a foreign language. Several studies have shown how values are related to educational

practices in different national contexts. For example, Arellano Saavedra et al. [17] have investigated the introduction of value-oriented education in schools in the Maule region of Chile and have shown how educational institutions can contribute to the value education of high school students. Abdullaev and Malikov [18] analyzed the role of spiritual culture and national ideology in Uzbekistan and showed that values play an important role in shaping the worldview of schoolchildren. These studies have helped to understand how educational values work in different cultural and national contexts.

Other researchers have focused on the relationship between language, culture, and values in teaching foreign languages. Zerkina, Lomakina, and Kostina [11] have shown that learning English can help students compare their own national values with those of other cultures. Similarly, Mohammed, Almaktari, and Said [16] emphasized the connection between language learning and the development of cultural and moral values. These studies have shown that teaching foreign languages can serve as a space for the development of intercultural understanding and value orientations. Some studies have also looked at the practical implementation of value-based language learning. For example, Galskova et al. [4] conducted an experiment at a Russian university and demonstrated how value-based approaches can be integrated into language teaching practice. Novoseleva et al. [19] investigated the historical development of Spanish language teaching in the USSR and showed how cultural and ideological values influenced language teaching.

At the same time, Manakbayeva [3] took into account the importance of the cultural background of students and intercultural communication in education. This study helped to highlight the relevance of integrating students' cultural identity and respect for other cultures in the language learning process. This study is based on their findings and applies them in the context of Kazakhstan. The peer-reviewed articles helped to identify important theoretical ideas, methodological approaches and research directions that can be used to analyze the role of the axiological approach in teaching foreign languages in the multilingual and multicultural educational environment of Kazakhstan.

Despite the growing number of studies devoted to the axiological approach in education, many aspects of its application in teaching foreign languages are still insufficiently studied. Existing research is mainly focused on philosophical and general educational aspects of axiology, such as the formation of values in education, the development of professional value orientations of teachers and the role of spiritual culture in the educational process. [1], [5], [15], [18]. The purpose of this article is to analyze and substantiate the role of the axiological approach in teaching foreign languages in the educational context of Kazakhstan and identify its potential for the development of value orientations, intercultural competence and communicative abilities of secondary school students.

Materials and Methods

This study uses a qualitative method to explore and summarize the role of the axiological approach in teaching foreign languages (FLT) in the context of Kazakhstan. The study is based on an analysis of existing scientific literature, rather than collecting empirical data. The methodological framework is based on systematic principles of literature review, including the identification, selection, analysis, and synthesis of relevant academic sources to ensure consistency and reliability of results. The article examines the implementation of the axiological approach in teaching foreign languages in the Kazakh context and compares it with the perspectives and practices presented in the research of other cultural and educational institutions.

The research uses a combination of analytical, comparative, meaningful analysis and synthesis methods to conduct the review. These approaches make it possible to systematically explore theoretical perspectives related to axiology, value-based education, and foreign language teaching. The analytical method is used to identify key concepts, definitions, and theoretical principles of the axiological approach in various studies. The comparative method is used to study the similarities and differences in the interpretation of the role of values in FLT by various authors, especially in international and regional contexts. Content analysis is used to identify recurring themes such as intercultural competence, value formation, and the integration of language and

culture. Finally, the synthesis method is used to integrate knowledge from multiple sources and build a consistent theoretical understanding of the axiological approach in FLT.

The materials for this study consist of peer-reviewed scientific articles and scientific publications selected from reputable sources in the field of linguistics, education and teaching of foreign languages. The articles for the research papers were taken from academic scientific sources such as Google Scholar, Research Rabbit, and others. Important sources are the works of Zerkina, Lomakina and Kostina [11], which focus on axiological linguistics and the relationship between language and values; Manakbayeva [3], who studies the implementation of the axiological approach in FLT; and Galskova et al., analyzing the relationship between professional values and communicative competence. Additional sources such as [9], [19], [8], [13], and [18] are used to provide broader theoretical and contextual perspectives on value-based education and the development of intercultural skills. These works are most directly related to the topic (axiological approach) and form the theoretical basis of the research.

The choice of materials was based on their relevance to the research topic, academic credibility, and contribution to understanding axiological principles in education. Preference was given to peer-reviewed journal articles and studies that explicitly address value-based approaches to teaching foreign languages or related fields such as intercultural communication and philosophy of education. Both international and Kazakhstani perspectives were taken into account to ensure a comprehensive analysis of the topic. The analysis of the selected literature is aimed at identifying how the axiological approach is implemented in teaching foreign languages in Kazakhstan, and identifying similarities and differences with its application in other cultural and educational contexts.

Results and Discussion

In the most general sense, the axiological approach is a methodological orientation that puts values at the center of the educational process. In the context of FLT, this means that the choice of topics, texts, assignments, and communicative actions is determined not only by linguistic goals, but also by their potential to contribute to the formation of students' value orientations. The term «value» here refers to personally and socially significant beliefs, attitudes, and principles such as respect for family, responsibility, honesty, empathy, and tolerance that define human behaviour and give meaning to social life. These values are not abstract philosophical constructions; they are embedded in the daily use of language, in the choice of topics discussed in class, and in the cultural content of educational materials.

In the context of teaching English in secondary schools in Kazakhstan, the axiological approach is manifested through the integration of value themes into language teaching. A specific example of this is module 3 of the 5th grade Excel textbook used in Kazakhstani schools, with the explicit title «Values» and including the following thematic units: «Family», «Characteristic Adjectives», «Daily routine» and «Characteristics of a friend». For example, the theme «Family» does not just introduce words such as «mother», «father» or «grandmother and grandfather» – it simultaneously confirms the value of family ties and fosters respect for relatives, which is a central value in Kazakhstan. culture. Similarly, the Qualities of a Friend block develops descriptive language, encourages students to reflect on values such as loyalty, kindness, and trustworthiness. «Daily routine» can promote a sense of responsibility and discipline, while «character adjectives» provide linguistic means of moral assessment. From an axiological point of view, the teacher's role in this learning goes beyond language teaching: the teacher acts as an intermediary in the formation of values and directs students to link linguistic content with their own personal and cultural value systems. This is exactly what the axiological approach in FLT means in practice – the conscious coordination of linguistic content, pedagogical method and value formation within a single lesson or unit.

A systematic analysis of 20 peer-reviewed sources published between 2012 and 2026 provides an overview of how the axiological approach has been studied in educational research. The considered works can be roughly divided into three main categories.

The first category includes studies that study axiology in general educational and philosophical contexts that are not directly related to teaching foreign languages. The second

category includes works in which axiological principles are directly related to the teaching of foreign languages and the development of intercultural competence. The third category includes studies conducted in regional or national educational contexts – Chile, Uzbekistan, Russia, and partly Kazakhstan – that explore how cultural and spiritual values influence educational practice.

This classification shows a significant structural imbalance in the existing literature. Most sources belong to the first category - theoretical, philosophical, or general educational research on values in a broader sense. Only a limited number of works, mainly from the second category, apply axiological principles directly to the teaching of foreign languages. The third category, which is most relevant for the Kazakh context, does not include research that directly combines an axiological approach with teaching a foreign language in the context of secondary education in Kazakhstan.

One of the most obvious conclusions of this review is that, despite its strong positions in the philosophy of education and general pedagogy, the axiological approach has not yet been fully integrated into the practice of teaching foreign languages. Most of the analyzed studies demonstrate a high theoretical interest in values and their role in education; however, only a limited number of them move from theory to pedagogical application.

The analysis shows that most of the research is devoted to the role of values in shaping the professional identity of teachers, their ethical responsibility and the educational process as a whole. However, none of the studies reviewed explains how teachers of foreign languages should apply the axiological approach in educational practice - what materials should be used, what types of activities should be developed, or how the formation of students' value orientations through language practice should be evaluated. Research directly related to the teaching of foreign languages offers some practical ideas; however, they remain limited in scope. Manakbayeva explores the application of an axiological approach to teaching English at the B1 level and connects it with the cultural past of students, emphasizing that effective language teaching should take into account the existing values and cultural identity of students [3]. This argument allows us to draw an important conclusion: the process of learning a foreign language cannot be neutral in relation to the student's personality, since it is inevitably based on his cultural and value experience.

These findings are valuable; however, none of the three studies offers a comprehensive model for applying an axiological approach to teaching foreign languages that could be implemented directly in the context of secondary education.

The second important conclusion of this article refer the fragmentation of the theoretical foundations of the axiological approach in teaching foreign languages. An analysis of the literature shows that the concept of axiology is interpreted in different ways and sometimes inconsistently, which makes it difficult to develop a common understanding of its role in teaching foreign languages.

On the one hand, in a number of studies, especially in the works of Zerkin et al. [11] and Mohammed et al. [16], the axiological approach is considered as a system of humanistic values transmitted through language and culture. This framework highlights the close relationship between language, cultural codes, and value systems that are formed in the learning process. On the other hand, axiology in studies of the Central Asian context, such as the studies of Abdullaev and Malikov [18], is mainly related to national ideology and spiritual heritage, where values are considered as the basis for shaping the worldview of students in a certain cultural environment.

The third point of view, presented in the works of Manakbayeva [3], Valeev and Kondratieva [9], focuses on intercultural communication and the development of respect for cultural diversity as a key result of axiologically oriented teaching of foreign languages. Despite these differences, it is important to note that these views do not contradict each other; however, existing research examines them in isolation and does not combine them into a single conceptual model. As a result, there is no comprehensive theoretical framework that combines humanistic, nationally oriented and intercultural approaches within the framework of axiologically oriented teaching of foreign languages.

Also, the lack of a common understanding of the axiological approach leads to discrepancies in its interpretation and implementation in educational practice. This, in turn, makes it difficult to develop systematic methodological models and reduces the comparability of research results.

Therefore, there is a need to develop a more integrated theoretical model that combines various scientific points of view into a single concept of value-based foreign language teaching.

The most important practical observation is that in modern literature there is no single and clearly implemented model of the axiological approach in teaching foreign languages. Although the idea that language teaching should promote value orientations such as respect for cultural diversity, openness to dialogue, and moral responsibility is widely supported in theoretical research, it is rarely translated into specific methodological recommendations.

As a result, the axiological approach remains a general concept, but in practice it is not sufficiently developed. In particular, there are no clear pedagogical recommendations in the literature explaining exactly how values can be integrated into teaching a foreign language: with the help of which tasks, educational materials or educational activities this can be achieved. This situation is related to the fact that various studies consider the axiological approach separately, either from a philosophical point of view, or within the framework of general pedagogy, or through specific aspects of intercultural communication. However, these perspectives are not integrated into a single system focused on school practice.

In this context, the proposed three-component model (axiological-linguistic, intercultural and pedagogical-facilitative aspects) helps to link theoretical ideas with teaching practice. It provides a clearer picture of how values can be incorporated into teaching foreign languages, and clarifies the role of the teacher in this process. The educational context of Kazakhstan has a number of features that make the application of the axiological approach particularly significant. The policy of trilingual education requires the simultaneous development of competencies in Kazakh, Russian and English. This means that learning foreign languages takes place in a complex multilingual environment in which students constantly interact with different cultural and value systems. This context differs significantly from the monolingual or bilingual educational systems on which most existing research is based. In these circumstances, the intercultural dimension of the axiological approach becomes especially important, as students must relate national identity, cultural heritage, and global communication requirements. The State Educational Standards of Kazakhstan (SES) define the teaching of foreign languages in such a way that teaching values becomes a mandatory component. This means that the axiological approach in this context is not an additional pedagogical option, but a normative requirement of the curriculum. However, there is almost no analysis in the scientific literature of how this requirement is implemented in practice, which is an important gap in research.

Conclusion

This article examines the role and importance of the axiological approach in teaching foreign languages in the educational context of Kazakhstan. Based on a systematic theoretical analysis of 20 peer-reviewed sources, the main purpose of the study was achieved - to analyze and substantiate the potential of an axiological approach to the development of value orientations, intercultural competence and communicative abilities of students in the context of teaching foreign languages in secondary schools in Kazakhstan. The analysis revealed several key points. Although the axiological approach is widely used in philosophy and general pedagogy, it remains underdeveloped in the context of teaching foreign languages. Most of the existing studies are theoretical in nature and do not offer specific pedagogical solutions for their implementation in educational practice.

It was also noted that the theoretical basis of this field is fragmented: different approaches to understanding axiology exist separately from each other and are not integrated into a single and consistent system. This complicates both the theoretical understanding of the concept and its practical application in foreign language lessons.

In addition, the analysis revealed a significant research gap related to limited research on this topic in the context of Kazakhstan. There are no studies in the literature examining the axiological approach in the multilingual and multicultural environment of Kazakhstani secondary schools. The results underline the importance of further research on the axiological approach in teaching foreign languages and point to the need for more systematic and context-sensitive approaches. Future research directions may include a deeper analysis of the possibilities of integrating value

components into teaching foreign languages, as well as the development of practical recommendations for pedagogical practice.

An important observation made as a result of this study is that the axiological approach is in some sense already present in the teaching of foreign languages in Kazakhstan, but theoretically it is not recognized. As the examples show, students work with rich linguistic material that has both moral and cultural significance. However, the lack of a well-defined theoretical framework leads to the fact that teachers consider these subjects exclusively as linguistic units and, thus, lose sight of their value potential. This gap between existing practice and theoretical understanding is one of the key conclusions of this study: the axiological approach is not something external to Kazakh classrooms – it already exists in them and requires conceptual recognition and purposeful pedagogical development.

In addition, the research highlights that universal human values such as love and care for one's own mother, respect for elders, loyalty to friends, and a sense of responsibility are a particularly effective basis for implementing an axiological approach in teaching foreign languages. These values are culturally close to Kazakhstani students, as they are deeply rooted both in national traditions and in everyday life. At the same time, they are recognized in all cultures, making them an ideal bridge between language learning and intercultural education. In this sense, the axiological approach does not require the introduction of abstract or unknown values into teaching; rather, it encourages teachers to integrate values that already matter to secondary school students, making the learning process personally meaningful and culturally authentic.

This study highlights the need to go beyond general theoretical analysis and address the axiological aspect of specific teaching materials used in Kazakhstani schools. In particular, a systematic axiological analysis of existing English textbooks, such as the Excel series, can help identify which modules and topics already have the potential to generate value and how this potential can be more consciously developed by teachers. In addition, future research could explore ways to train teachers through continuing professional education so that they can recognize and activate the axiological content of their learning. Such a study would not only deepen the theoretical understanding of the axiological approach in teaching foreign languages, but would also contribute to the development of specific methodological tools relevant to the Kazakh educational context.

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ҚАЗАҚСТАНДЫҚ КОНТЕКСТЕ ШЕТЕЛ ТІЛІН ОҚЫТУДАҒЫ АКСИОЛОГИЯЛЫҚ ТӘСІЛ

Аңдатпа. Мақала Қазақстанның білім беру контекстінде шетел тілдерін оқытудағы аксиологиялық тәсілді зерттеуге арналған және тіл үйрену үдерісіне білім беру құндылықтарын енгізуге баса назар аударады. Жұмыста Қазақстан жағдайында шетел тілдерін оқытуда аксиологиялық тәсілді қолданудың ерекшеліктері анықталып, оның көптілді ортада құндылыққа бағдарланған тілдік білім беруді дамытудағы әлеуеті ашылады. Авторлар тіл үйрену тек когнитивтік үдеріс қана емес, сонымен қатар білім алушылардың дүниетанымы мен мәдени хабардарлығын қалыптастыратын құндылықтық тұрғыдан делдалданған қызмет екенін атап көрсетеді. Мақала ғылыми әдебиеттерді теориялық талдауға негізделген және құндылыққа бағдарланған білім беруге арналған қолданыстағы зерттеулерді салыстырмалы түрде қарастырады. Ерекше назар мұғалімнің құндылықтарды қалыптастыру және мәдениетаралық диалогты дамытудағы фасилитатор ретіндегі рөліне аударылады. Мақалада шетел тілдерін оқытуда аксиологиялық тәсілді іске асырудың практикалық модельдері жеткілікті деңгейде дамымағаны, әсіресе Қазақстанның көптілді және көпмәдениетті ортасы жағдайында, атап өтіледі. Сонымен қатар, аксиологиялық элементтерді педагогикалық тәжірибеге енгізу орта мектеп оқушыларының тұлғалық дамуына ықпал етіп, мәдени түсінігін тереңдететіні және шетел тілдерін оқытудың тиімділігін арттыратыны көрсетіледі. Осылайша, ғылыми әдебиеттерді талдау аксиологиялық тәсілдің шетел тілін оқыту үдерісіне құндылықтарды тиімді енгізуге мүмкіндік беретінін дәлелдейді.

Тірек сөздер: аксиологиялық тәсіл, шетел тілін оқыту, білім беру құндылықтары, мәдениетаралық құзыреттілік, кәсіби коммуникация.

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АКСИОЛОГИЧЕСКИЙ ПОДХОД В ПРЕПОДАВАНИИ ИНОСТРАННОГО ЯЗЫКА В КАЗАХСТАНСКОМ КОНТЕКСТЕ

Аннотация. Статья посвящена исследованию аксиологического подхода в преподавании иностранных языков в казахстанском образовательном контексте с акцентом на интеграцию образовательных ценностей в процесс изучения языка. В работе выявляются особенности применения аксиологического подхода в преподавании иностранных языков в Казахстане и раскрывается его потенциал для развития ценностно-ориентированного языкового образования в условиях многоязычия. Авторы подчёркивают, что изучение языка является не только когнитивным процессом, но и ценностно-опосредованной деятельностью, формирующей мировоззрение и культурную осведомлённость обучающихся. Статья основана на теоретическом анализе научной литературы и представляет собой сравнительное рассмотрение существующих исследований, посвящённых ценностно-ориентированному образованию. Особое внимание уделяется роли учителя как фасилитатора формирования ценностей и межкультурного диалога. В статье отмечается, что практические модели реализации аксиологического подхода в преподавании иностранных языков остаются недостаточно разработанными, особенно в условиях многоязычной и поликультурной среды Казахстана. Кроме того, подчёркивается, что включение аксиологических элементов в педагогическую практику способствует личностному развитию учащихся средней школы, углубляет культурное понимание и повышает эффективность преподавания иностранных языков. Таким образом, анализ научной литературы показывает, что аксиологический подход эффективно способствует внедрению ценностей в процесс обучения иностранному языку.

Ключевые слова: аксиологический подход, обучение иностранному языку, образовательные ценности, межкультурная компетенция, профессиональная коммуникация

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USING ARTIFICIAL INTELLIGENCE TOOLS FOR AUTOMATED TEXT DIFFERENTIATION IN ENGLISH LESSONS

Abstract. This article aims to develop a theoretically grounded, criteria-based framework for evaluating the quality of AI-generated text adaptations in EFL middle school settings. The study is theoretical in nature and employs a systematic critical literature review of 20 peer-reviewed sources (2023-2026), supplemented by comparative analysis and theoretical synthesis. Three analytical procedures were applied: comparative reading of selected sources, classification of research gaps, and deductive theoretical integration. The central finding is a unified three-criterion evaluation framework, comprising difficulty alignment, readability alignment, and differentiation completeness, which is derived from the integration of the Zone of Proximal Development by Vygotsky L. S., the Input Hypothesis by Krashen S. D., and the Differentiated Instruction model by Tomlinson C. A., and operationalized through CEFR level descriptors and Flesch-Kincaid readability scores. Comparative analysis of four key empirical studies confirmed that no prior work has united all three theoretical frameworks, addressed secondary school learners, or proposed a replicable evaluation methodology in this domain. The proposed framework offers EFL teachers in multilevel classrooms a principled quality assurance procedure for assessing AI-generated materials prior to classroom use, while providing a structured foundation for the empirical phase of research.

Keywords: artificial intelligence, text adaptation, differentiated instruction, digital resources, EFL reading instruction.