IMPLEMENTATION OF AXIOLOGICAL APPROACH IN THE PROCESS OF TEACHING A FOREIGN LANGUAGE AT UNIVERSITY

[1]**VICTORIA V. KYTINA,** [2]**LYUBOV V. PAVLOVA,** [3] **DANA K. BARTOSH and** [4]**NURHAYATI M.NUR**
[1]University Kuala Lumpur, Malaysian Institute of Aviation Technology, Malaysia.
[2]Nosov Magnitogorsk State Technical University, Russia.
[3]Moscow State Linguistic University, Russia.
[4]Universiti Kuala Lumpur, Malaysian Institute of Aviation Technology, Malaysia.

E-mail:[1]kytinavictoria@unikl.edu.my,[2]pavlovaluba405@mail.ru[3]d.bartosh@linguanet.ru
[4]nurhayatimn@unikl.edu.my

Abstract. The relevance of the research problem is caused by the need to improve the quality of foreign language teaching in higher education institutions in order to achieve personal learning results, which are expressed in the formation of a consistent system of value orientations, motives, and a positive attitude to the foreign language culture and the surrounding world. These problems can be solved by introducing an axiological approach to the learning process as the basis for the development of value-semantic orientations of students in the system of foreign language teaching at the university. The article considers and defines the value orientations of students as the most important factor of their personal development. The theoretical significance of the study lies in the development of the principle of axiologization of foreign language teaching, which ensures the identification and awareness of the values of foreign language culture in a dialogue with the native culture of students, as well as the formation of value orientations and a secondary language personality ready for intercultural communication.
The article presents a methodology for implementing the axiological approach when working with a foreign language text in value-centered situations, which ensures the development of universal moral value-semantic orientations in students, which confirmed its effectiveness in the process of experimental training and made the novelty and practical significance of the study.
Keywords: foreign language teaching at university, value orientation, axiological approach.

Introduction

Currently, methodological science goes beyond the narrow framework of teaching a foreign language in the field of language education, the main purpose of which is to address the personality of the student, his interests, motives, value and semantic guidelines, the need to master a foreign language as an instrument of intercultural communication. The linguistic educational process involves introducing students to a foreign language culture as an insight into the worldview conceptual system of another linguistic society on the one hand, and awareness of the peculiarities of the native language and culture and awareness of their own national and cultural identity on the other hand (Ariyan, 2017). Therefore, the dominant trend of foreign language education has become its value-semantic, value-oriented component. This means that foreign language education should fully realize its axiological function, which is associated with the formation of a consistent system of value orientations, motives, and a positive

attitude to the foreign language culture and the surrounding world. Ultimately, we are talking about the significant impact of foreign language education on the value orientations of society as a whole. It is a key resource for the cohesion of society and the development of its social structure.

Research Problem

The relevance of this study is due to the need to strengthen the humanitarian and developmental potential of foreign language education in terms of expanding the value-oriented experience of students in the process of mastering a foreign language at a university.

Research Focus

Therefore, the most important task is the formation and development of such a personality of a university graduate, which, along with deep knowledge, active experience of their application in various spheres of their life, has humanistic moral qualities as indicators of its socio-humanitarian development. To acquire them, the student goes through a long path, starting with the appropriation of social experience, which only in the course of its active transformation passes into their own values, attitudes and orientations.

Research Aim and Research Questions

The purpose of research is to develop ways, means and methods of implementing the axiological approach in the process of teaching foreign languages, which ensures the identification and awareness of the values of foreign language culture in a dialogue with the native culture of students, as well as the formation of value orientations and a secondary language personality ready for intercultural communication.

In accordance with the goal, the following research aims were identified:

- to determine the value orientations of students as the most important factor of their personal development;

- to reveal the essence of the principle of axiologization of foreign language teaching as the basis for the development of value-semantic orientations of students in the process of foreign language education at the university;

- to develop a methodology for implementing an axiological approach in the process of teaching a foreign language, ensuring the development of universal moral value-semantic orientations among students ;

- conduct experimental training to identify the effectiveness of the developed methodology for implementing the axiological approach in teaching a foreign language and analyze its results.

Research Methodology

General Background

The material of the research is the actual problems of improving the quality of teaching foreign languages in the system of foreign language education, in particular, the problem of implementing the axiological approach in the educational process of mastering a foreign language at university.

In our research, we rely on the following research methods: theoretical methods (analysis, interpretation and generalization), empirical methods (scientifically recorded observation, questionnaires, testing, experimental training), statistical methods of processing research results.

This article is based on research in the field of linguoculturology, axiology, linguodidactics and intercultural communication by M. A. Ariyan, D. K. Bartosh, A. Vezhbitskaya, L. S. Vygotsky, N. D. Galskova, V. I. Karasik, D. A. Leontiev, E. Hall, V. V. Safonova, V. A. Slastenin, V. Frankl, V. A. Yadov, and others (Ariyan, 2017; Bartosh, 2018; Vygotsky, N. D. Galskova, 2020; Karasik, 2019; Leontiev, 2003; E. Hall, 2000; Safonova, 2018; Slastenin, 2003; V. Frankl, 1990; Yadov,1994; Vezhbitskaya, 2015).

Important for our research is the statement of A. Vezhbitskaya about the presence in each culture of a certain set of common cultural norms that manifest themselves specifically and can be expressed in the form of explicit culturally-conditioned scenarios. They reflect different cultural values, or at least different hierarchies of values (Vezhbitskaya, 2015). Mastering a foreign language culture implies penetration into the world of the values of this culture.

The generalization of the scientific literature on axiology allows us to identify the basic humanitarian values that determine the life guidelines and behavior of a modern person. Let's clarify what personal qualities can be formed in the process of learning a foreign language.

The axiological component of personality is related to values, worldview, morality, and social standards of human behavior in society. The self-determination of a person in culture is possible only on the basis of value relations. Modern axiology considers values as an element of the personality structure, a factor of determination and regulation of motivation to act and connects them with the possibility of realizing the essential forces of a person aimed at moral improvement.

As noted by V. A. Slastenin and G. I. Chizhacova, one of the hallmarks of axiological world education is the formation of a value attitude to yourself, to others, to the educational process, to professional activities, to the world in the process of continuous education (Slastenin, & Chizhakova, 2003).

Value development is associated with value orientations, worldview, morality, and social standards of human behavior in society. Modern axiology considers values as an

element of the personality structure, a factor of determination and regulation of motivation to action and connects them with the possibility of realizing the essential forces of a person aimed at moral improvement. The value-normative sphere of the individual's consciousness is the most important component of spirituality.

L. S. Vygotsky interprets value orientations as a deeply personal factor of behavior and suggests that internal mental activity arises as a result of interiorization, the transformation of the subject's practical actions, initially carried out in an external form, and directed at external objects, into internal mental activity (Vygotsky, 1999).

The value picture of the world, formed in the individual consciousness, is one of the aspects of the worldview. According to the fair statement of V. I. Karasik, the values that make up the value picture of the world, in turn, are determined by the evaluation activity of a person. The researcher writes:" The same object can be perceived by two people in completely different ways: in one it may not cause any emotional reaction, and in the other, on the contrary, an emotional outburst. There is a kind of assessment of the subject in terms of its significance for the individual" (Karasik, 2019).

It is customary to divide values into groups or build a system of values. Many different classifications of values have been developed.

V. Frankl represents three groups of values: the values of creativity, the values of experience and the values of attitude (Frankl, 1990).

Special attention should be paid to the classification of V. A. Yadov, who distinguishes values-norms, values-ideals, values-goals (terminal values) and values-means (instrumental values) (Yadov, 1994). Value orientations of the individual, according to V. A. Yadov, consistent with the ideal, form a value hierarchy of life goals – distant, middle, near, as well as ideas about the norms of behavior (values-means), acting as a standard. The top of the system of value orientations of the individual is the life ideal-the image of the desired future.

Value orientations, as interpreted by V. A. Yadov, the structure is multicomponent and multilevel. It includes a cognitive (semantic) component that reflects a person's social experience; an emotional component that is characterized by the presence of a person's relationship to values and reveals the content of this relationship; a behavioral component that contains action plans for a specific situation. This classification of value orientations seems to us the most optimal since in the aggregate of components it reflects the palette of personality manifestations in the culture of attitude, the culture of intellectual activity and the culture of self-regulation, which constitute the content of the socio-humanitarian development of the individual.

The analysis of various value hierarchies (A. A. Radugin, V. Frankl, V. A. Yadov, etc.) allows us to conclude that there are *universal values*, such as family, nature, work, beauty, art, human personality. The first four value orientations are closed in the last

one – in the value related to the personality of another person, since it is he who is their bearer and the highest value of being, i.e. the highest humanistic value. Universal values that we relate to

- values of attitude to other people: cooperation, empathy, respect for a person, etc.; values of attitude to activity: hard work, striving for knowledge, self-knowledge;

- values of attitude to oneself: personal dignity, self-criticism, discipline;

- values of attitude to the surrounding world, the Motherland: patriotism, citizenship, national dignity, are the basis of a holistic humanistic-oriented worldview and spirituality of the individual.

Spirituality occupies a special place in the hierarchy of national values. Spirituality, according to V. Frankl, "is not just a characteristic of a person, but a constitutive feature, something that distinguishes a person and is inherent only in him" (Frankl, 1990). It is the greatness of the spirit that raises a person to the level of humanity. Being a system-forming element of human life, spirituality determines value relations and manifests itself in the need to know the world and oneself, includes a person in the world of culture, in the creation of new forms of creative life activity.

We emphasize that the formation of the spiritual and moral culture of the individual must take into account the values of the national culture, its value-normative specifics. The rational use of "dialogic relations" in the educational process in a foreign language implies a reasonable fullness of the native and foreign languages, national and foreign cultures (Safonova, 2018). Therefore, for the effective formation of a moral and socially responsible personality, it is necessary to take into account the domestic specifics of spirituality and provide a comparative study of this phenomenon in the framework of the educational process in a foreign language.

The value-semantic sphere of a person, according to D. A. Leontiev, includes three levels of semantic structures:

- semantic attitudes and personal meanings that directly affect the activity and behavior of a person;

- motives and semantic constructs that affect the formation of meaning;

- higher meanings, where the scientist includes personal values (Leontiev, 2003).

Value-semantic orientations as a person's conscious ideas about their own values are formed, as is known, throughout life and influence the attitude to the world around them

and themselves, direct a person's social activity, determine his behavior and relationships with other people. M. A. Ariyan emphasizes that the moral and value-semantic formation of a person in a sensitive student age is possible only if formal, impersonal, manipulative approaches are excluded from the higher education system (Ariyan, 2017). It is at the student age that the awareness of national values takes place, the formation of the ability to navigate in the world of values, to interpret and translate cultural values. Strengthening the axiological component of the process of teaching a foreign language at university requires a significant revision of the content of foreign language education, as well as the techniques and technologies used.

It is important to note that the value system is part of the core of the individual and acts as the ideological basis of all spheres and aspects of life. At the same time, foreign language education acts as a translator of the most significant and historically stable norms and values of existence, that is, humanistic universal values.

As D. K. Bartosh and N. D. Galskova rightly point out, the formation of humanistic value orientations and emotional culture among students as the goal of axiological education is one of the leading personal results of foreign language education (Bartosh; Galskova, 2018). Therefore, in the context of the problem under study, the personality-developing value of the content of teaching a foreign language is determined by its socio-cultural, value-oriented, social-integrating potentials, which ensure the consistent development of value-semantic orientations of the individual in the system of foreign language education. Achieving this goal is possible when organizing the educational process on the basis of an axiological approach.

The axiological approach in teaching a foreign language is implemented in the selection of content components of training that provide value-oriented, socializing aspects of foreign language education and are aimed at forming positive value orientations of students in the process of mastering a foreign language. This principle finds its justification in different areas of a pedagogical science and is considered in various aspects. New trends in foreign language education (M. A. Ariyan, D. K. Bartosh, N. D. Galskova, V. V. Safonova, E. G. Tareva, etc.): variability, multifunctionality, multiculturalism link the tasks of multicultural, social, and humanistic development of students with the need to form an adequate content that implements the modern goals of teaching a foreign language.

The content of the training includes units of language, speech, texts (the material aspect of the training); topics, communication problems, subjects of speech (the ideal aspect of the training); speech actions (the process-activity aspect), feelings and emotions caused by the interaction of the listed content components (the motivational and value-oriented aspect of the training content).

Modern research in the field of linguistics, psycholinguistics and methods of teaching foreign languages (N. D. Galskova, A. A. Leontiev, G. G. Molchanova, E. G. Tareva,

etc.) allows us to consider the text as the main unit of the teaching content. As an objectified form of the existence of subjective consciousness, a text is a sign that is taken in the light of its context. It contains a special communicative relationship between the speaker and the understanding and expresses the "one" in relation to the "other". Among the content characteristics of the text according to M. M. Bakhtin – authorship, targeting and dialogic relations between them. The relationship between the author and the addressee, the addressees, is the relationship between different contexts of their thinking and life in general, between different "languages" (Bakhtin,1987). Intertextuality is a way of interaction between different texts, as the interdependence of texts – a characteristic parameter of the synergy of the new language culture. In the context of intertextuality, the word and the text are considered not as units of stable meaning, but as the intersection of different meanings, as a mosaic of quotations and the product of the accumulation and transformation of previous texts (Molchanova, 2007).

In the context of the axiologization of the process of teaching foreign languages, we consider a foreign language text as an intersection of different cultures, a reflection of the personal meanings of individual consciousness, as a sign product that embodies the dialectical unity of the individual and the universal in the linguistic refraction.

The modern text-centric approach to the content of teaching foreign languages is based on the role and functions of the text in teaching, on its ability to carry any information, including from different fields of knowledge, thereby giving foreign language teaching a diverse focus. A foreign language text contains not only knowledge but also values that cannot be rationally studied, they can be accepted by a person, experienced by the person in the context of his own life.

An artistic foreign-language text acts as an act and product of the meaning-comprehending and meaning-making activity of the individual. It actualizes the empathic, value-semantic, reflexive interaction of students with another interlocutor, another culture, promotes the analysis of their values and the awareness and assimilation of universal values.

Adequately selected foreign language texts, value-oriented educational materials, topics and situations of communication should reflect a variety of social and cultural contexts, motivate personal and meaningful communication, create a communicative base for the development of speech and socially valuable qualities of students, and ensure the spiritual and aesthetic growth of students. One of the most important criteria for the selection of such works as part of the teaching content should be the fullness of meanings and a reliable reflection of the ideals and values of their country and the country of the language being studied. The texts that students get acquainted within foreign language classes can belong to different genres: excerpts from fiction, fairy tales, parables, etc.

The value picture of the world of a particular people, according to many researchers, is most clearly expressed in such texts. The process of finding meanings and forming one's own ideological and value field is associated with recoding information into a different modality, as well as with mastering new ways of activity and expanding the repertoire of the student's own activities. Recoding suggests that after reading the text, which reads or listens as a whole, the transfer of recovered data to the language of images (visualization of the senses), then formulates appropriate verbal concepts, invented metaphors, which, in turn, can be deployed to its own texts containing the same meaningful message. The subsequent discussion of the thoughts and actions of the characters, the identification of their value orientations, provides conditions for the creative synthesis of other people's social experience and the formation of their own moral position (Ariyan, 2017).

It is fundamentally important that the starting position for the mechanism of value-semantic reflection is a value-centered problem situation. This is a situation that emphasizes the value context, activates speech-thinking activity to identify values, and requires the student to express an active life position towards the values and cultural models being assimilated. Value-centered situations that generate a state of emotional and intellectual difficulty and require the designation of their own socio-moral position can rightfully be attributed to the number of axiogenic ones. Value-centered situations motivate students to express a personal assessment of the norms and values of the studied culture, to identify their differences. The translation of these differences into the sphere of consciousness provides an opportunity for their reflection, control of their speech behavior by the student, and a deeper awareness of their national cultural identity (Pavlova, 2018).

Performing value-analytical tasks (solving moral dilemmas, comparing proverbs, value analysis of the text, problem discussions), the student should not just extract factual information from the text at the plot-compositional level but understand the foreign-language text at a deep level, i.e. identify the cultural concepts and moral values underlying the foreign-language picture of the world, determine the role of value orientations as a regulator of behavior and a criterion for evaluating actions, present a personal assessment of these values, discuss the value orientation in the context of the studied culture and realize their own similar or different value orientations compare the identified values with the national ones, provide a linguistic and cultural commentary on the analyzed text. Communicating within such value-analytical tasks, students in discussions and discussions formulate their own value-semantic guidelines, which, as a result of interaction with other students and the teacher, in most cases, gradually shift towards the spiritual and moral sphere. Emotional and evaluative experiences that accompany such communication are considered as one of the most important sources of knowledge of the world, building a hierarchy of personal values.

The process of developing value orientations within the framework of the developed methodology is more effective if the following pedagogical conditions are met:

- inclusion of modular interdisciplinary integrative courses on general cultural, socio-humanitarian issues in the content of foreign language education;

- socio-cultural enrichment of the process of teaching a foreign language;

- involvement of students in the humanitarian educational environment of the university.

Thus, the introduction of the axiological approach in foreign language education in higher education should:

- to introduce to the cultural heritage of the native country and the country of the studied language, expanding the social experience and contributing to the formation of a holistic picture of the world;

- to form the ability to build speech and non-speech behavior adequately to the socio-cultural specifics of the linguosocium in which the communication is carried out;

- to actualize the feelings, emotions, personal experience of students, to encourage discussion, comparison and expression of their opinions, assessments, to promote the development of critical thinking;

- encourage the identification of values (universal, concrete-historical, moral-ethical, individual-personal, etc.), the transformation of the value essence of the content into a system of personal meanings, the development of humanistic value orientations;

- provide tasks that promote spiritual and moral growth and the formation of socially valuable qualities of students;

- to stimulate the subjective position of students, encouraging them to self-reflection, self-development, contributing to the formation of moral self-awareness, self-discipline, developing the ability to build a life perspective.

Sample / Participants / Group

In order to test the effectiveness of the methodology for implementing the axiological approach in teaching a foreign language at university, we conducted an experimental training, which was attended by students – future linguists of the third and fourth courses of the Magnitogorsk State Technical University named after G. I. Nosov, a total of 197 people. Three experimental groups EG-1; EG-2; EG-3 were identified, in which experimental training was conducted on the basis of the implementation of the developed methodology, and one control group CG, where foreign language training

was conducted traditionally. The experimental training was conducted in three stages: preliminary, modeling, diagnostic and evaluation.

Instrument and Procedures

At the preliminary stage, the level of development of students' value orientations was identified, for the objective measurement of which we identified the following criteria:

- knowledge about the system of national cultural values, their critical assessment;

- the ability to navigate the world of values, to find similarities and differences in the content of the values of the native and studied cultures;

- the ability to organize communication, self-regulation based on universal values.

At the preliminary stage, a zero cross-section was carried out, measuring the level of development of students' value orientations.

The modeling stage of experimental training was carried out in the experimental groups within the framework of the developed methodology, while in the control group, foreign language training was carried out traditionally. In particular, in the experimental groups, students got acquainted with value-oriented materials illustrating such values of English-speaking culture as "success", "luck", "hospitality", "time", "work", etc. The tasks for the texts were aimed at testing the level of knowledge about the system of national cultural values, the ability to navigate in the world of values of co-studied cultures and organize communication on the basis of universal values.

At the diagnostic and evaluation stage, new measurements were carried out in the experimental groups, which showed qualitative changes in the studied criteria. The analysis of these changes is presented below.

Data Analysis

The results of the zero cross-section showed that the majority of students in the experimental and control groups have a fairly low level of development of value orientations. Thus, when performing value-centered tasks, the majority of students (72%) experienced difficulties in comparing English/American and Russian cultures in the context of analyzing and comparing the content of values that underlie the corresponding cultural and linguistic pictures of the world. When analyzing the results of the survey, it turned out that it is difficult to answer questions related to the students' definition of such concepts as "Myself", "Myself and others", "tolerance" (68.4%). Obviously, students are not fully familiar with these concepts.

In the pilot study the technique of implementation of the axiological approach was used, aimed at developing students with the following knowledge and skills:

- knowledge of ethical standards governing the conduct of English society;

- the ability to learn from the authentic text information about the values of the country of studied language;

- the ability to compare the English/American and Russian values, critically evaluate and find a common basis of interaction;

- the ability to stream universal values.

Testing conducted at the end of the experimental training showed that the main indicators related to orientation in the world of values (the ability to identify national, specifically historical, moral and ethical, universal values, find common and different values in different systems and their critical assessment, the ability to build speech behavior taking into account the value context) and the level of self-regulation based on universal values have slightly increased, which is explained by the introduction of an axiological approach to the process of learning a foreign language.

Research Results

As shown by the diagnostics at the end of the modeling stage in the experimental groups, the number of students with a high level of development of value orientations increased by 1.7 times and amounted to 24%, the average level was reached by 56% of students. At the same time, the number of students with a low level decreased by 2.0 times or by 20%.

During the formative experiment, the most significant growth (1.9 times or 13%) of students with a high level of development of value orientations was observed in EG-3. The number of students in EG-1 and EG-2 with a high level of development of value orientations increased by 1.6 times (or by 8%, respectively). At the same time, the number of students who have a high level of development of value orientations has not changed in the CG.

Table 1 shows the changes in the values of the mathematical coefficients in the groups when evaluating the effectiveness of the formative experiment relative to the level of development of value orientations.

Table 1

Dynamics of changes in the values of mathematical coefficients during the formative experiment in assessing the level of development of students' value orientations.

Mathematical coefficients	Experimental and control groups							
	EG-1		EG-2		EG-3		CG (control group)	
Average indicator	1,73	2,00	1,74	2,02	1,75	2,08	1,74	1,74
Average indicator G	0,27		0,28		0,33		0,00	
CE	1,00	1,15	1,00	1,16	1,01	1,20	-	-
Average indicator G	0,15		0,16		0,19		-	-
Y	1,15		1,16		1,19		1,00	

Discussion

The results obtained when assessing the level of development of value orientations show that in the course of the formative experiment, the value of the absolute growth indicator for the average indicator (Average indicator G) is the largest in EG-3. It was 0.33, which is 0.06 and 0.05 more than in the EG-1 and EG-2 groups, respectively, and 0.33 more than in the CG (Control group).

It is obvious that without a special way of organized value-oriented foreign language teaching students of CG have little understanding of the similarities and differences in the value systems of studied cultures, to a lesser extent, guided values in this world, only occasionally showing the ability to build speech behavior, given the values of the context.

Based on the results obtained, it can be argued that during the experimental training, the most significant growth of students with a high level of development of the measured criteria is observed in EG-3. Here, the absolute increase (G) in CE (efficiency coefficient) is 0.19, which is correspondingly greater than the increase in CE in EG-1 by 0.04 and in EG-2 by 0.03. This is due to the fact that in EG-3, within the framework of the implemented methodology, the entire complex of three pedagogical conditions was applied, while in EG-1, only the first pedagogical condition was introduced, and in EG-2, 2 pedagogical conditions were used.

The use of interdisciplinary modular courses on cultural, socio-humanitarian topics, integrated lessons, social, cultural enrichment process of learning a foreign language and participation in the international educational project "the British literature" sposobstvo students to develop EGO-1,2,3 studied knowledge and skills. As the data obtained confirm, the developed methodology provides an emphasis on value-centered materials, and the proposed tasks contribute to the formation of an independent

worldview, the development of the ability to manage one's behavior and communication on the basis of universal values; to navigate in the world of values; to show a tolerant attitude to other people and cultures.

At the end of the formative experiment, students of the EG -1,2,3 groups showed a higher level of development of the skills to build speech and non-speech behavior adequately to the socio-cultural specifics of the linguosocium in which communication is carried out, as well as readiness for tolerant interaction with other people, with other cultures and for inclusion in social activity.

This gives us a reason to conclude about the effectiveness of the developed methodology for implementing the axiological approach in the process of teaching a foreign language at university.

Conclusions and Implications

In the course of the study, we solved the following research questions::

- the value orientations of students as the most important factor of their personal development are determined;

- the essence of the principle of axiologization of teaching a foreign language as the basis for the development of value-semantic orientations of students in the process of foreign language education at university is revealed;

- a methodology for implementing the axiological approach in teaching a foreign language, which ensures the development of universal moral value-semantic orientations among students, has been developed;

- dedicated pedagogical conditions of effective implementation of the axiological approach in the process of learning a foreign language in high school:

- enable modular integrative interdisciplinary courses on cultural, social and humanitarian issues in the content of foreign language education;

- social and cultural enrichment process of learning a foreign language;

- involvement of students in the educational environment of the University.

- an experimental training was conducted, the results of which proved the effectiveness of the developed methodology for implementing the axiological approach in teaching a foreign language and analyze its results.

Summing up, we note that the developed methodology actualizes the process of cultural reflection of students by means of a foreign language on the basis of emotional and

evaluative activities, promotes an adequate perception and critical assessment of the values of the studied and native culture by students and a deeper awareness of their cultural identity.

The implementation of the axiological approach in the process of teaching a foreign language at a university forms a civic position and a personal attitude to the acquired cultural values, actualizes such personality traits as criticality, the desire for evidence, the willingness to listen and understand the interlocutor, to show tolerance for his point of view, to be responsible for his words and actions, and ultimately ensures the socio-humanitarian development of the student's personality.

References

Ariyan, M. A. (2017). Students' social-emotional development by means of foreign language learning. *Yazyk i Kul'tura*, *38*, 138–151. https://doi.org/10.17223/19996195/38/10

Bakhtikireeva, U. M. (2017). On necessity of reckoning of separate practices in thq process of formation of polycultural society. *Alma Mater. Vestnik Vysshey Shkoly*, *4*, 104–108. https://doi.org/10.20339/am.04-17.104

Bakhtin, M. M., Emerson, C., Holquist, M., & McGee, V. W. (1987). *Speech Genres and Other Late Essays (University of Texas Press Slavic)* (2nd Edition). University of Texas Press.

Bartosh, D. K., & Galskova, N. D. (2018). The role of emotional culture in the professional activity of a foreign language teacher. *Pedagogy and Psychology of Education*, *3*, 9–18. https://cyberleninka.ru/article/n/rol-emotsionalnoy-kultury-v-professionalnoy-deyatelnosti-uchitelya-inostrannogo-yazyka

Bartosh, D., Stoyanova, E., Galskova, N., & Petkova-Kaleva, S. (2020). Teaching foreign languages in the context of cognitive and conceptual priorities of modern education. *Ezikov Svyat (Orbis Linguarum)*, *18*(1), 186–196. https://doi.org/10.37708/ezs.swu.v18i1.22

Bozhenkova, R. K., Bozhenkova, N. A., & Shaklein, V. M. (2015). *Russian Language and Culture of Speech. Student's Book (Russian Edition)*. Book on Demand Ltd.
Brown, T., Balykhina, T., Talalakina, E., Bown, J., & Kurilenko, V. (2014). *Mastering Russian through Global Debate (Mastering Global Debate)* (Illustrated ed.). Georgetown University Press.

Calleja, C. (2009). Intercultural Communication Training Respectful of Learners" Characteristics: A pedagogical model for social promotion of intercultural communication, expertise and skills. *The Journal of Linguistic and Intercultural Education*, *2*(1), 21–36. https://doi.org/10.29302/jolie.2009.2.1.2

Dolzhikova, A., Kurilenko, V., Biryukova, Y., Rumyantseva, N., Makarova, M., & Kulikova,
(2012). The values of the modern world of globalization and   intercultural education as a value. *Foreign Languages at School*, *1*, 3–11. https://www.elibrary.ru/item.asp?id=17349167 E. (2017). Specific features of special discourse genres in information technology. *XLinguae*, *10*(3), 3–14. https://doi.org/10.18355/xl.2017.10.03.01

Frankl, V. (1990). *Man in search of meaning*. Progress.

Galskova, N. D., & Tareva, E. G.

Guzman Tirado, R. (2018). The problems of linguoculturology discussed on the pages of the "Russian Language Studies" journal. *Russian Language Studies*, *16*(4), 380–397. https://doi.org/10.22363/2618-8163-2018-16-4-380-397

Hall, E. T., & Hall, M. R. (2000a). *Understanding Cultural Differences: Germans, French and Americans* (First Edition). Nicholas Brealey.

Karasik, V. I. (2019). Values as culturally significant guidelines of behavior. *Humanitarian Technologies in the Modern World: Collection of Materials of the VII International Scientific and Practical Conference*, 22–25. https://www.elibrary.ru/item.asp?id=38551762

Khamraeva, E. A. (2019). Theatricalization in Russian language lessons abroad as a form of pedagogical edutainment. *Language Studies and Modern Humanities*, *1*(2), 97–102. https://doi.org/10.33910/2686-830x-2019-1-2-97-102

Krupchenko, A. K. (2019). Axiological Strategies of Foreign Language Professional Pedagogical Education. *Prepodavatel XXI Vek*, *4, 2019*, 44–54. https://doi.org/10.31862/2073-9613-2019-4-44-54

Kytina, V. V., & Ryzhova, N. V. (2017). The phenomenon of multilingualism in a limited language environment. *RUDN Journal of Language Education and Translingual Practices*, *14*(4), 611–620. https://doi.org/10.22363/2312-8011-2017-14-4-611-620

Kytina, V., Bartosh, D., & Pochinok, T. (2020). Ethnopsychological aspects of intercultural communication and their consideration in the process of teaching students of a linguistic university. *International Journal of Advanced Science and Technology*, *29*(6), 175–185. http://sersc.org/journals/index.php/IJAST/article/view/11309/6047

Leontiev, D. A. (2003). *Psychology of meaning: Nature, structure and dynamics of semantic reality*. Sense.

Molchanova, G. G. (2007). *English as a non-native: Text, style, culture, communication*. OLMA Media Group.

Pavlova, L., & Vtorushina, Y. (2018). Developing Students' Cognition Culture for Successful Foreign Language Learning. *SHS Web of Conferences*, *50*, 01128. https://doi.org/10.1051/shsconf/20185001128

Purin, C. M., & Ganshina, K. A. (1932). Methodology in Foreign Language Teaching. *The Modern Language Journal*, *17*(3), 219. https://doi.org/10.2307/315939

Richards, J. C., & Rodgers, T. S. (2014). *Approaches and Methods in Language Teaching (Cambridge Language Teaching Library)* (3rd ed.). Cambridge University Press.

Robbins, D. (2003). *Vygotsky's and A.A. Leontiev's Semiotics and Psycholinguistics: Applications for Education, Second Language Acquisition, and Theories of Language (Contributions in Psychology)* (Illustrated ed.). Praeger.

Safonova, V. V. (2018). Philosophical binary opposition "dialogue of cultures – non-dialogue of cultures" in linguodidactic consideration. *Teacher of the XXI Century*, *2*(1), 20–39. https://cyberleninka.ru/article/n/filosofskaya-binarnaya-oppozitsiya-dialog-kultur-ne-dialog-kultur-v-lingvodidakticheskom-rassmotrenii

Slastenin, V. A., & Chizhakova, G. I. (2003). *Introduction to pedagogical axiology.* Akademiya.

Storti, C. (2017). *Cross-Cultural Dialogues: 74 Brief Encounters with Cultural Difference* (2nd ed.). Nicholas Brealey.

Ucok-Sayrak, O. (2018). Intercultural communication: critical approaches and future challenges. *Language and Intercultural Communication*, *19*(4), 373–376. https://doi.org/10.1080/14708477.2018.1497434

Vezhbitskaya, A. (2015). *Semantic Universals and Language Description (I͡Azyk, semiotika, kul'tura)*. Book on Demand Ltd.

Vygotsky, L. S. (1999). *Thinking and speech* (5th ed.). Labyrinth.

Yadov, V. A. (1994). *Social identity of the individual.* Higher School of Economics.