

ПЕДАГОГИКА ҒЫЛЫМЫНЫҢ ТАРИХЫ ЖӘНЕ ЗАМАНАУИ  
БІЛІМ БЕРУ МЕН ҰЛТТЫҚ ТӘРБИЕНІҢ ӘДІСНАМАЛЫҚ МӘСЕЛЕЛЕРІ  
ИСТОРИЯ И СОВРЕМЕННАЯ МЕТОДОЛОГИЯ ПЕДАГОГИЧЕСКОЙ НАУКИ,  
ОБРАЗОВАНИЯ И НАЦИОНАЛЬНОГО ВОСПИТАНИЯ

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THE SIGNIFICANCE OF ABAI'S TEACHING IN THE FORMATION OF  
UNIVERSAL HUMAN VALUES

*Abstract*

In the context of globalization, the balanced preservation of national and universal human values within the education system has become particularly relevant. The purpose of this article is to reveal the pedagogical potential of Abai Kunanbayuly's legacy in shaping universal human values among contemporary Kazakhstani youth. The theoretical framework of the study is based on the philosophical and pedagogical works of Kazakhstani and foreign scholars, Abai's writings, as well as international legal documents. The study employed systemic, historical-cultural, and hermeneutic methods of analysis. The research findings demonstrate that Abai's concept of the "Tolyq adam" (holistic person) interprets universal human values – such as morality, justice, honest labor, responsibility, spiritual purity, and respect for human dignity – in close unity with national identity, language, and spiritual heritage. It has been substantiated that the values articulated in Abai's legacy are consonant with contemporary humanistic and educational paradigms, as well as with the principles of the Universal Declaration of Human Rights. The article substantiates that integrating Abai's ethical ideas into the educational process contributes to the formation of spiritually enriched, competitive, and socially responsible young individuals. The significance of the study lies in its theoretical justification of the role of national spiritual heritage in strengthening universal human values and in educating youth in the spirit of patriotism, tolerance, and humanism.

**Keywords:** universal human values, national values, national language, national mentality, upbringing of the younger generation, personality formation.

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ЖАЛПЫАДАМЗАТТЫҚ ҚҰНДЫЛЫҚТАРДЫ ҚАЛЫПТАСТЫРУДАҒЫ  
АБАЙ ҒЫЛЫМДЕРІНІҢ МАҢЫЗЫ

*Аңдатпа*

Жаһандану жағдайында білім беру жүйесіндегі ұлттық және жалпыадамзаттық құндылықтардың үйлесімді сақталуы ерекше өзектілікке ие болып отыр. Мақаланың мақсаты – қазіргі Қазақстан жастарының бойында жалпыадамзаттық құндылықтарды қалыптастыруда Абай Құнанбайұлы мұрасының педагогикалық әлеуетін ашып көрсету. Зерттеудің теориялық негізін қазақстандық және шетелдік ғалымдардың философиялық-педагогикалық еңбектері, Абай шығармалары, сондай-ақ халықаралық құқықтық құжаттар құрайды. Зерттеу барысында жүйелік, тарихи-мәдени және герменевтикалық талдау әдістері қолданылды. Зерттеу нәтижелері көрсеткендей, Абайдың «Толық адам» тұжырымдамасы адамгершілік, әділдік, адал еңбек, жауапкершілік, рухани тазалық және адамға құрмет сияқты жалпыадамзаттық құндылықтарды ұлттық бірегейлік, тіл және рухани мұрамен өзара бірлікте қарастырады. Абай мұрасындағы құндылықтар қазіргі гуманистік және білім беру тұжырымдамаларымен, сондай-ақ Адам құқықтарының жалпыға бірдей декларациясының қағидаларымен үндес келетіні дәлелденді. Мақалада Абайдың этикалық идеяларын білім беру процесіне енгізудің пайдасы жастардың рухани бай, бәсекеге қабілетті және әлеуметтік жауапты тұлға болып қалыптасуына ықпал ететіні негізге алынды. Зерттеудің маңыздылығы – ұлттық рухани мұраның жалпыадамзаттық құндылықтарды нығайтудағы және жастарды патриотизм, толеранттылық пен гуманизм рухында тәрбиелеудегі рөлін теориялық тұрғыдан айқындау.

**Түйін сөздер:** жалпыадамзаттық құндылық, ұлттық құндылық, ұлттық тіл, ұлттық діл, ұрпақ тәрбиесі, тұлға қалыптастыру.

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## ЗНАЧЕНИЕ УЧЕНИЯ АБАЯ В ФОРМИРОВАНИИ ОБЩЕЧЕЛОВЕЧЕСКИХ ЦЕННОСТЕЙ

### Аннотация

В условиях глобализации гармоничное сохранение национальных и общечеловеческих ценностей в системе образования приобретает особую актуальность. Целью данной статьи является раскрытие педагогического потенциала наследия Абая Кунанбаева в формировании общечеловеческих ценностей у современной казахстанской молодёжи. Теоретическую основу исследования составляют философско-педагогические труды казахстанских и зарубежных ученых, произведения Абая, а также международные правовые документы. В ходе исследования были использованы системный, историко-культурный и герменевтический методы анализа. Результаты исследования показывают, что концепция Абая «Целостный человек» трактует общечеловеческие ценности – такие как нравственность, справедливость, честный труд, ответственность, духовная чистота и уважение к человеческому достоинству – в тесном единстве с национальной идентичностью, языком и духовным наследием. Доказано, что ценности, представленные в наследии Абая, созвучны современным гуманистическим и образовательным парадигмам, а также принципам Всеобщей декларации прав человека. В статье обосновывается, что интеграция этических идей Абая в образовательный процесс способствует формированию духовно богатой, конкурентоспособной и социально ответственной личности молодёжи. Значимость исследования заключается в теоретическом обосновании роли национального духовного наследия в укреплении общечеловеческих ценностей и воспитании молодёжи в духе патриотизма, толерантности и гуманизма.

**Ключевые слова:** общечеловеческие ценности, национальные ценности, национальный язык, национальный менталитет, воспитание подрастающего поколения, формирование личности.

**Introduction.** The concept of value is one of the key principles in philosophy, the social sciences, and pedagogy. As the term itself suggests, it can be understood as a specific characteristic, property, quality indicator, or meaningful assessment of a person, object, or particular being. For example, in philosophy, the concept of value is used to denote the significance of objects and phenomena for individuals and society, as well as the positive or negative meaning of phenomena in social life and nature (benevolence and adversity, good and evil, beauty and ugliness). Values not only characterize social consciousness in terms of justice or injustice, but also serve as a means of evaluation by approving or condemning certain actions and phenomena, promoting their implementation, or functioning as a criterion for overcoming shortcomings. Philosophers, thinkers, and educators have always placed human rights, individual freedom, and the education and knowledge associated with them among the highest universal values. The formation of universal values in the life of any nation is a natural result of the historical development of society. The moral potential of human rights, like other universal values, has been accumulated over centuries and serves as a regulator of human behavior within the framework of a new social model.

Experience shows that in the formation of the personal qualities of young people, alongside the socio-historical experience accumulated by humanity, it is possible to instill in them social and ethical norms and virtues. Universal human values are clearly reflected in national traditions, moral principles, and religious culture, and are recognized as models of decency, accumulating advanced features of social thought, personality qualities, and moral patterns.

Scholars in the field of pedagogy point out that modern pedagogy faces two main tasks. First, to strive to elevate pedagogy to the level of global values. Second, to create the most complete and perfect human ideal. It is known that, when these two tasks are combined and the human ideal is formed, such values as freedom and love are considered fundamental. According to these scholars, values are intangible, spiritual phenomena that have enormous vital significance for every individual, social group, or ethnic community. Values are classified into national and universal, depending on their importance for each nation and for humanity as a whole. The values of every nation include its national language,

culture, traditions, customs, and history of nation. On the basis of mastering these national values, an individual's consciousness develops an attitude toward universal human values. From this it becomes clear that, despite national and racial differences, the essential values shared by all humankind include life, health, freedom, moral dignity, and education [1, p. 7].

Universal world values are a phenomenon that unites the spiritual goals of different peoples, religions, and historical eras. It is precisely because of this affinity that they are referred to as universal. In the twentieth century, an international body for the first time in world history developed human rights documents based on an international framework. The document "The Universal Declaration of Human Rights" emphasized the renewal and protection of common human interests. In particular, Article 2 states: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" [2]. However, none of these international documents deny the value of national systems of education, which have been nurtured within peoples over centuries. On the contrary, they seek to unite the universal interests common to the peoples of the world and to develop them as shared human values.

The Republic of Kazakhstan has adopted the core ideas of these documents in the field of education. This represents a positive development, as efforts have been made to create new values by basing educational work in academic institutions on universal values. The essence of this approach lies in teaching the younger generation to appreciate the unique characteristics of other peoples, to contribute to the development of humanity, and to respect the values created through the collective efforts of society on the basis of tolerance.

*The relevance of the study* is determined by the need to develop universal human values in the context of globalization while preserving national identity, particularly within Kazakhstani society, where the teachings of Abai Kunanbayev serve as a powerful source of the spiritual and moral education of young people.

*The level of development of the problem* and the literature review indicate that the issues of universal and national values have been addressed in the works of Kazakhstani scholars (Zh.Abdildin, N.Musaeva, A.Kapyshev, M.Myrzakhmetuly, G.Akmambetov), as well as in international research (R.Sundberg & G.Gustavsson, C.Brooks & E.Kitto). However, the role of Abai's teachings in shaping universal human values requires further analysis within the pedagogical context.

*The purpose of the study* is to reveal the significance of Abai Kunanbayev's teachings in the formation of universal human values in contemporary Kazakhstani education.

*The significance of the study* lies in the theoretical justification for integrating Abai's ideas into the educational process to develop a competitive individual with a strong national identity and universal human values.

*Basic provisions.* The main provisions of the conducted study are based on an analysis of the role of national spiritual heritage in the formation of universal human values in the context of globalization. The central idea of the article is that Abai Kunanbayev's teachings, particularly the concept of the "Tolyq adam" (holistic person), serve as a powerful instrument for harmoniously combining national traditions with universal ideals such as freedom, moral dignity, education, and tolerance. Based on a comparative analysis of Abai's philosophical ideas with contemporary pedagogical approaches and international human rights documents, the study clarifies the understanding of values as regulators of individual and societal behavior. The universal nature of Abai's ethical guidance is highlighted, including the avoidance of five vices and the pursuit of five virtues, as well as the emphasis on the role of the national language and identity in transmitting spiritual values. The findings of the study underscore the need to integrate Abai's teachings into the educational process as a national idea aimed at strengthening patriotism, morality, and the competitiveness of youth, thereby contributing to the development of a holistic personality in contemporary Kazakhstani society.

**Materials and Methods.** The study is based on theoretical research methods, including the analysis of philosophical, pedagogical, and ethical literature (the works of Abai Kunanbayev, studies by Kazakhstani scholars, and international sources; a review of normative documents (the Universal Declaration of Human Rights); a comparative analysis of national and universal values; and the interpretation of quotations from Abai's works and the views of contemporary researchers.

**Methodology.** The study includes a systematic approach to examining values as regulators of human behaviour, a historical and cultural analysis of Kazakh philosophy, and a hermeneutic approach to the interpretation of Abai's texts. Qualitative methods of generalization and synthesis are used to reveal the pedagogical potential of Abai's teachings.

**Materials.** Primary sources include the works of Abai Kunanbayev; secondary sources consist of scholarly articles and monographs in pedagogy and philosophy.

**Results and discussions.** In the pedagogical process, the use of diverse cultures, alongside the achievements of each nation, is also regarded as a means of enriching the spiritual wealth of the younger generation. Education is a social category inherent to human beings and plays a decisive role in personal development. It is well known that development primarily involves qualitative physiological and psychological changes in the human organism. Of particular importance in this regard is the view expressed by Magzhan Zhumabayev: "For a person to develop and receive proper education, they must first have good health. In this respect, the correct application of physical education is of great significance. The body is the instrument of the soul. If the instrument is strong, then its owner is also strong" [3, p. 227].

Although a person is born a human being, they become one only through the performance of social functions in the course of their development. From a social perspective, upbringing is a process of purposeful preparation for participation in the present and future life of society, controlled and adjusted by society, guiding and directing youth through state and public structures. It demands recognition of the potential for nurturing a full and comprehensively developed individual. It is carried out with due regard for the development of the child's personality and individual characteristics, and it also establishes a new position for the individual in society as a subject of the pedagogical process. The concept of personality formation includes such conditional developmental achievements as a child's ability to live independently in society, to reflect on their own life path and understand social relationships, as well as the capacity to make consistent value-based choices. Personality formation is a process of personal change that occurs through interaction with reality and is accompanied by transformations in physical structure and socio-psychological renewal. Since education is part of universal human culture, it should be examined from a cultural perspective. A unifying initiative in the development of universal human values should be the native language as an essential means of education. Through language, one can understand the level of development of any people, their history, and their culture. If a representative of a nation does not know their language, music, customs, oral literature, proverbs, and aphorisms, they are likely to become detached from their people, the environment in which they were raised, and their national mentality. Time itself has proven that a person who lacks a spiritual connection with their people resembles a plant without roots and gradually becomes spiritually empty. Language is not only a means of communication among peoples but also their image, essence, and the boundary of their worldview. National uniqueness is reflected in a person's manner of speech. Unfortunately, some young people are ashamed of their national identity. One should not feel ashamed of or avoid national identity; on the contrary, we should be proud of it, as it is our happiness, wealth, and national roots. Every individual should embody the spirit of their nation.

The significance of national identity as a foundation for the internal resilience of both the individual and society is also confirmed by the findings of contemporary scholarly research. In particular, R. Sundberg and G. Gustavsson note that national identity is a multidimensional phenomenon and has a substantial impact on citizens' willingness to defend their state. According to their research, conscious national pride and cultural attachment strengthen readiness for defense, which resonates with the understanding of national identity as a value that fosters responsibility toward one's country [4].

For the Republic of Kazakhstan, which is building a legal democratic state, and for the Kazakh people as the primary subjects of legal reform, traditional legal values accumulated over centuries occupy a special place in the national mentality.

Transforming legal culture into a firm core of the nation's mentality signifies the strengthening of the legal power of national self-consciousness and the creation of a spiritual stronghold capable of resisting aggressive ideas and actions through legal means. The defense of the Fatherland as a people, along with its consistent fulfillment, constitutes a source of legal culture.

At all stages of the spiritual and moral life of each nation, models of folk pedagogy have developed in accordance with its culture. This constitutes an integral part of pedagogical culture formed through the centuries-long experience of various ethnic groups. From an ethical perspective, folk traditions have always manifested themselves as a natural component of national self-consciousness throughout human development. Nevertheless, it is natural that both old and new traditions undergo transformation. What is most essential in them, however, is the living connection between departing and emerging generations. In this context, the assertion by C. Brooks and E. Kitto is well-founded: "The folk pedagogy itself is influenced by a teacher's own experience of education, parental expectations of schools and schooling and implicit, intuitive, hidden beliefs and assumptions about teaching and learning that are often shared within cultural settings" [5, p. 253]. Therefore, the essence of modern education lies in strengthening the moral foundations of generations through the revival of the progressive and virtuous traditions of peoples.

We believe that an important characteristic of Kazakh culture and philosophy is a holistic perception of the world, without which development is impossible. If, in the course of personal development, an individual focuses solely on material enrichment in an economic sense while neglecting spiritual growth, they cannot attain the level of a fully developed personality. In the contemporary market-oriented era, unfortunately, insufficient attention is paid to the spiritual development of individuals, while the ultimate moral significance of human actions and behaviour is often overlooked. As a result, such moral values as compassion, care, responsibility, and dedication to noble causes are pushed into the background. Socio-economic, political, and cultural transformations are bringing about changes that affect both individuals in society as a whole. The loss of moral orientation and the decline of spiritual culture have become realities faced not only by our country, but by the global community at large.

In this context, it becomes evident that society requires not merely individuals who rely on the ready-made solutions, but morally mature and spiritually rich people capable of creative activity and constructive social development that means the needs of society. The essence and purpose of social development lie in fostering a meaningful, creative, and innovative life that expands the opportunities and potential of every individual. In our view, this problem explains why many people in contemporary society continue to neglect spiritual and moral values and remain indifferent to the direction of social development.

Under the conditions of globalization that characterize the modern world, market transformations have contributed to the standardization of social relations, which, in turn, places individuals in conditions that suppress creativity and individuality in human life. As Academician Zh. Abdildin notes: "It may be convenient to be a systematized, homogeneous, and unipolar individual, but such a person is no different from a robot. Contemporary globalization should not result in abstract unification. In that case, it would represent a major regression. It is necessary to strive for integration, to use foreign experience, technologies, and knowledge, to remain competitive – and at the same time never lose one's own identity" [6, p. 41]. In fact, any form of unification may be considered problematic, as it can distort and, in principle, undermine various types of national culture that processes developmental potential. In such circumstances, uncertainty may arise in life orientations and value systems at the historical, philosophical, and ethnocultural levels. At the same time, this may lead to a decline in individuals' confidence in the future, which is particularly risky for the younger generation.

The way out of this impasse lies in the formation and consolidation of a national idea in the consciousness of society. If a national idea is formed in people's minds and implemented in practice, it can reduce to pronounced uncertainty of goals and values and simultaneously contribute to the development of a unified public consciousness. World experience demonstrates that a national idea emerges when a country faces the task of strengthening its political, economic, cultural, spiritual, and moral foundations.

The national idea should not become a field of ethnic, cultural, or ideological contradictions, as its primary function is unifying; otherwise, it ceases to be a national idea in the proper sense. In our view, the deep foundations of the national idea are rooted in the spiritual heritage of the history of Kazakh philosophy. We agree with scholar N. Musayeva that: "The more deeply we immerse ourselves in the depths of Kazakh philosophy and the more persistently and meticulously we reveal its pearls, the more the Kazakh phenomenon will disclose its natural, historical, and mystical qualities, demonstrating its spiritual elevation, grandeur, and depth" [7, p. 3]. Indeed, the rich heritage of Kazakh spiritual culture and philosophical thought, grounded in ethical values, has contributed to the formation of the Kazakh people as a unified historical and cultural phenomenon within world history. Many scholars have convincingly demonstrated that the distinctive qualitative characteristics of Kazakh society can be explained by the fact that axiological and moral dimension of life occupies a significantly more prominent place than in many other societies. This indicates that the ethical structure of Kazakh society is naturally intertwined with the realities of everyday life.

Kazakh philosopher A. Kapyshev, in his article "The National Idea and the Meaning of Life," offers an insightful interpretation of the national idea: "The national idea can be defined as a contribution that a people must make to world development... The content of the national idea may reflect the highest essence of the human being and their spirituality. If a national idea can arise and successfully exist, then the people must be its driving force..." [8, p. 34].

If the issue is understood in this sense, the national idea of sovereign Kazakhstan should be Abai's spiritual legacy, encapsulated in his call "Be a decent man!" It is evident that the worldview underlying this position is oriented toward the fundamental nature of humanity as a whole. Since Hakim Abai is a representative of the Kazakh nation, it is natural that his philosophical teachings are genetically and culturally close to his people. Abai Kunanbayev's emphasis on self-perfection and personal development reveals the essence of the realization of reason within the sphere of spiritual and moral relations, as he interprets human relationships not only as outwardly directed interactions between individuals, but also as an inwardly directed process of self-awareness and self-reflection. Today, on the new historical foundation of independent Kazakhstan, Abai's ethical ideas are being further developed, enriched with new meaning, and gaining renewed significance. This is evidenced by the discussion of numerous scholarly and research works on his legacy at national and international conferences held this year to mark the anniversary of the great thinker-poet. Abai Kunanbayev's ethical ideas are expressed clearly and explicitly, as they are closely intertwined with social issues. His reflections on virtue, labor, and morality remain highly relevant in the contemporary context. According to the prominent scholar, Doctor of Philology and Professor Mekemtas Myrzakhmetuly, who has made a significant contribution to the study of the legacy of the great thinker Abai, the teachings of Hakim Abai on "Tolyq adam" (holistic person), which promote such virtues as kindness and generosity among the people, can help eradicate negative behavior among the younger generation [9, p. 25]. Indeed, the pinnacle of Kazakh thought and worldview is embodied in Abai's works. Professor G. Akmambetov, in his substantive article "Abai's Moral Teachings" writes: "Abai himself, in my view, is the founder of Kazakh moral teaching. At the center of Abai's philosophical and ethical worldview stands the human being – their consciousness, feelings, reason, morality, and specific personal behavior. No matter how far philosophical thought may lead us or how high it may soar, it should not forget that it is a struggle to find solutions to difficult questions of existence - about real, modern man. Abai's philosophical and ethical thoughts deserve this title, because they are always close to man, his needs and desires" [10, p.

12]. Abai lived with an orientation toward the future; he anticipated what lay ahead. He is our contemporary and the contemporary of future generations. As a thinker, his wisdom is likewise unique. To rise above everyday life, to look at his time and his people from above, to always be with his people. Thus, possessing a profound understanding of the condition of his people, Abai continues to remain our contemporary. Abai Kunanbayev introduced knowledge to the Kazakh steppe as a fundamental principle of human existence, linking it to the idea of personal and social development. He sought not only to free his people from laziness and ignorance, but also to encourage them to master the achievements of world culture. By extolling the value of intellect, Abai shaped new value orientations in the value understanding of the meaning of life and human happiness.

According to Abai, however, the defining principle of human nature lies in humanity, kindness, friendship, and love. As the poet himself emphasized, a person is endowed with “Imanigul” (the flower of faith) qualities. Human feelings enable individuals to distinguish good from evil and are guided by virtue. In his works, the interconnectedness of knowledge, reason, feelings, faith, and the unity of human essence forms the basis of his ethical conclusions. His artistic imagery and philosophy are so clear and accessible to the public that they leave a profound impression. At the same time, they are striking for their precision and logical harmony. Abai is a true thinker because he does not merely reflect, but strives to implement the ideal of wisdom. The fact that Abai does not separate knowledge from morality reinforces the ethical dimension of his thought. For him, true behavior is moral behavior. Abai’s worldview shapes a deep national orientation, while the philosophical foundations of the Kazakh people are rooted in his ideas. The thinker was deeply concerned about the future of his people, it made him think a lot, and his poems, which are guided by the ethical idea that is the problem of moral development, give weight and great strength to the national idea. For example:

*“Don't be satisfied until  
You have an education  
Don't seek a comfortable life  
Until you know  
The path that you must take.  
Resist the lure of idleness  
And foolish merriment.  
Your whole life is before you.  
If you want to be  
A decent man, achieving  
All that you have hoped for  
Avoid the five sins –  
Gossip, lying, boasting,  
Idleness and waste –  
Which are your enemies,  
And follow the five precious virtues:  
Perseverance, work, deep thought,  
Moderation and mercy.  
If you witness evil  
Spurn it. Try to stop it.  
And where you see good  
Bear it in mind.” [11, p. 67] –*

in these lines of the poem, the poet clearly identifies five destructive sins from which a person should distance oneself throughout life, as well as five precious virtues that elevate one’s moral character. It is evident that these ideas serve to shape not only the moral ideal of the Kazakh people, but also the complete and harmonious personality of humankind as a whole. Therefore, in the spiritually renewed

independent Kazakhstan, there is sufficient evidence to assert that Abai's ethical ideas can serve as one of the most valuable national ideas. As an integral part of Kazakh philosophy, Abai stands as a herald of a new worldview, a modern understanding of reality, and a renewed conception of humanity and its place in the world. The Kazakh thinker was often misunderstood and not fully accepted by his contemporaries, and even today it cannot be claimed that his legacy has been completely comprehended. This is because his thoughts and aspirations were very far away and high. The poet consistently emphasized that young people should not blindly follow others' opinions, but instead develop their own views through reasoned judgment and possess the determination to stand firmly by those convictions. In the lines "When your mind is as keen and as cold as ice / When hot passions burn in your petulant heart" [12, p. 49] Abai approaches the issue from a philosophical perspective, viewing thought and emotion as two concepts that stand in opposition to one another. However, Abai believes that the "cold mind" and the "petulant heart" are not antagonistic but complementary. When willpower and determination are added to these two qualities, a person's character reaches moral completeness. As Abai states: "Only he that can hold his heart and his thought / In the vise of will shall attain real heights." [12, p. 49]. In this context, Abai further clarifies the essence of intellectual and moral education. He emphasizes the significant role of the family in shaping the worldview and character of the younger generation and pays particular attention to the formation of moral values in the process of child upbringing. The broad scope of Abai's intellectual world lies in the social character of his poetry and in the educational, moral, and enlightenment-oriented nature of his views, which are deeply rooted in the life of the people. In general, an analysis of Abai's worldview reveals that the central issue in both his creative work and philosophical outlook is morality. The problem of the human being in Abai's worldview can be expressed through the poet's well-known lines: "Therefore, if I am human, how / Can I bear to be ignorant, and how" [11, p.295]. This idea reflects Abai's firm belief that in order for a person to remain true to their human nature, one must pursue knowledge. He clearly shows that they are endowed with: reason, science, conscience, character. Abai still possesses many little-known facets, hidden depths, and unexplored aspects of his intellectual legacy. A comprehensive scholarly examination and deeper interpretation of these dimensions remain the task of future research. What the present generation clearly understands, however, is that the already studied components of the thinker-poet's teachings can serve as a solid foundation for a national idea. Hakim Abai deeply understood that the old worldviews, in which a person seeks the cause and purpose of his work in others, are ineffective and hinder a correct lifestyle. The wise thinker consistently emphasizes the importance of personal responsibility for one's own life and for society. He urges individuals to avoid ignorance, to attain knowledge, to cultivate moral integrity, and to grow intellectually in order to compete with developed countries and ultimately achieve true success in life's "race."

There is no doubt that Abai's teachings, full of national ideas, are the core of the creativity of the national spirit.

One of the most honorable functions of the national spirit is to inspire the language. That is why the language becomes a tool that absorbs the spirit, accumulates the necessary national worldview, psychological, and other qualities that are passed down from generation to generation, and gradually passes them on to the next generation. For this reason, it is impossible to separate a nation from its language.

We regard the article "Abai and Kazakhstan in the 21st Century" by the President of the Republic of Kazakhstan, K.Tokayev, as a work of great significance for the country's spiritual life. In this article, the Head of State emphasizes Abai's exceptional place in the nation's history and his role in shaping national identity, drawing particular attention to the fact that a profound study of the poet's legacy lies at the core of the process of spiritual renewal of the nation. This is because it is well known that more than a century ago the great thinker set new goals and forward-looking demands for his people.

**Conclusion.** It can be confidently stated that Abai, who has become the core of Kazakh philosophy, is a true herald of the spirit of the Kazakh people. We believe that the growing interest in the

philosophical foundations of the great Kazakh thinker's legacy contributes to strengthening national self-awareness and social unity. The thinker understood education and labor as the fundamental conditions for the formation of a universally worthy individual. In his works, Abai emphasized that education is not merely a means of acquiring material wealth, but a fundamental goal that constitutes the basis of human development. Today, the relevance of Abai's ideas can be observed in their practical realization within contemporary society. A clear illustration of this is the expansion of opportunities for young people to obtain education at high-quality foreign higher education institutions through state programs, which reflects the commitment of the people of Kazakhstan to preserving national integrity and peace, as well as to fostering unity among representatives of different ethnic groups. This serves as a model for many countries. The issues raised in Abai's teachings remain relevant not only in the past or the present, but will continue to be significant at all times. The essence of its uniqueness lies in the fact that, regardless of changes in society, even in the context of globalization, when universal civic are increasingly gaining prominence, young people are able to make a significant contribution to global development without losing their foundations, roots, and inherent national values, thereby contributing meaningfully to global progress.

The essence of this relevance lies in the fact that regardless of how society changes – even in the era of globalization, marked by the growing prominence of universal human values – young people are able to preserve their core identity, roots, and inherent national values, and on this foundation make a meaningful contribution to reaching a global level of development.

In this regard, we believe it is appropriate to consider ways of integrating the Great Abai's teachings of the “Tolyq adam” (holistic person) into the educational process as a national idea capable of influencing the spiritual education and moral upbringing of young people. If we educate young people on the basis of these teachings, which were widely discussed and initiated on the 175th anniversary of the thinker-poet, our main task would be to enable them to better understand the underlying meaning of Abai's principles of life and to solve the problem of defining a civic position by mastering Abai's works.

Most importantly, it will undoubtedly contribute to fostering national consciousness and patriotism among the younger generation, strengthening their historical and social memory, encouraging them to value the indigenous culture and spiritual heritage of the Kazakh people and of the entire population of Kazakhstan as fundamental values, and shaping a competitive and resilient personality. Only then can we be sure that young people will be able to find their way to education in the world without any worries in the future and will become strong, steadfast citizens without any diffusion.

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## METHODOLOGICAL FOUNDATIONS FOR THE DEVELOPMENT OF CONTEXTUAL AND COMMUNICATIVE COMPETENCE IN TEACHING ENGLISH TO FUTURE PILOTS

### Abstract

This research article examines the methodological foundations of developing contextual communicative competence within the framework of foreign language teaching to students enrolled in the 6B07115 “Flight operation of civil aircraft” program at the Civil Aviation Academy. In professionally oriented language education, effective communication is inextricably linked to contextual awareness, particularly in the aviation sector, where communication deficiencies can have serious consequences for flight safety. Despite the extensive research devoted to communicative competence, the methodological foundations for studying the contextual aspects of professional aviation communication remain insufficiently developed. The aim of this study is to substantiate a methodological framework for developing contextual communicative competence in future pilots. This article examines the communicative, pragmatic, discursive, and sociocultural approaches for their relevance and applicability to the teaching of aviation English. The practical significance of this research is reflected in the formulation of targeted recommendations aimed at optimizing the development of educational assignments, the primary goal of which is to increase the level of contextual awareness of individuals aspiring to become specialists in the aviation industry.

**Keywords:** communicative competence, contextual competence, methodological approaches, discourse analysis, pragmatics, task-based learning.