



Pedagogical Opportunities For Developing Students' Emotional Intelligence Based On An Axiological Approach

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DOI:

<https://doi.org/10.47134/pssh.v3i3.585>

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Received: 30-11-2025

Accepted: 30-12-2025

Published: 30-01-2026



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Abstract: This study examines the pedagogical possibilities of developing students' emotional intelligence through an axiological (value-oriented) approach. The research aims to determine how value-based principles integrated into educational processes influence students' emotional awareness, self-regulation, empathy, and value-based behavior. The study employs theoretical analysis, comparative synthesis, and an interpretative review of contemporary pedagogical and psychological literature on emotional intelligence and value education. The findings demonstrate that the axiological approach enhances emotional intelligence development by embedding moral values, personal meaning, and reflective learning practices into teaching and learning activities. Value-oriented educational environments foster deeper emotional awareness, responsible emotional regulation, and the formation of empathetic and socially responsible behavior among students. The integration of axiological principles into classroom interaction, curriculum design, and pedagogical communication supports students' ability to understand emotions not only as psychological reactions but also as ethically and socially meaningful experiences. The study concludes that effective development of emotional intelligence requires a value-centered educational framework alongside methodological and instructional strategies. The axiological approach provides a coherent pedagogical basis for linking emotional development with moral orientation, personal meaning, and reflective learning, thereby strengthening students' emotional competence in modern educational contexts.

Keywords: Emotional Intelligence, Axiological Approach, Value-Based Education, Pedagogy, Student Development

Introduction

In recent years, emotional intelligence (EI) has gained increasing attention in higher education as a key factor influencing students' academic achievement, professional adaptability, and social integration. Beyond cognitive abilities, contemporary educational research emphasizes emotional awareness, empathy, and self-regulation as essential components of holistic personality development. Scholars argue that the complexity of modern social and professional environments requires graduates not only to possess subject-specific knowledge but also to demonstrate emotional competence in interpersonal and ethical decision-making contexts.

Early conceptualizations of emotional intelligence, notably those proposed by Salovey and Mayer, defined EI as the ability to perceive, understand, manage, and use emotions effectively. Later, Goleman expanded this framework by highlighting the role of

emotional intelligence in leadership, social interaction, and professional success. While these models significantly advanced the understanding of EI, they primarily approached emotional intelligence as an individual psychological capacity, often detached from broader educational and value-based contexts.

Within higher education practice, emotional intelligence is frequently operationalized through short-term training programs, workshops, or isolated skill-based interventions. Although such approaches may yield measurable short-term improvements, several studies indicate that their long-term effectiveness remains limited. This instrumental orientation tends to reduce emotional intelligence to a set of behavioral techniques, overlooking the deeper axiological foundations that shape emotional experience, moral judgment, and responsible behavior.

From this standpoint, the axiological approach offers a fundamentally different pedagogical perspective. Axiology, as the philosophical study of values, emphasizes the role of moral orientations, personal meaning, and value systems in shaping human consciousness and behavior. Applied to education, the axiological approach conceptualizes learning as a value-mediated process in which knowledge, emotions, and actions are interconnected. Researchers such as Scheler, Frankl, and contemporary educational philosophers argue that emotional development cannot be separated from value formation, as emotions are inherently linked to what individuals consider meaningful and significant.

Recent pedagogical studies increasingly acknowledge the interdependence between emotional intelligence and values. For instance, value-oriented education has been shown to enhance empathy, ethical sensitivity, and reflective thinking among students. However, despite these insights, the integration of axiological principles into emotional intelligence development remains largely theoretical. Many studies address values rhetorically, without offering concrete pedagogical mechanisms for embedding them into emotional intelligence education.

Moreover, existing research often treats emotional intelligence and value education as parallel but separate domains. This separation results in fragmented pedagogical models in which emotional skills are trained independently of moral reflection and personal meaning-making. As a consequence, emotional intelligence development risks becoming situational and context-dependent rather than a stable personal characteristic.

The present study argues that emotional intelligence in higher education should be understood as a value-based educational construct rather than merely a psychological skill. An axiological approach enables emotional intelligence to be integrated into students' moral consciousness, supporting the development of emotionally responsible, empathetic, and self-regulating individuals. By situating emotional intelligence within a value-oriented pedagogical framework, education can move beyond technical skill acquisition toward sustainable personality development.

The purpose of this article is to critically analyze the pedagogical opportunities for developing students' emotional intelligence based on an axiological approach in higher

education, with particular attention to the limitations of instrumental models and the potential of value-oriented pedagogy.

The concept of emotional intelligence has been extensively examined in international psychological and educational research. Foundational work by Peter Salovey and John D. Mayer conceptualized emotional intelligence as the ability to perceive, understand, regulate, and utilize emotions in oneself and others. Their ability-based model emphasized cognitive processing of emotional information but largely remained within a psychological paradigm, offering limited insight into the value-based dimensions of emotional development.

Expanding this framework, Daniel Goleman linked emotional intelligence to leadership, ethical behavior, and social effectiveness. Although Goleman acknowledged moral and social responsibility as outcomes of emotional competence, critics note that his model insufficiently theorizes the axiological foundations through which emotions acquire moral meaning. As a result, emotional intelligence risks being interpreted instrumentally — as a tool for success rather than a value-oriented personal quality.

From a philosophical perspective, axiological dimensions of emotional life were profoundly examined by Max Scheler, who argued that emotions are inherently connected to value perception (*Wertnehmung*). According to Scheler, emotional responses reflect an individual's hierarchy of values, implying that emotional development cannot occur independently of value formation. This idea provides a crucial theoretical bridge between emotional intelligence and axiology in education.

Similarly, Viktor Frankl emphasized meaning (*Sinn*) as a central motivational force in human behavior. Frankl's logotherapeutic approach highlights that emotional stability and self-regulation emerge through value-oriented meaning-making, reinforcing the argument that emotional intelligence development requires axiological grounding rather than behavioral training alone.

In contemporary educational philosophy, Gert Biesta critically challenges instrumental approaches to education that reduce learning outcomes to measurable skills. Biesta argues that education must prioritize subjectification and value formation alongside qualification. Applied to emotional intelligence, this perspective suggests that EI should be cultivated as a moral and relational disposition, not merely as an adaptive competence.

Within the post-Soviet (MDH) academic space, emotional and value-oriented education has been actively explored. Russian psychologist Daniil Leontiev developed a meaning-centered psychological framework, emphasizing personal values and life meaning as regulators of emotional experience. His research supports the view that emotional self-regulation is deeply dependent on value-based orientation rather than situational control strategies.

In pedagogical research, Nikolay Bordovskaya highlights the importance of value-semantic structures in students' personal development, arguing that educational environments shape emotional attitudes through implicit and explicit value transmission.

This aligns with the axiological approach to emotional intelligence development in higher education.

Kazakh scholars such as Abylkasym Zhumabekov emphasize the integration of national and universal values in personality-oriented education, noting that emotional culture develops most effectively within culturally meaningful value contexts. Their findings underscore the cultural-axiological dimension of emotional intelligence formation.

In the Uzbek pedagogical discourse, scholars including Nodira Muslimova and Malika Qodirova analyze value-based education as a foundation for moral, emotional, and social development of students. Their works stress that emotional maturity is inseparable from ethical consciousness and cultural values, particularly in higher education settings.

Despite the breadth of research, a critical gap remains: emotional intelligence and axiology are often examined as parallel constructs rather than as an integrated pedagogical system. Many studies acknowledge the importance of values but fail to operationalize them within emotional intelligence development models. Consequently, emotional intelligence education remains fragmented, lacking a coherent axiological framework that ensures long-term personal transformation.

This study addresses this gap by conceptualizing emotional intelligence as a value-mediated educational phenomenon and by critically examining the pedagogical opportunities offered by the axiological approach in higher education.

Methodology

This study is based on a qualitative, theoretical–analytical research design grounded in the axiological paradigm of education. The methodological premise of the research is that emotional intelligence development in higher education cannot be sufficiently explained through purely instrumental or psychometric approaches, as such models tend to isolate emotional skills from students' value systems and moral consciousness. Therefore, the study conceptualizes emotional intelligence as a value-mediated pedagogical phenomenon shaped by meaning-making, ethical orientation, and reflective self-awareness.

The research methodology integrates axiological analysis, pedagogical theory, and critical interpretation of emotional intelligence models. A systematic review of international, CIS, and Uzbek scholarly literature was conducted to examine dominant conceptualizations of emotional intelligence and value-oriented education. Comparative pedagogical analysis was employed to contrast instrumental models of emotional intelligence development with axiological and value-based approaches, allowing for the identification of their theoretical limitations and pedagogical implications. Hermeneutic and interpretative methods were used to analyze how emotional awareness, empathy, and self-regulation are embedded within students' value-semantic structures, while critical discourse analysis helped reveal implicit normative assumptions present in educational models and pedagogical texts.

To operationalize the axiological perspective, the study applied value-based analytical criteria, including value-mediated emotional awareness, empathy as moral

orientation, value-based self-regulation, and reflective meaning-making. These criteria functioned as conceptual tools for evaluating whether emotional intelligence development is integrated into a coherent value-oriented educational framework or remains fragmented and situational. The validity of the research was ensured through triangulation of psychological, philosophical, and pedagogical sources, cross-contextual comparison of Western, CIS, and Uzbek academic traditions, and critical reflexivity regarding normative value assumptions. Although the study does not involve empirical experimentation, it adheres to ethical principles of educational research by respecting cultural diversity of values and avoiding reductionist interpretations of emotional intelligence.

Result and Discussion

The analysis demonstrates that the axiological approach creates qualitatively different pedagogical conditions for the development of students' emotional intelligence compared to instrumental and skill-oriented models. The results indicate that when emotional intelligence is embedded within a value-oriented educational framework, it functions not as a situational competence but as a stable personal disposition linked to students' moral consciousness and self-understanding.

First, the study reveals a significant transformation in the nature of emotional awareness. Within axiological pedagogy, emotional awareness extends beyond the recognition and labeling of emotions to include their value-based interpretation. Students are not only able to identify emotional states but also to reflect on their moral, social, and personal significance. This form of emotionally reflective awareness enables learners to interpret emotions as meaningful experiences connected to responsibility, choice, and ethical judgment. As a result, emotional awareness becomes an internally motivated process rather than an externally regulated skill.

Second, the results show that empathy undergoes a conceptual shift from a communicative technique to a moral orientation. In value-oriented educational contexts, empathy is not treated as a strategy for effective interaction but as a normative stance toward others grounded in respect, dignity, and social responsibility. This shift enhances the depth and sustainability of empathetic behavior, as students begin to associate emotional sensitivity with ethical obligation rather than interpersonal effectiveness alone. Consequently, empathy becomes a consistent feature of students' social conduct rather than a context-dependent response.

Third, the analysis indicates that self-regulation develops more effectively when linked to internalized values rather than external control mechanisms. In axiological models, emotional self-regulation is guided by students' personal value hierarchies, allowing them to manage emotions in alignment with moral principles and long-term goals. This value-based self-regulation reduces emotional volatility and supports behavioral coherence, as students rely on internal standards instead of situational demands or external reinforcement. The results suggest that such regulation contributes to emotional stability and personal integrity.

Furthermore, the study identifies reflective meaning-making as a central mechanism connecting emotional intelligence and axiological education. Students exposed to value-oriented pedagogy demonstrate a higher capacity to integrate emotional experiences into their personal narratives and life meanings. This reflective integration strengthens emotional resilience and fosters a deeper understanding of self and others. Emotional intelligence, in this context, becomes embedded in students' identity formation rather than remaining an auxiliary competence.

Comparative analysis highlights clear limitations of instrumental approaches to emotional intelligence development. While skill-based training may temporarily enhance emotional awareness or regulation, its effects are often fragmented and short-lived. Without axiological grounding, emotional competencies tend to remain externally motivated and contextually bound. In contrast, axiological integration promotes the internalization of emotional intelligence as a value-laden personal quality, ensuring its continuity across educational, social, and professional contexts.

Overall, the results confirm that the pedagogical effectiveness of emotional intelligence development is significantly enhanced when axiological principles are systematically integrated into the educational process. The findings demonstrate that emotional intelligence, when rooted in values and meaning, contributes to the formation of emotionally responsible, empathetic, and self-regulating individuals, thereby fulfilling the broader educational goals of higher education.

Discussions

The findings of this study confirm and extend existing scholarly discussions on emotional intelligence by demonstrating that its sustainable development in higher education is contingent upon axiological integration. In contrast to dominant psychological and instrumental models identified in the literature, the results indicate that emotional intelligence cannot be fully realized as an educational outcome without a value-based pedagogical framework.

Ability-based models of emotional intelligence proposed by Salovey and Mayer emphasize emotional perception, understanding, and regulation as cognitive-emotional processes. While these components are reflected in the present findings, the results suggest that their pedagogical effectiveness is significantly enhanced when emotional processes are interpreted through value-mediated reflection. Without axiological grounding, as noted in previous studies, emotional awareness remains descriptive rather than transformative. The current analysis demonstrates that emotional awareness becomes educationally meaningful only when emotions are linked to moral judgment, responsibility, and personal significance.

Goleman's socio-emotional model associates emotional intelligence with leadership, social competence, and professional success. The findings of this study support Goleman's assertion regarding the social relevance of emotional intelligence but simultaneously reveal a critical limitation highlighted in the literature: the tendency to instrumentalize emotional competencies. The axiological perspective presented here challenges this limitation by

repositioning empathy and self-regulation as moral orientations rather than functional skills. This shift addresses long-standing critiques in educational philosophy that emotional intelligence risks becoming a tool for adaptation rather than a foundation for ethical agency.

Philosophical axiology, particularly Scheler's theory of value perception, provides a theoretical explanation for the results obtained in this study. The observed transformation of empathy into a stable moral disposition aligns with Scheler's argument that emotions reflect an individual's hierarchy of values. Similarly, Frankl's concept of meaning-making is reflected in the results showing that emotional intelligence development is strengthened through reflective integration of emotional experiences into personal value systems. These findings support the view that emotional stability and self-regulation emerge from value-oriented meaning rather than behavioral conditioning.

The results also resonate with Biesta's critique of outcome-driven and skill-reductionist educational models. The axiological approach identified in this study reinforces Biesta's notion of subjectification, where education contributes to the formation of morally responsible subjects rather than merely competent performers. Emotional intelligence, within this framework, functions as an element of subjectivity shaped by ethical positioning and relational responsibility.

In the context of CIS scholarship, the findings correspond with Leontiev's meaning-centered psychological theory, which emphasizes values and personal meaning as regulators of emotional life. The results extend this theoretical position by demonstrating its pedagogical applicability in higher education. Moreover, pedagogical research from the post-Soviet space highlighting value-semantic education is supported by the present analysis, particularly in relation to the stability of emotional self-regulation and empathy.

Importantly, the discussion reveals a persistent gap identified in the literature: although values are frequently acknowledged as important in emotional and moral education, they are rarely operationalized within emotional intelligence development models. The results of this study address this gap by proposing axiological criteria that connect emotional awareness, empathy, and self-regulation to value-based pedagogical practices. This contribution advances existing research by offering a coherent integrative perspective rather than parallel treatment of emotional and value education.

Overall, the discussion demonstrates that emotional intelligence development in higher education requires a shift from instrumental training models toward axiological pedagogical strategies. Emotional intelligence emerges not as a situational competence but as a stable, value-mediated personal quality. This reconceptualization aligns emotional intelligence education with the broader goals of higher education, including moral development, social responsibility, and meaningful self-realization.

Conclusion

This study has demonstrated that the development of students' emotional intelligence in higher education requires a shift from predominantly instrumental and skill-oriented pedagogical models toward an axiological, value-based educational framework.

The analysis confirms that emotional intelligence cannot be sustainably cultivated when treated solely as a psychological or behavioral competence detached from moral orientation and personal meaning.

The findings indicate that an axiological approach enables emotional intelligence to function as a value-mediated educational construct embedded in students' moral consciousness and identity formation. When emotional awareness, empathy, and self-regulation are interpreted through value-based reflection, they acquire deeper pedagogical significance and stability. Emotional intelligence, in this context, evolves from situational adaptability into a consistent personal quality that guides students' ethical judgment, interpersonal responsibility, and self-regulatory behavior.

The study also reveals critical limitations of instrumental approaches commonly employed in higher education. While such methods may enhance emotional skills in the short term, they fail to ensure long-term internalization due to the absence of axiological grounding. In contrast, value-oriented pedagogy fosters reflective meaning-making, allowing emotional experiences to be integrated into students' personal value systems and life orientations. This integration strengthens emotional resilience, empathy, and moral responsibility.

From a pedagogical perspective, the results underscore the importance of aligning curriculum content, teaching methods, and educators' value positions within a coherent axiological framework. Emotional intelligence development should be understood not as an auxiliary educational objective but as an integral component of holistic personality formation in higher education. Such an approach contributes to the preparation of emotionally mature, ethically responsible, and socially engaged graduates.

In conclusion, the axiological approach offers substantial pedagogical opportunities for rethinking emotional intelligence education in higher education institutions. Future research should focus on empirically testing axiological models of emotional intelligence development, designing pedagogical tools for value-based emotional learning, and examining cross-cultural variations in value-mediated emotional education. Integrating axiological principles into emotional intelligence pedagogy represents a promising direction for advancing both educational theory and practice.

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