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AXIOLOGICAL CONTENTS OF THE CURRICULA FOR FOREIGN LANGUAGE TEACHERS TRAINING IN POLAND

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The article deals with the problems of foreign language teachers' axiological basis formation by means of emphasis on axiological context of the curricula and professional training programs. The authors have determined the aims and expected results concerning foreign languages teachers' axiological basis and their corresponding values in Poland. The clearly grouped axiological blocks of training programs during some subjects teaching which can enrich the axiological basis and develop foreign language teachers' axiological basis have been presented in the research. The specificities of foreign language teachers training in Poland have been determined and the recommendations concerning the improvement of the corresponding curricula in Ukraine have been given.

Key words: values, axiological potential, education, curriculum, syllabus, content, development.

Problem statement. Identification and conceptual-theoretical substantiation of pedagogical conditions of future foreign language teachers' axiological potential formation in Polish Universities during their training involves a special study of axiological contents of the curriculum for foreign language teachers' training in Poland. The research determines the necessity of appealing to philosophical methodology of understanding the principles, means and schemes of future foreign language teachers' axiological potential formation. While considering this scientific problem, we were trying to find out how the axiological approach (which foresees specialist training on the basis of orientation of the professional education to students' human and professional values system formation) was realized.

Recent research analysis Having determined the contents of "axiological potential" phenomenon as the unity of purposes, values and orientations, certain social and psychological guidelines, the existed views (concerning this problem in modern philosophical, psychological and pedagogical literature) were analyzed. So, the problem of axiological potential development is considered in scientific researches of such

Ukrainian and foreign scientists as V. Andrushchenko, S. Derkach, P. Kołodziński, T. Koval, H. Melekesov, L. Pelekh, M. Pidlisnyi, W. Pfeiffer, N. Sayenko, V. Shubin. Considering the problem of future specialists' axiological potential formation comprehensively, Polish researcher Kołodziński Paweł emphasized that if we aimed to prepare a person to solve life problems of different level and character effectively, we have to help him/her to gain personal value experience. That is why, according to Kołodziński, axiological education is not confined only to lectures on values theory. It is, rather, the work of developing a young man's understanding of axiological dimensions of the reality and human existence [8, p. 5-9]. Viktor Andrushchenko also emphasises that "a teacher must not only be a literate, educated, knowledgeable person, but a wise one. He has to see the basis of future in the society and to coordinate the child's development to its perception and continuation. A teacher should teach high spirituality and morality, aesthetic relationship to the reality, an ability to communicate, to love parents and motherland, the willingness to act in their defense. Philosophy gives theoretical-methodological and axiological foundation for it." [1]. The idea of Russian scientist H. Melekesov is rather interesting for our research too. Melekesov says that the personality's axiological potential formation, knowledge accumulation, work experience, own abilities and opportunities awareness, value orientations formation happens in student years [5, p. 95].

Problem definition. It should be noted that there are not enough researches in the field of future foreign language specialists' axiological potential formation in Ukraine. On the basis of several studies, that are not examined systematically and comprehensively, one can note that they consider only the theoretical reviews of the separated manifestations of personality's axiological activities at the level of separated needs, some aspects of emotional-motivational and intellectual development and the development of personality's axiological potential in the dialogue of cultures (N. Sayenko, M. Rudina). For our research the integrated-active approach to studying the phenomena and processes that form the future foreign language teacher's axiological potential is important. Therefore, the work will be focused on the meaningful characteristics of one of the most important elements in the structure of foreign language teacher's axiological potential – on the curricula of their professional training.

The aim of our research is to define the axiological contents of the educational curricula for professional training of foreign language teacher in Poland.

Research development. It should be noted that the reference to such subjects of Social Sciences and Humanities cycle during professional training, promotes to practical implementation of such educational paradigms as “education as intellectual activity culture formation” and “education as preparation for life.” The above-mentioned fundamental paradigms are effective from the point of view of effective axiological education provision. Teaching Social Sciences and Humanities subjects provides the worldview aspect of humanities education, promotes the students’ skills of independent, critical, value-colored thinking. Academic subjects of Social Sciences and Humanities cycle, in general, are aimed to ensuring the basics of general spiritual culture and first of all – culture of thinking, and conscious formation of the system of attitude to the world, to oneself and to own place in this world. As it is stated in the program of Philosophy course, – “The result of students’ philosophical foundations forming is personal motivational attitude to critical, logical, methodological, moral and evaluative analysis of the development and functioning of various spheres of society, its social institutions, provision of the quality of their own professional activities” [6]. Polish researcher Andrea Folkirska supports this idea and emphasizes that philosophical approach is essentially antidogmatic and for this reason philosophy allows a teacher to go beyond purely professional thinking [15, p. 314].

Let’s consider the way in what conditions future foreign language teachers’ axiological potential formation is provided at the Universities in Poland during their professional training.

Our special studies show that nowadays in Poland foreign language teacher training is provided by 78 Foreign Language Teacher Training Collegiums, among them there are 45 Collegiums of English language; 37 Higher Professional Schools (which include Institutes); 19 Universities; 7 Academies and 1 Polytechnic (total: 109). In contrast with Ukraine, foreign language teachers training is carried out in 13 classical Universities, 19 pedagogical Universities, 3 Universities of Humanities, 2 Institutes, 23 Teacher Training Colleges, 18 Colleges of Education (total:78). In classical Universities and Pedagogical Universities and Institutes, specialists are trained to teach foreign languages in establishments of pre-school, secondary, specialized education and also on combined specialties [3, p. 159]. It should be noted that the professional training of foreign (in particular English) language teachers at Universities in Poland on the organizational and semantic level has the following characteristics:

- a greater choice of institutions of foreign language teacher training;

- two-stage teacher training; existence of the standards for foreign language teachers training, established in 2004 (educational and professional programs of bachelor training appeared only in 2009 in Ukraine);
- reducing the period of bachelor degree training;

- matching of credits amount within the curriculum of European standards;

- reducing the range of academic subjects;

- constriction of periods and types of teaching practice [2, p. 159].

Comparative analysis of curricula for English teachers training in Ukraine and Poland has affirmed three training cycles which differ nominally, in subjects content and in amount of academic hours. In particular, for English teachers training in Polish Universities they set from 2300 to 2800 academic hours, the norm in Ukrainian educational institutions is about from 8,000 to 10,000 hours [2, p. 157]. But, the proportion of cycles of English teachers training in Ukraine and Poland in the time dimension and the quantity of hours is almost the same: philological (professional) training comprises 60-70%, pedagogical training is 14-20% and general training is 10-20%.

It should also be mentioned that each institution of higher education in Poland takes into consideration the guidelines of the Ministry of Science and Higher Education, but uses them according to own approaches to the educational process. The subjects of the curriculum can be distributed between certain contents-related blocks (also depending on the specialization – for example, a foreign language teacher) as follows:

1) Basic studies / Przedmioty podstawowe – Additional (Elective) studies / Przedmioty uzupełniające – Optional Courses / Przedmioty do wyboru (Adam Mickiewicz University in Poznań) [16];

2) Module of Basic (General) Education / Modul kształcenia ogólnego – Module of basic training / Modul kształcenia pods – Module of educational program (curriculum) / Modul kształcenia kierunkowego – Differentiation Module (Module of specialization / Modul kształcenia specjalnościowego (Higher Pedagogical School in Krosno) [10];

3) The detailed training modules: Module of Practical English / Modul Praktyczna Nauka Języka Angielskiego – Module of Linguistic Subjects block/ Modul blok Językoznawczy – Module of Literary Arts and Cultural subjects / Modul blok literaturoznawczo-kulturoznawczy – Module of Methodology of Foreign Languages Study / Modul Wiedza o akwizycji I nauce języków – Other modules /Inne moduły (among which there is Module of History of Philosophy / Modul Historia filozofii is studied as a stand-alone one (Białystok University, Neophilology Studies Institute) [11];

4) Compulsory modules (eg., Fundamentals of Linguistics /Jezykozawczy Podstawowy, Fundamentals of American Studies /Amerycanistyczny Podstawowy), optional modules, compulsory subjects after basic modules/ Ponadpodstawowy przedmioty obowiazkowy (among which there is Philosophy/ Filozofia) (*English Studies Institute of Warsaw University*) [12].

It should be noted that the Polish linguist Waldemar Pfeiffer distinguishes four main subject blocks of foreign language teachers' training: 1) language; 2) psychological and pedagogical; 3) methodical; 4) academic extra block. However, the researcher doesn't confine to these subject blocks and considers that it is necessary to intensify future foreign language teachers training with the subjects that form competence, necessary for a modern teacher [14]. In his reasoning Waldemar Pfeifer proceeds from the basis that learning a foreign language is one of the directions of Humanities. Besides, foreign language teachers should be well-educated in linguistic, literary, cultural and pedagogical fields.

According to the above mentioned the aim of our research – to find out the axiological contents of educational curriculum for foreign language teacher training in Poland – we consider that it is necessary to trace the relations between the subject matter of the educational process and expectations of study results; to identify the way it reflects the necessity of values, value orientations and axiological potential formation in it. According to Kazimezh Denek universal values which students should obtain during professional training are basic for education.

Values of social context (including democracy, civil liberties, the right to peaceful life, pluralism, tolerance, equality (sexual, racial, religious, ideological), readiness for dialogue and values of individual context (e.g., right to life and freedom; subjectivity and individuality; decent standards of living; self-realization; family; education; health and its protection) are regarded as universal values. We found out that personality's axiological potential formation foresees a synthetic combination and encouragement of intellectual, spiritual and emotional (psychophysical) activity for understanding personality's axiological aspect and social existence with the perspectives of further actualization and practical usage of rational and sensual experience.

In our opinion, the connection of (1) subjects content of the educational process, (2) the expected study results and (3) real reflection of the necessity of values, value orientations and axiological potential formation gets formal expression and a documentary record in such a compulsive part of standards for English teacher training as "List of training results for a department -

Philology, specialty- English Philology, specialization – a teacher" (Zbior efektow ksztalcenia dla kierunku studiow Filologia, specjalnosc Filologia Angielska, specjalizacja Nauczycielska).

The analysis of the above mentioned list allows to find out the following items: 1) to formation of what values and value orientations the study process is directed; 2) what subjects are to bring relevant educational (and axiological) effects; 3) by which means future English language teachers' axiological potential will be formed in the process of professional training. It should be noted that classical list of educational effects consists of three sections: 1) Knowledge/ Wiedza; 2) Skills / Umiejetnosc; 3) Social skills / Kompetencje społeczne. Our analysis of such list in the documents of some Polish educational establishments (*English Studies Institute, University of Warsaw; Bialystok University, Neophilology Studies Institute; Adam Mickiewicz University in Poznań; Higher Pedagogical School in Krosno*) proves their content synonymy.

The analysis of the above mentioned list let us say that significant value component has been put in foreign language teacher training cycle in Poland. The developers of curricula intended not only to achieve the appropriate professional level of a foreign language teacher, but also tried to solve the problem of future teachers' value system formation. At the same time content-related structure of training programs is focused on solving educational process problems in accordance with coordination of spontaneous realization of mental (cognitive, moral, axiological) potential of personality during the interaction with the world. Almost in every part of the list (knowledge, skills, social skills) there are educational effects which are expected after getting bachelor degree in "English Philology" and obviously it is not possible without mastering the relevant values. We also have reasons to confirm that axiological approach has been used during future English language teachers' professional training programs working out and it foresees the formation of students' universal and professional values system.

So, we have one more practical actualization of the determined principles of axiological education, the content of which lies in the fact that a person (a future foreign language teacher) should master not only essential professional knowledge, but also the values and value orientation system, without which it is impossible to build up own life. The relevant effects are achieved by means of education.

The comparing results of the main goals of axiological education and educational effects, that are expected after getting Bachelor Degree in "English Philology" are represented in Table 1.

Table 1

The comparing results of the main goals of axiological education and educational effects

	Educational effects, expected after getting Bachelor Degree in “English Philology”	Values and value orientations, connected with the content of educational effects
1	2	3
Values of social context		
1	Having knowledge of history, history of literature and art history of the UK, the USA and other English-speaking countries	democracy, humanism, civil liberties, pluralism, tolerance, equality
2	Understanding the complexity and plurality of cultures that is the basis of cultural anthropology.	pluralism, tolerance, the right to a peaceful life, a willingness to live in peace, readiness for dialogue
3	Basic knowledge of social structures and institutions of the United Kingdom, the United States and other English-speaking countries and the idea of the relationship between them.	democracy, humanism, civil liberties
4	Basic knowledge of institutional conditions of culture functioning in Britain, the United States and other English-speaking countries.	democracy, civil liberties, pluralism, tolerance, equality
5	Knowledge of basic geographical, historical, political, economical, cultural and social problems of English speaking countries.	democracy, humanism, civil liberties, equality
6	Understanding of the basic cultural codes in contacts definition between representatives of different cultures, especially of English-speaking countries.	pluralism, tolerance, a willingness to live in harmony, willingness to dialogue
7	The ability to estimate the diversity of opinions, represented in discussions and use them as a source of inspiration, not as a threat to own system of values.	democracy, pluralism, tolerance, equality, willingness to live in harmony
8	The feeling of responsibility for own work and respect for others’ work.	tolerance, equality, willingness to dialogue
9	The ability to understand the nature of dilemmas, problems and conflicts and skills to look for the best solution.	pluralism, tolerance, equality, willingness to dialogue
	Conscious respect for national culture, respect for the European cultural heritage, understanding and curiosity about different cultures of the world.	pluralism, tolerance, equality, willingness to live in harmony, willingness to dialogue

Table 1 continuation

1	2	3
Values of individual context		
1	Knowledge of rules and ethical norms in science.	Education, humanism
2	Knowledge of own way of development creation. The ability to construct personal way of development using scientifically grounded methods and means	Personality’s subjectivity and individuality, education and self-realization
3	Availability of skills of interpretation, analysis, priorities determination, composition of content and phenomena in their linguistic, cultural, social, historical, economic contexts.	education, humanism, pluralism
4	The ability to recognize the symbols of culture and cultural codes used in contacts with representatives of English-speaking countries and in interpersonal and intercultural contacts.	education, humanism, pluralism
5	The ability to participate in teamwork, availability of organizational skills needed to achieve objectives; ability to be responsible for a personal initiative and creativity in group tasks performing.	subjectivity and individuality, self-realization
6	The ability to assess the diversity of opinions represented in discussions and to use them as a source of inspiration, but not as the threat to own values.	subjectivity and individuality
7	Sense of responsibility for own work and respect for the work of others.	subjectivity and individuality, self-realization
8	Awareness of social significance of knowledge and skills.	education, adequate standard of living
9	Understanding the role of lifelong education and learning, belief in the need for personal and professional development.	education and self-realization, adequate standard of living
10	Understanding the ethical aspects of own activities and professional ethics.	education and self-realization
11	The belief in the importance of individual initiative, creativity, acceptance of the importance of personal contribution to team performance.	subjectivity and individuality
12	The ability to evaluate the advantages of knowledge and skills with regard to the community development.	education, adequate standard of living
13	Recognition of differences, respect for different cultural traditions and beliefs.	self-realization, pluralism, tolerance

Resource: data is systematized, worked out by the authors on the basis of materials of *English Studies Institute of Warsaw University*.

Professional training programs for foreign language teachers in Poland also give reasons to confirm that the achievement of educational effects of axiological content, expected after getting bachelor degree in “English Philology”, is provided not only by means of Humanities and Social Sciences subjects cycle which is only 10 – 20 % of the total hours. These subjects are Introduction to Culture learning / Wstep do kulturoznawstwa, Philosophy/ Filozofia, History of Philosophy / Historia filozofii. The subjects of Humanities and Social Sciences cycle which are directed to axiological education goals providing after getting Bachelor Degree in English Philology are represented in Table 2.

Table 2

The subjects of Humanities and Social Sciences cycle directed to axiological education goals providing after getting Bachelor Degree in English Philology

	Higher education establishment	Subjects of Humanities and Social Sciences	Amount of training hours for a subject, ECTS credits
1.	<i>English Studies Institute, Warsaw University</i>	Introduction to Culture Learning/ Wstep do kulturoznawstwa	1
		Philosophy/ Filozofia	2
2.	Bialystok University, Neophilology Studies Institute	History of Philosophy / Historia filozofii	2
		Introduction to Culture Learning / Wstep do kulturoznawstwa	2
		Intercultural Education/ Kształcenie interdyscyplinarne	2
3.	Adam Mickiewicz University in Poznań	History of Philosophy / Historia filozofii	1
		Fundamentals of Humanities/ Podstawy Humanistyki	1,5
4.	<i>Higher Pedagogical School in Krosno</i>	Fundamentals of Sociology / Podstawy Socjologii	1
		Elements of Modern Culture/ Elementy Kultury Współczesnej	1
		Social Communication/ Komunikacja Społeczna	2

Resource: data is systematized, worked out by the authors on the basis of materials of Polish higher education institutions [16].

The special attention in the analysis of programs (curricula) for foreign language teachers training in Poland should be paid to Cultural Anthropology. It is significant that almost in all the programs of higher education institutions, investigated in our work, there is a demand to get to know with the subject content (concepts, categories and theoretical results) of Cultural Anthropology [17]. The attention, paid by Polish educators to this subject area and its scientific research, is based on the belief that understanding a person, his/her inner world and spirituality, national character can be achieved only through the study of a person in the context of culture [9]. Besides, Cultural Anthropology has a wide range of research objects. In particular, the results of the research of some culture-historical regions and some specialized spheres of culture (economics, politics, law, religion, art, education) are becoming of special importance in the context of foreign language teachers training. On the basis of the foregoing, British anthropologist Michael Herzfeld emphasizes that while using humanistic and scientific approaches Cultural Anthropology can help to understand different aspects of human existence and, at the same time, can serve as a scientific means of criticism of various forms of cultural intolerance [7].

American anthropologist Clyde Kluckhohn pointed out that Cultural Anthropology “possesses suitable methods to collect data needed for human behavior detection and interpretation.... Anthropology is capable to manifest internal logic of every culture. It can sometimes show that economic and political theory, different forms of art and religious doctrine of any society express the only set of basic assumptions” [4, p. 297]. In turn, while training foreign language teachers the usage of paradigms and scientific achievements of Cultural Anthropology enables the achievement of such announced educational effects (and values formation, connected with it) as: awareness of culture complexity and pluralism; 2) understanding the basic cultural codes of contacts determination between different cultures, especially in the English-speaking world; 3) recognition of differences, respect to different cultural traditions and points of view. As it was noted above, these educational effects (or results) are associated with the adoption of such values as: pluralism, tolerance, equality, willingness to live in harmony, readiness for dialogues. While penetrating into a kind of a cultural “polylogue” and mastering cultural values, a personality forms his/her own culture, moral orientations and values. Meanwhile, it is obvious that the moral and ethical state of a society as a whole depends on every personality’s axiological sphere and axiological potential background.

Conclusions It is necessary to admit that the analysis of the curricula for foreign language teachers training in Poland has shown the following: they do not provide courses aimed at the formation of political awareness (Political Science), economic knowledge (Economics), civil education (Sociology) or religious orientation (Religion). At first, it seems to enter into dissonance with the declared educational effect according to the results of Philology course study (English Philology speciality, a teacher specialization). However, as we have mentioned above, the formation of axiological potential is a complex educational process, which requires non-trivial approaches. Polish universities engaged in vocational training of foreign language teachers demonstrate these approaches. That is the aspect that we draw attention of our Ukrainian colleagues while developing educational standards. The developers of relevant training programs in Poland provide mastering of values of social and individual content and formation of axiological potential not only by means of subjects of Humanities and Social Sciences cycle (or general training), but by means of considerably deeper value-semantic and meaningful credit hours of philological (professional) and pedagogical training.

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АКСИОЛОГИЧНИЙ ЗМІСТ НАВЧАЛЬНИХ ПЛАНІВ ПРОФЕСІЙНОЇ ПІДГОТОВКИ ВЧИТЕЛЯ ІНОЗЕМНОЇ МОВИ У ПОЛЬЩІ

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У статті розглядається проблема формування аксіологічного базису вчителя іноземної мови шляхом виокремлення ціннісно-смыслового контексту навчальних планів та програм його професійної підготовки. Авторами виокремлено цілі та очікувані результати щодо сформованості аксіологічного потенціалу вчителя іноземної мови у Польщі і цінності, що їм відповідають. Приведено чітко згруповані ціннісно-смыслові блоки навчальних програм у площині вивчення окремих предметних курсів, що здатні поповнювати аксіологічний базис і розвивати аксіологічний потенціал вчителя іноземної

мови. Визначено специфіку підготовки вчителя іноземної мови в Польщі і висвітлено рекомендації з питань вдосконалення аналогічних програм підготовки в Україні.

Ключові слова: цінності, аксіологічний потенціал, освіта, програми, плани, зміст, розвиток.

АКСИОЛОГИЧЕСКОЕ СОДЕРЖАНИЕ УЧЕБНЫХ ПЛАНОВ ПРОФЕССИОНАЛЬНОЙ ПОДГОТОВКИ УЧИТЕЛЕЙ ИНОСТРАННОГО ЯЗЫКА В ПОЛЬШЕ

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В статье рассматривается проблема формирования аксиологического базиса учителя иностранного языка путем выделения ценностно-смыслового контекста учебных планов и программ его профессиональной подготовки. Авторами выделены цели и ожидаемые результаты по сформированности аксиологического потенциала учителя иностранного языка в Польше и ценности, которые им соответствуют. Приведены четко сгруппированные ценностно-смысловые блоки учебных программ в пределах изучения отдельных предметных курсов, способных пополнять аксиологический базис и развивать аксиологический потенциал учителя иностранного языка. Определена специфика подготовки учителя иностранного языка в Польше и представлены рекомендации по вопросам совершенствования аналогичных программ подготовки в Украине.

Ключевые слова: ценности, аксиологический потенциал, образование, программы, планы, содержание, развитие.

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