

EDUCATION TO VALUES OF THE STUDENTS OF PEDAGOGY IN THE UNITING EUROPE

У статті висвітлено проблеми орієнтації на ціннісний підхід до викладання педагогіки у вищих навчальних закладах в умовах об'єднаної Європи.

Ключові слова: *об'єднана Європа, цінності, студенти, викладання педагогіки.*

The contemporary reality is characterized by changes resulting from the civilisation development of the societies. On an unprecedented scale in the history of the mankind, with an unusual speed occur changes in the space of functioning of a human being. The beginning of the XXIst century constitutes a symbolic passage not only into a new millennium but also a symbolic end of the 'old world'. The world which 'shrinks' more and more, the borders between the countries stop existing or lose their symbolic character of unavailability or even enslavement. In such situation people of diverse races, nationalities, religions not only have to tolerate but simply accept each other. Understand their needs, desires and expectations.

Such state of affairs is a social experiment on an unprecedented scale, the experiment which has been initiated by the intensity of cultural changes. Nevertheless, its consequences are extremely difficult to define on the grounds of science. An overall grasp of this problem, wide and multi-perspective appears as unacceptable. Nevertheless, a fragmentary grasp of the phenomenon seems to be an accurate step that can serve as a point of the departure towards a wider look on the touched problem.

On this ground emerge many questions not about the knowledge of the future pedagogues, because it is constantly verified on the basis of exams and credits, but about their readiness to work with people coming from different countries, having an other system of values. It in an obvious way translates into perceiving, understanding and accepting the surrounding reality. In turn, this state of affairs finds its reflection in everyday conduct of a person, formulated by them expectations, shown behaviour and realized goals. In the process of joining the existing diversities, or hostility, conflicts are unavoidable, or in the axiological features of personalities of the future pedagogues one can notice the potential making possible balancing and stabilizing all the diversities.

The existing now spatial and professional mobility inclines to search for a common ground of the axiological development of the students of pedagogy coming from different countries of Europe. A ground which will create a basis of the development of a person capable of taking up professional challenges with children, the youth, seniors, handicapped or people being in a difficult life situation, independently of potential national, religious and economical differences. At this point it has to be added that the differences existing in various countries as well as the dynamics of the cultural changes introduce a state of anomie. This element efficiently hampers a course of the adaptation of the axio-normative system of all the societies. Besides, it has to be highlighted that it does not take away the national identity, understood as a peculiar set of features differentiating a given society from others but it constitutes a set of culturally shaped postulates, defining significant from the point of view of a society goals and possibilities of their realization.

On this basis one can state that the modern Europe in its diversity, on the ground of the education of societies ought to aim at shaping the axiological system which not only

will inscribe itself in a culture of a given country but also will compose itself with the tendencies and transformations existing in the whole Europe.

This process is contemporarily extremely hampered, the civilisation of transformations which we can observe at the time leads to a phenomenon of axiological chaos, especially if we look at this issue from a wide, multicultural perspective. It means that in the societies there is a lack of commonly elaborated and universally applied norms in view of the realization of existing values. A structural tension which emerged on the basis of the expectations and possibilities of their realization leads to the state of chaos 1.

Such state, from the point of view of the social expectations, is unwelcome, it perturbs many aspects of functioning of a human and of a society as a whole. Nevertheless, this problem should constitute an additional impulse towards activity, consisting in creating a common basis of the education of the pedagogy students to certain values. It is even more crucial taking into account the fact that a pedagogue in a life of a young person, particularly prone to influences, constitutes an authority whose views, behaviour, presented observations in an obvious way can influence the process of shaping a value system. Therefore, it can be stated that to some extent it is an obligation of the pedagogues to axiologically prepare the members of the European society. The society which respects its national identity with a simultaneous acceptance and respect towards all diversities.

Taking into consideration a view of M. Rokeach who similarly to M. Mead differentiated definite values, however, in this case they constitute a goal of human aspirations, whereas instrumental values define the preferred ways of behaviour of an individual who aims at achieving an intentional goal. He assumes that a number of values socially appreciated is relatively low but at the same time they are known to all individuals. Thus, a difference between people does not lie in accepting the existence of various values but it lies in balancing the level of their acceptance. It decides the existence of specific systems in this field 2.

Accepting the fact saying that Europe consists of countries with a relatively uniform culture, it seems to be possible to realize a perspective of creating or, in other words, the axiological development of the students of pedagogy, whose goal will be a preparation of the young generation to common cooperation and co-acting in the field of creating the European civilization.

Taking as a point of the departure a process of education to values of the pedagogy students as a significant field of pro-European activities, a perspective of preparing young people, future generations to a constructive cooperation with people from other countries, who manifest some dissimilarities. It constitutes a challenge which should be lifted to the rank of essential and indispensable actions whose process ought to proceed in harmony with the accepted system of conscious and purposeful educational and pedagogical influence. Therefore, it is indispensable to elaborate a detailed plan of work in this domain, with a simultaneous diagnosis of the real state.

Referring to the results of research (G. Adamczyk 2002; A. Kokieli 2004, 2007, 2009, 2010) carried out among others on the students of pedagogy, it can be stated that there exist certain discrepancies in a system of people coming from different countries of Europe. Such state of affairs is natural, it results from the emerging cultural differences, the economic situation, the situation on the job market. Moreover, it is connected with a process of reforms, political transformations, ideology propagated in the process of education. It does not have a negative influence on the process of creating a common with axiological regard Europe; on the contrary, it enriches the existing variety. Because the aspect of shaping a 'ground of European values' should concern values which will have an

influence on behaviour of the representatives of particular nations, which will contribute to creating the common future based on respect of people towards each other. Without stereotypes, without the feeling of menace resulting from diversity.

Indicating the 'ground of European values' one can admit, being guided by the system of the pedagogy students from Poland, Ukraine and Germany, that they concern most of all social aspects, what inscribes itself in the context of the accepted in the publication perspective of thinking. Besides, talking conventionally about the 'ground of European values' I make an assumption that it is a system of values that forms a basis of shaping the societies based on a rule of national identity which is manifested by a feeling of solidarity, care of common wealth, with a simultaneous openness manifested by the acceptance and respect towards social, national, religious, political, racial etc. dissimilarities. Such ground constitutes in a sense a guarantee of the development of the society of many nations but also of common goals revealed in a system of 'European values'.

Referring to the presented considerations, one has to point out a set of values which can be called leading in the axiological development of the Europeans, so the one which at the same time can create a canon passed by pedagogues to other representatives of the societies, especially to young people for whom particularly important is the future and their role as well as their social position in a society. K. Ostrowska, while talking about practical activity of a teacher, pays attention to an activity aiming at shaping a personality of a pupil through values to the point so as to be able to say about them: just, loving, good, righteous, tolerant, respecting themselves and another human being 3.

A particular meaning gains here a person of a tutor conscious of their role in shaping a value system of young people, in organising educational situations that inspire a process of valuation, in sensitizing pupils on the well-being of others and on searching for universal values. Proper actions should constitute an impulse inducing to the development in this sphere, initiating the processes of disintegration, thus, a negation of norms and values formerly orientated on an own person 4. Such image is also created by A. Gurycka who by saying that tutors as people significant in an interaction tutor - pupil can perform a double role in shaping a value system. First of all, as models, propagating particular values and realizing them, and secondly, as authoritative source of knowledge and inspiration which has an influence on the shaped systems of values 5.

On this background it can be stated that a tutor, who stands by the side of a parent, can shape a value system above all in a favourable educational situation; that means while having an authority in the eyes of their pupils.

Referring to the presented issues, it has to be pointed out that the process of shaping values in the opinion of S. Ossowski proceeds exactly in a society since a person, functioning in a particular group, owes it a peculiarly understood obedience, therefore, obeying certain norms that are in force in this community, whose part constitutes a system of values. In accordance with this approach, it is a society who is a distributor of values, who imposes their acceptance on an individual during the socialization 6. W. Anasz, on the other hand, presents a different attitude which gives an individual much bigger significance in shaping values. He claims that a value system of a human being is a result of their active and productive participation in a society 7. A. Sulek, in turn, draws attention to the fact that it is an individual who makes a 'free' and 'unconstrained' choice of values existing in a given socio-cultural space, thus, they are active in this process 8. J. Mellibruda pointed out that values emerge on their own in a person 9. F. Zaniecki and W.S. Thomas stated that an individual themselves is a creator of own values which occur owing to an active participation in a social life 10. However, W. Wesolowski highlights that values of an

individual are shaped in connection with the education of a person, a character of a job, a level of salary, social circles and, in the end, with possibilities of the development of own personality 11. Slightly broadening the statement of the author, one can admit that in the same manner on shaping values an influence has a family life of a person, therefore, if an individual grew up in a full family, if they had siblings, how many members had this family, what socio-professional status represented parents, if they worked professionally, what kinds of job they performed, how they spend their free time. Not without a meaning is also a performed job and, to be more precise, its character or, as stated W. Wesolowski, social circles, thus, a companionship with which we interact 12.

The shown psychoanalytic approach proves that values were imposed on a person by parents, or other people who were significant in their childhood, without their acceptance since this process took place mostly in the unconscious period of the development 13. The behavioural thread, in turn, points the role of social factors (external) in shaping values 14. Whereas the humanistic orientation treats a human being as a subject capable of an individual quest for values 15.

In my opinion, the explanations concerning shaping values at a person should be looked for in the conception of S. Ossowski which indicated a society as a basic source generating values proper to a given civilization and to the existing within in social situation. Values are accepted by functioning within it individuals with the aim of them being accepted by a society, gaining approval and respect 16. In other words, a person accepts values so as to be liked by a group in which they function. Such attitude ought to constitute a basis for shaping the 'ground of European values'. Because social influences realized by significant people, including pedagogues, are particularly important from the point of view of preparing a person to a constructive functioning in the changing reality.

Making a reference to the shown contents, an acceptance of a division of values presented by T. Strawa seems to be especially accurate in this field. It constitutes a peculiar 'ground of European values' simultaneously indicating a range of competences, among others social ones, revealed in human behaviour, so at the same time indispensable in interpersonal relations on various grounds. In other words, this division defined a range of values on the ground of their meaning and influence which they have on the functioning of a person.

According with the view of the author, moral values characterize individuals who appreciate, inter alia, freedom understood as an 'internal liberty in making decisions or taking up actions'. Those individuals appreciate also 'humanism, humanitarianism, compassion, disinterestedness and altruism'. On the other hand, a range of intellectual values concerns people highly evaluating truth, because truth determines particular behaviour, inquisitiveness, aspiring to own development on the intellectual ground through scientific-creative actions. Those individuals are also 'critical and rational as well as persistent and hard-working, as well as competent', who base in action on the ground of 'erudition and precision' 17.

In his considerations, the author presents also a range of social values, showing a personage for whom 'love' constitutes a nucleus of thoughts, experiences and actions, so a personage who while functioning in harmony with own value system is capable of sacrificing unselfishly for the wealth of another human being. Such individual disclaims emotions which could leave in their personality even the slightest sign of hate but on the other hand, they are emphatic, thus, can be sympathetic and can co-experience difficulties and inconveniences of another person or people. What is important, the actions taken up are without a need of their exposure, therefore, there occurs the purity of intentions resulting from the axiological conditioning of a person. In this range of values the author

placed also people who appreciate 'family, friendship and brotherhood'. Characterizing this personages he paid attention to the fact that people appreciating family manifest attachment to tradition, are 'warm, honest and persistent'. On the other hand, individuals highly valuating 'friendship, brotherhood and acceptance' are open, sociable and trustful 18.

The presented values constitute the 'ground of European values'. The more so because, as K. Juszczak highlighted, 'new times with bigger and bigger strength give evidence of their existence in all spheres of human activity, leaving their stamps on those spheres' 19. Taking this into account, one has to accept a set of procedures whose goals will be the education to values of the pedagogy students in the uniting Europe and in the changing world. In pragmatics this means shaping societies which accept diversities, appreciate friendship, brotherhood, are ready for a common action. Besides, societies that appreciate tradition and family as well as moral values. These are two areas which complement one another, creating a coherent system. A system by which should be characterized every person of the beginning of the XXIst century, an European, a person appreciating own country and manifesting respect towards other nations.

The presented contents constitute an inspiration to create coherent activities aiming at shaping the axiological sphere of the pedagogy students and at equipping them with knowledge being an instrument of educational and pedagogical influence in this exact sphere. Such assumptions are indispensable so as to effectively counteract the emerging prejudices and conflicts between the societies of Europe. It is even more valid as Europe is becoming a 'common house' to values, making possible displacing not only for touristic or business reasons but more and more often educational, scientific or professional ones. The coherence in the field of axiology will guarantee coherence, openness of relations, so at the same time, acting for the common wealth, the future of nations exchanging cultural achievements, including scientific ones, knowledge and experiences.

The revealed tendency potentially will be intensifying, regardless of social opinions or isolationistic political actions. The world is changing, developing and also co-dependes. One can accept a statement that we are condemned to each other and therefore, obliged to act in many grounds of social life. This is this aspect which is particularly speaking for the development of the 'ground of European values', realized in the process of educating and bringing up the European countries.

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The problems of targeting valuable approach to teaching pedagogics in higher educational establishments in United Europe are outlined in the article.

Key words: *United Europe, values, students, teaching pedagogics.*