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REQUIREMENTS FOR THE VALUE COMPONENT IN PROFESSIONAL TRAINING OF FOREIGN LANGUAGE LINGUISTS IN THE AGE OF CHANGING AXIOLOGICAL GUIDELINES

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The change in axiological guidelines in the current social and cultural situation makes the problem of preserving individuality, particularly values, extremely relevant. Value education is an effective means of solving this problem. The modern professional training of future foreign language linguists cannot ignore the need to turn to axiological discourse and to ensure acquiring axiological competencies. Recognition of the influence of such axiological guidelines changes on the educational environment leads to addressing the value theory, that is axiology, and determines the need to gain axiological dimension within the educational process.

The purpose of the study is to determine the substantive requirements for the value component in the professional training of future linguists regarding changing axiological guidelines. The validity of the formulated provisions and conclusions is ensured by the involvement of acts, regulating the training of future specialists in foreign philology both in Ukraine and in European countries and the use of developments in the field of philosophy of education, modern axiological and pedagogical knowledge.

Based on the analysis, it is substantiated, that the result of professional training of foreign languages linguists should lie in the involvement and assimilation of (1) knowledge values, (2) teacher's identity values, (3) interrelation values in education. The outlined system of values correlates with the requirements of the Common European Framework (as it regulates the development of the future specialist of the corresponding linguistic base with all possible professional competencies)

Keywords: values, value guidelines, value and semantic sphere, value education, axiology, pedagogy

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1. Introduction

The current sociocultural situation both in Ukraine and throughout the world is characterized by changing axiological guidelines. At that the process of value transformations is not rectilinear and unambiguous, and a counterpoint of modern axiological discussions is a problem of dichotomy of traditional and newest values in the value-sense sphere of the modern human and society. The discussion on this topic is of fundamental character by content and results, because values have an excellent influence potential for human behavior and living strategies. At the same time questions of keeping own individuality, especially value one, by a human are extremely actualized in such situation. An effective means of solving this question is value education. Such education, being directed on axiological competence formation, provides a value base for self-creation and self-realization and, at the same time, prevents from value uncertainty and instability, anti-values dangers. In fact, we argue an idea of high axiological culture promotion. Personal axiological culture formation is in familiarization and assimilation of axiological knowledge and in acquiring experience.

Thus, a thesis that the modern professional training of future foreign language linguists must not ignore the necessity of axiological discourse addressing and axiological competences acquiring by them is substantiated. An urgent task under conditions of changing axiological guidelines is a professional training of specialists in foreign philology as pedagogues of new quality,

whose professional competences (especially, value ones) enable them to project the educational process consciously and creatively, to create new (and to reproduce traditional and humanistic) values, introduced in class and comprehended by schoolchildren.

2. Literary review

Attention to the value component of the professional training of future foreign language linguists is conditioned by the fact that just at this stage most important professional guidelines, including ones of value character, form. We agree with the idea of S. Tiholaz that the importance of professional-value guidelines is conditioned by the fact that “a student plans own future professional activity and him/herself in it, based on a certain value hierarchy. Thus, the professional choice takes place, based on students' comparison of peculiarities and possibilities of the profession with the structure of values, most important for them” [1]. At that, a teacher is given the special role in the educational process, which effectiveness depends just on teachers' peculiarities, his/her communicative skills, abilities to dialogue with both pupils and other participants of the educational process (colleagues, parents, public).

V. Vituk proves that finally a teacher is given the role of conductor of educational and scientific innovations, often needing reorientation of his/her professional activity, including the in value aspect [2]. At the same time, the specificity of teachers' professional activity is

determined by the presence of a wide circle of participants in the educational process that conditions an inexhaustible spectrum of interpersonal relations. So, the productive and humanistic realization of all relations, appearing in the education sphere, conditions the necessity of moral and axiological competences.

Let's note, that the international research group, headed by the British scientists T. Lovat and R. Toomey, demonstrated in their work [3] that in last decades enormous efforts, directed on promoting ideas of value education, moral-ethic and value upbringing, are realized at the international level. It is remarkable, that in practice of training of future foreign language linguists a content guideline of correspondent educational programs is requirements [4], regulating the development of the linguistic base with all possible linguistic competences in a future specialist of the correspondent profile. Let's note, that the Common European framework of language competence is considered by its authors as an important step of the European community as to language education, directed on protection of linguistic and cultural diversity, favoring multilingual and intercultural education, strengthening the right to high-quality education for all and intensifying intercultural dialogue, social integration and democracy [4]. In fact, we can state that Europeans promote fundamental values that the modern successful European integrative association – European union – cannot be imagined without by means of language education.

At the same time, the British scientist N. Clement substantiated a thesis that the value component plays the principal role as to providing quality of the educational process. The researcher follows the scientific position, shared by us, that values are in the very kernel of high-quality learning. Thus, “there is a prima facie situation as to values, playing the important role in high-quality learning” [3]. It causes a necessity to involve a future teacher to values of didactic knowledge, axiological and humanitarian ones, to stimulate attention to pupils, responsibility for own professional activity.

As to organization of the professional training of future specialists in foreign philology of the first bachelor level of higher education, for today it is realized by specialty 035.043 “Philology” of knowledge branch 03 “Humanities” [5]. In June of 2019 the Ministry of education and science signed the order about acceptance of the Standard of higher education of Ukraine for the first (bachelor) level, knowledge branch 03 Humanities, specialty 035 “Philology”. This Standard contains general and professional competences, determining the specificity of bachelors' training by specialty 035 “Philology” and learning results, characterizing expected knowledge, ideas, students' abilities, acquired as a result of successful completion of the educational program.

Especially, there are grounds to consider GC-2 – “An ability to keep and to multiply moral, cultural, scientific values and social achievements, based on understanding history and development regularities of the subject field, its place in the total system of knowledge about nature and society and in the development of society, technique and technologies, to use different types and forms of motive activity for active rest and healthy lifestyle”, determined by this standard among general competences, in the context of providing the value compo-

nent of the professional training of future foreign language linguists. In its turn, special (professional) competences in knowledge branch 03 “Humanities”, specialty 035 “Philology”, established by the Standard of higher education of Ukraine for the first (bachelor) level, don't contain appeals to axiological formation at all. Just as the axiological component is not found also in learning results, provided by this standard. The aforesaid fact determined our interest to the problem of the value component of the professional training of future specialists in foreign philology.

3. Research aim and tasks

The research aim is to determine content requirements to the value component of the professional training of future foreign language linguists under conditions of changing axiological guidelines.

The following tasks were set for attaining this aim:

1) to analyze modern approaches to the value education content;

2) to formulate requirements to the value component of the professional training of future foreign language linguists.

4. Research methodology and methods

A methodological base is general theoretical and analytic methods of pedagogical study that give a possibility to solve the outlined scientific tasks. This research is based on using achievements in the field of philosophy of education, modern axiological and pedagogical knowledge, publications of Ukrainian and foreign scientists on the research problems. The validity of formulated statements and conclusions is provided by involving acts, regulating the professional training of future specialists in foreign philology both in Ukraine and in European countries.

5. Research results of their discussion

The conducted content-analysis of the axiological load of the Standard of higher education of Ukraine for the first (bachelor) level, knowledge branch 03 “Humanities”, specialty 035 “Philology” has revealed its obvious shortcomings as to formation of axiological values as a result of mastering the correspondent educational program. Formal conditions for providing the value component of the professional training of future foreign language linguists are not created in this document, grounds for realization of formation mechanisms of the value-sense sphere of a future teacher are absent, a methodical space for axiological consciousness formation by transforming social values in personal ones and also assimilation of socially important value orientations and transformation in individual ones is not provided.

These circumstances are an important stimulating motive as to practical searches for ways of modernizing the national educational activity in the sphere of professional training of future foreign language linguists.

We find a conception of the American scientist R. Shuerman effective in the context of solving the task of providing the axiological component of the professional training of future foreign language linguists. The scientist insists in his reflections as to civi-

lization future that the today role of education must be advancing [6]. At that education itself must change in the four directions:

- 1) to provide wider knowledge in the field of mathematics and science in general;
- 2) to realize general computer learning;
- 3) to provide well-formed learning of foreign languages;
- 4) to favor wide acquaintance with culture of different nations.

As we can see, according to the logics of R. Shuerman, the special role in the modern educational process belongs to language and value education that is principal for our research. It is obviously connected with the fact that language and value education have a special potential as to providing effective socialization of a person in the modern world, based on objective values of culture in all its manifestations. R. Shuerman still insist that it is necessary to teach a person to appraise culture and its values (in all senses of this word), because a future citizen of information society must understand well a contribution of other nations in the world community of nations. At the same time, a modern human must accept the value of the idea of absolute dignity of each person. Understanding the value of own personality, he/she can be sincerely loyal to democracy ideas.

The communication function of values attracts attention of the group of Spanish researchers – David Peres-Jorge, Fernando Barragan Medero and Elvira Molina-Fernandez. They argue an idea that value education is a fundamental part of social and personal development of humans as members of the society that we live in. “In the modern world, where violence and absence of solidarity and ethical behavior became an ordinary thing, it becomes more and more necessary to create spaces for dialogue, ideas and reflections that values can develop in” [7]. The researchers consider such space as educational institutions that is why educational communities must be actively involved in elaboration of educational projects, within which familiarization, understanding and interaction with the values of solidarity, tolerance, respect to differences and ideological and cultural diversity become an ordinary practice. At the same time the Spanish scientists are convinced that educational axiological projects will favor the development of critical thinking skills (obviously in the value discourse too – *author*) in student youth, and it allows them to understand the world and participate in changes and also to promote values, positive for them and society at both local and global levels.

The Latvian researcher Eugenius Switala indicates one more cause for providing the value component of the professional training of future teachers, including specialists in foreign philology. The researcher opportunely accents that a teacher is in the permanently difficult situation, because deals with sometimes diametrically opposite views and positions – from the side of teacher staff and pupils and their parents as to the content of values that can be involved in the educational process. School and teachers are under the very important influence of two value flows, one of pupils’ families, the second one – from the universal theory, presented by official bodies, participating in the educational process. “In many cases there are extremely different attitude to life

and moral, but a certain type of consensus must be achieved at any school. It is extremely important at the early learning stage. This stage has a determining importance for forming the attitude to children, especially taking into account the decrease of the family role and influence and widespread family crises, observed today” [8]. The practical result of such situation is a necessity in special axiological training of future teachers, providing them with abilities to solve axiological conflicts, to built substantiated and socially acceptable value systems, staying on grounds of humanism and tolerance.

We find an idea about the person’s need in striving to education that the Ukrainian researcher I. Utiuj paid special attention to no less important for our study: “this idea is substantiated, first of all, by the fact that a person is from the very beginning a sociocultural creature, so needs education. The axiological aspect of modern education in the socio-philosophical dimension reflects the person’s need in determining value priorities of knowledge for him/herself that is provides directions of further scientific searches in many aspects” [9]. It is about the fact that the value-normative person’s canon changes in parallel with changing axiological guidelines that influences the character and content of internal personal self-development, favoring searches for a new educational space. Obviously the function of some kind of methodical support of solving the defined gnoseological and at the same time axiological problem will be laid on a teacher, and it also requires high-quality value education, which learning result may be considered as future teacher’s assimilation of such values as: knowledge about the essence of education and educational process; methodological and methodical knowledge; respect to a pupil, his/her needs and interests; innovative approach to organization of the educational process.

As far as society tries to find new ways forward, facing permanent exhausting problems of military conflicts, racism and terrorism, based on obviously anti-humanistic and extremist values, it is logic to address to value education ideas. Thus, the respectful international organization UNESCO finances the international educational program on values, functioning in eighty-four countries on all five continents. At that the Road-map of UNESCO as to realization of the Global program of actions on problems of education for sustainable development states that “for creating more just, peaceful and stable world, all people and societies must be provided with knowledge, skills and values and also increased awareness for stimulating such changes, and education is important for that” [10].

Taking into account the aforesaid scientific positions of the representatives of pedagogical and axiological theory and practice, there are grounds to state that the result of professional training of future teachers, especially foreign language linguists, must be involvement and assimilation of: (1) knowledge values, (2), teacher’s identity values (3) interrelation values of the education system.

Knowledge values, from our point of view, include knowledge that may have the value status for a teacher:

- 1) knowledge about the essence of education and educational process;

- 2) didactic knowledge;
- 3) methodological and methodical knowledge;
- 4) knowledge about pedagogical ethics and moral requirements to teacher's identity;
- 5) axiological values;
- 6) humanitarian values;
- 7) knowledge about administrative-legal requirements to the educational process organization.

The system of values, determining the teacher's identity logically consists of two subsystems:

- 1) teacher's personal qualities that have the value status;
- 2) teacher's professional qualities that have the value status.

The first value subsystem may include: morality, humanism, compassion, tolerance, kindness, tactfulness, intellect, physical health, democracy, disinterestedness, impartiality, attentiveness to pupils, enthusiasm, honesty, responsibility. At the same time we may relate to the other value subsystem such professional qualities as awareness of the pedagogical mission, ability to pedagogical reflection, active civic position, comprehensive education and professional competence, special training (in the case of foreign language linguists – language), pedagogical position, inclination to scientific and professional activity [11].

The system of values, determining the content of relations in the educational sphere is of specific character because of the counterpoint of traditional and newest values in the value-sense sphere of identity of a future foreign language linguist. From one point of view, the following traditional values belong to this value system:

- 1) high social status of education;
- 2) respect to the teacher profession;
- 3) high responsibility level of a teacher for society;
- 4) respect to a pupil, his/her interests and needs;
- 5) respect to parents' ideas.

New (or modern) values, determining the content of relations in the educational sphere, may include:

- 1) creativity and freedom of work, especially in the pedagogical profession;
- 2) democracy and tolerance;
- 3) partner relations with all subjects of the educational process;
- 4) parity interaction between teachers and pupils in the educational process;

- 5) innovative approach to the educational process organization.

Based on the conducted study, we insist that introduction of the active value component in the educational process of professional training of future specialists in foreign philology in Ukraine and its proper reflection in the correspondent educational standard provide their personal evolution, formation of the developed value consciousness, creation of the potential for humanization and harmonization of social relations in the interests of a person and society.

6. Conclusions

1. The analyzed theoretical material proves that value education, responsible for practical solving of the task of forming the value-sense sphere and value-sense experience of future foreign language linguists, finally has all potencies for forming moral, creative, successful and competent specialists, ready to life and professional activity in culture- and value-diverse society. At that a future teacher of foreign language is able to play the role of value medium only at personal mastering, assimilation and understanding of axiological knowledge that needs involvement of a student to the value discourse, his/her personal intellectual work as to understanding of value and moral-ethic problems in parallel with the formation of own value-sense sphere and value consciousness.

2. Based on the analysis of scientific positions of the representatives of national and world pedagogical and axiological theory and practice, we argue the position that the result of professional training of future teachers, especially foreign language linguists, must be involvement and assimilation of:

- (1) knowledge values,
- (2) teacher's identity values,
- (3) interrelation values in the education system.

At the same time as a result of establishing and elucidating the content of actual requirements to the professional training of future foreign language linguists under conditions of changing axiological guidelines, we came to the conclusion about the topicality of pedagogical modeling of the process of formation of the value-sense experience of future specialists in foreign philology that would be a fundamental value base of the future professional activity of a foreign language teacher.

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