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AXIOLOGICAL COMPONENTS IN TEACHER PROFESSIOGRAM IN UKRAINE AND POLAND

AKSJOLOGICZNE KOMPONENTY W PROFESJOGRAMIE NAUCZYCIELA NA UKRAINIE I W POLSCE

Abstract

Axiological themes are extremely important for Ukraine today in light of the problems which the country has met and which are discussed by the conscious community all around the world. The revolutionary events at the end of 2013 – beginning 2014 or „Euromaidan revolution” raised to the surface the issues that previously were not so relevant or were not considered as „a problem”. Violence, hate and intolerance that led to bloodshed, which is the first in Ukraine since gaining independence in 1990, encourage scientists to raise and discuss the issues of axiological sphere. It became clear that the country, along with many political and economic challenges, is experiencing a moral crisis that is evident and already has both positive and negative consequences.

It is believed that the scientific community of the country should give more attention to values education at all levels. This research analyzes the role of a teacher as one of the main subjects of the educational process and highlights the importance and place of axiological component in teacher professiogram in its Ukrainian and Polish versions. For a comparative analysis of the study Poland was chosen because of a few important factors, among them – its territorial proximity as the closest state of the European Union, bigger experience of Poland in axiological education for young generation and the experience of the state which faced crises and social upheaval, but coped successfully with them.

Key words: teacher professiogram, axiological component, axiological education.

Streszczenie

Kwestie aksjologiczne są obecnie niezmiernie istotne dla Ukrainy w świetle problemów, których kraj doświadczył oraz o których dyskutują świadome społeczeństwa. Rewolucyjne wydarzenia pod koniec 2013 i na początku 2014 r. – „Rewolucja na Euromajdanie” wyniosły na powierzchnię problemy, które poprzednio nie były tak istotne albo nie uważano ich za „problem”. Przemoc, nienawiść i nietolerancja, które doprowadziły do rozlewu krwi po raz pierwszy na Ukrainie od czasu odzyskania niepodległości w 1990 r., zachęcają naukowców do podnoszenia i omawiania kwestii sfery aksjologicznej. Stało się jasne, że kraj wraz z wieloma politycznymi i ekonomicznymi wyzwaniami doświadcza kryzysu moralnego, który jest widoczny i zarazem już odczuwa się jego pozytywne i negatywne konsekwencje.

Uważa się, że społeczność naukowców powinna zwrócić więcej uwagi na wartość nauczania na wszystkich poziomach. Niniejsze badanie analizuje rolę nauczyciela jako jednego z głównych podmiotów procesu nauczania oraz podkreśla ważność oraz miejsce aksjologicznego składnika

w profesjogramie nauczyciela w jego wersji ukraińskiej i polskiej. Polskę wybrano do analizy porównawczej z powodu kilku ważnych czynników, między innymi – jej terytorialnej bliskości, członka Unii Europejskiej, większego doświadczenia Polski w nauczaniu aksjologicznym młodego pokolenia oraz doświadczenia państwa, które doznało kryzysów i społecznego wrzenia, ale porażki sobie z nimi pomyślnie.

Słowa kluczowe: profesjogram nauczyciela, składnik aksjologiczny, nauczanie aksjologiczne.

Introduction

Axiological perspective is particularly important at the turn of the centuries, especially in times of crisis periods of human history, rethinking and understanding of which returns the society to the problems of value priorities. This research is believed to be extremely important for Ukraine today as a turning point coincided with the events that are going through the Ukrainian society and the crisis that led to Euromaidans appearing throughout the country. History will assess „Euromaidan revolution” and define its negatives and positives in the future. But the events of this revolution have raised to the surface the issues that previously were considered by the scientists, but had no such urgency. The cruelty (which sometimes shocked the whole world), intolerance and hostility towards people and in relation to one another, opposition of world views and confrontation between the West and the East of the country and eventually bloodshed that independent Ukraine has not seen yet. These ones and many other problems in modern Ukraine lead the scientists to the conclusion that our country, including problems of political and economic spheres is going through a moral crisis, axiological breakdown that could not come from „nothing”, and probably the reasons should be found much earlier.

The crisis facing Ukraine is dangerous not only for the Ukrainian society, but is also one of the greatest challenges to European security, as it is indicated by journalists, politicians, scientists of our country and across Europe. Today scientists, educators need to change their attitude to the role of axiological component in overall functioning of the society and young generation education.

For our research Poland was chosen as it is our closest neighboring European country and its history had many shocks with which Poland coped successfully. Both Ukrainian and Polish scientists (O. Barlit, N. Tkachova, Y. Pelekh, K. Denek, M. Gołaszewska, K. Olbrycht, B. Śliwerski, B. Skoczyńska-Prokopowicz) say that the dramatic changes in social systems of Poland and Ukraine, and all the changes that occurred in the late twentieth and early twenty-first centuries require a revision of many fundamental axiological principles. It affected the educational sector. Both in Ukraine and Poland, new views on education and its role in the transformation processes of the society and especially the role of a teacher in the changes as one of the main subjects of educational activities are appearing.

Research Background

Axiological themes can obviously be considered as priority for educational researches in the last century and at the beginning of the new one, especially in the heritage of Polish scientists and researchers. Thus, the theme of values and valueable orientations in educational process are reflected in the works of W. Cichoń (1993), F. Adamski (1993), K. Kotłowski (1968), Z. Frączek (2004), J. Kostkiewicz (2008), W. Stróżewski (1993) and many others. It is necessary to highlight the problems of teachers' impact on young people value orientations development researching in the works of K. Denek (1996, 2000), M. Gołaszewska (1996), K. Olbrycht (1999, 2008), B. Śliwerski (2010), M. Vidal (2007) and others. Among Ukrainian scientists, who investigated personality's axiological sphere, one can mention such as O. Barlit (2009), T. Varenko (2011), V. Paskar (2010), Y. Pelekh (2009) and many others.

The purpose of this study is: to consider the requirements for teacher profession in its Polish and Ukrainian versions, to explore the place and significance of the axiological component in it and to analyze those factors of scientists' scientific achievements of both countries that deserve attention and can be exemplified in axiological field of teacher training and his/her functioning in school.

The teacher is extremely important object of the educational process in any country. Because each country, its scientific and educational community has its own requirements for teaching profession, where one of the most important is a clear social and professional position of its representatives. If we consider the position of a teacher as the intellectual, volitional and emotional – evaluative relation to the world, teaching actuality and teaching activities, one can't fail taking into account two factors influencing a teacher and his professional career¹. From one hand, these are the requirements, expectations and opportunities, offered and provided by the public, and from the second – internal, personal sources of activity: passions, emotions, values, visions, ideals. These factors and teacher's professional readiness to educational activities are accumulated **in teacher profession** that reflect invariant and idealized parameters of his personality and professional activity. **This is essentially a documentary which presents a complex, systematic and comprehensive description of professional objective characteristics and a set of requirements for person's individual psychological characteristics.**

In Polish researches and scientific writings a teacher, his role in young generation education and the process of axiologization or «wychowania do wartości i wartościowania» is considered as two interrelated and interdepend-

¹ V.A. Slaktionin, Y.F. Isaev, E.N. Shyyanov, *Pedahohyka: uchebnyk dlya stud. vysshyykh. ucheb. zavedenyy*/V.A. Slaktionin, Y.F. Isaev, E.N. Shyyanov; pod red. V.A. Slaktionin (Slaktionin V.A.). – 8-e yzd., ster. – M.: Izdatel'skyy tsentr „Akademya” 2008, s. 576.

ent pedagogical problems. The polish scientists say that the true essence of Pedagogics as a science and art of education is the study of human imperfection and „to help a man to become human” – as the highest value of humanistic pedagogy².

K. Olbrycht, for example, considering the teaching profession and values, noted rightfully that teaching profession and its role in the educational process are imbued with values, because it is a teacher who legitimizes values (if not all, then at least the value of pedagogical actions) and teaches his/her students not only perceive social values, but also implement them in their lives (at least the values of development and the desire for autonomy)³. And if we consider Pedagogics as a science, where the key values are help, humanity and human education, then one can't speak neither about the teaching profession nor about the education of young generation without axiological component⁴.

So what is necessary and crucial for teacher training, what forms the pedagogical high calling and teacher's self-sacrifice, what makes a teacher as a teacher of high morals, capable of transmitting values to their pupils?

Currently there are many researches and scientific achievements in relation to this subject, both in Ukraine and Poland. For example, S.P. Maksymyuk⁵, reflecting on peculiarities of modern teacher professiogram, says that to be a teacher who keeps up with the times and meets the requirements of the time, it is necessary:

- to understand deeply all the transformations which take place in the country;
- to have excellent knowledge of the subject taught in school (it isn't a math teacher when he or she, proving a theorem, spies fearfully in his/her supportive notes and it is not a teacher of literature, when requiring students to read a poem by heart, he reads it from the book);
- to learn the consistent patterns of education and upbringing in order to pass their knowledge successfully to schoolchildren of appropriate age (you must know under what conditions and which teaching methods are the most effective, how to build lessons, to use visual aids and technical training equipment etc.);
- to be able to gain knowledge through independent researches (self-education and self-improvement);
- to determine the correct means of pedagogical influence on a group or a person (to conduct deep comprehensive study of each teaching situation and to adopt certain pedagogical tools), to be a creative person.

² W. Stróżewski, *O stawianiu się człowiekiem. Kilka myśli niedokończonych* [w:] *Człowiek, wychowanie, kultura*, red. F. Adamski, Kraków 1993.

³ K. Olbrycht, *Aksjologiczne wymiary kształcenia pedagogów* [w:] *Aksjologia w kształceniu pedagogów*, red. J. Kostkiewicz, Kraków 2008, s. 19–22.

⁴ See the same...

⁵ S.P. Maksymyuk, *Pedahohika: Navchal'nyy posibnyk* (Maksimiuk)/K.: Kondor, 2005, s. 670.

If teacher professiogram is considered in the psychological plane, psychologists distinguish it as a synthesis of mental abilities, feelings and the will of a personality. V.A. Krutetskyy, for example, highlights the didactic, academic, communication skills and also teaching imagination and capacity for attention distribution⁶.

We share the views of V.A. Slaktionin and a group of authors who give a special role to professional and pedagogical orientation in the structure of teacher's professiogram⁷. It is the professional orientation of teacher personality that has interest in the teaching profession, teaching calling, professional intentions and inclinations.

Axiological components in Ukraine and Poland

On analyzing all above scientists' interpretation and particularly the ideas of V.A. Slaktionin, J.F. Isayev, E.N. Shyyanov⁸ pedagogical values have been added to a professiogram without which teaching profession can not be imagined in today's troubled world and there has been created a teacher axiological professiogram because axiological characteristics of educational activities reflect its humanistic content and humanistic goals and, are believed, to be the essence of pedagogical process.

In Ukrainian pedagogical science there are not much variety of „educational or pedagogical value” definitions because axiology, axiopedagogy are relatively unidentified and new areas for researches in Ukraine. Therefore, there has been taken as a basis the Russian scientist V.A. Slaktionin's definition. So, pedagogical values are considered as the rules which justify pedagogical activity and act as a cognitive functioning system that serves as a link between the existing social ideology in educational sphere and teacher activity.

It should be noted that the mastery of pedagogical values occurs in the course of professional activity with taking into consideration the peculiarities of subjectivizing, namely it is acquired through the experience. Our axioprofessiogram is syncretic in nature, where each element is dependent on another, but at the same time, they function as a single unit, embodying the principles of complexity, differentiation, purposefulness and sustainability (see Figure 1).

⁶ V.A. Krutetskyy, *Osnovy pedahohycheskoy psikhohohyy*, „Prosveshchenye”, Moskva 1972, s. 256.

⁷ V.A. Slaktionin, Y.F. Isaev, E.N. Shyyanov, *Pedahohyka: uchebnyk dlya stud. vysshyykh. ucheb. zavedenyy*, V.A. Slaktionin, Y.F. Isaev, E.N. Shyyanov; pod red. V.A. Slaktionin (Slaktionin V.A.). – 8-e yzd., ster. – M.: Izdatel'skyy tsentr „Akademya” 2008, s. 576.

⁸ *Ibidem*.

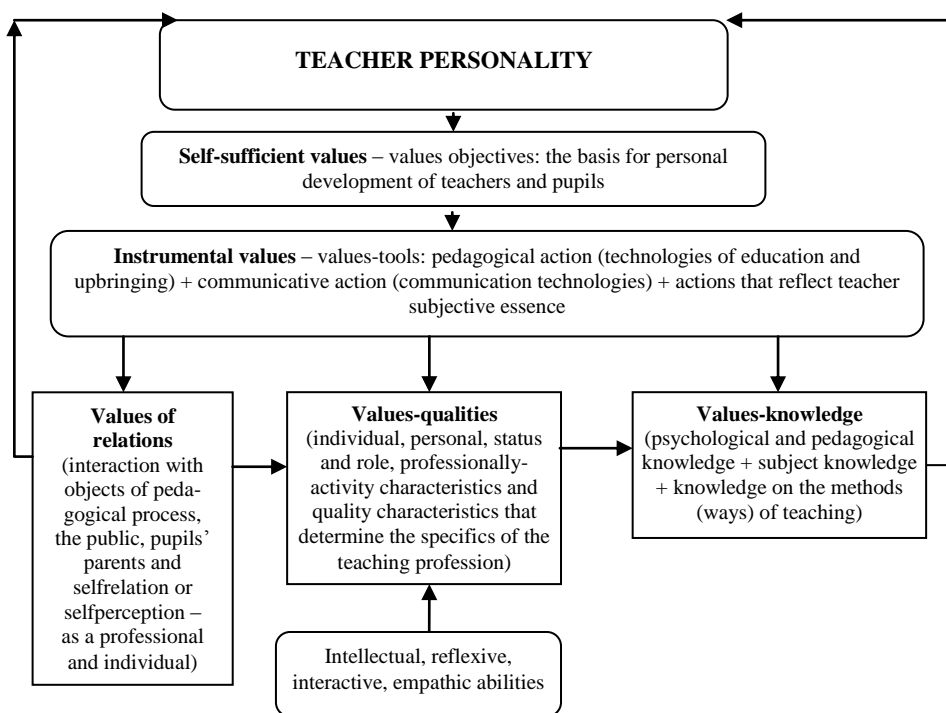


Figure 1. Teacher axiological professiogram

What are the specifics of teacher professiogram interpretation by Polish scientists? B. Śliwerski⁹, reflecting on the core competencies and skills of a modern teacher, noted the following: prognostic (abilities to prepare for classes, to set goals, to choose appropriate implementation resources, etc.), leadership and diligent (to form coherence communicative educational process), the abilities that ensure the necessary discipline in the classroom and promote the establishment of an appropriate climate in relations with pupils, diagnostic skills (students' achievements evaluation and monitoring); self-diagnostic skills (self-esteem of teaching activities).

The scientist analyzes the demands that are set by Polish Ministry of National Education according to which a teacher in Poland should:

- know the individual needs of students and analyze the causes of school failures;
- determine the forms and means of psychological and educational assistance to students providing (including gifted ones) according to their needs;
- organize and conduct various types of psycho-pedagogical work with students, parents and teachers;

⁹ B. Śliwerski, *Myśleć jak pedagog*, Sopot 2010, s. 254.

- conduct educational activities according to the curriculum, involving parents and teachers;
- carry on stewardship educational activities;
- plan and coordinate the work on students choosing the direction of education;
- organize the work on providing financial assistance to students who are in difficult financial straits.

However, B. Śliwerski¹⁰ includes axiological work to one of the main educational objectives and main tasks of a teacher and whole school functioning, emphasizing the necessity of various interviewing, surveys and tests on students' and teachers' value preferences revealing.

The views of U. Ostrowska are worth paying attention regarding prerequisites of axiological foundations in upbringing, which may be useful for teachers' axiological work in the school¹¹. Forming the pupils' axiological basis a teacher usually uses the cultural heritage of history and various philosophical tendencies or religious concepts of a man and his/her functioning in the society, relies on social ideology and educational achievements. Besides, a teacher is only able to enter the young person into the world of values, if he is thoroughly versed in the sphere of values, realizes the importance of value education and he can perceive and understand the value, enriching his/her own axiological potential. The prerequisites of axiological foundations of education distinguished by the polish researcher should be, in our opinion, ones of the main for a teacher in the educational work (see Figure 2).

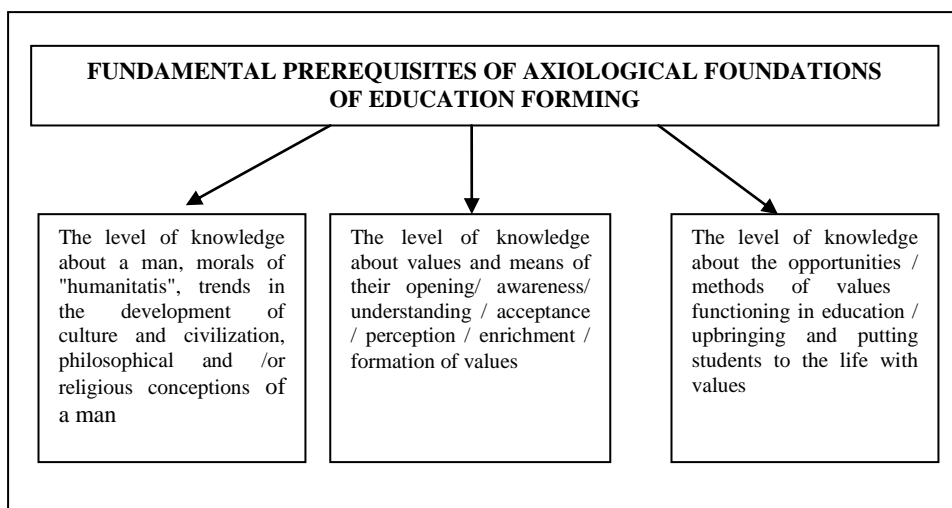


Figure 2. Prerequisites of axiological foundations of education

¹⁰ *Ibidem*.

¹¹ U. Ostrowska, *Aksjologiczne podstawy wychowania* [w:] *Podstawy nauk o wychowaniu*, t. 1, 2009, s. 391–414.

Only teacher axiological awareness and understanding of its importance for learners' full and axiological development can adjust the effective work on axiological education in the school. „Without the knowledge about values, without usage them in educational programs, training would be blind and mechanical procedure that form a personality in accordance with the model inculcated «from the top». It doesn't lead to the development of authentic identity and spiritual life of a learner, but it is a clear threat to his/her freedom and restriction of creative activity”¹².

Thus, Polish scientists (Cichoń, 1993; Ostrovska, 2009; Śliwerski, 2010) stress on the urgency of deeping axiological knowledge of both students and teachers, as education is always inextricably linked to values and is a process that can't be realized without values.

K. Olbrycht¹³ reflecting on the role and place of axiological components in the educational process and professional structure of a teacher, considers values against the background of internal and external factors that form **values-goals (VG)**, **values-tasks (VT)** and **values-resources (VR)**. In comparison with the values in Slastionin's professionogram values are considered on the wider scale there: in the light of implementation of **socio-cultural (VG** – youth education and upbringing; **VT** – highly qualified teaching staff training), **national-institutional (VG** – providing educational institutions with teaching staff; **VT** – implementation of the required standards emerging from the citizens and the state needs during training) and **supra-state conditions (VG** – economic, cultural and social development of the Member States of the European Union, cohesion and competitiveness of the United Europe with other regions of the world; **VT** – creating the knowledge society in Europe, the European Education Area, which will lead to the expansion of the European market work, enhance competence competence and civic activity, facilitate contacts with the world, especially in the sphere of education). The aim of above mentioned research was to create a map of values connected with teachers training, taking into consideration the imposed conditions. The deep analysis of values-goals and values-tasks for each separate condition made it possible to make such disappointing conclusions: the lack of axiologically-oriented programs at the universities, the lack of public debates about values, defective educational work on young people preparing for responsible values goals selecting which would be adequate to values-tasks and values-resources. All these, in author's opinion, make it impossible to prepare future teachers for fundamentally important activity – for self-education and self-knowledge.

Most universities in Poland declare their ideals and the most important values in the documentary entitled „Mission”. According to this documentary, the

¹² W. Cichoń, *Aksjologiczne ujęcie wychowania* [w:] *Człowiek – Wychowanie – Kultura. Wybór tekstów*, red. F. Adamski, Kraków 1993, s. 114–130.

¹³ K. Olbrycht, *Aksjologiczne wymiary kształcenia pedagogów* [w:] *Aksjologia w kształceniu pedagogów*, red. J. Kostkiewicz, Kraków 2008, s. 19–22.

mission of universities is in *high-value services*, first of all, truth and personality creative development and the development of all the society. University programmes should promote to reality knowing, problems setting and solutions finding, cultural traditions following and future building.

If the students do not see teachers' devotion to the values declared in the „Mission”, they begin to interpret learning purely from pragmatic point of view without putting any effort into learning. Therefore, we agree that future teachers' axiological background depends on academic teachers' attitude to their duties, their competence and loyalty to the values of higher education.

Higher education should be improved because it is insufficiently focused on valuable dimension: there are no axiological subjects in the curricula and insufficient attention is given to the problems of values education.

However, content of professional and practical training course subjects in Polish curriculum has extensive axiological emphasis in comparison with similar subjects in Ukrainian version. In our research there has been conducted a comparative content analysis of Polish curriculum (Rzeszow University, speciality „General education and primary school education” (Pedagogika ogólna i Pedagogika wczesnoszkolna)) and Ukrainian one (Rivne State University of Humanities, speciality „Primary education”) and there have been identified those subjects, which can form future teachers' axiological background (see Table 1).

Table 1. Selective curriculum subjects that form future teachers' axiological background

№	Subjects in the Polish curriculum and its Ukrainian analogue	Number of hours (Poland, Ukraine)	Lectures, practical classes (Poland, Ukraine)	Form of assesment
1	<i>Professional (pedagogical) Ethics</i>	30		<i>Mixed-marking system test</i>
	Ethics and Aesthetics	108	18/18	Pass/fail
2	<i>Cultural Anthropology</i>	45		<i>Exam</i>
	The man and the world (ways of teaching)	108	18/8/10	Exam
	Ukrainian and Foreign Culture	81	18/16	Exam
3	<i>History of educational thought</i>	30	15/15	<i>Exam</i>
	History of Education	108	18/18	Pass/fail
4	<i>Current trends and pedagogical currents</i>	30		<i>Exam</i>
	Comparative Pedagogics	54	12/12	Exam
5	<i>Theoretical Foundations of Education</i>	60	30/30	<i>Exam</i>
	Theory of education		24/16/14 – lab.	Pass/fail, course work
6	Professional Pedagogics	30		Mixed-marking system test

In order to make the appropriate conclusions about the process of future teachers' value-sense sphere forming in Poland and Ukraine, a list of topics that make up the structure of some of these subjects in their Polish and Ukrainian format is presented.

1. Professional (pedagogical) ethics (Polish programme)

Subject Topics: Ethics and morality. Types of Ethics. Historical ethical traditions. Nature of Ethics – realism, intuitionism, naturalism, relativism, subjectivism. Structure of moral evaluation – value, rate, duty, penalty. Truth in Ethics – justification of ethical norms. Ethics, law, custom. The moral values, professional ethics and professional codes. The moral issues of the day, the ethical dimension of human relations. Freedom as a value – understanding, boundaries, conflict of freedom and other values. Equality as a value – interpretation of equality, equality and pluralism. Justice as a value – kind of justice, fairness and justice. Tolerance as a value. Dignity as a value. Peace as a value – the problem of 'just war' pacifism, terrorism, the fight without violence. Ethics and politics – ethical values and political interests. Ecological Environmental Ethics – ethical grounds ecology of selected environmental ethics. Elements of Bioethics – the moral aspect of suffering and death, abortion, euthanasia, medical and genetic experiments. The death penalty, suicide. Ethical offer of ultra new philosophy.

Teaching Ethics: characteristics of Teaching Ethics; the structure of child's powers; the possibility of educators' responsibilities structure forming; ethical values and position of education; principles of teaching ethics; moral values of educational classical idealism, rationalism, relativism, normativism, naturalism, individualism, sociology; moral values of educational Christian existential Pedagogics; methods of ethical values transmission: an introduction to the world of values, values understanding, values perception; conditions of effective values transmission: unity of a position and expression, personal contact in the values transmission, transmission of real values, individual autonomy in the values transmission, two-sides in the transmission of values, unlimitedness in the values transmission, opportunities and evaluation criteria of ethical positions in educational work; Ethics of a teacher.

Ethics and Aesthetics (Ukrainian programme)

Subject Topics: Ethics and Aesthetics as philosophical science, the content and tasks of the discipline. The basic concept of morality origin and the laws of its development. Genesis and history of ethical and aesthetic doctrines formation in the context of different ages. Objectives of the course „Ethics and Aesthetics” in today's youth education and training. Morality, its structure and functions. The moral problems of human activity. Structure of aesthetic consciousness. The main categories of aesthetics. The aesthetic foundations of art. Applied ethics:

essence, types and problems. The system of moral standards and ethical values education and training today.

Art in the structure of Aesthetic Science: types, genres, specific role in aesthetic consciousness and spiritual culture shaping. Aesthetic education and personality's creative potential.

2. Cultural Anthropology (Polish programme)

Subject Topics: Scientific and customary understanding of culture. Culture and civilization. The place of anthropology among the social sciences. Social, political and economic conditions of culture. The autonomy of culture. Values, norms and patterns of culture. Man and education in the European culture of the past centuries. Current directions of man's education. Time and space in the culture. The problem of tradition and cultural heritage. Cultural processes – duration and changes in the culture. „Development” of culture and „broken moments” in the culture, eligibility of predicting in the culture. Culture and personality. Cultural Institutions. Stratification of culture, regionalism.

„Little homeland” and globalization of culture. National culture in the perspective of European integration. People, mass and elite culture (high culture). Modern subcultures. Changes in lifestyles and ways to participate in the culture – „anthropology of everyday life”. Prerequisites of modern culture paradigm changing – modernism, the information revolution, scientism crisis.

Ukrainian and Foreign Culture (Ukrainian programme)

Subject Topics: Subject and tasks of the discipline. Methods and methodology of teaching. Concept of „culture”. The etymology of the term „culture”, its ambiguity and multifunctional. Modern scientific definitions of culture. Man and Nature. Culture and civilization. Culture and social progress. National culture. The concept of global, national, folk culture and their interrelation. The concept of artistic style and cultural-historical era. Art culture as an important element of culture. Stylistic periodization of World and Ukrainian culture. Ancient culture of Ukraine. Culture of the Ancient East, Greece and Rome. Ancient art. The phenomenon of ancient culture. Characteristics of Hellenic and Roman cultures. Medieval European culture. Ukrainian culture of Middle Ages. Historical background of ancient culture formation. Renaissance in European culture. The place of Renaissance in the world and national culture. General characteristics of the Baroque. European culture of the XVIII–XIX centuries.

The comparative content analysis of the subjects indicates narrow and clear orientation of subjects to teacher training and his/her personality formation structure, especially its axiological components in the Polish version. Another feature that can be seen as an advantage on the Polish side – a lack of

curriculum subjects, which are indirectly connected with teacher training or not related to the teacher profession at all (as it is in the Ukrainian variant – subjects group of Science and of Economics for humanities specialities). This orientation to single-disciplinary training provides more opportunities for active and passive practice at school and a clear orientation to teaching activities in a particular area. The comparative study has been conducted on the percentage ratio of the credits in the curricula of two countries, which are divided into three subject groups of specialist training in Ukraine and four subject groups in Poland (see Table 2).

Table 2. Percentage of subjects groups credits in curricula of Ukraine and Poland

№	Names of subject groups (Ukraine)		№	Names of subject groups (Poland)	
1	The subjects of professional and practical training	108 credits ECTS, namely: 12 credits ECTS – practical training (active and passive school teaching practice – 7.5%) – 68%	1	The subjects of professional and practical training	61 credits ECTS +5 credits (2.8%) practical training – (active and passive school teaching practice) 33.5%
			2	The specialized subjects (ways of teaching)	32 credits ECTS – 17.5%
2	The subjects of Science and Economics training	38 credits ECTS – 24%	3	The subjects of fundamental training	70 credits ECTS – 38.5%
3	The subjects of Humanities and Social Studies training	13 credits ECTS – 8%	4	The group of Universitywide subjects	14 credits ECTS – 7.7%

Summing-up

The appeal to axiological issues and this brief exploration into axiological orientation of educational process in educational institutions of Ukraine and Poland gives reasons to confirm that the current weakening or lack of attention to the value sphere of life can be dangerous. Ukrainian and Polish scientists stress that modern education needs to be changed in relation to the axiological component. Evidently, there should be subjects with value orientation in the curricula of both higher and secondary educational institutions. From the comparative analysis of two curricula (Ukrainian and Polish) there can be concluded that Polish curriculum still has better axiological basis. Therefore, only a thorough change in the approaches to axiology as a science can change pu-

pils' and their teachers' attitude towards life values. There are not documents like „Mission” in Ukraine, but there are necessities of including subjects with axiological content to the curricula of teachers training in view of challenges and problems Ukrainian society met. „Axiological negligence” has a lot of threats in the future, which will not only weaken the future teacher's personality structure, but also lead to a loss of public trust (on parents' side) to a teacher as a first assistant in solving the problems of modern education and educational reality.

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