AXIOLOGICAL APPROACH TO THE FOREIGN LANGUAGE CREATIVITY IN A TECHNICAL COLLEGE BY FOLK PEDAGOGY MEANS

Pavel Baklanov, Irina Arkhipova, Dmitry Zhdanov
Kazan Federal University, Naberezhnye Chelny Institute (RUSSIAN FEDERATION)

Abstract

The relevance of the article presented is due to the fact that the graduate of a technical school has to apply a foreign language as an instrument of communication in the context of the dialogue of cultures and civilizations in the modern informational world, possess modern value orientations, motivation and a desire for creativity and self-improvement. The scientific concept of universal values relationship of national, international and universal cultures forms theoretical and methodological basis of our work. The paper touches on the linguistic training of engineers, the axiological approach application to the foreign languages learning during the course of education in a higher technical school. In addition to the curriculum, the specific extra cultural unit for universal values assimilation includes the means of folk pedagogy developing a student’s creative interest to foreign cultural values perception and learning a foreign language. In the presented work we consider the artistic aspect of training a foreign language in a higher school on the assimilation of universal values being the world culture basis, which is provided by means of national pedagogy (proverbs, folk songs and tales, sayings, idioms, poems, rhymes, tongue twisters, limericks, riddles), reflecting people's cultural traditions, moral and ethical values, their attitude to reality contributing to the interest increase in the creative language learning. National pedagogical means for training students a foreign language contained in the extra cultural unit and found in specially developed exercises, drills and assignments represent cultural peculiarities and reflect universal human values which are attached to a person in the course of his life and education. Foreign language training together with the national culture values assimilation promote the students' bilingual and bicultural development: their abilities development to study lexical and grammatical structures in a natural way; emotional involvement in creative learning, readiness to take part in all types of communication; cognitive motivation to learn foreign languages and national cultures.

Keywords: extra cultural unit, means of folk pedagogy, axiological approach, the artistic aspect, creativity, interest, universal human values, proverbs, sayings, work, foreign languages, use, development, assimilation.

1 INTRODUCTION

In modern conditions of the higher technical school modernization (changing demands of the process and results of training, training programs improving, the experience of foreign higher educational institutions investigation, the development of new state educational standards of higher professional education in the competency format) as well as in the era of global problems (worsening of the external political situation, local and international conflicts, social injustice, the potential lack of natural resources, terror, environmental collapse, the decline of moral values, the instability of the world) axiological approach of the humanistic paradigm, characterized by the following principles: equality, dialogue, freedom and co-development, unity becomes one of the prevailing factors in education. The specialist of a higher school meets high demands, such as: understanding of the common problems of the world, the pursuit of unity, collaboration and mutual understanding, the ability to adapt to the modern information society, the use of a foreign language as a tool of communication in the context of the dialogue of cultures and civilizations in the modern world, as well as the means of assimilation universal values. Foreign language learning in this case is considered from the standpoint of the universal values primacy, humanism, the recognition of great contribution of different peoples to the world civilization.
2 METHODOLOGY

The introduction of young generation into the world of common human culture takes place in conditions of education and self-organized activities on the basis of emotional comprehension and assimilation, above all, the samples and the traditions of their native culture. It is the content of universal norms, moral and ethical principles, generally valid concepts and humanistic ideas that are specified in them. It is the foundation for the formation of the whole complex of humanistic valuable orientations and ideals of an individual as the basis of his cultural self-formation and integration into the culture of society in and in the world culture. The scientific concept of universal values, the relationship of national, international and universal (I.V. Bestuzhev-Lada, M.I. Bogomolova, G.N. Volkov, B.S. Gershunsky,) constitutes theoretical and methodological basis of the paper. As B.S. Gershunsky stated, educational doctrine should be focused on the eternal search of good conscience and morality and universal values should not only "be accompanied by a person at all stages of his life, but also be reflected in educational activities" [1]. Implementation humanistic paradigm in education involves an appeal to cultural universal values, the values of the transcendent nature and reproduction of them in new generations (V.I. Vernadsky, B.P. Yusov, N.S. Rozov). The future professional specialist should be prepared not only to effective professional activities necessary to the society at this stage of its development, but he must be a person with a unique interior space and individual-specific learning process that determines the tremendous importance of culture. Education which is based on universal cultural values, help young people to resist the negative effects of life, teaches to distinguish between the sublime and the profane. Defining and understanding of values is of crucial importance in understanding and defining culture: cultural understanding becomes the challenge and duty of society [2]. According to S.I. Hessen, the purpose of education is cultural values, which should be initiated into a person in the process of education [3].

Linguistic education in its specificity should be targeted to the understanding of the common problems of the world, the pursuit of unity, collaboration and mutual understanding, thus learning a foreign language is considered from the standpoint of the primacy of universal values, humanism, recognizing the great contribution of different peoples to the world civilization. Cultural values - moral priorities (moral and aesthetic ideals, norms and patterns of behavior, traditions and customs) are widely expressed and presented in the axiological approach to the study a foreign language in the artistic aspect by means of folk pedagogy.

3 RESULTS

Folk pedagogy as a basis for collective work includes its thoughts, hopes, goals. It is known that every nation has its own pedagogy, but there are similarities between them. All people communicate with each other. Customs, traditions, methods of education of one nation are used by another one during the life and get the means of education. Hence, the methods of training and education of different nations influence on each other. But every nation has peculiar pedagogy with its content and spiritual peculiarities. Since ancient times, all nations had their own specific educational system, the essence of which was to educate the younger generation for the future active life. This folk pedagogy is the output of the creative thinking of all generations, and it absorbs very humanistic, democratic educational traditions. Rhymes, limericks, quotations of outstanding people, proverbs, sayings, riddles and idioms reflect the linguistic features when compared to the native language and are based on universal spiritual values.

The history of mankind knows no national traditions that have evolved in isolation from foreign ones. The national aspect includes the cultural and social features of other people assimilated, mediated through close communication. By their nature, traditions, and, consequently, a truly national ideas are of international type. The better a person familiar with the spiritual heritage of the various peoples, the easier it is for him to adopt another culture, and therefore be more tolerant. It has long been observed that the wisdom and the spirit of the people appear in proverbs and sayings, and the knowledge of proverbs and sayings not only promotes better knowledge of a language, but also better understanding of people’s nature and mind. The teaching of foreign languages, the development of an analytical method of "general" and "private" facilitates the selection of primary equivalents - such as idioms, proverbs, sayings, which are genius linguistic formulas - signs to indicate typically life situations that contain folk wisdom. Their function in language enriching, in the development of the youth creative thinking and speech is very important in the education of morality. In this case, foreign language cultural and idiomatic paremiological material (relating to the study of proverbs) learning should be organized with the support and under the priority of folk wisdom national samples. The use
of traditional folk pedagogy involves the student into the natural and cultural environment helps the teacher to solve practical, development and educational problems effectively. The inclusion of similar materials in the curriculum creates additional opportunities to enhance the learning process, to maintain the interest and motivation to a foreign language learning to expand the students' outlook and develop their potential creativity.

4 MAIN PART (EXPERIMENTAL WORK)

The folk pedagogy means - idioms, proverbs, rhymes, poems, nursery rhymes, riddles and tongue-twisters play an important role in the enrichment of the language in the development of creative thinking and speech, in the cultural and moral education of students. They carry the practical experience of nations, their views and attitude to reality.

Proverbs - the people's wisdom, a kind of textbook of life. In proverbs and sayings the experience of people, their understanding of the world and, most importantly people's attitude towards the surrounding reality, the idea of their role on Earth are enclosed in the exact verbal form. Proverbs embody not only the national "model of education", but also the result of upbringing - "the pattern of behavior" [4]. The educational role of tradition lies in the stereotypical requirements to the behavior of an individual in society. The comparison of proverbs and sayings of different nations shows how much these people have in common, contributing to their better understanding. The people's rich historical experience, ideas, lifestyles and cultures are reflected in proverbs and sayings. The correct and appropriate use of proverbs in speech gives a unique identity and special expressiveness. Comparison of the folk wisdom of various nations allows making the foreign language training the most effective way of cultural enrichment. This comparison helps to understand the features of the mentality of other people the development of a critical attitude to their own culture and the ability to participate in discussions. «Honesty is the best policy»; «Live and let live» - we don't find such proverbs in Russian as there are no analogues to the Russian precedent statements in English: "Work is not a wolf will not escape in the forest", "Die but save your friend." The true meaning of proverbs aptly and brightly is expressed in themselves, for example: «Proverbs are the concentrated wisdom of the ages», or «The proverb is the daughter of experience».

In the process of our contemporaries' speech impoverishment, they are able to enrich it, as an appropriate saying is not only "by rumor", but also it "paints conversation" [5]. Used on the English language classes proverbs contributes to a better mastery of the subject, extending the knowledge of the language and the peculiarities of its functioning. An introduction to the culture of the country the language is spoken by folklore elements gives students a sense of belonging to another people. The knowledge of proverbs and sayings enriches the vocabulary, develops memory and enables students to internalize the imagery of language and to assimilate folk wisdom. An imaginary sentence containing a complete thought is usually easier to remember. Consequently, proverbs are stored firmly in memory. Their storage is facilitated and ensured by:

- associative images related to nature: animals, plants, weather (Care killed a cat; It never rains, but pours)
- assonance simple rhyme (The best time of living is love and giving; A stitch in time saves nine.);
- proverbs with repetitions (Easy come, easy go; Like father, like son.);
- concise statements (Never say die; Out of sight, out of mind).

The use of proverbs and sayings at the lesson is an effective method of developing and maintaining students' interest in learning, improving their performance in the classroom, as they help to introduce the element of play and competition in the language acquisition process. [6] For example, using a game situation «Complete the idiom » students are offered to choose a word from the options: «Dead face, clock, pan, plate» (stone unemotional face), «Kick away, down, in, back» (bribe). Students analyze, “including” a figurative associative thinking, visualize various characters and choose according to their personal perception. Studying idioms, proverbs and sayings, interpreting them in their own way, the students comprehend the variability of language and its means of expression and creative content, perceive, and that is especially valuable, "assign" language creatively respond, bringing in addition to an adequate understanding their personal attitudes. And this is the basis not only for linguistic competence, but also for the aesthetic sense. The use of proverbs and sayings in the practice of an English teacher, will undoubtedly contribute to a better mastery of the subject, extending
the knowledge of the language, vocabulary and the features of its functioning. On the other hand, the wisdom thoughts study is an additional source of regional geographic knowledge [7].

Proverbs, sayings, tongue twisters, clichés comprehensive features allow pronunciation, rhythmic intonation skills, a lot of grammatical phenomena improvement in a relaxed form of training. They enhance and enrich the vocabulary of students, help to digest the structure of the language, to feel its emotional expressiveness, to develop memory and creativity initiative [8]. Proverbs and sayings are used in the exercises on the speech development, in which they are used as an incentive. The same proverb or a saying can be interpreted in different ways. By studying, sayings or proverbs, students express their own thoughts, feelings, experiences, i.e., show various ways of applying them in speech. Therefore, using proverbs and sayings at the lesson students develop their creative initiative through the prepared and unprepared speech. The traditional form of teaching monologue is replaced by developing one, based on the values of the cognitive creative activity, representing an intensification of communication between the teacher and the students and allows to realize interactive and facilitative (contributing to the creation of favorable study conditions) approaches specific to the personality-centered education.

Idioms learning contribute to the development and improvement of language skills in tasks that are used as an incentive. The same idiom can be interpreted in different ways. Students are encouraged to interpret idioms whose meaning cannot be understood from the meanings of the words in a phrase ("Shave their foreheads," "Play pawns", "Arms of Morpheus"). Considering and remembering idioms, students use imaginative and logical thinking, expressing their own thoughts, feelings, experiences. The quality of foreign language learning is in the direct proportion to the aggregate of the figurative and semantic thinking, understanding of the material studied. Assimilating rhymes, tongue twisters, limericks, puzzles, students notice the rhythm of poetic forms and stimulate the development activities in the poetic creativity from word games (rhythm creativity) - one of the exciting learning activities to students' poetry expressed in their own verses.

In the present work the authors based on the concept of communicative learning technology developed by a team of scientists-researchers headed by E.I. Passov. It comprises 10 main teaching principles: foreign language learning and cultural values assimilation through communication, regularity, training on the basis of the situations individualization etc [9].

According to the foundations put forward we carried out an experimental work to determine the initial level of students' interest development to creative learning English with the help of the "TOP" questionnaire. As indicators of interest development of the three components of the questionnaire were taken:

- **Creativity** - the desire to perform extraordinary creative tasks that require creative skills and efforts.
- **Communication** - the strive for of foreign language communicative activities;
- **Cognition** - the wish to comprehend cultural values and linguistic phenomena;

"TOP" questionnaire includes 30 statements to identify each of the three indicators: therefore it can be used as a whole or in parts. Bolded judgments are control, which show the objectivity level and must match the responses, for example: "To prepare homework you use the internet, manuals and grammar guides, additional literature"; "The tasks where you need something to alter or to compose, captivate you, You do not mind the time spent", "You like performing tasks in English, which requires manifestations of fantasy, imagination. Time flies fast for you ". Reading a judgment, the student must put "yes" or "no." Presenting their behavior in a given situation, the students were asked to be objective. Based on the totality of the bolded indicators the levels of students' interest development to creative learning English were defined.

**Low level** (1-10 points): The lack of commitment to the extraction cultural and linguistic knowledge, no need to use English as means of communication and a source of social and cultural information, manifestation of passivity, uncertainty in a class.

**Intermediate** (11-20 points) - the manifestation of interest in the cultural sources of traditional pedagogy in the process of learning a foreign language, readiness to get cultural and linguistic information on the instructions of the teacher, the desire to communicate in English, perform creative tasks under the guidance of the teacher and the manifestation of emotions in the process of learning English.
High level (21-30 points) - the presence of a stable growing interest for learning English, independence and high activity in the process of learning a foreign language, the desire to find cultural information, a regular acquaintance with foreign sources in English, constant need to communicate in English in the classroom and outside school, the desire to perform creative homework, high emotions, the presence of the competition spirit in the classroom.

During the experimental work in groups of the 1 year students of Naberezhnye Chelny Institute of Kazan Federal University (NChI KFU) (Automotive Department) and Elabuga Pedagogical Institute of Kazan Federal University (EPI KFU) (Faculty of History and Law) we conducted a systematic pedagogical supervision, testing and questioning. At the preliminary step of the work it was identified the initial level of interest development to creative learning English with the "TOP" questionnaire.

Table 1. Comparative table of the responses of NChI KFU group and EPI KFU group students on the initial level of interest development to creative learning English

<table>
<thead>
<tr>
<th>Creativity</th>
<th>Communication</th>
<th>Cognition</th>
</tr>
</thead>
<tbody>
<tr>
<td>question number</td>
<td>NChI KFU group</td>
<td>EPI KFU group</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>9</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>12</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>18</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>21</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>24</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>27</td>
<td>14</td>
<td>9</td>
</tr>
<tr>
<td>30</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>total</td>
<td>83</td>
<td>88</td>
</tr>
</tbody>
</table>

Dedicated bolded control questions, reflecting the objective response must be the same for numbers.

Control questions
- 1-18, 21, 30;
- 2-7, 10, 22;
- 3-14, 20, 23

Based on the data presented in the table it is seen that most students did not show sustained interest to learning English as a means of communication and obtaining socio-cultural knowledge. The students lacked the desire for independent creative activity in the process of learning a foreign language.

Table 2. NChI KFU group and EPI KFU group students’ initial level of interest development to creative learning English

<table>
<thead>
<tr>
<th>Groups</th>
<th>levels</th>
<th>low</th>
<th>intermediate</th>
<th>high</th>
</tr>
</thead>
<tbody>
<tr>
<td>NChI KFU (28 students)</td>
<td>45,1%</td>
<td>48,4%</td>
<td>6,5%</td>
<td></td>
</tr>
<tr>
<td>EPI KFU (30 students)</td>
<td>41,9%</td>
<td>54,8%</td>
<td>3,2%</td>
<td></td>
</tr>
</tbody>
</table>

The students of NChI KFU and EPI KFU studied English in accordance with the programs elaborated by their departments with the appropriate thematic content and material scope. There were different
content and scopes of the additional material, the artistic aspect with the means of folk pedagogy (V.V. Kabakchi "World culture. Quiz" V.P.Skorodumova "Thoughts that help us to live", C.V. Komarov "English proverbs", "Artistic aspect in the assessment and improvement of the English language", "Methodical notes and tasks with elements of the cultural unit for the development of language skills and mastering a foreign language culture", computer testing FEPO, test «40 greatest names of Britain» and the ways of educational activities.

The secondary diagnostics on the questionnaire "TOP", the number and quality of creative tasks implementation, participation in outer school language activities and competitions showed a higher developed interest to creative language learning of the students EPI KFU (EG), who studied the artistic aspect with folk pedagogy means on the basis of game forms of training activities with elements of competition.

<table>
<thead>
<tr>
<th>Groups</th>
<th>Levels</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>low</td>
<td></td>
</tr>
<tr>
<td>NChl KFU (28 students)</td>
<td>32,6%</td>
<td></td>
</tr>
<tr>
<td>EPI KFU (30 students)</td>
<td>16,7%</td>
<td></td>
</tr>
</tbody>
</table>

**Table 3.** NChl KFU group and EPI KFU group students' final level of interest development to creative learning English

5 CONCLUSION (RESULTS)

Observations, interviews, exam results, students' attitudes and opinions toward studies led to the conclusion that in groups training on the basis of the artistic aspect with traditional pedagogy means, students learnt the language and cultural material more fully and usefully. Various exercises and assignments with proverbs, rhymes, poems, tongue twisters, sayings as phonetic drills, as assimilation of lexical and grammatical material on certain topics do training process more interesting and productive. The choice of tasks and teaching aids aimed at the traditional folk pedagogy was of cognitive and creative nature, based on the needs and interests of students and was featured by: the form of training structures changing, communicative and cognitive integration of emotional and practical aspects of training, variety of game situations. Specially developed techniques of studying popular expressions (the correct English version choice for the Russian proverb and vice versa; the choice of an appropriate explanation for the proverb; proverbs parts joining; a situation description in which a proverb can be used; complete the proverb of the proposed options; proverb compilation from groups of words; proverbs imitation followed by determination of the meaning; the interpretation of idiomatic expressions; words substitution to a phrase unit; drawing speech situations with proverbs use ) on the basis of a competitive game situations promoted to developing the students' interest to the foreign language creative study. Thus, the organization of foreign language teaching together with the national culture values assimilation contributes to: students' imagery and socio-cultural assimilation of information; their abilities development to carry out lexical and grammatical structures training in a natural way; emotional forms of involvement in training process, readiness to take part in all types of communication; development of creative interest communicative and cognitive students' motivation to learn; deeper mastery of linguistic knowledge system; general cultural horizons expanding; cultural language barriers removal; foreign language culture penetrating and understanding its values and ideals facilitation; the student's bilingual and bicultural development. These circumstances permit the teacher to use a variety of educational forms and methods, to appeal to the students' intellect and the emotional sphere most effectively to implement the axiological approach, combining training and education.

REFERENCES


