INVESTIGATION INTO OPEN EDUCATIONAL RESOURCES FOR LEARNING ENGLISH IN DEVELOPING FUTURE PHILOLOGISTS' INSTRUMENTAL VALUES

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Abstract. *The authors present the results of the research carried out in the 2016/2018 academic years among 338 students earning BA in the English language and literature regarded in our study as future philologists. Experimental work was conducted at four higher educational institutions in Ukraine. The aim of the study was to find out the influence of open educational resources for learning English on the development of future philologists' instrumental values. We used methods of mathematical statistics, computer data processing and a descriptive method for interpreting experimental data. The authors theoretically substantiate and practically prove the efficiency of the use of open educational resources for learning English which influence the development of future philologists' instrumental values necessary for adequate evaluating own activity and meeting various real-life and professional challenges. These open educational resources are The Internet Encyclopedia of Ukraine, Encyclopedia Britannica, The Cambridge History of English and American Literature, Learn English. The results obtained in the experimental and control groups are compared and conclusions on the efficiency of the use of open educational resources for learning English in the educational process of higher education institutions in the context of development of future philologists' instrumental values are drawn.*
Keywords: *open educational resource; values; instrumental values; future philologists; educational process; professional training, higher educational institution; the English language.*

Introduction

Most scientists having the substantial research results in the field under investigation are unanimous in the belief that the implementing of present-day information technologies in the educational process of higher educational institutions is one of the logical conditions for improving future specialists'

professional training. In this regard the role of open educational resources is particular important since their use promotes flexibility in the organization of the process of education and creates favourable environment for maximizing future specialists' individual and spiritual potential. Professional training of future philologists is not an exception as it is difficult to imagine it without different information technologies, namely, websites, electronic resources and multimedia means of instruction which combined with traditional ones become an inexhaustible source of information about other peoples' cultural and spiritual dimensions.

Although philologists are considered to be specialists in philology which in most cases is understood as the study of the history of language, including the historical study of literary texts (Encyclopedia Britannica, 2008), in Ukraine the notion of "philologists" is quite often used referring to teachers of the English language and literature (Постанова Кабінету міністрів України, 2015). Thereby, in our paper we will use the notion of "future philologists" meaning undergraduate philology students who specialize in the English language and literature.

As experience shows the use of open educational resources promotes intensification of future philologists' cognitive activity, formation of thorough theoretical knowledge, development of lifelong learning skills, and, what is more, the fundamental basis for improvement of the value system which is a reflection of their inner world. We are deeply convinced that mastering foreign languages and learning about cultures and traditions of different peoples of the world, future philologists become transmitters of their cultural, spiritual and moral values. Increasing digitization and computerization of the modern society necessitates new approaches to future philologists' professional training. It requires such information technologies whose implementing into the process of education promotes a better understanding of cultural and spiritual heritage of other peoples, shapes future philologists' value system and makes them active agents of the world community ready to change their lives and lives of other people for better. As active agents future philologists are distinguished by broad-mindedness, capability, courage, independence, responsibility and self-control. We believe that these values define future philologists' behavior in preserving and promoting universal traditions. Therefore, investigation into open educational resources for learning English in developing future philologists' instrumental values is timely and topical.

Literature review

In the fast-evolving digital world, university teachers are facing various challenges connected with ever-changing requirements for future specialists'

professional training. Contemporary employers need trained specialists of different professions who, on one side, possess competences and skills required to do the jobs and, on the other side, who treasure and share the same values. While there is limited empirical research concerning investigation into open educational resources for learning English in developing future philologists' instrumental values, numerous studies shed light on theories of values (Brightman, 1945; Cottom, 1996; Rokeach, 1973), theories of personality (Kelly, 1955; Lewin, 1935; Maslow, 1971; Рубинштейн, 1957; Слободчиков & Исаев, 1995), values classification (Dorsey, 2009; Rokeach, 1973; Філософський словник, 2002) etc. Several research are concentrated on the development of students' value system during professional training at higher educational institutions (Tuulik, Õunapuu, Kuimet, & Titov, 2016; Арістова, 2017; Арістова, 2018a; Жигайло & Карпінська, 2014; Капська, 2013; Ковальчук, 2015; Малихін, 2005; Малихін, 2015). Although in our previous research we focused our attention on improvement of future specialists' professional training using different information technologies (Арістова, 2015; Арістова, 2018b; Ковальчук, 2009; Ковальчук, 2011; Ковальчук, 2018; Малихін, 2010; Малихін, 2016) and the influence of professional learning communities on foreign languages teachers' growth (Malykhin & Aristova, 2018), issues concerning the processes of shaping and developing future philologists' value system by means of open educational resources are under-researched and require further examination.

Notwithstanding numerous attempts by ancient Greek philosophers to define the essence of the notion of "value", it was coined as a term only in the second half of the nineteenth century. Back then it meant something desired which opposed to something real (Філософський словник, 2002). We define it as a quality which manifests person's steadfast position towards material and spiritual benefits of humankind as well as sustainable behavior towards other people, various life and work situations etc.

It must be pointed out that the value system plays a substantive role in people's personal and professional lives as it helps them distinguish between right and wrong, goodness and harm, truth and lies (Філософський словник, 2002). V. Slobodchykov and Ye. Isayev believe that a value system is a distinctive feature of any mature person, an indicator of his or her social engagement and positive behavior towards different life situations (Слободчиков & Исаев, 1995). Thus, bearing in mind mentioned above, we can regard the value system as a regulator of personal and professional life of any individual which enables them to analyze and evaluate own actions and activities as well as actions and activities of other people, to treasure and cherish values of previous generations and, what is more important, to hold high the values of contemporaries. Moreover, we strongly believe that the value system

which has a well-defined hierarchical structure is a defining attribute of person's behavior.

In modern philosophy, sociology, psychology and pedagogy there are different approaches to classify values. Thus, according to one of them all values can be divided into material and spiritual (Філософський словник, 2002). Material values satisfy only people's biological needs whereas spiritual ones their spiritual needs. Spiritual values in their turn can be divided into religious, moral, ethic, legal ones etc. According to other approach, all values can be divided into individual, collective and universal ones. Individual values are values which typical for one person, collective values are typical for one community or nation and universal values are values which are recognized and accepted by different people, peoples, nations and communities (Філософський словник, 2002).

There is one more approach according to which a person's value system comprises two sets of eighteen values, namely terminal and instrumental ones (Rokeach, 1973). According to Rokeach, the terminal values may be regarded as goals which people wish to achieve during their lifetime and the instrumental ones as preferable modes of behavior which guide any person's everyday and work activities (Rokeach, 1973). In the context of our research, such instrumental values as *independence, responsibility, self-control, courage, broad-mindedness and capability* are of particular interest as, on the one hand, they represent future philologists' ability and readiness to cope successfully with various real-life and professional challenges. And, on the other hand, on our profound belief the process of shaping and improving these instrumental values can be influenced on during the professional training at higher educational institutions.

Methodology of Research

The main objective of the research was to theoretically substantiate and empirically confirm the efficiency of implementing open educational resources for learning English in the development of future philologists' instrumental values. The research was carried out in the 2016/2018 academic years among 338 students earning BA in the English language and literature at four higher educational institutions of Ukraine. The main objective was achieved by accomplishing the sequence of the following sub-objectives:
- to analyze conceptual approaches for specifying the essence of the notions of "value", "value system" and "instrumental values";
- to substantiate the choice of disciplines taught to future philologists in the experimental group using open educational resources for learning

English combined with traditional teaching tools and to future philologists in the control group using only traditional teaching tools;

- to summarize the findings of the research in investigation into open educational resources for learning English in developing future philologists' instrumental values.

The research sample was selected with the use of a non-random sampling technique based on the fact that all respondents studied the same disciplines during their professional training. Subjects of the research were 338 students earning the BA in the English language and literature at four state universities of Ukraine. These universities were National University of Life and Environmental Sciences of Ukraine (Kyiv), National Aviation University (Kyiv), Ternopil Volodymyr Hnatiuk National Pedagogical University (Ternopil) and Kryvyi Rih State Pedagogical University (Kryvyi Rih). The choice of these universities is explained by the fact that they are state universities, train undergraduate philology students and their curricula comprise similar courses.

The research was experimental in nature. All future philologists were divided into two groups, namely the experimental group and the control group. The experimental group represented by 173 future philologists was to be taught with the use of open educational resources for learning English combined with traditional teaching tools. The control group represented by 165 future philologists was to be taught with the use of only traditional teaching tools. The disciplines selected for teaching future philologists in the experimental and control groups included "The Practical Course of the English Language", "Contemporary Literature of the English-speaking Countries", "History of American or British Literature", "Linguistic and Cultural Studies". The following open educational resources for teaching the selected disciplines to future philologists in the experimental group comprised *"The Cambridge History of English and American Literature"* (The Cambridge History of English and American Literature, 2000), *"The Internet Encyclopedia of Ukraine"* (The Internet Encyclopedia of Ukraine, 2001), *"Encyclopedia Britannica"* (Encyclopedia Britannica, 2008) and *"Learn English" (*Learn English, 2018).

To find out empirical data a values classification instrument developed by Rokeach was used (Rokeach, 1973). Future philologists in the experimental and control groups were given a list of instrumental values which they had to rank in a priority order, namely, *ambitious (hard-working and aspiring), broad-minded (open-minded), capable (competent, effective), clean (neat and tidy), courageous (standing for your own beliefs), forgiving (willing to pardon others), helpful (working for the welfare of others), honest (sincere and truthful), imaginative (daring and creative), independent (self-reliant, self-sufficient), intellectual (intelligent and reflective), logical (consistent, rational), loving (affectionate,*

tender), loyal (faithful to friends or the group), obedient (dutiful, respectful), polite (courteous and well-mannered), responsible (dependable and reliable), self-controlled (restrained, self-disciplined). They were rank-ordered from the most important (1) to the least important (18). As we were interested in such instrumental values as *broad-mindedness, capability, courage, independence, responsibility and self-control,* in analyzing the findings of research we focused exactly on their ranking.

In order to achieve the main objective of the research we formulated two hypotheses:

H 1: The use of open educational resources for learning English combined with traditional teaching tools influences reprioritizing the selected instrumental values hierarchy and makes them more important for future philologists (Rokeach, 1973).

H 2: The use of only traditional teaching tools for learning English influences reprioritizing the selected instrumental values hierarchy and makes them more important for future philologists (Rokeach, 1973).

For processing and interpreting the findings of the research we used a descriptive method, methods of mathematical statistics and computer data processing.

Research results

Prior to the experiment and at the end of the experiment, future philologists in the experimental and control groups were asked to rank-order a list of instrumental values (Rokeach, 1973). The results of the initial ranking of the selected instrumental values by the experimental and control groups are presented in Table 1.

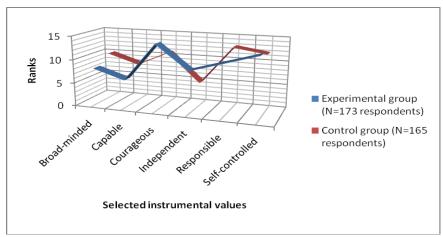*Table 1* **The initial ranking of the selected instrumental values by the experimental and control groups**

Instrumental values	Experimental group (N=173)		Control group (N=165)	
	Arithmetic mean	Rank	Arithmetic mean	Rank
Broad-minded	8.85	8	9.59	10
Capable	8.60	6	9.12	8
Courageous	10.37	14	9.74	11
Independent	8.88	9	8.89	5
Responsible	9.72	11	10.07	13
Self-controlled	10.34	13	9.83	12

Source: own study
n=338

The initial survey results in ranking of the selected instrumental values by the experimental and control groups are illustrated in Figure 1.

Source: own study

Figure 1 ***The initial survey results in ranking the selected instrumental values by the experimental and control groups respondents***

According to the results given in Table 1, such an instrumental value as *broad-mindedness (open-mindedness)* ranked eighth with a mean of 8.85 by the experimental group and tenth with a mean of 9.59 by the control group of eighteen instrumental values mentioned in the survey (Rokeach, 1973). *Capability* which is reflected in future philologists' competences and effectiveness ranked sixth with a mean of 8.60 by the experimental group and eighth with a mean of 9.12 by the control group. The experimental group gave the fourteenth place to such an instrumental value as *courage* (*standing for your own beliefs*). It scored 10.37. This value scored 9.74 and was given the eleventh place by the control group. The ninth priority with a mean of 8.88 was given to *independence* by respondents in the experimental group. The respondents in the control group gave this instrumental value the fifth priority. It scored 8.89. Such an instrumental value as *responsibility* ranked eleventh with a mean of 9.72 by the experimental group and the thirteenth with a mean of 10.07 by the control group. *Self-control* was ranked thirteenth with a mean of 10.34 by the experimental group and twelfth with a mean of 9.83 by the control group.

After the initial ranking of the selected instrumental values by future philologists we started the experimental work during which we substantiated the choice of disciplines taught to future philologists in the experimental and control groups, renewed the syllabuses of the disciplines selected for teaching the respondents in the experimental group; selected open educational resources which could be used in the experimental group; taught the disciplines with the

use of open educational resources combined with traditional teaching tools to future philologists in the experimental group and with traditional teaching tools to future philologists in the control group.

The choice of open electronic resources for learning English as the main teaching tools in developing future philologists' instrumental values is explained by the fact that having analyzed the content of training materials on the selected disciplines we found out that it didn't fully focus on shaping and developing future philologists' value system in general and instrumental values in particular. Since information technologies have a direct bearing on all spheres of life of modern humanity, we believe that development of future philologists' value system can be positively influenced by harmonious combination of innovative and traditional teaching tools. According to UNESCO, open educational resources are teaching, learning or research materials that are in the public domain or released with intellectual property licenses that facilitate the free use, adaptation and distribution or resources (The United Nations Educational, Scientific and Cultural Organization, 2017).

The practical experience of university teachers shows that open educational resources differ from traditional teaching tools by their interactivity, optimality of their technical characteristics, manifold possibilities for providing local and remote access to training materials and improving knowledge-sharing and capacity-building (UNESCO, 2017). That is why while teaching such disciplines as "The Practical Course of the English Language", "Contemporary Literature of the English-speaking Countries", "History of American or British Literature", "Linguistic and Cultural Studies" to future philologists in the experimental group we used the following open educational resources *"The Cambridge History of English and American Literature"* (The Cambridge History of English and American Literature, 2000), *"The Internet Encyclopedia of Ukraine"* (The Internet Encyclopedia of Ukraine, 2001), *"Encyclopedia Britannica"* (Encyclopedia Britannica, 2008) and *"Learn English" (*Learn English, 2018). Thus, the main aim of using the open educational resource of *"The Internet Encyclopedia of Ukraine"* for teaching "The Practical Course of The English Language" was to provide more comprehensive information about daily lives of Ukrainians, the Ukrainian cultural heritage, Ukrainian traditions and customs, family and national values of Ukrainians.

We used the materials presented on the pages of Encyclopedia Britannica (Encyclopedia Britannica, 2008) while teaching "The Practical Course of the English Language", "Contemporary Literature of the English-speaking Countries", "History of American or British Literature" and "Linguistic and Cultural Studies". Providing valuable information on different topics concerning culture, literature, philosophy this open educational resource influenced greatly the improvement of future philologists' value system.

Acquaintance with rich literary heritage of Great Britain and the United States of America presented on the pages of online encyclopedia of *"The Cambridge History of English and American Literatur*e" contributed to the development of moral and spiritual values of future philologists (The Cambridge History of English and American Literature, 2000). Information about lives of writers and poets, their creative careers and works of literature, enabled students to form an accurate picture of values which had influenced people's lives for centuries.

One more open educational resource which was used for teaching "The Practical Course of The English Language" to the experimental group was *LearnEnglish website* (Learn English, 2018). Along with boosting future philologists' general English, *Learn English website* developed by British Council helped to get acquainted them with daily lives of people in the English-speaking countries, their culture, national customs and traditions, behavior and life values. Video materials presented on the pages of this website promote the understanding of reality of other peoples' lives and values they praise in themselves and other people.

The findings of data analysis concerning the ranking of the selected instrumental values given by the experimental and control groups at the end of experiment are presented in Table 2.

Table 2 ***The ranking of the selected instrumental values by the experimental and control groups at the end of the experiment***
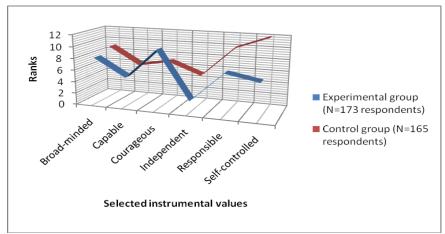
Instrumental values	Experimental group (N=173)		Control group (N=165)	
	Arithmetic mean	Rank	Arithmetic Mean	Rank
Broad-minded	8.88	8	9.17	9
Capable	7.86	5	8.93	6
Courageous	9.52	10	9.00	7
Independent	7.47	2	8.78	5
Responsible	8.72	7	9.41	10
Self-controlled	8.59	6	9.81	12

Source: own study
n=338

The ranking of the selected instrumental values by the experimental and control groups at the end of the research is illustrated in Figure 2.

Source: own study
n=338

Figure 2 **The survey results in ranking the selected instrumental values by the experimental
and control groups respondents at the end of the research**

The findings of data analysis concerning the development of the selected
instrumental values in the experimental group are presented in Table 3.

Table 3 **The ranking of the selected instrumental values by the experimental group at the
beginning and the end of the experiment**

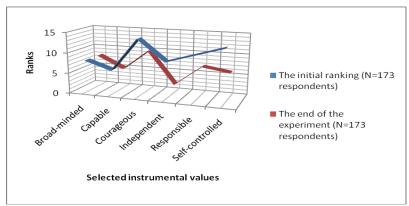| Instrumental values	The initial ranking		The end of the experiment	
	Arithmetic mean	Rank	Arithmetic mean	Rank
Broad-minded	8.85	8	8.88	8
Capable	8.60	6	7.86	5
Courageous	10.37	14	9.52	10
Independent	8.88	9	7.47	2
Responsible	9.72	11	8.72	7
Self-controlled	10.34	13	8.59	6

Source: own study
n=173

The results of data analysis show that the use of open educational resources
combined with traditional teaching tools for teaching "The Practical Course of
the English Language", "Contemporary Literature of the English-speaking
Countries", "History of American or British Literature", "Linguistic and
Cultural Studies" to the experimental group greatly influenced the development
of their instrumental values necessary for adequate evaluating own activity and
meeting various real-life and professional challenges. Thus, *responsibility*
ranked seventh with a mean of 8.72 at the end of the research whereas it ranked
eleventh with a mean of 9.72 at the beginning of the experiment. The second
rank was given to such an instrumental value as *independence*. It scored 7.47 at

the end of the research. Future philologists who praised this value and ranked it high mentioned that it *allowed them not to be afraid to get new experience from their mistakes and to minimize their dependence upon other people's viewpoints.* Such an instrumental value as *broad-mindedness* which we regard as the person's receptivity to differing viewpoints, ability and readiness to respect other people's tastes, habits, traditions ranked eighth with a mean of 8.88 at the beginning of the research and 8.85 at the end of the research. The *courage* which reflected the ability to stand for your own beliefs ranked tenth with a mean of 9.52 compared to the fourteenth place with a mean of 10.37 at the beginning of the experiment. The experimental group gave the sixth place to such an instrumental value as *self-control.* It scored 8.59. Initially this instrumental value ranked thirteenth with a mean of 10.34. At the end of the experiment the fifth priority was given to *capability* with a mean of 7.86 by the experimental group. At the beginning of the research it scored 8.60 and ranked the sixth priority.

The results of the selected instrumental values dynamics in the experimental group are illustrated in Figure 3.

Source: own study, n=173

*Figure 3 **The selected instrumental values dynamics in the experimental group***

Thus, the first hypothesis concerning the influence of open educational resources for learning English combined with traditional teaching tools on reprioritizing the selected instrumental values hierarchy and making them more important for future philologists was confirmed.
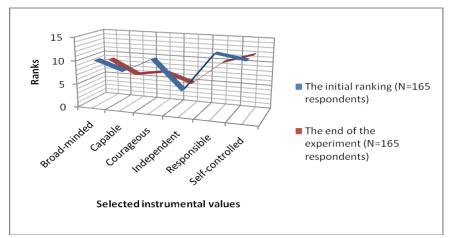
The findings of data analysis regarding the selected instrumental values dynamics in the control group are presented in Table 4.

*Table 4 **The ranking of the selected instrumental values by the control group at the beginning and the end of the experiment***

Instrumental values	The initial ranking		The end of the experiment	
	Arithmetic mean	Rank	Arithmetic mean	Rank
Broad-minded	9.59	10	9.17	9
Capable	9.12	8	8.93	6
Courageous	9.74	11	9.00	7
Independent	8.89	5	8.78	5
Responsible	10.07	13	9.41	10
Self-controlled	9.83	12	9.81	12

Source: own study, n=165

The results of the selected instrumental values dynamics in the control group are illustrated in Figure 4.

Source: own study, n=165

*Figure 4 **The selected instrumental values dynamics in the control group***

Taking into account the obtained results we can state that there is not relevant dynamics in ranking the selected instrumental values by the control group. Thus, the importance of such an instrumental value as *independence* remained more or less stable. It ranked fifth with a mean of 8.89 at the beginning of the experiment and with a mean of 8.78 at the end of the experiment. The control group gave *capability* the sixth priority at the end of the experiment whereas initially they gave it the eighth priority. *Broad-mindedness* was ranked ninth at the end of the experiment with a mean of 9.17. At the beginning of the experiment it was ranked tenth with a mean of 9.59. The control group ranked seventh such instrumental value as *courage.* It scored 9.00 at the end of the research. At the beginning of the research it was ranked eleventh with a mean of 9.74. The ranking of *self-control* was the same at the

beginning and the end of the research. It ranked twelfth with a mean of 9.83 at the beginning of the research and 9.81 at the end of the research. The tenth priority with a mean of 9.41 was given to *responsibility* by the control group at the end of the research whereas initially it was ranked thirteenth with a mean of 10.07. The obtained results can be explained by the lack of the targeted impact on shaping and developing future philologists' value system, the use of only traditional teaching tools etc.

Thus, the second hypothesis concerning the influence of traditional teaching tools for learning English on reprioritizing the selected instrumental values hierarchy and making them more important for future philologists was rejected.

Conclusions

The conducted research led to the following conclusions: the use of open educational resources for learning English combined with traditional teaching tools while studying "The Practical Course of the English Language", "Contemporary Literature of the English-speaking Countries", "History of American or British Literature", "Linguistic and Cultural Studies" influenced the development of future philologists' selected instrumental values during their professional training. Although the conducted study might have provided some information which is already available to researchers, it is unique in the sense that it presents the results concerning the use of open educational resources for learning English in the context of their influence on reprioritizing future philologists' selected instrumental values hierarchy. More research should be carried out to investigate the influence of blended learning on the development of future philologists' value system.

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