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## **Phraseology in Poles' Language Education**

**Abstract.** The paper is devoted to the presentation of the contemporary Polish language education with a special focus on phraseology discussed with reference to the changes which have occurred over the last twenty years, i.e. since the time of the statehood change. The analysis of the core curriculum which is valid now as well as Polish textbooks functioning on the market it possible to conclude that phraseological education encompasses three aspects. The communicative aspect refers to the education focused on the development of productive-receptive skills, connected with reception and creation of texts. The cognitive aspect concerns linguistic knowledge transmitted to students. The cultural aspect consists in introducing students to culture through phraseology. A change has occurred in the education regarding phraseology in the last twenty years in Poland consists in shifting from language education, communication- and cognition-oriented, to linguo-cultural communication, in which the communicative and cultural components dominate.

**Key words:** *language education, phraseology, communicative/cognitive/cultural aspect*

### **1. Introduction**

In the contemporary Polish schools language education has a pragmatic, practical orientation. It is the effect of many years of the development, which has been very dynamic over the last twenty years (i.e. since the time of the statehood change).

The general political transformation begun in 1989 became the basis for changes in the Polish educational system. The 1990s ushered in a national debate about the quality of Polish schools as disconnected from real life, non-functional, engaged in encyclopedia-like teaching, and ignoring the interests of students. The advocates of reform claimed that the tempo and the direction of general social changes made learning and using informa-

tion skills more important now than theoretical knowledge. Reforming the Polish educational system proceeded in two directions – structural reform and curriculum reform. The aim of the first was to work out a new set of divisions for general education. The aim of the second was to determine new educational objectives.

As a result of the structural reform a new type of school was introduced – the *gimnazjum* (junior high school). This school, targeted for 13–16-year-olds, provides general education in a three-year cycle. The contemporary Polish educational system is divided into four stages: stage I – primary school (grades 1–3), stage II – primary school (grades 4–6), stage III – junior high school (grades 1–3) and stage IV – post-*gimnazjum* school (high/secondary school). The syllabus reform was presented in a document called *Core curriculum for general education* (CC 1999). This document presents a very general approach providing objectives for each educational stage, the tasks of the school and educational areas, such as subjects, blocks of subjects and educational goals. *Core curriculum* aims to guarantee the uniformity of the Polish educational system and, at the same time, offers some autonomy for creators of the detailed syllabi.<sup>1</sup>

Phraseology has a long tradition in Polish language education. The aim of this paper is to present the specific character of the contemporary Polish language education with a special focus on phraseology discussed with reference to the changes which have occurred over the last twenty years as a result of school reform. First, we briefly outline the conception of Polish language education included in *Core curriculum*. Secondly, we demonstrate the way of functioning of phraseology in the contemporary Polish as mother-tongue teaching education. Lastly, we highlight changes which took place in the way of treating of phraseological issues, and outline tendency concerning the future.

## 2. Language education as a part of mother-tongue education in Poland

*Core curriculum*<sup>2</sup> emphasizes the role of mother-tongue education as the basis of students' general development throughout their school education.

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<sup>1</sup> Readers interested in a more complete panorama of the Polish educational system, especially in teaching Polish as a mother tongue, can find more information about it in many papers, for example: Berlińska (1998), Awramiuk (2002), Miodunka, Przechodzka (2007), Kłakówna (2007).

<sup>2</sup> The first *Core curriculum* was published in 1999 (CC 1999). During the last ten years it was completed and modified. In 2008 the new version of *Core curriculum* was published. Contents

First of all, language education within the scope of the school subject Polish aims to develop communicative competence, understood as teaching speaking, listening, reading and writing in different communicative situations as well as the development of individual interests in language as an element of national heritage. The students get the store of the knowledge important for reading cultural texts and creating their own texts. Describing the language system should serve to support linguistic performance. The knowledge about one's mother-tongue language is treated as a help for learning other languages as well as a source of knowledge about different ways of seeing and interpreting the world. The language education relates to all dimensions of Polish education; traditionally, it is the knowledge about literature and other texts of culture, knowledge about language, theory of literature and genres. In the latest *Core curriculum* (CC 2008) these areas are ordered in the following groups:

- I. Reception of utterance and using information included in it.
- II. Analysis and interpretation of cultural texts.
- III. Production of utterance.

Originally, each educational stage has to fulfill different functions in language education. Primary school should identify pupils' language interests and needs, *gimnazjum* – not neglecting to develop communicative competence – introduce the first systematizations, and high school constitutes a peculiar introduction into individual fields of knowledge.

In Poland, language education was associated with teaching grammar or – more generally – with some knowledge about language. Before the reforms, language issues were taught in a relatively wide range, but rather theoretically, without links to other aspects of Polish language education, such as literary and cultural education, or even speaking and writing exercises. The reform has brought about the change understood as many original didactic conceptions. New conceptions have come among the traditional ones, breaking off with school clichés in both methodology and the choice of content in language education. The program *I like it!* (Jędrychowska, & al. 2001) is an example of the new trend. The practical dimension of a communicative model underlies the innovative character of this program. Speech acts created with specific speaker's intentions to communicate are the centre of interest during lessons. Grammar is treated as a tool supporting the pragmatics of

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of teaching programs were written down as learning outcomes, with defining requirements for the end of each educational stage (CC 2008). At this point in time, attaching special significance to learning outcomes takes places in many educational systems in Europe. It includes academic education, too.

speech-acts. Education about chosen systematic phenomena (phonetic, inflectional, lexical, word formation, and syntactic) takes place while using language – the act of speech bringing about a certain situation. The main aim of language education – developing communicative competence in different communicative situations – is realized by initiating communicative situations during lessons and, thus, learning language while using it. In current Polish teaching programs for each educational stage the importance of developing the communicative competence is emphasized. The authors of Polish teaching programs declare (in the introductions to their programs) developing communicative competence as a primary goal. The contact with real language and using language seem to be more important than getting to know the rules of grammar.

### 3. Phraseology in Polish textbooks

In the contemporary Polish school phraseological education encompasses three aspects: communicative, cognitive and cultural, but only the two first constitute the traditional core of language education in Poland; yet, they are not in the same form.

The communicative aspect refers to the education focused on the development of productive-receptive skills, connected with reception and creation of texts. The cognitive aspect concerns linguistic knowledge transmitted to students. The cultural aspect consists in introducing students to culture through phraseology. Phraseology, constituting reflection of national culture, gives the ideal opportunity of integrating knowledge of language with literary-cultural education.

Participation phraseology issues at separate educational stages of teaching Polish as a mother-tongue is diversified. At I and II stages the communicative aspect dominates, usually limited to cognition of more and more thematic ranges and acquisition of new phraseologisms. The cognitive and cultural aspects are revealed at III and IV educational stages.<sup>3</sup> In this paper all aspects will be discussed one by one, with a special consideration for phraseological exercises included in current textbooks to *gimnazjum* and high school. There are many different educational programs (along with their methodical frame) for teaching mother-tongue at each educational stage. Out of necessity, we limit ourselves to some selection of textbooks (see: references – textbooks).

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<sup>3</sup> More about recommendations how to introduce phraseological issues in school, especially about terminology, see: Maćkiewicz (2002).

### 3.1. Communicative aspect

Phraseological units fulfill an important role in the development of productive-receptive skills, connected with the reception and creation of texts, because they are one part of language lexicon. In the case of phraseological units developing communicative competence means among others gradual increasing (both in active and passive lexicon) the number of units acquired, paying attention to their stylistic diversification and synonymy in relation to words and other phraseological units, as well as normative issues.

Phraseology is not a very frequent topic in the newest *Core curriculum*. In *gimnazjum* students should know how to use a phraseological dictionary and how to use phraseological units properly in various communicative situations (CC 2008: 9). In high school students are expected to understand the whole text meaning, which involves understanding meaning of specific words, phraseological units, sentences, and groups of sentences forming the paragraph (CC 2008: 11). Reception-production competences of students are evidently emphasised.

Hiding phraseology does not mean this area is omitted or ignored. It is just the opposite, phraseology treated as a part of lexical system of natural language is hidden in Core curriculum behind the general notations concerning the development of communicative competence, such as using the rich resource of language forms, understanding the text sense, creating cohesive and correct language utterances, adapting the language forms to its functions. Phraseological issues are present during lessons and in teaching programs, too (especially in the programs for *gimnazjum*). Phraseologisms are discussed as language means of expression useful in communication, they serve crystallization, enriching expressions, filling humour, making utterance more vivid. There are many exercises in textbooks developing the store of phraseological units and training the ability to use them. The phraseological exercises focused on communicative aspect are as follows:

- 1) explaining the meaning of given phraseological units (see: Mrowcewicz 2003: 7; Kaszewski, Trysińska 2009: 12);
- 2) connecting divided parts of phraseologisms (e.g. *wziąć... coś po lupę, spocząć... na laurach*) or sentences with phraseologisms (e.g. *Spóźniłem się o parę minut... więc niepotrzebnie robisz z igły widły*), finishing proverbs, supplementing incomplete phraseological units (see: Kowalikowa, Żydek-Bednarczuk 2002: 74);
- 3) exercises concerning collocations, it means the choice of matching words (e.g. *wierutne kłamstwa*, but not *\*wierutne bzdury, zabytki* or *wyzwiska*) (see: Gruszczyńska 2003: 45);

- 4) collecting phraseological units belonging to a defined thematic range or containing the same word (e.g. phraseologisms with the word *papier* 'paper': *cienki jak papier, blady jak papier, papier jest cierpliwy, mieć dobre papiery*);
- 5) writing texts full of phraseological units (see: Orłowa, Synowiec 2001: 65);
- 6) editing a text with removing or introducing phraseological units; analyzing their stylistic effect (see: Gruszczyńska 2003: 43–44);
- 7) correcting phraseological mistakes, such as: contaminations (*\*Na pochyle drzewo i Salomon nie naleje*), transformations of idiomatic forms (*\*stawać między młotem a kowadłem*), pleonasm (*\*cofnąć się do tyłu*), wrong meanings (see: Chwastniewska et al. 2002: 27);
- 8) establishing stylistic affiliation of given phraseological unit (e.g. colloquial, formal, official); replacing idiomatic forms with stylistically diversified phraseological units (see: Herman 2009: 104);
- 9) replacing words or phrases with synonymous phraseological units and vice versa (e.g. instead of *klamstwo szybko wychodzi na jaw – kłamstwo ma krótkie nogi; pisał jak kura pazurem – pisał brzydko*) (see: Wierzbicka-Piotrowska 2001: 74);
- 10) exercises with phraseological dictionaries (see: Nawarecki, Siwicka 2006: 124).

Many results of the examinations of students' knowledge of phraseologisms at different educational stages, from primary school to candidates for study (Mikołajczuk 1997; Koczela 2004; Karwatowska, Szypra-Kozłowska 2005; Tarary 2007), show students' little understanding of the provided expressions. Students have also many problems with correct using and adapting phraseologisms to communicative context. It is clearly seen that the more seldom phraseological units are used (the lower frequency they have in common texts), the more susceptible to deformation and to the phraseological mistakes committed by the students they are.

### 3.2. Cognitive aspect

Phraseology constitutes also a branch of knowledge about language and as an object of linguistic research has developed some theoretical knowledge, which is transmitted to students in school. Originally, language knowledge (also thus concerning phraseologisms) should be exploited in texts analyse and in developing communicative skills of students, which is underlined by both teaching programs and methodical guidelines (see: Muszyńska, Grzymała 2006: 16; Bobiński, Orłowa, Synowiec 2001: 45, 96–102).

Despite the fact, the current *Core curriculum* does not familiarize students with any compulsory terminology concerned the phraseology, the Polish educational tradition recommends that students attending a Polish school should know what the phraseology research area is, they should know the definition of phraseological unit as well as the classification of units based on formal (grammatical) and semantic (on account of rank of word collocation) criteria.<sup>4</sup> The parts of speech which could be treated as a core of phraseologisms are in the centre of attention of the formal division. The cores are as follows: for a nominal phrase – the noun or adjective (e.g. *biały kruk* 'curiosity, usually rare book'), for a verbal phrase – verb (e.g. *dolewać oliwy do ognia* 'to fuel discord'), and a phrase understood as a sentence (e.g. *wyszło szydło z worka* 'the cat's out of the bag'). The semantic classification is based on word collocation: idiomatic forms (idioms) are semantically irregular combinations of words – equivalents of single lexemes and they have a fixed form, by contrast, the words, grammatical forms or word order in the *związki łączliwe* can be changed in some scope.

The exercises concerning the cognitive aspect in current textbooks are as follows: division of phraseological units into nominal phrases, verbal phrases and phrases or into idioms and *związki łączliwe*, defining the type of given phraseologism and – what is closely connected with the normative and communicative aspects – indicating mistakes such as transformation of idiomatic forms or incorrect changes in *związki łączliwe*. Sometimes phraseologisms are used for developing syntactic awareness. Polish phraseologisms like a verbal phrase represent some syntactic patterns, opening around them empty places to be fulfilled with others words. Exercises from school textbooks require a syntactic analysis and noticing incorrect collocations (see: Gruszczyńska 2003: 41). Many textbooks contain classic knowledge about structure of phraseological units which function inside them as right terminology, but do not appear in separate exercises devoted to the realisation of cognitive aims. Then the thorough analysis of the scope of knowledge on phraseological units, notions from phraseology and types of phraseological exercises, as well as the scope of phraseologisms taken into account in textbooks for the Polish language by several publishing series made by Synowiec (2009) shows, that terminology concerning the phraseology used in textbooks is not always defined and not always constitutes the cohesive terminological methods.

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<sup>4</sup> The traditional division comes from Stanisław Skorupka's classification and despite the fact that there are many more functional and logic descriptions and theories in the modern Polish linguistics, they rather do not reach schools and textbooks.

### 3.2. Cultural aspect

The presence of phraseological units in school is also connected with students' developing knowledge about human, world and culture. Phraseology, being the reflection of culture, creates an excellent opportunity to integrate knowledge about language with literary-cultural education. The cultural aspect connects two previously mentioned aspects in a natural way, because all efforts of discussion about phraseologisms constitute – deliberately or not – the action having an impact on the development of the lexical scope, also favours the functionalization of linguistic knowledge. The cultural aspect means the introduction into the past world, as well as the contemporary world.

Using formal phraseology is treated as evidence of affiliation to the cultural elite. Exercises, such as describing historical origins of some groups of phraseological units, can be named as an introduction into the culture. These roots can be in the Bible (e.g. *widows mite*), antiquity and mythology (e.g. *Sisyphean task*), literature (e.g. *to be or not to be*), legends (e.g. *basilisk stare*), history (e.g. *to cross the Rubicon*). The typical exercises in this group consists in establishing the origin on the basis of given sources, searching for some phraseological units connected with different historical events, explaining the literal and metaphoric meaning and collecting phraseologisms of the same origin.

Reconstructions of the world image reinforced in phraseology consists an interesting group of school exercises. Phraseologisms are treated as units, in which social realia, experiences the past people and marks of their mentality (beliefs, views, behaviors characteristic of a given ethnic community) were preserved and on the basis of which it is possible to attempt to reconstruct the historical past. In the language, the linguistic view of the world issues has survived throughout the centuries and its understanding is the key to understanding old pieces. An attempt to reconstruct historical past is made, for example, in phraseologisms which record the reflection of knights' culture, the echo of family, political and social relations, hunters' customs, and the image of the dead. These exercises aim to develop language competence, especially in understanding, sometimes – in production of sentences as well as an introduction to the world of former culture. It should be mentioned that some phraseological mistakes can be treated as a result of unfamiliarity with old realia (e.g. *\*pomieszać komuś szranki*, instead of *pomieszać komuś szyki*).

We inherit some ways of thinking, judging, formulizing of opinions by maxims, proverbs and phraseological units. They build our identify and specific character of our culture. Cultural stereotypes are shaped among others



by phraseological units with the anthropocentric (in whole relating to human) image of the world (e.g. *noga stołowa, główka kapusty*) or in which human judgment follows by a comparison to the animal world (e.g. *pracowity jak mrówka, chytry jak lis*). The opinions deep-rooted in the culture of a given ethnic community create the language image of some phenomena, features etc. For example, in Polish the dog has a negative connotation (*zejść na psy, zły jak pies, wieszać psy na kimś, pogoda pod psem*), and the scientific image of the world, in which the whale is a mammal, is different from the colloquial (naive) image of the world, in which the whale is a fish.

The way of introduction into axiological issues (by means of phraseological material, too) characteristic of a given culture is also connected with the cultural aspect. The best way to achieve pedagogical goals is to use the proverbs in which the centuries-old tradition survived. The proverbs reveal an affair hierarchisation and prove that reality is constantly perceived and evaluated within the categories of good and evil. There are many proverbs in high school course books and many exercises appealing to students' experiences and their linquo-cultural competency (see: Przybyła 2007).

The image of the world is rarely connected with reflection on the contemporary texts, but even this can be found in school textbooks. The object of analysis can be youth jargon from music hits (Kaszewski, Trysińska 2009: 14), attractive slogans, commercials with phraseologism used in an untypical context drawing audience attention (e.g. *weźmiemy cię na języki* – advertising of a language school, *kup go na własną rękę* – advertising of a watch, *włos ci z głowy nie spadnie* – advertising of shampoo; Grabarczyk 2009: 79) as well as attractive journal headings (e.g. *Kości zostały rzucone* – about projects of changes in the Polish constitution; *Brzydkie kaczątko* – about unwanted children; Wierzbicka-Piotrowska 2001: 73).

There are some examples of phraseological exercises representing cultural aspect:

- 1) What kind of knight's stereotype is preserved in the following phraseologisms: *rycerski honor, rycerski wobec kobiet, obejść się z kimś po rycersku*? (Mrowciewicz 2003: 142).
- 2) In the broad meaning proverbs and sayings are considered as phraseological units. Many of them create the Christian agricultural-natural calendar, connecting the natural rhythm phenomena with the saint names [...], e.g. *na św. Grzegorza zima idzie do morza*. How many texts of this kind do you remember? Write at least three (Kowalikowa, Żydek-Bednarczuk 2002: 74).
- 3) Confirm that negative stereotypes of pig, fox, shoemaker, mother-in-law, fire exist in Polish language (Karaś, Wierzbicka 2004: 165).

- 4) Which of the following statements are consistent with the language or scientific image of the world? Which are consistent with both? *Słońce świeci, księżyc świeci, słońce chowa się za chmury, horyzont się kończy, owady to zwierzęta [...]* (Paczoska 2004: 139).

The discussion on meaning and functions of phraseological units in literature pieces, especially in poetry, has a long tradition in Polish school. This type of phraseological exercises is also proposed in contemporary textbooks for the Polish language (see: Paczoska 2004: 137; Grabarczyk 2009: 79; Mrowcewicz 2005: 137).

#### 4. Between the past and the future of phraseological education

Outlined above three aspects of phraseological education have their consummation at the end of Polish education – *matura* exam (see: IEM 2007). The written examination which, generally speaking, tests meaningful reading and written skills allows verifying communicative and – although definitely more seldom – the cognitive aspect of phraseological education. The oral examination consists in a presentation the problem chosen earlier. School-leaver can decide what kind of problem is interested for him (linguistics, literature or arts). Language issues can be as follows:<sup>5</sup>

- 1) The influence of literature on modern Polish phraseology. Analysing collected language material, characterizing functions of maxims in written and oral texts.
- 2) Functioning of phraseological units in modern advertising. Analysing collected language material, characterizing goals and the ways of using them.
- 3) Phraseology and proverbs as the linguistic image of the worlds. Considering on selected examples.
- 4) Analysing youth jargon, explaining popularity of some words and phraseological units.
- 5) The role of phraseologism in modern poetry (e.g. S. Barańczak, M. Białoszewski, R. Krynicki). Considering on selected examples.

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<sup>5</sup> The schools are responsible for preparing subjects for oral *matura* examination. Their propositions are available also on the Internet. Given examples were taken from the web sites of two high schools in Poland: [http://zsp1slupsk.pl/mmatura/t\\_ustna\\_2010.pdf](http://zsp1slupsk.pl/mmatura/t_ustna_2010.pdf) and [www.xvlo.poznan.pl/dokumenty/matura\\_10.doc](http://www.xvlo.poznan.pl/dokumenty/matura_10.doc) (access: 17.08.2010).

- 6) Vocabulary concerning the science, people names, names of educational institution and persons working in a school. Analysing the word-formation structure, give the meaning and write phraseological units which they construct.
- 7) The language of journal headings (word-game, proverbs, titles of songs, phraseology etc.). Considering selected examples.

At the oral *matura* examination collecting language material and its interpretation conducted by a student himself is required as well as presentation to the audience. This kind of testing favours functionalization and individualization of the knowledge.

To more clearly realize the current situation, we should know what phraseological education used to be like in Poland. It allows understanding accomplished changes and imagining the future evolution of phraseology teaching.

In Polish school before the reform phraseology education focused on communicative and cognitive aspects, more seldom – on the cultural aspect. In traditional programs this aspect was limited to the presentation of historical origins of some groups of phraseological units. In spite of declarations the knowledge was not functional, and each dimension was taught independently to some extent. The cognitive aspect dominated during the examinations.

The scope of communicative aspect was always wide and usually hidden. In traditional programs it was located in speaking and writing exercises. They aimed to improve different kinds of language skills, for example, by exercises in expressing the same meaning with different syntactic constructions or by mastering more and more advanced genres. High school students should use phraseological units, especially stylistically marked ones, for example, typical of colloquial story or scientific style in an essay (Program LO 1990: 30).

The cognitive aspect in older teaching programs was included in the section “knowledge about language”, which established the realisation of cognitive goals mainly and served to students' recognition of linguistic issues mentioned in the teaching program. Originally, knowledge about language had to be exploited in text analyse as well as exercises in speaking and writing. In secondary school differences between phraseological units and syntactical phrases were discussed, correctness of phraseological units and mechanisms of formation of phraseological mistakes were analysed, expressive value and stylistic diversity of phraseological units were talked over (Program LO 1990: 29).

Changes in mother-tongue didactics have taken place together with development of new linguistics areas (pragmatics, text linguistics, cognitive linguistics) and changes in linguistics paradigms. Matters connected with efficient communication in different communicative situations have started to advance into the foreground. Nevertheless – as Zbróg (2008) argues – there are many models of language education in the contemporary textbooks. The relation between knowledge about language present for many years in the Polish educational tradition and the improvement of communicative competences is established in different ways. This general reflection relates to phraseology, too.

Currently, phraseology functions in three aspects in textbooks, with a stronger emphasis on the communicative-cultural aspect and the integration of language education with literary-cultural education.<sup>6</sup> The centre of gravity was shifted from communicative-cognitive aims to linguo-cultural ones with leaving the cognitive goals on the margin.

New possibilities to take the advantages of phraseology in school undoubtedly will be connected with conducted scientific researches which demonstrate the interests of the cultural and intercultural aspect of phraseology as well as its international character (see: Lewicki, Pajdzińska 2001; Chlebda 2004; Szerszunowicz 2009).

More interests in the cultural aspect of phraseology is also seen in the reflection about phraseology in school. Postulates tend to increase the cultural aspect for the confrontative dimension, to use contemporary texts more often (not only these representing high culture), to analyse modern language phenomena as well as – which in a way results from the above – to integrate school subjects (e.g. phraseology and learning foreign languages, phraseology and media education).

Szerszunowicz (2008), taking into consideration many years of teaching foreign language students from high schools, proposes enriching mother-tongue lessons with comparative elements. She considers training intercultural competence the biggest benefit of this kind of classes, as it allows introducing in the other nation culture and to understand one's own culture better. New didactic situations related to comparative studies could concern among others comparing units both common in European culture and of national or local character, reflexion on language creativity (modification of abbreviations' or idioms' meanings), contrastive analyse of chosen elements of linguistic image of the world. The realisation of such postulates can be

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<sup>6</sup> Language education in the broad sense of the term can be characterised in a similar way (see: Grudzińska 2007).

found – although still relatively not often – in the contemporary textbooks. For example, one of the exercises in Mrowcewicz's textbook (2003: 127) is as follows: *Are there equivalents of Polish phraseological units with the word saint in foreign languages? If not – which words replaces it?*

Wacławek (2005) gives an idea how to use media, or – more precisely speaking – slogans from advertising, in language and phraseological education. She proves phraseology is not dead science, encyclopaedic knowledge that students meet during their school education, and it can be introduced in a new attractive way. The author encourages teachers to run classes dealing with idioms in advertising, which may be more interesting for students and may facilitate the process of learning and remembering new material. The discussion about language phenomena based on authentic and modern language examples allows, on the one hand, to realise cultural training, on the other hand, to create interesting and incentive situations as well as connecting theoretical knowledge with practical approach. Phraseologisms used in advertising in canonical idiomatic forms enable realizing the communicative and cultural aspect, whereas less complicated modifications of phraseologisms – all three aspects of phraseological education simultaneously with strong integration and possibility to achieve other goals of language education.

Keynotes of cultural and intercultural education can be found obviously in a wider, not only phraseological context. For example, in glottodidactics for a long time it has been said that foreign languages should not be limited to teaching/learning grammatical structures, but should also introduce the cultural space existing in these languages (see: Garncarek 2006). What is obvious, these postulates do not concern directly phraseology; nevertheless, phraseological repertoire – because of the above mentioned properties – is an excellent way to introducing cultural dissimilarity and diversity. The traditional area of language education is widened by relations between language and culture.

It can be assumed that changes will head towards shifting stress between particular aspects of phraseological education and for more eclecticism, displayed in holistic teaching, which allows integrating the knowledge, seeing phenomena in a wider intercultural perspective as well as developing thinking and analytical skills.

## 5. Conclusion

The analysis conducted leads to the conclusion that the phraseological issues in Polish school encompasses teaching communicative skills of students as well as developing knowledge about language, human, world and culture.

The practical aspect was always pointed as the strongest because it allows developing productive-receptive skills, connected also with the analysis and creation of texts.

The inclusion of the historical background renders it possible to prove that a change has occurred in the education regarding phraseology in the last twenty years. Generally speaking, it consists in shifting from language education, communication- and cognition-oriented, to linguo-cultural communication, in which the communicative and cultural components dominate.

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## Frazeologia w edukacji językowej Polaków

### Streszczenie

Artykuł poświęcony jest omówieniu współczesnej szkolnej edukacji polonistycznej w zakresie frazeologii na tle zmian, które dokonały się podczas ostatnich dwudziestu lat, tj. od czasu zmiany ustrojowej. Analiza obowiązującej podstawy programowej oraz funkcjonujących na rynku podręczników do nauczania języka polskiego pozwala stwierdzić, że w kształceniu frazeologicznym można wyodrębnić trzy aspekty. Aspekt komunikacyjny odnosi się do kształcenia zorientowanego na rozwijanie kompetencji nadawczo-odbiorczych, związanych z odbiorem i tworzeniem tekstów. Aspekt poznawczy dotyczy wiedzy językoznawczej, jaką przekazuje się uczniowi. Aspekt kulturowy oznacza wprowadzanie poprzez frazeologię w kulturę. Zmiana, jaka dokonała się w kształceniu dotyczącym frazeologii w ostatnim dwudziestolecu, polega na przejściu od edukacji językowej, zorientowanej komunikacyjnie i poznawczo, do edukacji językowo-kulturowej, w której dominuje komponent komunikacyjny i kulturowy.