



Training Features to Japanese Experience Constructive Use in Russia in Traditional Folk Cultures Pedagogical Potential Implementation

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ABSTRACT

The relevance of the study of this problem is reasoned by modern achievements of foreign countries (particularly Japan) in the traditional folk culture's pedagogical potential implementation and insufficient knowledge in Russia of these achievements and possibilities application in modern Russian socio-cultural environment. In this regard, this article is aimed at the development and experimental validation of a system of cultural, leisure and educational activities in personnel training to use the Japanese experience of traditional folk culture's pedagogical potential implementation in Russia. The leading methods to study this problem are theoretical: The analysis of philosophical, pedagogical, artistic, cultural, ethnological literature on the research topic; instructional design; empirical: An analysis of the experience of socio-cultural and educational institutions in the implementation of traditional folk culture's pedagogical potential; observation; survey; experimental work. The article theoretically and experimentally justifies a complete system of cultural, leisure and educational activities for staff training to use innovative foreign (Japanese) experience of traditional folk culture's pedagogical implementation in Russia. The materials of this article can be used in the activity of culture and education state management authorities; centers of folk arts and crafts, ethnic and cultural centers, cultural and leisure centers and other socio-cultural institutions and organizations; institutions of basic and professional education; societies of the Russian-Japanese friendship, other public organizations and associations.

Keywords: Staff Training, Japanese Experience, Pedagogical Potential, Traditional Folk Culture

JEL Classifications: A23, I23, I26

1. INTRODUCTION

Pedagogical potential of traditional folk culture is defined by incarnated of spiritual and moral values in it, among which the most relevant are the value attitude to the motherland, nature, family, mothers and motherhood, teaching, labor, cultural heritage of their own and other peoples (Kupriyanov et al., 2015). Common for traditional cultures of different peoples the spiritual and moral values are manifested in distinctive, unique for each of these crops the tangible and intangible cultural heritage: The monuments of

folk architecture, in the works of folk arts and crafts, folk music, dance, oral folklore, etc.

In the decision of the state Council of the Russian Federation (RF) "On state support of traditional folk culture" (2006), in "the Concept of Spiritual and Moral Development and Upbringing of Citizens of the RF" (2009), in "the Strategy of State National Policy of the RF" (2012), in the Message of the RF President to the Federal Assembly (2012) the most important tasks of the state structures' activities for the preservation and

development of traditional cultures of Russia's people as a basis of Patriotic, spiritual and moral education are formulated.

Modern practice of these state tasks' solution is varied. It involves governments culture and education management authorities, folk and art centers, houses of nationalities, folklore and ethno-cultural centers, cultural and leisure centers and other socio-cultural institutions as well as institutions of basic and professional education, voluntary associations, charities, the friendship societies of different countries, etc. The best ethno-cultural creative projects of national importance are annually awarded by grants of President of RF.

Special attention is currently paid to the preservation and development of national art crafts of Russia, including Gzhel art craft. The history of Gzhel art craft has about three centuries. At the end of the twentieth century thanks to the General Director of CJSC "Association Gzhel" V. M. Loginov all around the world got acquainted with this art craft. Folk art of Gzhel formed the basis of the created successive system's content of artistic and aesthetic education (Gzhel state art and industry institute. Official site: URL: <http://www.art-gzhel.ru/>).

The needs of modern practice has led to increased attention to the formation of ethno-cultural competence of staff, which is reflected in the new federal state educational standards in the following directions of higher education, as "socio-cultural activity," "folk art culture," "decorative and applied arts and folk crafts," "pedagogical education," "social pedagogy," "tourism" and others.

However, foreign experience in the conservation, development, and implementation of the traditional folk culture's pedagogical potential is still insufficiently reflected in the practice of socio-cultural activities and its staffing.

Japan's choice to study foreign experience in the conservation, development, and implementation of the traditional folk culture's pedagogical potential was reasoned by the leading role of this country among the Member States of UNESCO, participating in international ethno-cultural projects and programs. In Japan, the state-organized and supported conservation activity "national cultural property" is successfully implemented. It is the Foundation of the modern Japanese state cultural and educational policy. Japanese experts managed to introduce organically the ancient national cultural traditions into the modern socio-cultural environment and educational content.

In the 70-ies of the twentieth century, Japan actively cooperated with the Soviet Union on the issues of aesthetic education and training, including the issues of broad inclusion in these processes of national art culture. Annually Joint Conferences were held, the works of Russian scientists as Zaporozhets and Markov (1980), Markov and Zaporozhets (1980) and others were translated into Japanese language.

Some of the traditions of Japanese culture and art are reflected in the content of Russian school and university textbooks on art (Shpikalova, 1988; Ershova, 2006; Sokolnikov, 1997; etc.), world culture (Baklanova, 2010; Sokolnikov, 1997; Rapatskaya, 2014 and others).

However, Japan's experience in the preservation, development and implementation of the pedagogical potential of traditional folk culture is little known in Russia and is almost never used in the socio-cultural sphere.

2. MATERIALS AND METHODS

2.1. Research Objectives

1. To identify the basic values of traditional folk culture, contributing to its pedagogical potential using in modern sociocultural conditions
2. To characterize the features of the traditional culture of Japan as the content's basis of teaching socio-cultural and educational institutions' activities of this country
3. To develop and validate a system of cultural, leisure and educational activities for staff training to use the best international (Japanese) experience of traditional folk culture's pedagogical potential implementation in Russia
4. To determine experimentally the effectiveness of this system and to develop scientific and methodological recommendations for its implementation in practice.

2.2. Research Methods

- Theoretical: The analysis of philosophical, pedagogical, artistic, cultural, ethnological literature on the research topic; instructional design;
- Empirical: An analysis of the experience of socio-cultural and educational institutions in the implementation of traditional folk culture's pedagogical potential; observation; survey; experimental work.

2.3. Research Stages

Stage 1 (2012-2013): Summative stage. It consisted in the analysis of scientific literature and the practice of traditional folk culture's pedagogical potential's implementation in Russia and Japan.

Stage 2 (2013-2014): Experimental stage. At this stage the development, implementation, and identifying of author's system of Gzhel state art and industry institute's students' cultural, leisure and educational activities for their preparation to implement the educational potential of traditional folk culture taking into account Russian and foreign (Japanese) experience was carried out. Its effectiveness was checked out.

Stage 3 (2014-2015): Generalizing stage. It included the analysis and generalization of the research results, formulation of conclusions and methodological recommendations making.

3. RESULTS AND DISCUSSIONS

3.1. Pedagogical Potential of Traditional Japanese Folk Culture and its Realization in Contemporary Socio-Cultural Conditions

There are the centuries-old traditions of valuable relation to nature, family, children, ancestors, to the beautiful in art and life at the heart of modern Japanese culture. Ancient customs of admiring with mountain Fuji, Sakura flowers and plums, chrysanthemums,

peonies, autumn maple leaves, snow are preserved in Japan. The cherry blossom festival (Hanami) and day of admiring with the full moon (Tusu no magetsu) are Japanese national holidays (Korshunova, 2008b).

Some Japanese national holidays are devoted to children: Children's day (kodomo no hi), which was a holiday only for boys earlier; the festival of dolls (holiday of little girls); holiday city-go-San ("seven-five-three"), which has 300 years history and which is the birthday of all Japanese children, who are 3-, 5- or 7-year-old (Korshunova, 2008a).

From ancient celebrations and rituals take their origin not only many Japanese folk dances, songs and theatrical performances, but also performances by the famous Japanese theaters no, Kabuki and Kyogen.

Traditional Japanese decorative arts (ceramics, porcelain, bronzes items, lacquer miniatures, netsuke, national costume, the art of calligraphy, engravings, etc.) show aesthetic embodies of Japanese attitude to nature, their national images of the world, national character, the traditional system of spiritual and moral values and ideals, refined artistic taste.

The culture of modern Japan, due to Japanese cultural policy of the state, does not lose its original core values and thereby resists the impact of globalization on traditional spiritual and moral values and ideals of the Japanese. Therefore, such a policy, according to Japanese experts, has become the third pillar of the foreign policy of this country, along with the economic expansion and the security of the state. In its implementation numerous institutions and organizations participate: The management of cultural affairs; museums of art; schools of calligraphy, tea ceremony, pottery, ikebana, playing on traditional musical instruments and others.

The traditions of folk culture thoroughly are studied in Japanese schools and universities. In the curricula of the schools of lessons admiring with the nature and the subject of "national culture" are included. The content of the educational process widely reflects traditional Japanese music, fine and decorative art, poetry, dance, calligraphy, morality (Korshunova, 2008c).

In Japan, societies for traditional arts protection, the Society of Japanese folklore, Ceramic Association, Japanese ethnographic society and other community organizations were formed. Their main purpose is to involve different groups of the population to traditional Japanese culture.

The pedagogical potential's implementation of traditional folk culture in Japan, carried out on the basis of system approach, actively contributes to improving the quality of human capital, which determines all aspects of the modern Japanese state, including its politics and economics.

3.2. The Use of the Japanese Experience in the Implementation of Traditional Folk Culture's Pedagogical Potential in Russia

One of the most urgent problems is connected with the preservation and development in Russia of folk arts and crafts not only to

continue the traditions of folk art, but also for citizens' educating of this country on the basis of embodied in the art of spiritual and moral values and character-ideals.

To solve this problem in Gzhel a system of artistic and aesthetic education based on the folk art of Gzhel is directed. This system covers pre-schools, secondary schools, Gzhel art-industrial college, Gzhel state art and industry institute, as well as CJSC "Association Gzhel," cultural - leisure center "Gzhelsky" and other institutions of culture and education.

Staff training in Gzhel state art and industry institute has an ethno-cultural focus. However, in the content of this activity the foreign experience of preservation, development, and implementation of traditional folk culture's pedagogical potential valuable for Russia was not reflected.

3.3. The Course of the Experiment

The aim of the experimental work was to create the system of cultural, leisure and educational university activities, to identify its efficiency in students' training to participate in the implementation of traditional folk culture's pedagogical potential with regard to foreign (Japanese) experience.

The experimental work took place in Gzhel state art and industry institute. 72 students enrolled in the field of "applied art and folk crafts" and "socio-cultural service and tourism," including 36 students in the control group and 36 students in the experimental group took part in it. The control group consisted of students enrolled in 2006, including 20 students of "applied art and folk crafts" and 16 students of specialty "socio-cultural service and tourism." The experimental group included the same number of students in same professions, but only of those who was enrolled in 2007.

Control group of students were taught traditionally, and the educational process in the experimental group was supplemented in 2007-2011 with the author's system of cultural, leisure and educational activities (Figure 1).

Students in the experimental group attended a cultural-information center of the Embassy of Japan, got acquainted with the collection of Japanese prints stored in the State Museum of fine arts after Pushkin, participated in the international festivals "podium" and "provincial style," and many other cultural and leisure activities. Also the students of experimental group studied a number of basic disciplines on author's curriculum, in which a few new topics were introduced.

Thus, the curriculum of the course "Folklore and Ethnography" included topics on traditional Japanese arts and crafts, traditional Japanese architecture and folk costume; in the author's curriculum of the course "customs and traditions of the peoples of the world" were included topics about Japanese traditional festive and ritual and domestic culture; in the course of "world culture and art" the artistic culture of Japan, Japanese decorative-applied and folk art were reflected; in the curriculum of the special course "history of Gzhel art craft" an important attention was paid to spiritual and moral values embodied in the work of craftsmen of Gzhel ceramics; the Gzhel ceramics exhibitions held in Japan in the 1990-

ies, and other important facts of cooperation of Gzhel craftsmen and teachers with Japanese specialists of decorative-applied and folk art. In all these above mentioned curricula, special attention was given to consideration on the Japan’s example of the prospects of application in Russia of innovative foreign experience in the preservation, development, and implementation of traditional folk culture’s pedagogical potential (Korshunova, 2009a).

To identify the effectiveness of the experimental work a questionnaire survey among the students of control and experimental groups on the first and fourth courses was carried out. The responses of students of different specialties were differentiated by subgroups: “Decorative and applied arts and folk crafts” - First subgroup, and “socio-cultural service and tourism” - the second subgroup.

3.4. Experiment’s Results

Diagnostic criteria and results of participants in experimental and control groups are presented in Table 1. It reflects the number of students (in percentage to total number of students in a particular subgroup) who correctly answered all the questions about the traditional cultures of Russia and Japan and highly appreciated

the level of their professional readiness to the preservation and development of traditional folk culture with regard to foreign (Japanese) experience.

Thus, the diagnostics results of students in control and experimental groups have proved the effectiveness of the experimental work for staff training to implement the traditional folk culture’s pedagogical potential with regard to foreign (Japanese) experience.

4. CONCLUSION

Pedagogical potential of traditional folk culture is defined by incarnated in it spiritual and moral values which are relevant for the education and development of citizens in modern sociocultural conditions. In studies of the scientific school “theory, history and methods of teaching of folk art and culture,” the founder of which was Baklanova (2010), the following set of values is justified: Homeland, nature, family, mother and motherhood, the experience of previous generations, health, learning, labor, creativity, beauty in art and life, the cultural heritage of native and other peoples, the culture of interethnic communication, etc. In this article,

Figure 1: The system of cultural, leisure and educational activities for staff training with regard to foreign (Japanese) experience of traditional folk culture’s pedagogical potential implementation

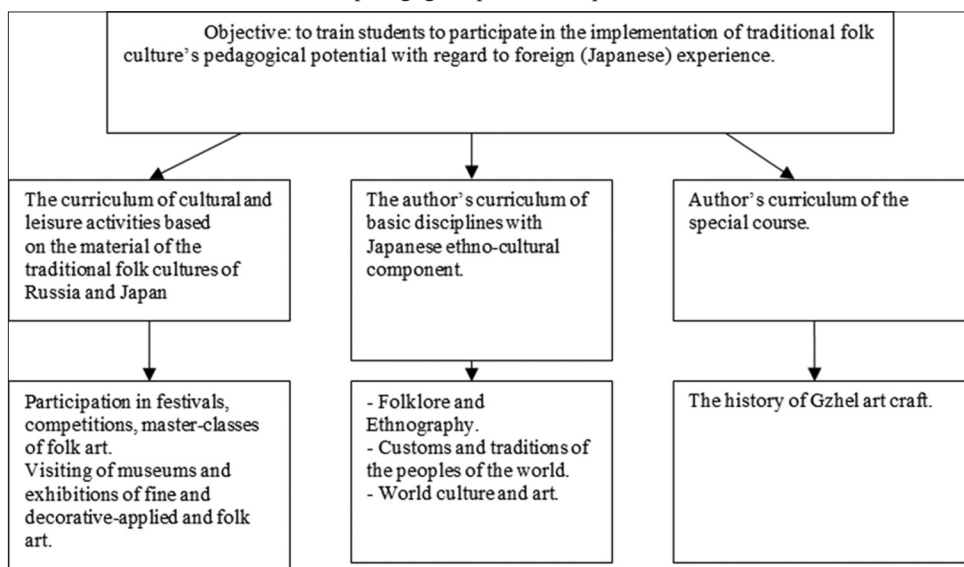


Table 1: Diagnostic criteria and results of participants in experimental and control groups

Efficiency criteria of experimental work	The diagnostic results (in percentage of number of respondents)							
	The control group, 1 course		The control group, 4 year		The experimental group, 1 course		The experimental group, 4 year	
	Sub-group 1	Sub-group 2	Sub-group 1	Sub-group 2	Sub-group 1	Sub-group 2	Sub-group 1	Sub-group 2
Knowledge of Russian traditional folk culture	60	37.5	85	75	55	43.7	90	93
Knowledge of Japanese traditional culture	0	0	45	31.2	0	0	90	86.7
Knowledge of basic spiritual and moral values of traditional folk culture	10	13.5	85	62.5	10	6.2	95	81.2
The readiness to participate in traditional folk culture’s pedagogical potential implementation	30	12.5	90	86.7	25	6.2	100	93
A readiness to use foreign (Japanese) experience of implementing of traditional folk culture’s pedagogical potential	0	0	10	18.7	0	0	85	86.7

the authors have identified features of an embodiment of such spiritual and moral values in traditional Japanese festive and ritual, domestic and artistic cultures and came to the conclusion that to their translation into modern Japanese society is directed integral system the activities of the Japanese socio-cultural institutions, educational institutions, families, community organizations.

For more efficient implementation of traditional folk culture's pedagogical potential in Russia it is necessary to explore and creatively apply the innovative Japanese experience, namely: In state coordination and stimulation of activities' system of various social institutions involved in the preservation and development of traditional folk culture; to increase public attention to the preservation and dissemination in the modern socio-cultural space of traditional spiritual and moral values embodied in national festive and ritual, family and culture; in support of contemporary Japanese art of the native tradition of folk arts, such as painting Sumi-e (ink painting), calligraphy, miniature netsuke sculpture and others; in a broad reflection of the traditions of folk culture in the contents of modern Japanese general and vocational art training, as well as in the media, tourism campaigns, etc.

In the process of the university personnel training to implement the pedagogical potential of traditional folk culture according to Japanese and other innovative foreign experience it is necessary to be targeted to reflect this experience in the content of educational and cultural activities of students.

5. RECOMMENDATIONS

This article does not cover all aspects of the research problem. Along with further study of the theory and practice of implementation in Japan of traditional folk culture's pedagogical potential, it is necessary to explore similar experience in other countries of the modern world and the possibilities of its application in Russia. Also peculiarities of implementation of the educational potential of various traditional cultures of Russia's peoples in the modern socio-cultural conditions require their further research.

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