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**TÍTULO:** El potencial de la Educación y el Arte en el desarrollo innovador de Rusia.

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**RESUMEN:** El objetivo de esta investigación es identificar el potencial de la educación y el arte en el desarrollo innovador de Rusia. La sugerencia es equilibrar la idea nacional existente de un avance tecnológico frente a la idea de un avance educativo. La experiencia de implementar innovaciones educativas se ha generalizado y se ha llegado a la conclusión de que ni los proyectos de alto perfil ni las tecnologías más avanzadas pueden reemplazar el arduo trabajo de los docentes y estudiantes para crear un sistema educativo eficaz.

**PALABRAS CLAVES:** innovaciones educativas, tradiciones avance tecnológico, el potencial del arte, la educación ética.

**TITLE:** The potential of Education and Art in the innovative development of Russia.

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**ABSTRACT:** The aim of this research is to identify the potential of Education and Art in the innovative development of Russia. The suggestion is to balance the existing national idea of a technological breakthrough versus the idea of an educational breakthrough. The experience of implementing educational innovations has been generalized and a conclusion has been made that neither high-profile projects nor the most advanced technologies are able to replace the teachers' and students' hard work in creating an effective system of education.

**KEY WORDS**: educational innovations, traditions, technological breakthrough, the potential of art, ethical upbringing.

**INTRODUCTION.**

The purpose of education is not to bring up a personality able to solve the problems of the past, but the one able to sort out the problems of the future that we are not aware of yet with the help of technologies that haven't been invented yet. For that purpose, our education needs consistent changes and introduction of systemic innovations, while innovations imply improving our life, which is the national priority of any country.

The relations between a state, its economy and education are a really important criterion for understanding the development pathway, for preparing reforms and managing the activities in the educational system. It is a well-spread opinion in different social and political circles that education and human sciences do not contribute much to the process of building up a prosperous society. In

some countries, the financial support of some segments in these fields is being cut. Such state of affairs tosses a big challenge to those people who are engaged in these spheres, and who already quite often feel themselves being underestimated.

The first reason is the plurality in understanding the concept of innovations in different spheres of society and levels of management. Innovations imply changes, development and transformation. However, not all novelties are about that. Innovations are any new phenomena that create different values (not only economical) (Linton, 2018). Unfortunately, innovations are frequently considered to be something technological that has economic effect. As a result, it is only the development of new technologies that is encouraged and supported by the state in the sphere of innovative activities, while it matches the idea of a technological breakthrough. Undoubtedly the technological development is one of the most important directions for innovations, but it is far not the only one.

The second reason is the quantitative evaluation of the created value. While the value of innovations in the sphere of art and education is human assets, it is quite complicated to be measured as opposed to the economic value of technological innovations. It's well-known that a level of application of innovations is the key criterion which is commonly used for such measurements. It implies identifying the directions of spreading the innovations among people and organizations after they have been created (Jansen, 2002). A significant change of human assets happens at the following stages, after the innovation stops being considered as new. Besides, human assets are just a potential that needs realization in a professional sphere. And it's the result of that process which determines the success of the human assets, created with the help of innovations.

Realization implies mutual adaptation of an individual (an organization or a company) and an innovation. Innovations can be modified according to the specific requirements of consumers (Klein and Sorra, 1996), who can change their own acceptance and application of the innovations. In the

process of introducing innovations in the sphere of art and education the mutual adaptation happens purely in the socio-humanitarian context.

An important characteristic of modern postindustrial age in Russia and the whole world is an increasing competition in the economy as well as in education, culture, health care and etc. There are purpose-oriented programs in many countries, which are aimed at attracting talented school leavers, university graduates and professionals from abroad. The local talented specialists are required there as well. Obviously, this competition is going to grow more and more. The core element of this process is a human-being, his needs and level of development. The invention and introduction of innovations is a creative process and the result of educational activities, which requires creativity, competence and simulation modelling. Thus, it seems to be quite complicated to gain the benefits out of using technological innovations without a due attention to education and art.

The Finns, the South Koreans, the Singaporeans and citizens of other countries consider education to be the best tool to improve the economy of their countries. And by that they have already achieved great results. A positive consequence of that has become the enrichment of the national cultures of those countries, which can be a good example for other nations, including ours. Thus, it seems to be necessary to create favorable conditions at the state level in Russia for developing our own innovations, based on the best world's practices. Besides, the idea of the educational breakthrough must become as important as the one of the technological breakthroughs.

## DEVELOPMENT.

### Results and discussion

Education is based on the combination of traditions and innovations. Quite frequently traditions are associated with stability, firmness and conservation of the past as opposed to everything new and developing (Kanunnikova, 2013).

In the process of implementing the program of fundamental studies by the General Committee of the RAS “Traditions and innovations in history and culture” it has been noted that traditions and innovations can interact not only by conflicting, but also by symbiosis and synthesis. Traditions can act as a background, a filter and a springboard for novation’s rather than a brake. In the process of changing into innovations they can keep continuity, which is very important for culture (Derevianko, 2012). After all, any tradition was once a novation, and any novation after a successful introduction is sure to become a tradition.

Educational innovations are aimed at increasing the qualitative and quantitative factors of education, upbringing and development of a personality. Qualitative factors can mean better knowledge, effective skills, important competences, values, development of a character, effective job placement and work. As for the quantitative factors, they include the results of the academic control, the volume of the gained knowledge, the number of the acquired skills or competences, student enrollment and graduation rate, the number of students in a class or institution, the cost of expenses, the efficiency of time management.

Researchers classify educational innovations by types, kinds, directions, functions, characteristics, stages, degrees of novelty, levels and scales of implementation.

In the last ten years, the following large-scale educational innovations have been introduced in Russia: The Unified state exam, the Federal state educational standard, three-level higher education, subjectivity of education, informatization of education, anti-plagiarism, imperativeness of science and education, inclusive education, monitoring the efficiency of higher educational institutions. Each of the mentioned innovations was revolutionary, while it has changed the mature system and its paradigms. A lot of conferences and publications have been devoted to the discussion of their strong points and drawbacks, however, it is too early now to conclude on their efficiency.

As opposed to revolutionary changes, there are also a lot of evolutionary educational innovations being implemented in Russia, which are aimed at modification of the system or its parts. They deal with teaching theories, textbooks and curricula, approaches to teaching and upbringing, institutional and organizational structure, methods of control, technical devices, etc.

There are also many local innovations, which are focused on introducing corrections in the educational process. They can be applied in everyday work in order to make the work more attractive, more efficient, easier or less stressful. It is for instance updating the structure of the classes, exercises and games, the style of teacher-student interactions and others. Such innovations are often called just improvements.

Some educational innovations can only look attractive, but in reality, are not efficient enough. The slogan of the online education "At any time, at any place, at any tempo!" sounds inviting; however, the results of it are quite poor compared to the traditional education.

Nowadays, innovations are measured and compared at international, all-Russian and regional levels. At the international level the definition of educational innovations given by Organization for Economic Cooperation and Development (OECD, 2014) has become the most common. Unfortunately, according to that definition Russian innovations in 2017 were found below the mark. Any national system of education is a product of historical, political, economic, social and cultural factors. Due to the system city of education, a change in any of its segments causes changes in others. Thus, introducing reforms in higher education is not efficient without reforming secondary education. Modernization of education without changing social and cultural mechanisms is futile. We have to agree again that neither wide-scale reforms nor up-to-date technologies can take over the hard work of teachers and students.

**Obstacles for educational innovations.**

All countries face problems in the process of creation and implementation of educational innovations. There is a number of reasons of a gap between an innovation being implemented and the everyday realities of educational system.

To start with, education as a social institution reflects all values, laws and traditions of the society, while it is a part of it. Therefore, if society supports educational innovations, then their efficiency and results are likely to be better. However, if such support is insufficient education is going to stagnate and give poor results.

It must be admitted that many representatives of Russian society have a negative attitude to any changes in education, which reflects their cognitive tendentiousness, negative inclinations or prejudices.

According to L. Miloradov, there are three types of distortions, affecting that reason (Milovidov, 2018): symmetrical misbeliefs (a state of stable wrong convictions in separate social groups), aggressive defiance (a conscious refusal to accept anything different from the own opinions and views), the curse of knowledge (self-assurance, overestimation of the own abilities, a belief in impossibility of making own mistakes, but exaggerating mistakes of others). This list can be added by a mercenary spirit, formalism and contempt for people around.

The second reason is conservatism of the system of education itself which shows that practice stands long behind the innovations being introduced. Innovations spread very slowly because they ruin the customary rules and push the executers out of their comfort zone. In many cases innovations are seen as secondary activities compared to the actual routines.

The third reason of very slow process of improvement in the system of education is a conflict between well-being of the society and real political and business interests. It frequently results in slowing

down or even scrapping the changes. This reason is quite common in many countries (Serdyukov, 2017).

The next reason is that sometimes an innovation can be supported at the beginning and can even have positive results as a pilot project, however, it is not efficient enough without wide-scale implementation. We mean that in order to see the big effect of an innovation it is needed to find a lot of executors and to create a beneficial environment for its spreading. The executors must be motivated and creative risk-takers, they need freedom to implement the innovation, they must be trusted (like in Finland), so that they could successfully do that job in the "zone of changes" (Polka and Kardash, 2013).

The fifth reason is that we occasionally face an ill-considered translation of educational innovations from other countries in Russian environment. Although the application of foreign experiences is quite useful, we must make sure that we take into account the local peculiarities, conditions, and culture. The main question here is which foreign innovations we really need and which ones we can actually do without.

An experience of Finland can be quite useful for us. P. Salberg speaks about a number of popular reforms from different countries that Finland had to refuse from. Instead of that it followed its own way (Sahlberg, 2010). The Finnish system of education has three important features: high results, high degree of equality (between students), and the absence of final exams in the system of general education. Their key innovative idea is "fewer means more" which includes 3 paradoxes (at first sight): 1) the less teaching the more learning, 2) the fewer checks the more learning, 3) more equality through increasing variety. Obviously, the appearance, acceptance and implementation of this idea required a lot of creativity, combining science and art.

There are three questions that can be asked in that connection: Will a refusal from some reforms be considered as an innovative way of development? What is the global direction of our development? And the main question is: What is the Russia's own way in the process of building up innovative education?

**Educational potential of art.**

Existing theories use different approaches to define the concept of "art"; however, all of them have three common things: 1) art is an activity of a person; 2) art has a goal; 3) there is an art object. According to a broad definition, art is everything created by a person. By contrast, everything that is not created by a person is a divine work of creation. In the narrow sense art is often associated with its kinds (painting, music, etc).

Art deals with images (Novikov, 2007) and by its nature it is already innovative. Education is aimed at encouraging a personality growth through the processes of teaching, bringing up and developing. Considering art as a universal model of human activities and communication (Social Studies, 2018) it becomes clear that by studying art a person prepares for life. That reveals a deep connection between art and education. More than that, it allows us to see education as a kind of art, too. It is of interest for our research to consider art in two aspects: as a process and as a tool for achieving a goal. When art is seen as a process, it can be an imitation, an expression and a form. In case of imitation, authors present people, objects or phenomena, imitating natural objects or copying other authors. In the history of art, it was connected to naturalism or realism which imply exact representation of reality in all its details. Above all art as an imitation requires from an author mastering the necessary techniques.

Traditional topics of art are good and evil, love, belief, justice, motherhood, god. They reflect universal human values in images. Works of art can convey not only objects (images), but also symbols. For instance, a dragon (image) represents a symbol of evil. Different images can be treated

as symbols: details, objects, feelings, colors and sounds, tastes and smells, touching, actions, circumstances, general vision (Epstein, 1987). The connection between images and symbols is not always obvious, while it expresses not only universal values, but also national traditions as well as author's imagination. For example, a two-headed eagle on the coat of arms of the Russian Federation symbolizes the unity of the state authority.

Art as an expression mainly reflects the inner state of author and then the environment. In other words, it is an outer expression of the inner world. Creating a work of art means making up a new combination out of the existing elements of the environment. This process consists of four successive steps: preparation, incubation, inspiration and making (Graham, 2017). Creation of an original product in science, technology or religion includes the similar steps.

In art as a form there are principles of organic unity, diversity, development and balance (Luchanova, 2005). Every work of art has a big variety of elements, it unites them, i. e. the more difficult it is to integrate, the bigger is the achievement. This fact is widely accepted and two first principles are often treated as one: unity is in diversity or diversity is in unity.

If to consider art as a tool for achieving some goals (for example, values) it is common to speak about satisfaction (hedonic theory), the truth or knowledge (gnostic theory) and ethical development (Encyclopedia Britannica, 2019). According to L. S. Vygotsky, art for a child is a way of exploring reality (Vygotsky, 1997), while according to A. G. Asmolov, art is a channel for transporting personal meanings (Asmolov, 1993). A. N. Zaharova believes that art is a means of ethical and moral development (Zakhovaeva, 1999), while V. A. Peshkin sees art as a tool for patriotic upbringing (Pekshiy, 1998). Giving different meaning to the mentioned goals – values, art can be a tool for waking emotions and feelings, for communications between different nations, for experiencing religion, for learning and developing. Therefore, it is not a kind of a work of art that is important, but its influence on a person, be it of an emotional, ethical, social, educational or a spiritual nature.

In the process of studying art as a tool for ethical development there are two opposite approaches – moralism and estheticism. Due to their complexity and polysemanticity we will have a profound look at that aspect. Art which doesn't add to moral development is taken by moralists with suspicion or even impatience; however, if art doesn't follow the common views and traditions, moralists find it disruptive or even harmful, which can cause introduction of censorship.

Art is approved only in case if it strengthens the views that moralists have. Note that the views on art of the USSR authorities were obviously moralistic: works of art had to praise communism and spread its doctrines. The representatives of estheticism reckon that art ought not to serve moral, but it is moral that must serve art. This approach can be seen as antisocial, while it denies the importance of moral.

We believe that moralism and estheticism are two extremes of ethical development, and the truth is somewhere between them. Art allows a subject to actually participate in life processes of other people with similar passions and conflicts. After that it is much harder to judge or deny someone because of their national, religious, social or other principles. Being a reason for sympathetic imagination art can unite people instead of dividing them into groups with handy labels for each.

Keith Oatley proved that fiction is a method of imitating social world where we can gain experience that helps us to understand each other better in real life (Oatley, 2016). Let us take a small community relatively isolated from cultural centers and almost not aware of artistic values. Its moral is limited and harsh. They treat representatives of other religions and cultures with mistrust, moreover, everyone who doesn't follow the moral traditions dominating in the community is disapproved which causes festering conflicts and aggression. Doubtlessly, the people are genuine, but genuineness without education can be as harmful as intelligence without ethics. If those people could read literature masterpieces since childhood and learned by that to value diversity of other people's views they would be more tolerant, less rude and tough.

Ethical impact of art on people was described by Aristotle in his catharsis hypothesis as liberation from the inner turbulence. Therefore, it is wrong to think that reading novels about crimes and their investigations encourages readers to become criminals. Likewise, fictional characters of loose manners as a rule don't motivate mentally healthy people to adultery or assaults, but on the contrary they serve as safety-valves keeping them from those actions.

Having looked into moralism and estheticism we concluded that these approaches are closely connected and that we can apply here a notion "interactionism" as a methodological approach combining several scientific approaches (Andreeva, et. al. 2001). Therefore, art as a tool for ethical development is a process of moral and esthetical development of a personality.

Summing up and interpreting the ideas given above it should be noted that education from the point of art must be based on the principles of unity in diversity, development and balance. It must include productive and creative activities; real and image-based objects; consider inner state of teachers and students; successfully combine traditional and modern artistic topics. Educational innovation is a new combination comprising the existing elements of art, pedagogy, other sciences, and outer world. The educational purposes in art can be: increasing motivation to studies and life in general (satisfaction), exploring oneself and the world, as well as moral and esthetical development of personality.

**Conditions for implementation of educational innovations in Russia.**

For creating innovations, we need innovators who are stimulated by social environment. The environment in its turn is created by culture, society, developed economy and educational system. We can overcome social misbelieves and contempt with a help of wide-scale awareness-building work, including development of critical thinking, tolerance and self-esteem of the society.

Raising the social status of pedagogical profession is equally important (Vvedensky, 2004). The obvious lack of correspondence between the social role and social status of pedagogical profession can not only lead to innovational failures but also disrupt the functioning of the system of education.

Thus, according to the forecasts of the RF Department of Education the lack of school teachers can amount to 188.7 thousand people by 2029 (Schleicher, 2019).

A teacher is the main executor of innovations. Being not just a retranslate of information but rather a skilled interpreter a good teacher can help a student to see the value of knowledge, skills and competences without imposing his own, social or state opinion. In order to increase the level of innovative activities it is necessary to constantly maintain and raise the quality of pedagogical education considering interpersonal relations, disposition, the style of teaching and bringing up, motivation, skills, competences, creativity, self-esteem, self-efficiency, responsibility, self-sustainability, ability to create innovations.

The topic for educational innovations can be any components of the system of education and their relations: educational objectives, syllabus, technical devices, methods and technologies, planning, organization and control – all these parts of the system are of interest in terms of creating and implementing educational innovations. The relations between the components and elements of the system of education have definitely been underestimated regarding their potential in terms of innovative development. By that we mean: 1) intrapersonal interactions (the world and me, my knowledge and competences, personal needs and opportunities); 2) interpersonal interactions (teacher-student, student-student, teacher – relatives, teacher – teacher, teacher – principal); 3) intrasubject interactions (theory-practice, education - upbringing); 4) cross-curriculum interactions (achieving a common goal by a group of subjects, human sciences – natural sciences, art and science); 5) administrative interactions (purpose – technologies, planning – control, monitoring – making decisions).

Regulatory competence is a basic competence for knowledge, skills and other competences (Vvedensky, 2013). Self-realization and self-management define a values-based attitude of a personality. The RF Government has come up with a list of spiritual and moral values; 1)

philanthropy; 2) justice; 3) honor; 4) conscience; 5) will; 6) personal dignity; 7) belief in the right; 8) commitment to the fulfillment of ethical duty to oneself, family, country. This list of values is based on universal, orthodox values and is quite acceptable (Development strategies of education in the Russian Federation for the period up to 2025, 2015). The first-priority of this problem is also defined by the fact that historically the concepts of "ethics" and "morality" have often been equated (Great encyclopedic dictionary, 1991), though they correlate like "personal" and "social".

Nowadays, there are very few systemic educational innovations in the sphere of spiritual and ethical upbringing. It is very important to overcome some of the existing social stereotypes: any means are good for achieving one's goals; honor doesn't necessarily mean honesty; personal dignity can be mistakenly understood as arrogance and thus misjudged. As for conscience, it is seen in noble actions, in a negative attitude to arrogance and rudeness, in responsibility and ability to self-criticism. Solution of these problems includes improvement of interpersonal relations, mood, motivation, self-evaluation, involvement and is based on a personal example of a teacher and other personalities (not only historical), the results of art, science and religion.

Methods of educational innovations can be classified into three groups. The sphere of art can include imagining, Wildcards, acting simulation, search for images and symbols, SWOT, self-expression, script writing and intuitive combining. The sphere of science can consist of extrapolation, indicatorids, Data mining, analysis, modeling, abstracting and others. The sphere of interaction can include interviews, dialogues, discussions, role playing, brainstorming, conferences, seminars, collective examination, executive card and etc.

**CONCLUSIONS.**

Education being a social institute is aimed at meeting the needs of society; therefore, it has to be not only systemic, stable and efficient, but also constantly developing in order to keep up with the challenges of the quickly changing and unpredictable time.

The changes must be also systemic and consistent, have several levels of introduction and must be aimed at personal development. The potential of education and art must be used adequately while refusing from innovations as well as their introduction.

Analysis of the reasons of misbalance between the innovations being introduced and everyday reality of the system of education helps to optimize the general approach in the sphere of innovations, meaning managing the innovations, working out the programs of development and work flow charts at revolutionary, evolutionary and local levels.

Fulfilling the educational potential of art fosters enlarging of the subject sphere of innovations and its methodic content; besides, it defines the factors of success of the educational innovations. Basing on the principle of unity in diversity, development, balance and the right choice of issues and methodic field it is possible to create an efficient system of education

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