

## IMPLEMENTATION OF COMMUNICATION ELEMENTS OF FOLK CULTURE INTO PROCESS OF PRIMARY EDUCATION IN SLOVAKIA

### IMPLEMENTACIJA KOMUNIKACIJSKIH ELEMENATA NARODNE KULTURE U PROCES OSNOVNOG OBRAZOVANJA U SLOVAČKOJ

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#### *Abstract*

Traditional folk culture forms a significant area for possibilities of creating positive values towards adherence of cultural heritage. A threat of globalisation, development of a consumer society and devaluation of spiritual and cultural values within our society requires original and effective solutions even within the process of primary education. There is no possibility to form and reinforce national awareness of pupils and develop their key competences without any knowledge of a region with its diversity and in a wide spectrum of typical phenomena, without any knowledge of history of the region and its cultural traditions. That is why the education of traditional values of folk culture becomes a part of educational processes. In our paper we mention partial results of the research aimed at implementation of elements of folk culture into processes of education in the primary education in Slovakia. The results showed that religious primary schools implement the elements of folk culture of local region more frequently.

#### **Introduction**

Traditional folk culture creates accentuated scope for the possibility of creating positive values to preserving cultural heritage, which is one of the most important constructs of national identity. Ondrejka /1/ stresses that, especially now that there is a culture of globalization, it is important to preserve the heritage of our ancestors and to preserve the distinctive features characteristic of our nation. Folk culture can be characterized as a system of accumulated knowledge, behavior patterns and material and non-material products of human activity transmitted from generation to

#### *Sažetak*

Tradicionalna narodna kultura čini značajan prostor za mogućnost stvaranja pozitivnih vrijednosti prema održanju kulturne baštine. Opasnost od globalizacije, razvoj društva potrošača i devalvacije duhovnih i kulturnih vrijednosti u našem društvu zahtijeva originalna i učinkovita rješenja, čak i unutar procesa osnovnog obrazovanja. Ne postoji mogućnost da se formira i ojača nacionalna svijest učenika i razviju ključne kompetencije, bez ikakvog znanja o regiji, njenim raznolikostima i u širokom spektru tipičnih pojava, bez ikakvog znanja o povijesti regije i vlastitim kulturnim tradicijama. Zato je edukacija o tradicijskim vrijednostima narodne kulture postala dio obrazovnog procesa. U našem radu smo spomenuli djelomične rezultate istraživanja s ciljem uvođenja elemenata narodne kulture u procese obrazovanja u osnovnom obrazovanju u Slovačkoj. Rezultati su pokazali da vjerske osnovne škole češće uvode elemente narodne kulture lokalne regije u obrazovanje.

generation in a specific social class global society, people signed as folk /2/. Transmit the values of the past into the present life is a great challenge and inspiration. In this context, we will highlight some of the results of research aimed at spiritual culture implemented in 1998-1999:

- a gradual extinction of dysfunctional habits, habits stored in the encounter forms of innovation or renovation,
- increasing influence of institutionalized forms, but deepens the process of individualization of customary traditions,
- there is a leveling traditions and customs in rural and urban environments,

- improve of the share of churches and schools in initiating the renovation of certain customs and rites /3/.

Developing a learning culture that encourages innovation and values creativity is a challenge to every organization, including educational institutions /4/. In getting to know and the protection of cultural, spiritual and historical values the school is irreplaceable. By Trubíniová /5/ school is now generated sufficient conditions for the use of cultural values and national elements within education. In forming the personality of the student is required to use traditional folk culture and art, and not to forget that the students became acquainted with the folk culture on a regional basis. In the educational area is also important to understand the social and cultural influences that determine human values and behavior, as well as develop the ability to be sensitive to the natural and cultural heritage /6/. Focusing on the folk culture and cultural competence of a teacher, Čellárová /7/ states that the teacher should be a „bearer of light ... cultural traditions of our nation, and thus effectively influence the development of knowledge, technical thinking, manual skills, ethics, aesthetics, skill, forces, but also should develop local, regional and national awareness of pupils“.

Basis for the success of the development of traditional culture in schools can be considered dedication of teachers in this area, as well as their theoretical and practical training. Preservation and revival of traditional culture in terms of education is often the teacher's competencies. Therefore, we consider it important to seek answers to the question: Are teachers implementing elements of traditional folk culture in the educational process? It is well known that national and cultural roots Slovaks found in Christianity. Part of the cultural heritage of the folklore culture and Christian values that underpin our cultural identity, an important source of historical awareness and education and at the same time an instrument of tolerance and civic cohesion and understanding between peoples. Education and training of patriotic, national and Christian traditions also with education for democracy and human rights is an important part of education in terms of profiling moral and at the same time technically competent and responsible citizen of the Slovak Republic /8/.

In forming the personality of the pupil in education for national and Christian traditions influenced to a large extent besides families and schools and cultural institutions, the media and the church. The Catholic school Conciliar Declaration states that „... the school's mission closely to try to hone intellectual skills, develop good judgment, familiarize themselves with the heritage, legacy of previous generations (transmission of culture), to cultivate a sense of values, to prepare for professional and facilitate mutual understanding ...“ /9/. The nature of the Catholic school also follows one of the most significant elements of its educational project: the synthesis of culture and faith /10/. Whereas the folklore culture is in all areas connected with Christianity, we focused on research comparing students of religious and other public elementary school.

### Research

The aim of our research was to determine the probing current state of implementation of elements of folk culture into the educational process. The research was conducted in the months of February to June 2013. Primary research tools were questionnaires own provenance, which were forwarded to teachers and students in selected primary schools of church and state. Questionnaires, we mapped the state of implementation of cultural heritage, especially preparedness for the transmission of cultural heritage pupils, we also mapped the implementation folk elements into education, pupils' interest in cultural heritage and ways to upload a new generation of cultural heritage in the classroom.

### Research Sample

The sample was composed of students of third and fourth year of primary school teachers of primary and post-primary schools. Criterion for the selection of the population in the file was the founder of the school. Public elementary schools in the competence of municipalities mentioned here as public schools, elementary schools founded by the Church incorporated by church schools. For research was used casual and quota sampling. The research sample consisted of 324 pupils, 164 pupils of public schools and 160 pupils of church schools. The sample consists of teachers consisted of 49 teachers, including 30 teachers of the first

stage of public elementary schools and 19 teachers of the first stage of church primary schools.

### Research Findings

Although most researches are aimed at comparing schools in urban and rural environments, our research is focused on the comparison of the level of implementation of elements of popular culture in terms of the founder of the school. Due to the limited extent of the contribution will only appear selection of collected data and our basic findings.

We have verified the following hypothesis:

**H1: State and church schools will differ in the implementation of elements of folklore culture into the educational process**

In the verification of the hypothesis we are more focused on implementation of folk dance, play an instrument and traditional folk crafts in the educational process. For this reason we have established other sub-hypotheses:

H1a: We assume that students of religious schools in the educational process often brought into contact with folk dance than public schools.

H1b: We assume that students of religious schools in the educational process are often brought into contact with playing musical instruments than the pupils of the public schools.

H1c: We assume that students of religious schools in the educational process are often brought into contact with the teaching and implementation of folk crafts students than public schools.

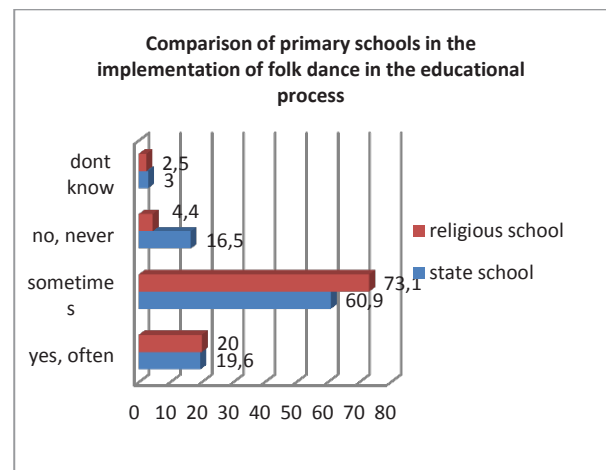
Music has in traditional culture huge importance. Musical expression, which is based on the use of melodic-intonational or metric-rhythmic elements can fill learning folk songs, folk musical instruments and various folk dances of the region. In this context, we focused on the implementation of the folk dance and playing a musical instrument in the educational process.

Hypothesis H1a: *We assume that students of religious schools in the educational process are often brought into contact with folk dance students than public schools.*

Folklore dances represent musically linked, solid form movement, which leveled off in different

species and types of dance, functionally tied to cultural traditions and aesthetic sensitivity rural environment. Dance with music, songs and games form a single organic line that forms the backbone of the ceremonial occasions and in corporate entertainment. They have ceremonial or humoristic function /11/. Place for folklore dance offered in the educational process in primary education in particular school subject music education and physical education, as well as optional subjects within the school educational system. We wondered how often is the folk dance implemented by teachers of primary education in the educational process. Graph 1 shows the results.

Graph 1 Comparison of primary schools in the implementation of dance in the educational process in percentage terms



Source: Authors contribution

$p = ,171$

$\chi^2 = 6,408$

$\chi^2 = 6,408; p > 0,05 (p = 0,171)$

$p = 171$

$\chi^2 = 6,408$

The value of the Pearson chi-square test with 4 degrees of freedom is equal to  $\chi^2 = 6.408$  and  $p =$  Significance was reached ,171

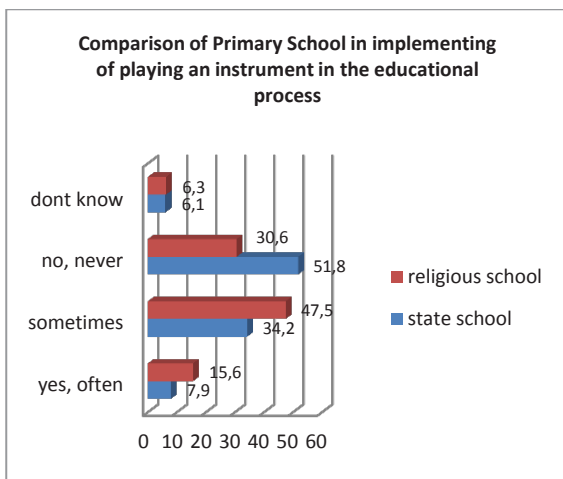
In the religious and state types of schools was found no significant difference in the implementation of dance and dance elements into education. Most often it is only sometimes in the educational process, both in terms of the educational process, both in state and in religious schools , but it is more often in favor of religious schools. **H1a hypothesis was not confirmed.**

It must be remembered that folklore dance is an opportunity for students to combine movement with joy, which can lead to dedicating folk dances not only in the educational process, but also in their free time. Through folk dance and dance expressions can also develop national awareness among students, but also to form a positive attitude towards physical activities. Appeals to especially nowadays, when the physical activity of children and youth downward trend.

Hypothesis H1b: *We assume that students of religious schools in the educational process are often brought into contact with the game of musical instruments than the pupils of public schools.*

Physical forms are often determined and largely linked to the music and its resources. We wondered how often the game implements a musical instrument in the educational process of primary education. Graph 2 presents the results of the use of space in the educational process for a musical instrument.

Graph 2 Comparison of primary schools in the implementation of playing musical instrument in the educational process in percentage terms



Source: Authors contribution

p= ,031

$\chi^2 = 10,634$

The value of the Pearson chi-square test with 4 degrees of freedom is equal to  $\chi^2 = 10,634$  and reached Significance p = ,031

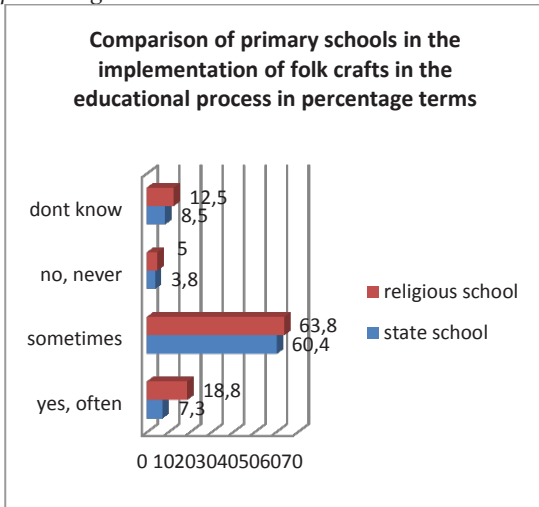
$\chi^2 = 10,634$ ; p < 0,05 (p = 0,031)

Between the religious and state types of schools was found a significant difference in the use of musical instruments and playing them in the learning process. Research points out the types of religious schools tend to make greater use of musical instruments during class. **Hypothesis H1b was confirmed.**

H1c Hypothesis: *We assume that students of religious schools in the educational process are often brought into contact with the teaching and implementation of folklore crafts than students at public schools.*

Folklore crafts are part of people's lives since time immemorial. They can be characterized as a summary of the specific skills transmitted from generation to generation. By Kaľavský /12/ folk crafts in terms of specialized activity based on manual work. Although the intense interest of students in traditional arts and crafts are often influenced by immediate environment, especially families, enthusiastic and knowledgeable motivation for them can be also teacher. Important area for folk traditions and crafts within subjects at the primary level is created in the working instruction, in geography subjects, or visual arts. We were interested in how often in the educational process are students embracing traditional folk crafts in state and religious schools in level of primary education. Graph 3 shows the results.

Graph 3 Comparison of primary schools in the implementation of folk crafts in the educational process in percentage terms



Source: Authors contribution

$p = ,008$

$\chi^2 = 13,737$

The value of the Pearson chi-square test with 4 degrees of freedom is equal to  $\chi^2 = 13,737$  and reached Significance  $p = ,008$

$\chi^2 = 13,737; p < 0,05$  ( $p = 0,008$ )

Only half of surveyed students from state and religious schools indicated that a folk crafts acquire during class. Almost a quarter of pupils with folk crafts never met. The fact that they often acquire folk crafts in teaching confirmed only 11% of school children in the state type of schools and 16,2% of pupils in religious schools.

Comparing the findings gathered from students from religious and state schools, we can conclude that a significant difference was detected in the implementation of folk crafts in the educational process. Results showed that religious schools occurs significantly more often applied folk crafts in teaching than in public schools. **H1c hypothesis was confirmed.**

## Discussion

Folk art and culture creates a rich inspirational material for active work in various educational activities throughout the educational process. Hypotheses that state and religious schools will differ in the implementation of elements of folklore culture into the educational process is partly confirmed.

There was a significant difference in religious and state primary schools, which was observed in the implementation of playing musical instrument and implementation of folk crafts in the educational process. Students from religious schools get more often in contact in educational process with playing musical instruments and teaching crafts, than students from state schools. Although the significant difference between students of different schools in implementation of folk dance in the educational process has not been found, students of religious schools are more often brought into contact with folk dances in the educational process as students of public schools. The results of our research showed that in religious primary schools opens up more space for folk culture and artistic expression of pupils about the Slovak cultural heritage, focusing on the region. One reason may be that the religious primary schools more frequently include voluntary subject in the school educational system, focused on exploring the region, which has been shown by the research results. Religious schools in the educational process often implemented elements of local folk culture of the region. Regarding the implementation of elements of folklore culture also confirmed the results of educational research and Depešová Tirpáková /13/ that the inclusion of folk crafts in the educational process positively influences knowledge level of students, a highly positive influence on personal and national identity of students and develop pupils' creative skills. Therefore, the preparation of the future teachers justified the inclusion of regional issues in education in educational theory and practical level, it is appropriate to present this issue to date, the current near the modern age. In all subjects, the possibility of folk culture at various educational topics is offered throughout the school year. Including all current possibilities of integrating modern technology into educational practice, it is possible to use also the multimedia /14/. Inspirational could also work continuously and innovative teacher education, which may induce them to implement the issue of the cultural heritage of our nation into the consciousness of contemporary youth. It is important to pay attention not only knowledge of traditional folk culture, but also the actual resources implementing these regional elements into the educational process. The current state of traditional folk culture in Slovakia re-

quires effective methodological care and support, particularly effective institutional care.

## Conclusion

Learning and understanding of cultural phenomenon and values based on everyday reality environment that surrounds the child from birth. Intense interest of students in traditional folk culture is often a reflection of the lifestyle and the positive impact of the local environment, thus creating a stronger relationship to children's culture works primarily in family and school. Through exploring traditional folk culture can develop in students feeling of the beauty of folk art. Poverty /15/ points to the fact that it is our duty to save as much as possible from the legacy of previous generations, not only out of respect and gratitude, but also that we better understand the respect and that our respect with similar reverence understand our followers. Demands of society engage in education, the process of education, in educational strategies and ways of stimulating knowledge and grasping cultural operators /16/. Content of current education reform requires creative teachers pursuing dimension of national culture. School is a place that young people could provide experience of meeting national or regional traditions, but it requires teachers educated in this area with educational and creative potential. If we want to develop pupils' positive attitude to cultural heritage and develop him feel and respect, we should place emphasis on the knowledge in cognitive and non-cognitive level. The educational reality is an option to use the educational potential of the required and voluntary subjects, as well as courses of interests focused on regional education.

## Notes

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