

Spiritual and Moral Foundations of Craft Profession Training

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ABSTRACT

The relevance of the problem under consideration stemmed from the need of revival of craft education system in Russia which focuses on training personnel for small handicraft enterprises, and it is also very important to identify, to preserve and to adapt it to the modern realities of pedagogical experience which was gained by the vocational education system in the past. The purpose of the article is to substantiate the need for development of spiritual, moral, organizational and pedagogical foundations of craft vocational education development in Russia theoretically and methodologically. The central approach to the investigation of this problem is the study and generalization of pedagogical experience which makes it possible to substantiate the tendencies of formation of a new type of vocational education in Russia. The result of the study was the substantiation of the key qualities of a master craftsman as a creative thinker and craft labour as a man-making system of knowledge and practical experience forming "multidimensional human integrity". The statement that modern craft education should take into account the productive and transforming essence of a person as fully as possible, and thus, it should be acmeologically oriented can be considered the key conclusion. The materials of the article *can be useful* to practitioners and vocational education scientists, teachers and postgraduate students who are interested in the development of teaching system and personnel training system.

Keywords: spiritual and moral foundations of training, handicraft education, handicraft activity, handicraft professions

INTRODUCTION

The quality of vocational education in modern conditions is determined by competences, skills and abilities mastered to a large extent. Personal qualities as the goals of vocational education are paid less attention. Professional training as the most important social institution of cultural reproduction of new generations cannot be considered without its educating and developing potential. The overriding priority is the analysis of the learning systems of the past. Theoretical comprehension of the accumulated pedagogical experience will allow performing not only training and technological functions, but also educational functions, to form personal qualities of an individual. Awareness of the importance of the pedagogical heritage will make it possible to create organizational and pedagogical conditions for replenishment of lost continuity in modern Russian education. It will contribute to formation of "new" approaches to vocational training, the expansion of value orientations and the comprehension of new educational paradigms.

Over a number of centuries training in craft activities played the key role in the formation of the younger generation, its professional and social rise. Craftsmanship marked the beginning of the introduction of a number of professions, and a craft workshop was the first organizational form of training of workers with a demonstrated individual activity style and requested social and professional qualities [1]. The craft workshop became a prototype of a modern professional school.

The experience of pre-revolutionary Russia shows that craftsmen were a part of prosperous and economically stable social groups up to the beginning of the 20th century. That was due to the fact that craftsmanship as a social institution which has deep national roots was based on national traditions and a certain spiritual and moral basis, economic and regulatory existence forms. It accumulated and transferred the accumulated socially significant experience from generation to generation [2]. All this conditioned the nature and content of handicraft activities and the peculiarities of the professional training of future masters accordingly.

MATERIALS AND METHODS

Research Methods

General scientific research methods were used in the work: a comparative analysis of philosophical, historical and pedagogical literature, historical-hermeneutic and historical-comparative analysis; empirical methods: collection of archive material, its arrangement and classification. Reliability and validity of research results are due to the use of a set of complementary methods, the quantitative and typological diversity of the data source sample.

Experimental Research Base

Some professional educational organizations of the Sverdlovsk region and other regions of Russia were an experimental research base. They develop and implement pilot training programs to prepare workers for the small enterprises of a craft type: Russian State Vocational Pedagogical University, Magnitogorsk State University, Ural College of Technology and Business, Asbest Polytechnic School, Social Professional Technical School "Stroitel" (Yekaterinburg), Kamensk-Uralsky Technical School of Construction, Housing and Public utilities, Tarko-Salinsky Professional College of the Yamal-Nenets Autonomous District. More than 900 students, 135 masters, scientific and pedagogical workers and pedagogical professionals, more than 250 representatives of public handicraft organizations and the handicraft economic sector participated in the process of experimental work.

Research Stages

The study of the problem was carried out in three stages:

at the first stage the state of the problem in the field of craft activity and craft education was studied, the accumulation of empiric material took place, conceptual framework of the research was developed and specified, the data on the craft history and craft education in Russia and European countries were studied, systematized and summarized, there was a search of scientific bases of handicraft education development in modern conditions;

at the second stage the theoretical prerequisites for the establishment of organizational and pedagogical foundations of professional craft education in Russia were determined, methodological research framework was developed, regulatory framework for the development of craft activity and craft education in Russia was designed, experimental work in basic educational institutions continued, in the course of this work the hypothesis was tested, the initial provisions of the organizational and content-related bases of craft education development were clarified;

at the third stage, work at the creation of the regulatory framework for the development of craft activity and craft education continued, processing of the data received in the course of research and their theoretical comprehension was carried out, adjustments of the concept of organizational and pedagogical foundations of craft education were made, the results of the study were systematized and summarized, conclusions were drawn.

RESULTS

Today most of the existing educational programs are aimed toward training workers of so-called "heteronomous type" [3], good performers for large industrial productions, and it is certainly reasonable due to the demand for workers of mass professions in the future. But it has to be noted that such a model of vocational training does not prepare graduates to live and to work in a market society, it does not take into account the ongoing technological and structural changes in the economy, in which the share of small and medium-sized businesses will increase. And the main thing, due to the impersonal nature of mass production, is that such training does not form the socially significant qualities of the future employee: responsibility for the results of one's work, initiative, independence. Without development of such qualities quality decisions aiming toward increasing production efficiency cannot be made by employees, specialists and managers.

The analysis of *craft activity* category showed that this idea was not developed theoretically in the Russian language, it was not regularized and it was semantically contradictory, and this causes certain scientific problems and practical tasks: the complexity of the scientific description; the presence of obstacles to the creation of a modern regulatory framework; uncertainty of the social and legal status of craftsmen; the lack of state educational programs

for craftsmen's training. In the public consciousness there was a deformation of the value content of handicraft labor, craftsmanship and ideas related to them, which was conditioned first of all by the technological development of the public economy, in which the flow line or conveyor production prevails. It was also promoted by other factors associated with the devaluation of spirituality, morality and culture, expansion of market ideology, establishment of pragmatic utilitarian values in the minds of the Russians, globalization of the economy, but also the contradictory essence of craft activity and its internal inhomogeneity.

In the process of the study key features of the craft were considered and this made it possible to understand craft activity as a complex kind of labor (industrial and / or business) activity based on the individual worker's work, using special knowledge, skills, technologies, aimed toward producing products or services for individual orders or small lots, to meet the aesthetic or utilitarian needs of citizens [4].

First, we consider a craftsman as a highly qualified work performer who owns the polytechnic skills; second, he fulfills the functions of a technical specialist due to the special organization of the production process; third, the craftsman often takes over the functions of a business organizer, becoming a businessman, in this sense the term "craftsman" becomes equivalent to the term "craft businessman".

To develop a strategy and a technique for the development of handicraft activities and craft education in Russia it is quite appropriate to search for some meaningful foundations which are historically common in craftsmen social stratum. Analysis of the works devoted to this problem allows us to identify a number of social and spiritual values of craftsmanship: craftsmanship as an expression of the existential fullness of human existence [5]; the innovative nature of craft activity and its result [6]; creativity as the essence of a craftsman's profession [7]. Its constituent characteristics are also integrity, openness and ability of self-organization.

The search for ways and valuable bases of the development of craftsmanship led us to the works of Russian thinkers of the late 19th - early 20th centuries. In their works value orientations are shown, which reveal the spiritual, moral and occupational potential of Russian craftsmanship. Thus, the Russian philosopher I.A. Ilyin considered any economic activity, including handicraft, as a spiritual value and assigned an important place for labor education in the system of public education [8]. From S.N. Bulgakov's point of view work has a religious source and a moral dimension. Therefore, the educational role of any handicraft is great. The deep sense of economy management is to form people's desire for co-operation and co-creation, the rejection of narrow economic utility [9]. O.N. Berdyaev endowed the economic and occupational sphere with a spiritual and divine sense. He believed that the separation of economy from the spiritual basis turns it into an artificial and mechanical "kingdom" where labor stops to be meaningful and productive, and as a result, in his opinion, man does not "absorb the world", but "conforms himself to the world" [10]. A.V. Chayanov believed that a craftsman is the same as a peasant. In his activity personal work, functions of organization management, research of demand, etc. are joined together. The craftsman's work is characterized by such characteristics as integrity, multipurposeness, independence [11].

Thus, the methodological basis of handicraft culture and craft education in Russia can be based on the concept of the "Russian labour philosophy", in which such values as the beauty of the labor process itself, love of one's work, creativity, insightfulness, passionarity of a working person, his dedication to his work are reflected. Other characteristic of Russian culture can be added to the above values: religiosity, democracy (nationalism), multiculturalness, fundamentality.

Of course, the value context of Russian craftsmanship will not be complete without including the elements of rationalism and industrialism, as well as responsibility and commitment, result orientation and other positive values that have been cultivated in all spheres of westerner's life, including the education sphere for centuries.

An analysis of the structure and content of craft workers' activity made it possible to identify a number of ontological, axiological and functional features inherent in handicraft activity.

First, craftsmanship is a way of "spiritual and practical" mastering of reality. In handicraft activity not only the productive abilities of an individual develop, but also his positive moral qualities. Self-realization as one of the conditions of handicraft activity requires the establishment of a wide range of relationships with other people, and it cannot be accomplished without external and internal focuses. Carried out individually by specific people handicraft activity is moral to a greater extent than the impersonal labor of an industrial worker and it is subjected to moral evaluation.

Handicraft activity is the implementation of complex processes in which the need for proper professional behavior of a craftsman is confronted with the spontaneous mass-accepted behavior of the clients. The emergence of such moral norms, their change and social consequences cannot just be estimated as a condition for carrying out craft activity and regulating behavior in the craft stratum, but the condition for the emergence of society itself. In this context the concept of "spiritual and practical" mastering of reality has a precise content: a higher moral consciousness develops the world and practically transforms it. The most important result of the "spiritual and practical" mastering of reality is the development of the moral norms by craftsmanship, which are reproduced in life of various professional groups and on the basis of which practical interrelations of people are built.

The close contact of the material and spiritual sides in the handicraft activity generates a person who considers high and meaningful goals as goals of his being. As a result, a person of scrupulous integrity is formed. A.N. Leontyev wrote that the integrity of a person's life lies in the community, the unity of his external practical activity and inner, mental activity, and the "disintegration" of a person's life that arose at a certain stage led to the opposition of his inner, mental activity and practical specialized activity and thus, it created a relationship gap between them. As a result of such a gap, a person is estranged from his own activity: his activity stops to be itself for him [12].

Second, craftsmanship is a new understanding of business. In modern society a person's behavior is freer, in comparison with a class or an industrial society. Greater opportunities for self-realization in market conditions require a more complicated motivation process. The inclusion of moral motives in other systems of motivation for craft labour (technological, aesthetic, economic, business systems) leads to the unification of moral behavior with the practical side of a craftsman's activity. The degree of individual responsibility and independence increases. Such moral qualities of a craftsman as creative activity and enterprise become not only a means of increasing material wealth, but also a condition for the activity itself. The combination of high moral motives with a practical side of craft activity generates a different type of thinking and a different way of life, which differs substantially from the classical businessman (of a commercial type).

Third, craft is a human-creating system of knowledge and practical experience. Experts noticed the positive impact of craft labour on the physical and spiritual health of man long ago. This is the sphere that allows turning people with different levels of intelligence, mental state and physical abilities into work with least cost. For a reason craft education becomes the subject of study of not only the traditional pedagogical branches - professional and social ones, but also of other branches of pedagogical knowledge: age, special and even penitentiary pedagogies. Any kind of handicraft labour is a creative process; everything depends on the skill level and enthusiasm for the process. A powerful creative and innovative function was hidden in the "living tissue" of craftsmanship: it was in the craft sector where the first innovative tendencies were manifested, technical innovations were tested, and organizational technologies were created. According to V.F. Morgun the notion of "multidimensional human integrity" with its inherent multivariate personality structures can be applied to a craftsman, which are: spatial-temporal orientations, need and willed aesthetic experiences, the substantial orientation of an individual; activity development levels and activity implementation forms [13].

Fourth, craftsmanship is a factor of social creativity. Handicraft in medieval period had a huge impact on the development of social structures and the emergence of new social relations. The craftsman had to rely on the local market and "his immediate environment" considerably, develop conduct rules that maintained stable relations adopted in this community. Coming into conflict turned out to be simply unprofitable. There was a need to overcome extreme individualism and aggressiveness, to correlate one's actions with desires and living conditions of other people. In a class society an individual was subordinated to tradition, relations between members of the craft shops were strictly regulated and supported by the class hierarchy. The necessity of regulation of production relations in the craft community led to the emergence of professional rules that regulated not only the treatment of means of labor, but also role dependencies and they could be very cruel and expressed, for example, in refusal of business partnership, in isolating of a person who violated the craftsman community rules of conduct. Based on the confidence of business entities, there was a high probability of proper behavior of other people, agreements were followed and reliable personal communications were established. The most important result of the development of handicraft activity was the fundamental moral requirements developed and fixed in it. At a later time, at the stage of development of class society, there happened an abstraction of the social significance of action in connection with the need to reproduce relations and consolidate class and social differences in the system of the social division of labor. The fundamental moral requirements developed by craftsmanship in other cultural and historical conditions are established in social life in the form of social norms that remain relevant for our reality.

In Russia, which in the last century experienced a strong divergence of official ideology with an educational tradition several times, the spiritual and moral foundations of handicraft activity can serve as a potential for social education and vocational education of people. In practical activities, moral criteria affect the nature of production relations, the choice of economic ties, they are included in a wide range of other social relations. Today in western society, the social stratum of craftsmen is a significant part of middle class. Possessing a higher degree of civil liability, craftsmanship adequately responds to changes in the market situation, creates prerequisites for political and social stability. With favorable development the emerging social layer of craftsmen could become a part of middle class in Russia, which ensures the stability and cohesion of the society that shares and participates in the creation of its basic spiritual and moral values [14, 15].

Craftsmanship has a great potential for renewal of life style and life of a number of people living around. Craftsmanship is a complex system, sensitive to culture and politics, economy and technological progress. It must have the means of its own reproduction, the means of ensuring the stability of existence quality set in it. Such a system is always and especially under conditions of globalization subjected to the effects of reforms. Any reforms bring into a question the system stability to destruction. But it is during the periods of reforms that it is

strictly unacceptable to neglect what is inherent in this unique system and that is a specific culture, traditions and morality with its spiritual and moral laws inside. Craftsmanship remains flexible in conditions of uncertainty and risk and it has a store of self-regulatory functions.

The complex integrative nature of the labor activity of craftsmen suggests believing that the craft profession is a professional life activity which is a bit different from the classical businessman (of commercial type) and it is also another way of thinking. The training of modern craftsmen in vocational education organizations requires special approaches to the construction and content of the educational process [16, 17].

However, the growth of handicraft enterprises emerging over the past two decades is not accompanied by the creation of a system for training personnel for them. The absence of a legislative framework and professional standards for craft activities does not allow the education system to train modern craft businessmen within a framework of existing educational programs. There was a paradoxical situation: during the last three decades a significant increase in the economic sphere of a number of small handicraft enterprises, individual craft businessmen and self-employed people was not accompanied by the creation of a special training system which continues to train personnel on the basis of the educational model created in the 1960s of the last century, when craftsmanship was deliberately pushed out from the economic structure of the country.

During this time, there have been tremendous changes in all spheres of society life, the social and economic formation, production relations, technological base, state policy and ideology have fundamentally changed. The requirements for the training quality of graduates of vocational schools have also changed. Moreover, in these new realities, a new generation of youth has already "grown up" and formed [18]. It would seem that the vocational education system should have responded to these "challenges" of time with a deep reassessment of the fundamental goals, principles, content of training, quality requirements for graduate training, etc. But in our opinion, that did not happen. The existing list of professions and specialties, as well as the requirements for the content of training, set out in the developed state professional and educational standards, do not create the prerequisites for the craft training development. The current legislative regulatory educational framework in relation to craftsmanship is, figuratively speaking, a "Procrustean bed", which does not allow placing there even what has already been born in the course of experimental work.

An adequate response to the current situation could be the allocation of a special branch in the country educational system - professional craft education - with the goal of purposeful training of workers for craft enterprises, for this it is necessary to work out several blocks of tasks. The first set of tasks is connected with ensuring the federal legitimization of handicraft activities and professional craft education through the adoption of relevant legislative acts regulating relations in the sphere of labor and education. The second block of tasks is devoted to the creation of a separate list of craft professions and professional standards, documents used by personnel and social services. The third set of tasks is related to the introduction of changes into the list of professions and specialties of elementary and secondary vocational education, as well as the development of state educational standards for the training of craft businessmen in order to form the normative basis for professional craft education.

The analysis of foreign and national experience of handicraft training allowed us to work out a number of conceptual conditions that are the basis for professional education of future craft businessmen [19]. These include the following theoretical conditions:

- The training of a future craftsman should be carried out on the basis of the basic general education with the maximum focus of general and humanitarian disciplines on the specificity of the profession, ensuring getting a complete secondary education, and the training of a craft businessman should be carried out on the basis of elementary vocational (craft) education.
- General technical and special disciplines should be meaningfully and structurally "tied" to practical training.
- It is necessary to train a craftsman in all types of activities required in the process of fulfilling the client's order (discussing of the intended result with a customer, project engineering and design, time planning, financial, material and labor resources, supply of material and technical resources, delivery of work and settlement with the customer, work quality self-control).
- There must be a maximum individualization of training (each craft pupil has his own workplace, tools, work clothes; independence of work performing and personal responsibility for the result).
- The vocational training system can be multi-level (a system of obtaining two qualifications based on elementary and secondary vocational education differentiated by years of training).
- The formation of professionally important qualities of the personality of a craftsman and craft businessman is possible in conditions as close to real production conditions as possible.

- Possibility to choose a professional career by students (own business or work in a team of a small or medium-sized craft enterprise).

In the logic of solving these problems in the Sverdlovsk region since 1998 a number of experimental educational programs have been implemented on the basis of the Ural College of Technology and Business Activities for the preparation of craftsmen of construction specialization (decorating house painter, mosaic tile layer, carpenter, roofing worker, master of plumbing and ventilation equipment): on the basis of elementary vocational education a craftsman is trained, then on the basis of secondary vocational education the head of the craft enterprise (craft businessman) is trained. As of today, a set of organizational and pedagogical conditions has been developed and tested, including the model of a craft businessman, the structure and content of his education, the technological development of the educational process and the creation of developing educational environment.

Scientific and methodological guidance for the development of craft education in Russia is carried out by the Russian State Vocational Pedagogical University, which was not only the initiator of the development of experimental handicraft education, but all these years it actively supported the development of this new type of education. During this period, together with the German side, two international educational projects were implemented, several international conferences were held, scientific grants were received, theses were presented and hundreds of scientific and methodical works were published. Since 2003 a specialized scientific unit has been functioning within the structure of the university: the scientific and educational center for the development of craftsmanship, with the participation of specialists of which the project "New Craftsmen of Russia: the Revival of the Social Stratum of Craft Businessmen" was prepared for the Agency for Strategic Initiatives (ASI) in 2012. It was supported and recommended for implementation by the President of Russia V.V. Putin as head of ASI. As a part of the implementation of this project, the content of the federal law on the development of handicraft activities in Russia and the national action plan for the development of craftsmanship were developed.

DISCUSSIONS

Modern handicraft education is a relatively new direction of research for the humanities, and the analysis of the conceptual field of it has shown that it has not been developed theoretically, it is not it was not regularized and it was semantically contradictory, which gives rise to certain scientific problems and practical tasks. National pedagogical science today poorly studied the problems of training workers for small enterprises of the craft branch. Ideas about the social significance of productive labour, its moral and ethical principles were reflected in the concepts of Russian thinkers of the second half of the 19th - early 20th centuries [9, 10, 11, 20]. Over the past two decades, a number of dissertation researches have been carried out on the organization of craft education in pre-revolutionary Russia [21, 22]; identification and features of development of handicraft activity in modern conditions [23, 24]; substantiation of the organizational and pedagogical conditions and psychological and pedagogical support for the training of craftsmen [25, 26, 27, 28]. In recent years, a number of monographs on the problems of craft education, prepared by specialists of the Russian State Vocational Pedagogical University have been published [29, 30, 31].

Foreign theory and practice of training personnel for craft enterprises has more than a century of experience and the corresponding conceptual and empirical material. However, historical, economic and cultural differences of Russia are so significant that they do not allow adopting either the theoretical foundations of handicraft education or the educational systems and technologies applied abroad on their own. It is not only the adaptation of existing foreign educational models and schemes that is needed, but the development of our own, essentially new conceptual, pedagogical and methodological basis, through the comprehension of foreign pedagogical experience, but taking into account the Russian mentality and national educational specifics.

CONCLUSION

In conclusion, we should note that handicraft activity has a great educational potential, since it is based on an important human-creative function implemented with the integration of a system of knowledge, practical and spiritual experience, the revival and reintegration of which into the modern world on a new technological basis will create the necessary conditions for professional formation and creative self-development of a significant part of the younger generation. For the "mass" reproduction of a new generation of craftsmen, today we need an accepted scientific theory, professional and educational standards, new curricula, and also curricula for training of vocational education teachers who will train craft businessmen in the future. Today, the country needs serious research that could become the scientific basis for the emergence of a new type of education in Russia - professional craft education.

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