

## DEVELOPMENT OF ETHNOCULTURAL COMPETENCE IN FUTURE PRIMARY SCHOOL TEACHERS

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**Abstract:** The article focuses on problems with ethnocultural competence as a component of the professional and pedagogical training provided by the **Pedagogical Institute at M.K. Ammosov North-Eastern Federal University** in the Republic of Sakha (Yakutia). The article identifies the

characteristics of ethnocultural competence development in future primary school teachers. The main research methods include an analysis of literary sources, a pedagogical experience summary, observations, a discussion, data recording, and ranking. Primary school teachers are key figures

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and spiritual heritage broadcasters in the educational process. The ethnocultural competence of an education professional is increasingly important due to the development of new forms of information transformation and an increasing demand in modern society. Moreover, ethnocultural competence is an integral professional and personal characteristic that determines the willingness and ability to pursue ethnocultural education, national culture introduction to primary school students, and the formation of respect for and a positive, tolerant attitude toward other nations' cultures. The term ethnoculture consists of the words "ethnos" and "culture," which are equally interdependent. Culture is a compound, historically developed system of material, spiritual, and social expressions of human activity. It reflects how humans understand reality through its content, morphology, and functions. One of the main objectives of culture is to promote a positive attitude toward the ethnocultural differences that influence human development and self-realization. Ethnocultural education contributes to interethnic relations, protection, and development. In addition, it reveals the

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characteristics and spiritual and moral values of ethnic groups and impacts interethnic and interfaith communication among students. In this research, an ethnocultural training model for future teachers and students' ethnocultural competence was developed and tested. In addition, the pedagogical conditions for the formation of the ethnocultural competence of future primary school teachers were identified, and university students' experiences with the formation of ethnocultural competence were classified and generalized.

**Keywords:** multicultural education, ethnocultural competence, students, professional training, primary school teacher.

### **1. Introduction.**

Improvements in the Russian education system are causing global changes. As a result, multicultural education, which includes the interaction of different nationalities, cultures, traditions, and life values, is especially important. The purpose of multicultural education is the formation of a personality that has the ability to adapt to interethnic environments, develop

positive attitudes toward ethnic groups, and respect and understand cultural diversity. The “On Education in the Russian Federation” law states that the purpose of ethnocultural education is “to introduce the achievements of world and national culture to children; to study Russian and other nations’ history, traditions and customs” (On Education in the Russian Federation, 2016).

The Republic of Sakha (Yakutia) is an international community in which people value lasting friendships, positive neighborly relations, partnerships, and cooperation. Ethnic distinctness, identity, and readiness for a cultural dialogue are formed from an early age. Primary school teachers play an important role in the education of the young people in the republic. Therefore, special attention is paid to their training. Academic success, comprehensive development, and the mental and moral education of the children depend on the personal and professional qualities of their primary school teachers.

The Department of Primary Education within the **Pedagogical Institute at M.K. Ammosov North-Eastern Federal University** trains

primary school teachers. Professors within the department have developed academic courses and teaching internship programs, including ethnocultural content, for the following areas of training:

- 44.03.01-Pedagogical education, specialization primary education;
- 44.03.05-Pedagogical education, specialization primary education and tutoring in the basic underfilled (nomadic) school of the North;
- 03/03/05-Pedagogical education, specialization primary education and additional education;
- Master’s degree program in the pedagogical support of childhood in the North, area of training 04/04/01— Pedagogical education; specialization primary education.

The competence-based approach results in the need to consistently update and implement educational activities, requiring personal growth and professional competence. The *Federal State Educational Standard of Primary General Education* (FSSES PGE) identifies the purposes of ethnocultural education in primary

school children as follows: “The standard is aimed at ensuring...the preservation and development in the cultural diversity and linguistic heritage of the multinational population of the Russian Federation, the right to learn the native language, the ability to obtain primary general education in the native language, to master the mental values and culture of the multinational people of Russia...” (FSES PGE, 2009).

Ethnocultural competence has ethnopedagogical and ethnopsychological components. The ethnopedagogical component includes knowledge in the field of folk pedagogy and the ability to implement the experience in a comprehensive educational process. The ethnopsychological component is reflected in the education and upbringing of children and accounts for their ethnic behavioral stereotypes and national identity.

The formation of ethnocultural competence in future teachers requires the study of ethnopedagogy and ethnopsychology, as well as the ability to apply these components to professional problems, self-development, self-education, and self-improvement in a

multicultural environment. Ethnocultural competence requires the following pedagogical conditions: educational process enrichment with ethnocultural content, the implementation of various training and internship programs; the use of educational technologies based on the ethnocultural experience; participation in republican, city, and university events, competitions, and conferences. Ethnocultural competence is a comprehensive educational process with meaningful, active, and effective components. Each of these components reflects the organizational and methodological support of the ethnocultural training of future teachers.

## **2. Literature review.**

Future teacher training is based on professional standards that include specific knowledge and skill requirements. This research studied the works of foreign researchers who analyzed the professional educational standards (Bergsmann et al., 2015). Teacher training should create the pedagogical conditions in specific regions (Dmitrieva et al., 2019).

The authors of the article “Evaluating Teacher Effectiveness” point out that the evaluation of a teacher’s professional effectiveness should be based on students’ success (Teacher, Assessments, Measure, Teaching, 2010).

In their work “Soft Skills Integration in Teaching Professional Training: Novice Teachers’ Perspectives,” Malaysian researchers Ngang, Yunus, and Hashim (2015) highlight the necessity of the development of “soft skills,” namely, soft or flexible skills and personal characteristics. Nowadays, in the context of artificial intelligence development, these competencies are considered essential for successful interaction with children and colleagues. Examples of these skills are sociability, ability to solve pedagogical problems, teamwork, initiative, tolerance, and empathy (Neustroev et al., 2017).

The formation of ethnocultural competence is included in the structure of the general professional competence of a future teacher. Afanasyeva (2008) studies ethnocultural competence as an integral personal characteristic, reflected in the development of ideas and

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knowledge about native and non-native ethnic cultures, their place in domestic and world culture, understanding of ethnocultural values, readiness for the dialogue of cultures, and their comparison. It is introduced in knowledge, skills, competencies, and behavioral models in monoethnic and multiethnic environments.

Some foreign authors, after analyzing the problem of teachers’ employment, consider self-education as a condition for a professional career (Tynjälä, 2011). However, professional training at the university does not guarantee the quality of the pedagogical activity of a graduate. Personal characteristics are also significant. In this aspect, we are interested in the article “The Case for High Quality Teacher Preparation: What Makes a Teacher “Effective?” (National Council for Accreditation of Teacher Education, 2010). The authors of this work use the analysis of students’ competencies to compare the main links between the quality of training and the quality of work.

In the article “Strategic priorities for the modernization of the system of continuous pedagogical

education”, the researchers focus on future teachers training. They point out that it leads to a significant restructuring of the educational process, all the departments of universities, and university infrastructure. “First of all, it leads to the expansion of partnership, business relations of the university, active use of information technologies, and what is the most important, to the intensification of the educational process itself, as well the scientific research. In these conditions, pedagogical education is focused on the continuous development of the abilities and needs of the individual, providing each person with the opportunity to implement their own educational program, becomes particularly relevant” (Nikolaeva, Barakhsanova, and Golikov (2014).

The concept of “ethnoculture” was developed at the turn of the 20-21st centuries. It was widely used as a verbal abbreviation for the concept of “ethnic culture,” without having a precise definition. Ethnoculture is a combination of traditional values, attitudes, and behavioral characteristics that have ethnic specifics of the past and develop in the framework of historical sociodynamics. They constantly enrich

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culture of people’s self-realization with the ethnic specificity (Afanasyeva, 2008). Therefore, this term is used mainly in modern research.

Slastenin identifies the following tasks of public education: “to improve and systematize the empirical knowledge, to understand theoretical principles of ethnopedagogy; to clarify the goals, content, methods, means and techniques of younger generation teaching and public pedagogy in general; to development the ethnopedagogical consciousness” (Slastenin, 2002).

A great contribution to the development of ethnopedagogy was made by the famous Chuvash scientist Volkov. He was the first in pedagogical literature to use the term “ethnopedagogy”. His scientific works formed the basis for the concept of ethnopedagogy. In the context of his pedagogical work, Volkov develops a pedagogical axiom of the common pattern of education. The researcher points out that a child develops as a personality and harmoniously enters the culture, only being confident in kindness and love to him. This model of the educational process in ethnopedagogy becomes general and universal.

In domestic pedagogical studies published abroad over the past 5 years, ethnoculture is analysed as a culture of a particular ethnos and takes into account the peculiarities of regional ethnocultural upbringing and education, which is reflected in a certain ethnic identity of material and mental values, introduced in moral and ethical standards, lifestyle, clothing, housing, cuisine, social standards, etiquette, religion, language, folklore, taking into account the peculiarities of regional ethnocultural upbringing and education (Baisheva et al., n.d.).

Neustroev declares that “introducing students to their national ethnic culture may help them to become aware of themselves as persons and particles of their ethnic group. The revival and further development in the culture of any nation becomes the concern and goal of every family, every educational institution, and multinational state as a whole” (Neustroev et al., 2017).

In the article “Spiritual Dominance of the Sakha People Traditional Belief in the Personality Development of Children,” the authors identified ethno-pedagogical factors of

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the formation of spiritual and moral characteristics of the preschool child’s personality (Baisheva et al. 2017). Similarly, in “Ethnocultural Traditions as Sources of Maintenance of Spiritually Valuable Bases of Safety of the Person,” Baisheva et al. (2017) considered ethno-cultural traditions as a factor influencing the formation of the spiritual basis of a child’s personality.

In the monograph “Tutoring in the Primary Basic Underfilled and Nomadic School of the North,” Neustroev et al. (2017) revealed the concept of tutoring as an additional competence of a teacher in the Russian educational system. The researchers introduced the experience of the implementation of the bachelor’s program for specialization in primary education and tutoring for underfilled and nomadic schools in the Republic of Sakha, Yakutia (Neustroev et al. 2017).

Sayfutdiyarova (2012) used a survey conducted among primary school children of Russian and Tatar nationalities to study their perception of their own and other ethnic groups. The results revealed that almost all children of this age identified themselves with their nation. However, when comparing

themselves with fairy-tale characters representing their own and other ethnic groups, the children pointed out only the brightest, most noticeable details of these characters' appearance, and did not pay attention to the national peculiarities of their face and clothes. It should be noted that younger students already have some knowledge about the stereotypical appearance of a particular nationality and their culture.

### **3. Methods and materials.**

The authors used the following methods: an analysis of literature, a study of pedagogical experience and educational and methodological documentation, testing, discussion, and data recording and ranking. Empirical methods were applied to identify and describe pedagogical conditions for the problem and solution created in North-Eastern Federal University. In addition, the educational and methodological documentation of bachelor's programs implemented at this institute, which are aimed at ethno-cultural training of students, are studied.

In the context of the research, the authors studied teachers' levels of competency based on their students'

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results in subjects having an ethno-cultural component and teachers' own ability to apply theoretical knowledge for pedagogical problems and solutions during their educational internship in primary school. For this purpose, the survey was conducted and developed by scientists of the Perm Regional Institute of Pedagogical Information Technologies, namely, by Doctor of Philosophy Yunina and Candidate of Technical Sciences Sevruk (Yunina, Sevruk, 2003). The questionnaire suggests sufficient number of points for evaluation of the professional competence level, namely: the performance of the teacher's duties; ethnocultural component of the teacher's professional competence; purposefulness of the lesson; humanization and humanitarization.

The study involved 68 students studying in the area of training of "Pedagogical education", specialization "Primary education". All respondents' answers were recorded and summarized by means of factor analysis according to qualitative criteria. Besides, they were turned into numerical indicators, ranked by frequency and interpreted according to the components significance.

primary school teachers consists of three basic components (Table 1).

#### 4. Results.

The system of development of ethnocultural competence of future

Table 1 – The components of the development of ethnocultural competence of future primary school teachers

Components	Tasks	Content
Informative	To form ethnocultural knowledge as a component of professional competence of future primary school teachers	The curriculum for future primary school teachers includes such disciplines as: ethnocultural technologies in primary school, multicultural education of primary school children, and ethnic conflictology. Students obtain theoretical knowledge and practical skills in ethno-artistic and technological education of younger schoolchildren in the process of studying the following disciplines: applied and decorative art of Yakutia, applied and decorative art in primary school, aesthetic education in primary school.
Activity	To form skills and abilities to use theoretical knowledge in practice	Students' research activities on relevant issues of primary education. Participation in republican, all-Russian and international scientific and practical conferences, competitions, exhibitions of folk and decorative arts. Participation in student scientific workshops and elective courses.

		Ethnocultural component of the program-content of pedagogical internship in primary school.
Resultative	To develop professional and personal qualities, and pedagogical creativity	Participation in student academic competition, professional skill contests “Pedagogical Debut”, “Methodologist”, etc. Participation in student communities: pedagogical group “The Gift”, patriotic club “Motherland”, folklore, dance ensembles, etc.  Career guidance work among students in Yakutsk schools and the Republic regions.

The content of the discipline ethnocultural technologies in primary school involves the study of the theoretical and practical foundations of the ethnocultural technologies implementation in primary schools in the context of the study of philosophical and psychological-pedagogical literature. The students reveal the essence and state of the ethnocultural technologies in the framework of theoretical and practice teaching in primary schools. Pedagogical conditions for the application of ethnocultural technologies in primary school are analyzed.

The content of the discipline multicultural education of primary schoolchildren is based on the principles of multiculturalism and multi-ethnicity,

the specifics of the formation of multicultural competence among younger schoolchildren, and the determination of organizational and pedagogical conditions for the formation of multicultural competence of younger schoolchildren.

In the context of primary school teachers training, the discipline ethnic conflictology forms knowledge about the subject, object, ethno political relations principles, the study of international communication issues, skills for successful solution of pedagogical problems in a multicultural educational space.

The content of the disciplines applied and decorative art of Yakutia, applied and decorative art in primary

school, aesthetic education in primary school includes the studying of the following issues: folk and decorative art in the system of cultural values, the methodology of introducing younger students to works of applied art and artistic traditions, world understanding, the worldview and artistic experience of the Sakha people, ornamental art, types of Yakut embroidery, patchwork plastic arts “kybyty tigii”, design features and traditional sewing technologies of the Yakut national costume, etc.

In the process of pedagogical internship, students conduct ethno-focused educational activities. Depending on the tasks of education, 4 types of ethno-focused forms of extracurricular work can be distinguished:

1. Socially-focused forms include roundtable discussions, planning sessions, meetings with historians, ethnographers, cultural and art figures, the representatives of national diasporas, etc.

2. Cognitive forms - local history and ethnographic excursions, participation in the events dedicated to the Day of the Mother Tongue and

Writing in the Republic of Sakha (Yakutia), Olonkho Day, etc.

3. Cultural and leisure activities: traditional holidays (“Ysyakh”), competitions in national sports and board games (“Khabylyk”, “Haamysk”), festivals, etc.

For the successful implementation of intercultural communication into pedagogical interaction, the following ethnocultural technologies are important to consider:

1. The cross-cultural method is the study of ethnic culture based on a comparison of general and specific concepts, similarities and differences, as well as the study of the common elements in ornaments, musical instruments, language, etc.

2. The project method includes the organization of student research activities to study the history, culture, and art of their own nation and other nations in Russia and the Republic.

3. The modeling presupposes the ethnocultural education of younger schoolchildren by introducing national customs and living into the lesson structure, by modeling some aspects of life and situations of inter-ethnic interaction, stage setting of

folk tales, making attributes according to the plots of fairy tales (models of dwellings, utensils, household items, etc.).

4. The method of games is the cognitive activity of younger students and their interest in ethnic culture through various national outdoor and board games.

Ethnocultural competencies formed in the process of all types of practices will allow students to master professional theoretical knowledge more effectively and start pedagogical activities confidently.

An important role in the development of the ethnocultural competence of future teachers is played by the participation in Republic-based, all-Russian, and international conferences, such as “Regional Aspects of Education Development in the North-East of Russia,” “Development of Ethnocultural Education of Indigenous Peoples of the Arctic: Traditions and Innovations,” “The Role of the Young Family in the Preservation and Development of the Mental and Cultural Heritage of the Peoples of the North,” etc.

## **5. Discussion.**

1. The informative component of the ethnocultural training of future teachers is assessed according to the level of professional competencies formed as a result of studying the disciplines with an ethnocultural component (ethnocultural technologies in elementary school, multicultural education in primary school, ethnic conflictology, applied and decorative art of Yakutia, applied and decorative art in primary school, aesthetic education in primary school):

- The ability to develop and adjust the individual educational trajectory of students, and programs of ethnocultural and multicultural content including the ones with the native (Yakut, indigenous peoples of the North) language of study. The indicators of this competency are the abilities to develop and adjust the individual educational trajectory of students, substantiate opinion and judgment in the process of an individual educational trajectory development, taking into account the language of study, obtain skills to develop an educational trajectory taking into account the language of study,

including programs of ethnocultural and multicultural content;

- The ability to perceive the intercultural social diversity within the socio-historical, ethnic, and philosophical contexts. Indicators of achievement are the following: understanding of socially significant problems, phenomena and processes; obtaining a reasonable, respectful and tolerant attitude to the diversity of cultural forms of self-determination, historical heritage, and national cultural and religious traditions.

The authors introduce the following scale for assessing the formation of competency elements:

- High level: the content of the discipline is fully revealed, the student

demonstrates deep knowledge of the material, operates with special terms, and substantiates theoretical principles with examples from personal and other teachers' educational practice.

- Intermediate level: the content of the program material is not fully revealed, but there is a general understanding of the issue, the main categories are perceived, and there are some difficulties in specific terms defining.

- Low level: the content of the discipline is not revealed; the student cannot operate with terminology.

The results of assessing the level of the formation of competencies are introduced in Table 2.

Table 2. Levels of professional competencies formation as a result of studying the disciplines with an ethnocultural component

Level	High	%	Intermediate	%	Low	%
Experimental group	57 students	84	11 students	16	0	0

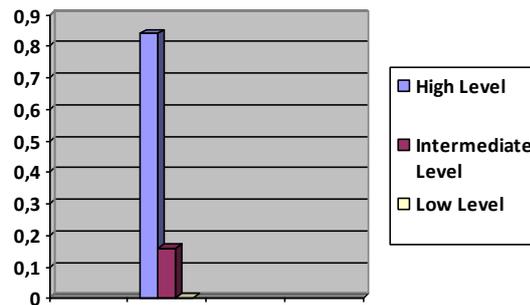


Diagram 1. Indicators of professional competencies formation as a result of studying the disciplines with an ethnocultural component

As is clear from the table and the diagram, 57 students showed a high level of professional competencies as a result of studying the disciplines with an ethnocultural component, which comprises 84%; 11 students showed an intermediate level that amounted to 16%.

In the framework of conducting tests, essays, and creative assignments, at seminars, lessons and educational activities during internships, students achieved the following results:

- Mastered the content of school subjects of the regional and ethnocultural component of the primary school curriculum, regional educational programs (teaching package) of primary general education, their educational and methodological support; ethno-cultural identity of the region, native language and culture, the culture of other indigenous peoples of the region; ethnic,

cultural, religious and socio-political characteristics of Russian society and the modern world; the foundations of tolerant intercultural interaction.

- Obtained the ability to apply historical, general scientific and philosophical knowledge for professional problem solving; substantiate and include objects of mental and material culture of indigenous peoples of the North-East of the Russian Federation;

- Applied modern methods and technologies to ensure the quality of the educational process in the educational institution; ways to assess the child's personal achievements and development of the individual routes for students; methods for determining and identifying individual psychological characteristics of students; technology and development methods, including specific methods of

national language and culture teaching; search methods of information sources and analysis in socio-historical, ethnic and philosophical discourses; scientific analysis skills of socially significant problems and phenomena; tolerant attitude of the variety of cultural forms of self-determination, and the historical heritage, cultural and religious traditions of nations and social groups.

2. The activity component of ethnocultural training of future teachers was evaluated according to the results of the survey (Yunina and Sevruck, 2003).

Matrix card 1. The characteristics of humanization and humanitarization.

The characteristics of humanization:

- 1) Uniqueness;
- 2) Activity;
- 3) Internal freedom;
- 4) Spirituality.

The characteristics of humanitarization of education:

- 5) Focus on development;
- 6) Dialogics;
- 7) Integration;
- 8) Existentiality;
- 9) Fundamental

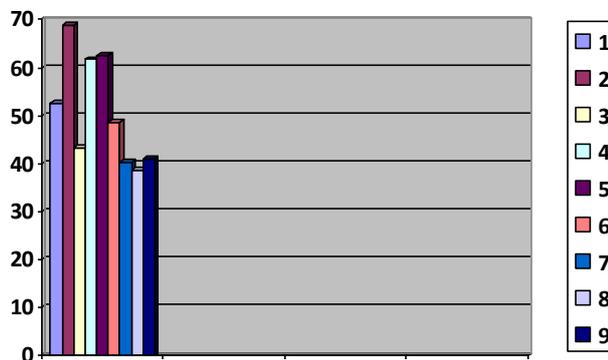


Diagram 2. Indicators of humanization and humanitarization level

Matrix card 2. Development focus, personal characteristics of future teachers:

- 1) Physical abilities;

- 2) Thinking;
- 3) Speech;
- 4) Conscious memory;
- 5) Effective consideration;

- |                                     |                   |
|-------------------------------------|-------------------|
| 6) Perception channels;             | 8) Behavior;      |
| 7) Emotional and sensory qualities; | 9) Communication; |
|                                     | 10) Creativity.   |

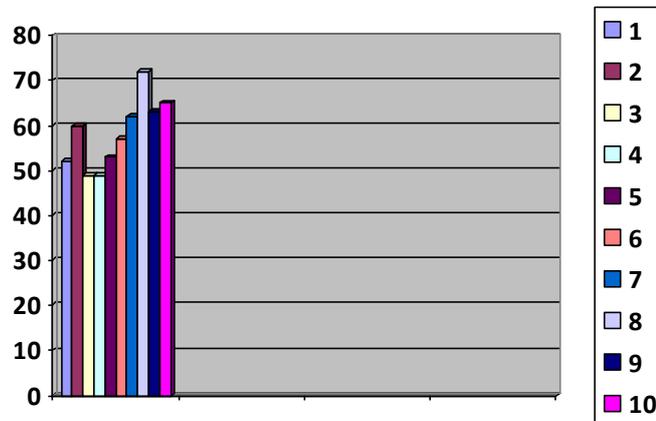


Diagram 3. Personal characteristics of future teachers

Matrix card 3. Ethnocultural component of professional competence:

- 1) Methods providing variability of educational space;
- 2) Elementary methods of pedagogical diagnostic;
- 3) Characteristics of the audience;
- 4) The development in students' cognitive and communicative culture;
- 5) Creating a comfortable microclimate in the educational process, preserving the contingent of students.



Diagram 3. Characteristics of professional competence

3. The resultative component of the formation of ethnocultural competence of future primary school teachers is assessed by the degree of students' participation in scientific and practical conferences, and academic competitions.

## 6. Conclusions.

The educational process of the pedagogical institution is focused on personality and competency. Its purpose is to prepare competitive teachers with great creative potential, high spiritual and moral qualities, modern pedagogical thinking, a new understanding of the school and the student.

The authors of the research came to the following conclusions:

- According to the theoretical analysis results, the essence of the concept of ethnocultural competence is revealed. The ethnocultural competence of future primary school teachers is an integrative personal characteristic with a high degree of theoretical, practical and personal readiness to implement the tasks of ethnocultural education of children in accordance with the national ideal of education and taking into account the ethnopsychological characteristics of their development;

- Pedagogical conditions for the formation of ethnocultural competence of future teachers are justified. They are introduced as a single educational process in the totality of sequential and interconnected components: targeted, meaningful and effective;

- The level of ethnocultural competence of future primary school teachers is determined by means of diagnostic tools.

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