

Ethno-Pedagogical Factor of Polycultural Training

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With the increased tension in human relations, in a burst of misunderstandings, ethnic conflicts, which have proliferated in a new socio-cultural environment, the study of processes of interaction in multi-ethnic educational environment and upbringing, the emerging national identity for centuries, actualizes the importance of contemporary problems of ethnopedagogical education. The purpose of the article is to address the problems of formation of ethnopedagogical competence of the teacher. Peculiarities of organization of the system of educational ethnopedagogical students-future teachers. A leading approach to the investigation of this problem is the theoretical concept of a regional-ethnic culture of education. The article analyzes the process of development of future teachers of ethnopedagogy as a training base. Defined multicultural space during the pilot study of ethnopedagogical education in the University. Describes the capabilities of the major professional and socially important qualities necessary for effective communication in a modern multicultural society. Materials can be useful to scientists and teachers of modern school.

Keywords: ethnic traditions, ethno-pedagogy, ethno pedagogical competence, polycultural educational space

INTRODUCTION

Relevance of the subject

The context of modern educational paradigm set forth in documents of the Bologna Agreement and the transition of higher professional education in the multilevel system of ethno-pedagogy and ethno-pedagogical knowledge should take its rightful place in educational training programs at every level (Zeer, 2005).

The modern education system in multiethnic composition of the population of societies, have long been and, as a result of migration processes become the world needs, according to scientists (Krysko, 2002; Sakiz, 2016; Sekerci & Canpolat, 2014, Haritonov, 1996; Kartal, 2016; Sharipov, 2010) Nigmatov, 2002), specialists, media literacy in their own national culture, perceived in interaction with other cultures. In this regard, in conditions of realization of the competence-based approach in higher education raises the problem of formation of ethno-pedagogical competence of future teacher. Therefore, there is constantly increasing importance of ethno-pedagogical component in the training of modern teacher, since education had a special role to play in shaping a spiritually and socially responsible sovereign identity of multicultural and multiethnic country based on its development on the

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spiritual traditions of their ancestors.

Ethno-pedagogical competence should be seen as a central component of professional culture of the modern educator that is related to the modern socio-cultural situation and with the peculiarities and contradictions of development of multinational and multicultural Russian civil society (Isaev, 2002).

On the basis of an analysis of the theory and practice of training future teachers we highlighted contradictions, confirming the relevance of the problems of formation of ethno-pedagogical competence of future teachers:

- between objective need of society and teachers in improving the quality of ethno-pedagogical preparation in view of the rapid development of modern socio-cultural environment and existing conventional and effective approaches to the implementation of the training;

- between the significance of the formation of ethno-pedagogical competence as a necessary and important component in the training of future teachers and lack of theoretical and practical development of the problem.

Addressing these contradictions, we see in identifying theoretical and experimental justification for complex pedagogical conditions, the implementation of which will significantly raise the level of competence of the future teachers ethno-pedagogical.

Problem statement

In the present day, poly-cultural education is looked at as a basic part of modern education, encouraging the younger generation's interaction in their own ethnic culture, and the development of ethnic competence and tolerance. The socio-cultural situation, peculiarities and contradictions of a multiethnic, and poly-cultural society place new demands before the educational system for the preparation of the rising generation for life; considering the many manifestations of ethnicity in a person's life activity.

Today, the necessity of better quality training for specialists in accordance with socioeconomic and global integration in the world educational space (while retaining domestic educational traditions) is sharply felt. With growing tensions in human relations as a result of an upsurge in misunderstanding and interethnic conflicts widespread in our society, studying the processes of interaction in a polyethnic educational environment and national idiosyncrasies of education which have developed over centuries actualize the importance of modern problems of ethno-pedagogical education in new socio-cultural conditions (Valeeva, 2015).

Modern trends of formation of teachers' ethno-pedagogical competence are closely connected with the necessity for a new approach in changing socio-cultural conditions. In defining the guidelines for formation of poly-cultural pedagogy training concepts in an ethno-pedagogical environment (which represents the aggregate of all aspects of life, taking into consideration a place's ethnic peculiarities: the worldview of its people, their behavior, folk traditions, rites, rituals, folklore, holidays, daily living (Slastenin, 2004), the need arises for a new ethno pedagogical paradigm, showing the special characteristics of poly-cultural education.

In the Russian educational system, there is a growing need for pedagogues' ability to competently and creatively interpret the accomplishments of ethno pedagogy and put them into practical use (Tagunova et al., 2016).

A poly-cultural space in the process of ethno pedagogical education under new sociocultural circumstances is achieved through study of the pedagogy of Russia's minorities and the peoples of other countries, the basis of which is knowledge and understanding of various peoples' traditional cultures of upbringing.

The country's scientific community has underlined the importance of utilizing the pedagogy of other people and the development of teachers' ethno pedagogical competence in a polycultural pedagogical education system. Conferences have been held, including the international "Ethno pedagogical Traditions of Forming Cultures of Interethnic Relations" research and practice conference (Kazan, 2000), the all-Russian "Ethno pedagogy: Theory and Practice" research and practice conference (Gorno-Altaysk, 2007), "The Volga Region's Polycultural Educational Space: Integration of Regional and International Experience" (Kazan, 2013, 2014), and others.

Universal human ethno cultural values form the basis of the pedagogies of the people of Russia, the most important of which is been loved. "The pedagogy of love – a field which studies the consistency of pedagogical love's mutual influence on the intellectual development, co-creation, and self-development of instructors as well as instructed in the rearing and education process" (Andreev, 2000). With respect to the field of our research, we will take as the basis for the definition of ethno pedagogy (based on example and love) the idea of love as a feeling, a motivational force for intellectual-moral development, obtainment of mutual understanding, and unity with other nationalities which encourages effective interaction in a system of multiethnic relations.

Mutual understanding with people of other nationalities, favorability to other people, benevolent relations with those around you, knowledge and morality, sensitivity, polite address to those around you, and the rich cultural legacies of the peoples of Russia and the world have become the great instructional means and qualities in the formation of a teacher's ethno pedagogical competence. In a polycultural educational space, they contribute to the constructive, creative mediation of differences and lead to the personal and intellectual growth of participants in inter-ethnic dialogue.

The goal of this research is the creation of future teachers' ethno pedagogical competence in a poly-cultural pedagogical educational system through an "Ethno pedagogy" elective course.

METHODS

Data collection methods

Analysis of literature on ethno pedagogy was conducted, using questionnaire (surveys, interviews) and productive (results of future pedagogues' activity – ethno pedagogical projects, essays, and theses) research methods.

RESULTS

A multicultural space during ethno pedagogical education in new social and cultural conditions is achieved by studying the pedagogy of the people of Russia in the course of "Ethno pedagogy." The course "Ethno pedagogy" is intended to promote the spiritual and moral education of the younger generation, improvement of vocational teacher training, as well as identification of opportunities for the use of modern teaching and educational systems, means, methods and forms of folk pedagogy. The teaching of ethno pedagogy involves the achievement of a number of objectives: to prepare future teachers to work to strengthen and preserve the progressive folk pedagogical tradition; to form an understanding of ethno pedagogy's social purpose in modern society; to create a need to address specific educational objectives, based on national traditions; to form an understanding that folk educational experience is a necessary component of teacher training; to develop the ability to use ethno pedagogical experience in modern pedagogical activities; to

teach future teachers to be creators of a developing environment and competently supervise the natural development of a child; to promote the growth of national consciousness on the basis of universal values; to promote awareness of the intrinsic value of the experience of national schools as a most valuable aspect of world culture.

The information contained in this discipline includes:

- 1) A person's basic pedagogical concepts (care, education, self-education, re-education, instruction, training, habituation);
- 2) The function of education (training to work, the formation of moral and volitional character traits, mental development, health care, fostering a love of beauty);
- 3) factors of education (nature, play, words, communication, tradition, business, life, art, religion, ideals (character-symbols, event-symbols, idea-symbols));
- 4) methods of education (persuasion, example, order, explanation, exercise, wishes and blessings, spell, oath, request, advice, hint, approval, rebuke, reproach, commandment, covenant, remorse, repentance, preaching, testament, prohibition, threat, punishment);
- 5) means of education (nursery rhymes, rhymes, proverbs, riddles, epic tales, legends, myths, etc.);
- 6) the organization of education (children and youth labor unions, youth festivals, national holidays).

In the process of teaching Ethno pedagogy and introducing promising educational technology, we have developed a modular form of training, which allows the combining of the academic subjects "Introduction to Ethno pedagogy", "Ethno didactics", "Cultivation of the Personality in the Ethno pedagogical Process", "Folk Pedagogy", "History of Tatar Education", "Ethnic Pedagogy", "Ethno pedagogy of the Family", and others. In this form of education, an integrated program of study is formed. A combination of several of the proposed learning modules allows you to expand the content of the entire Ethno pedagogy discipline.

The main objectives of the Ethno pedagogy educational program are:

- The acquisition of specialized ethno pedagogical knowledge;
- Familiarization with the diversity and composition of the ethnic culture and progressive educational traditions;
- Development in trainees of an understanding of the unity of ethnic and universal pedagogical culture.

The Ethno pedagogy course consists of 72 hours: 36 classroom hours (18 lectures, 18 workshops), 36 hours of independent work.

The pilot program can be used in two ways:

- 1) The minimum program – for the preparation of future teachers for professional activity;
- 2) The maximum program – in creative teacher laboratory lessons, methodical associations, department groups, as well as in class leaders' seminars.

Modular training helps to activate students' independent study and practice. We have compiled a teaching aid called "Ethno pedagogy: Nationality and Humanity", to direct the independent work of future teachers and to use the program as methodical material for teaching. For the organization and promotion of students' independent work for this course (in the context of a modern system of multicultural teacher education), we adhere to the following formulation of independent work as planned work performed by students based on the instruction of and with guidance from the teacher, but without his direct involvement (Nigmatov,1998):

- Preparation for lecture and practical classes as well as implementation of relevant tasks;

- Work on individual discipline topics in accordance with the teaching program agenda.

The Ethno pedagogy course's sections and module themes contain the following structure: body of knowledge, content of education, as reflected in the subject; requirements of teachers' ethno pedagogical competence; system of tasks for independent student work (tasks for independent extracurricular work, tasks for in-depth free choice study: individual, group, etc.). Theme projects and essays are given at the end of each module. Ethno pedagogy includes study of the following subjects: "History and Theory of Ethno pedagogy", "General and Analytical Pedagogy", "Comparative Pedagogy", "Methodology of Ethno pedagogy", "Pedagogue Work, Methods in Various Educational and Socialization Institutions", "Ethno pedagogical Activity Organization in the Integration of Traditional (Folk, National, Ethnic) Cultures with Modern Educational Systems, Creating an Educational Environment (Ethno pedagogical Space)", "Ethnic Pedagogy", "Folk Pedagogy", "Ethno pedagogical Culture", "Fundamentals of Teaching Folk Culture", "Ethno pedagogy of Family Education", "Ethno pedagogy of Folk Games and Celebrations", "Ethno pedagogical System of Education of the Individual", "National Culture and the Formation of National Identity", "Culture of Neighboring Peoples in the Interests of Harmonization of Inter-ethnic Relations in a Multi-ethnic Government", "Folk Traditions", "Ethno pedagogical Environment", etc.

The Ethno pedagogy course consists of three modules: Introduction to Pedagogy, Ethno didactics, Education of the Individual in the Ethno pedagogical Process.

The first part of the module examines the foundations of ethno pedagogy, forms the basic concepts, gives an idea of the folk education and traditional teaching culture experience, ethno pedagogy and folk pedagogy, traditional culture of education and folk education, traditional education and pedagogical culture, ethno pedagogical axiology, and so on. Ethno pedagogy is the key concept of a special pilot course and is seen primarily as a "science of folk pedagogy, original national objectives, content, education and personal development process, a hybrid science related to anthropology, ethnology, cultural studies, sociology, psychology, ethno psychology, and folklore" (Volkov, 1997). Future teachers in this course are also studying categories of ethno pedagogy; history of native land; history of religion, its current state, the prevalence of religious teachings and movements in the region; foundations of national ethics, aesthetics, ecology; traditions, customs, rituals, folk festivals; public education factors, the methods of traditional cultures of education, means of folk wisdom, public education techniques and organizational forms of educational work used for solving pedagogical problems; crafts; the use of Tatar folk embroidery elements in woodcarving; manufacture of national costume elements (female head-dress - *kalfak*, male head-dress - *tyubeteyka*). In this module, students assimilate the course's conceptual and terminological apparatus.

In the second part of the module, students recognize the content of ethno pedagogical education and its function, acquire ethno pedagogical knowledge, and apply ethno pedagogical educational technologies aimed at forming ethno pedagogical competence. In constructing the Ethno didactics course content, research was used from an ethno didactic approach to national education content design, ethno didactics as a technology of F. G. Yalalov's practice-oriented instruction, and the course of ethno pedagogical education problems (Yalalov, 2004b):

- Ethno pedagogical knowledge (helping future teachers join the collective folk experience and its ideals, which form the cultural memory, folk memory, historical memory and, ultimately, an active life position);

- Ethno pedagogical skills (derived from the corresponding previously acquired ethno pedagogical knowledge of simple and complex skills and witnessing the development of the future teacher's ability to properly use available ethno

pedagogical knowledge and skills in accordance with given circumstances in the preparation and teaching of classes as well as throughout the greater instruction process);

- Ethno pedagogical thinking (a feature of mental activity, characterized by purposeful use of methodological and psychological foundations of knowledge of ethno pedagogical principles, logical structures, content of studied disciplines, ethno pedagogical categories and laws for understanding and solving ethno pedagogical problems in specific pedagogical situations);

- Ethno pedagogical reflection (understanding of one's actions in ethno pedagogical activity (solution of ethno pedagogical problems) through self-observation, self-knowledge and self-critique) (Haritonov, 2004).

Ethno-didactic is a didactics of specific ethnicities, ethnic groups, and peoples in general. The didactics of each ethnic group are distinguished by certain features, but in ethno didactics there is an invariable core, identical for different ethnic groups and peoples (Yalalov, 2004a). According to F. G. Yalalov, the ethno pedagogical approach is aimed at the formation of a person who must live in conditions of intercultural communication, globalization and informatization of all spheres of life. In accordance with the ethno didactic approach, a representative of any of the Russian people can receive ethno-cultural, intercultural and multicultural training, components of which are present in the content of the national education of children of all ages (Yalalov, 2004b).

The third part of the module reveals factors of public education, their relationship and interaction, discusses methods, tools and techniques of the traditional culture of education. This module allows you to identify and develop future teachers' ethno pedagogical personality traits: knowledge and desire to replenish national folk traditions; respect for national traditions and national folk identity; love for folk art, one's native land and nature; knowledge of national culture; awareness of the spiritual life of the people; respect for national traditions and customs, etc.

The course familiarizes one with the diversity and composition of ethnic culture, progressive educational traditions and develops special cultural education on the basis of ethnic pedagogy.

The special pilot course's educational and applied problems are:

- Acquaintance of students with the content and features of the science of the study of ethnic groups;

- Identification of educational priorities that can be solved on the basis of ethno pedagogical knowledge and skills;

- Mastering the essence of the course's conceptual and terminological apparatus;

- Study of the major domestic and foreign concepts of teacher education in a multiethnic and multicultural educational space;

- Formation of theoretical knowledge in the field of ethno pedagogy;

- Familiarization with the diversity and composition of ethnic cultures and progressive educational traditions;

- Generalization and systematization of ethno pedagogical material in order to strengthen it for future teacher's careers;

- Formation of students' concepts of ethnic unity and universal culture;

- Spiritual and moral education of the individual, respect for the culture and history of world people, exhibiting traits of tolerant behavior.

Practical Ethno pedagogy lessons make active use of business games, discussions, ethno pedagogical projects which develop skills such as the ability to think independently, make decisions and act in new social and cultural conditions.

This course takes a comparative examination of cultures and civilizations of their traditional cultures of education, customs, and rituals. The implementation of folk

tradition of pedagogical learning technology builds a multicultural space in ethno pedagogical education. The process-creating element thus is a humane attitude to the traditions, culture and art of different nations, other's languages and their representatives as tolerant people, equal communicant in ethno pedagogical interethnic dialogue. Multiculturalism in teaching ethno pedagogy is an important condition of teachers' ethno pedagogical competence of the teacher, taking into account the specific characteristics of different regions (spiritual, moral, cultural, historical, linguistic and others). Students' knowledge and understanding of different cultures through our Ethno pedagogy course as part of a polycultural pedagogical education contributes to the integration of future teachers with the world cultural-educational space.

At workshops, students study with great interest the unique educational style of each nation. In this way, future teachers become familiar with the culture and learn the inner world of different people through stories, sayings, proverbs, etc. In studying nations' unique education styles, students receive diverse information about their history, culture, way of life, customs, beliefs, morals, ethics, norms and ideals.

Study of Russian, Tatar, Chuvash, Bashkir, Udmurt, Mari and other folklores not only provides an appreciation and understanding of the spiritual and moral world of these people, but also gives future teachers a great opportunity to become familiar with their history, way of life, customs and rituals.

Over the course of sessions with students, we have developed these basic requirements for the future pedagogue's ethno pedagogical competence:

- Understanding of the nature of folk education as a socio-historical phenomenon and the ability to open it;
- Knowledge of the history, origin and development of ethno pedagogical theory;
- Understanding of the necessary connection of ethno pedagogy with other social sciences and society;
- Ability to distinguish the essential characteristics of the basic categories of ethno pedagogy;
- Understanding of and ability to explain and justify the relationship of ethno pedagogical theory and practice;
- Ability to reveal the basic concrete scientific approaches, in light of which ethno pedagogy develops in multicultural teacher education;
- Knowledge of the basic methods of studying ethno pedagogical reality;
- The ability to give a qualitative description of the methodological foundations of national and regional educational concepts on the basis of national traditions, etc. (Fahrutdinova, 2014).

Polycultural space in ethno pedagogical education becomes a space for teachers' personal development. It should be subject to the following conditions: the educational process should be personally oriented on a substantial level, which provides a working out of one's own traditional, national values through an understanding of universal values.

In the process of forming teachers' ethno pedagogical competence, we used the theoretical concept of the regional and ethnic culture of education developed by G. N. Volkov (1999). Criteria for the effectiveness of the competent specialist's formation were: the level of knowledge of peculiarities of peoples' material and spiritual cultures, including knowledge of basic domestic functions and traditional crafts of their native land; understanding of the cultural identity of various ethnic groups living in different regions.

DISCUSSIONS

Analysis of different approaches to defining the pedagogical conditions and their classifications, as reflected in the scientific literature, as well as the results of experimental work enabled to theoretically and experimentally substantiate the following pedagogical conditions for the effective formation of ethno pedagogical competence of students in history and English in terms of higher professional education (provision of interdisciplinary integration) in the process of formation of ethno pedagogical competence of future teachers;-introduction in educational process of ethno pedagogy;-the application in the teaching process of modern educational technologies- active forms and methods of teaching; -regular level diagnostics of ethno pedagogical competence of the future teachers.

The selected set of pedagogical conditions, which constitute an integral system of interrelated and interdependent factors, allows you to create a positive Wednesday to reach a sufficiently high level of ethno pedagogical competence of future teachers by means of national culture of the people of Russia. Look at them from the perspective of the impact on efficiency of formation of ethno pedagogical competence of the future teachers. The first pedagogical condition-providing interdisciplinary integration in the process of formation of ethno pedagogical competence of the teacher-means integrating special and general professional disciplines in the ethno pedagogical training of educators, in the course of which assimilated forms, methods and techniques for organizing this activity was done.

We have conducted an analysis of the teaching programs of the various disciplines of training teachers, which identified certain issues related to the formation of ethno pedagogical competence during the entire period of study at the University. According to the Federal State educational standard of students 050100.62 "teacher education" study the following disciplines, in which preparation of future teacher to the formation of ethno pedagogical competence can be carried out: "Pedagogy", "Ethnic", "Psychology" etc.

The process of diagnosis and correction of deviations in the formation of ethno pedagogical competence of the future teachers should focus, first and foremost, in our opinion, on the formation of University students ' ability of introspection, self-correction, self-improvement (Zeer, 2005).

Pedagogical conditions identified: providing interdisciplinary integration in the process of formation of ethno pedagogical competence of future teachers, introduction in educational process of ethno pedagogy, applying in the teaching process of modern educational technologies, active forms and methods of teaching, the regular level Diagnostics of ethno pedagogical competence of future teachers-include major components of ethno pedagogical competence, take account of the specific features of the educational process and the training of future teachers. These conditions, in our view, provide efficient formation of high-level students' ethno pedagogical.

- introduction in educational process of the course of "Ethnic";
- application in the teaching process of modern educational technologies, active forms and methods of teaching;
- regular level Diagnostics of ethno pedagogical competence of the future teachers. The selected set of pedagogical conditions, which constitute an integral system of interrelated and interdependent factors, allows you to create a positive Wednesday to reach a sufficiently high level of ethno pedagogical competence of future teachers by means of national culture of the people of Russia. Look at them from the perspective of the impact on efficiency of formation of ethno pedagogical competence of the future teachers.

CONCLUSIONS

Our study showed that the substantive content of the Ethno pedagogy course contributed to the preparation of a competent professional in a system of multicultural teacher education. Formation of the future pedagogy's ethno pedagogical competence is facilitated by development of a system of ethno pedagogical knowledge and abilities necessary for the realization of ethno pedagogical work based on the use of modular educational technology. Pedagogical conditions identified: providing interdisciplinary integration in the process of formation of ethno pedagogical competence of future teachers, introduction in educational process of PADI Ethno pedagogy, applying in the teaching process of modern educational technologies, active forms and methods of teaching, the regular level Diagnostics of ethno pedagogical competence of future teachers-include major components of ethno pedagogical competence, take account of the specific features of the educational process and the training of future teachers. These conditions, in our view, provide efficient formation of high-level students ethno pedagogical.

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