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Journal for Educators, Teachers and Trainers, Vol. 13 (1)

<https://jett.labosfor.com/>

Date of reception: 21 Oct 2021

Date of revision: 11 Dec 2021

Date of acceptance: 16 Dec 2021

Uraskina Nadezhda I, Vahrusheva Lyubov V, Busygina Lyudmila V, Yamaeva Nadezhda P, Borodina Anna E (2022). Regional educational environment as a factor in the formation ethno-cultural competence of students *Journal for Educators, Teachers and Trainers*, Vol. 13(1). 156 – 167.

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ABSTRACT

There is a need to educate a person with an ethno-cultural and all-Russian civic identity in the conditions of multinational Russia. Awareness of one's own culture is the basis for understanding and comprehending the value of another culture. Therefore, one of the actual tasks of modern education is the formation of the ethno-cultural competence of students.

The purpose of this work is to identify and substantiate the main parameters of the regional educational environment aimed at the formation of ethno-cultural competence of students.

The study is based on the results of monitoring the conditions and features of the organization of ethno-cultural education in the Udmurt Republic. There were 2725 respondents, participants of ethno-cultural education relations. Methods of survey, observation, quantitative analysis, generalization of monitoring results were used by authors.

The determining parameters of the regional educational environment are identified and substantiated. The ethno-cultural competence of students includes ethno-cultural knowledge, emotional formation of ethno-cultural and civic identity, ethno-cultural skills, and abilities.

The study showed that the process of students' ethno-cultural competence formation and development passes effectively provided that the ethno-cultural content of education is implemented at various levels of the regional educational environment: the education system of the republic, the culture of the people, the communicative spheres of language use. It is advisable to continue comprehensive work on improving the regional educational environment to improve the quality of ethno-cultural education.

Keywords: regional educational environment, ethno-cultural competence, Udmurt, ethno-cultural identity, education, upbringing.

INTRODUCTION

At the present stage of the evolution of society and the modernization of education, one of the urgent problems of pedagogical thought has become the upbringing of a highly moral person who shares the traditional values of his ethnic group, respects the culture of other peoples, has tolerance and is capable of productive interethnic interaction. The study of the native language is one of the main tools for the formation of a value perception of the culture of the Russian people, the development of ethnic identity as a component of regional and Russian civic identity, the formation of global competencies in the field of intercultural communication. That is, one of the important competencies required for existence in the modern multiethnic world is ethno-cultural competence.

The problems' study in the formation of ethno-cultural competence of students in the regional educational environment is actualized due to the insufficient inclusion of the ethno-cultural characteristics of the regions in the content of schools' education not only of the Udmurt Republic, but also of the Russian Federation, as well as the insufficient development of the interaction organization with the family and cultural institutions.

The pedagogical capabilities of the educational environment as an open system make it possible to include in the educational process the whole range of forms and methods of ethno-cultural education of children: lessons, extracurricular and out-of-school activities, elective programs, forms of joint activity of participants in the educational process.

The analysis of the literature has shown that many aspects of ethno-cultural education, in particular, the role of national culture in the process of personality formation have been studied by well-known local and foreign scientists and educators (Beneke, 1875; Ushinsky, 1948; Likhachev, 2006; Markova, 1974, 1983).

Researchers have written about the need for an ethno-cultural connotation in the education system (Afanasyeva, 2009; Belogurov, 2003; Pankin, 2009, 2013) and others wrote about the need for ethno-cultural connotation in the education system. The main idea of their research is "to highlight and emphasize, preserve and develop ethnic constants present in all components of the educational system, ensuring the formation of an appropriate ethnic picture of the world, ethnic self-awareness and thinking, developing confidence in a child's abilities" (Pankin, 2009).

In some works of scientists and teachers (Poshtareva, 2007; Slastenin, Kashirin, 2010; Morozov, 2011a, 2011b; Atheeque, 2017) and others present the problems of ethnopedagogy as the basis of ethno-cultural education.

In modern pedagogical science (Tsvetkova, Ivanova, 2021; Soshnikov, 2014; Popova, 2019) ethno-cultural competence is considered as an important component of social competences. Scientists talk about methods that allow analyzing the social competences of students, considering the peculiarities of the social context. In this series, there is a whole layer of research for intercultural competence (Bennett, 1998; Thomas, 2003; Rathje, 2007; Banks, 2008; Tsymbalyuk, 2020; Interkulturelle Kompetenz, 2006). Here it is necessary to separately highlight the research of intercultural foreign language education (Koryakina, 2021; Abdallah-Preteuille, 2008; Piller, 2007). Scientists talk about rethinking the values of their culture in the context of someone else's: «... informations culturelles doivent être placées dans leur contexte d'énonciation et de production. Elles ne prennent sens que dans une situation précise. Ainsi, un attribut culturel peut avoir plusieurs sens. Les faits culturels comme les mots sont polysémiques, ils ne signifient rien hors contexte et nécessitent une analyse, une démarche interprétative. Ils relèvent, dans ce sens, d'une approche pragmatique, d'une pragmatique culturelle. Ces exigences épistémologiques et éthiques conduisent à passer d'une compétence culturelle à une compétence interculturelle» (Abdallah-Preteuille, 2008).

There are a number of foreign studies on the problem of the structure of ethno-cultural competence (Detweiler, 1980; Okayama, 2001; Interkulturelle Kompetenz, 2006). Behavioral, cognitive, motivational, affective and/or component of attitudes are distinguished as the main components in foreign models of ethno-cultural competence. For example, Darla K. Deardorff writes in her work that knowledge of a language by itself does not guarantee intercultural competence: «Zu den spezifischen Fähigkeiten <...> zählen Analysieren, Deuten, Zuordnen sowie Zuhören und (aufmerksam) Beobachten. Auch kognitive Fähigkeiten gehören dazu, u.a. die Fähigkeit, kulturvergleichend zu denken, sowie eine gewisse kognitive Flexibilität. Diese Fähigkeiten scheinen primär auf Kommunikation und Verhalten in interkulturellen Situationen fokussiert zu sein und deuten auf die Bedeutung des Prozesses hin, der beim Aufbau Interkultureller Kompetenz abläuft, aber auch auf die Aufmerksamkeit, die der Entwicklung dieser entscheidenden Fähigkeiten zukommen sollte» (Interkulturelle Kompetenz, 2006).

In modern pedagogical science, the concept of "competence" has gained relevance in connection with the transition of the education system from knowledge to an activity paradigm, when the goal of education began to correlate with the competence-based approach, with the formation of key competencies.

We must agree with the opinion of scientists that "this approach can preserve cultural, historical, ethno-social values, if the underlying competence is considered as complex personal formations, including intellectual, emotional, and moral components" (Zimnyaya, 2004).

The analysis of scientific literature reflects the multidimensionality of the concept of "ethno-cultural competence". For example, A.B. Afanasyeva, emphasizing the activity-behavioral nature of ethno-cultural competence, defines it as "an integral property of the personality, expressed in a set of ideas, knowledge about the native, as well as about non-native ethnic cultures, their place in national and world culture, the experience of mastering ethno-cultural values, the ability to dialogue cultures, their comparison, which is manifested through knowledge, abilities, skills, models of behavior in a mono-ethnic and multi-ethnic environment" (Afanasyeva, 2009).

I.A. Morozov highlights the knowledge aspect of ethno-cultural competence, where a special role is assigned to the possession of knowledge about peoples and their culture (Morozov, 2011a, 2011b).

T. Poshtareva notes the synthesis of cognitive, behavioral, and affective components in the formation of ethno-cultural competence, manifested in knowledge about ethnic cultures, skills and behaviors that contribute to effective interethnic understanding and interaction. An important condition for the formation of ethno-cultural competence, according to the researcher, is polyethnic education, the condition for the implementation of which is a polyethnic educational environment (Poshtareva, 2007).

L.A. Filimonyuk and M.I. Dzhaubaeva, having analyzed the previous experience, note that ethno-cultural competence "has a rather complex information-value-content and personal-activity structure, including functionally related components: motivational-value, emotional-sensual, effective-practical, behavioral" (Filimonyuk, Dzhaubaeva, 2013; Dzhaubaeva, 2013).

M.N. Popova, summarizing the interpretation of the definition of "ethno-cultural competence", comes to the conclusion that "it is an integrative quality of personality, represented in the totality of ethno-cultural knowledge (native language, traditions, customs, rituals of the people, way of life of the people, culture), emotional formation (a sense of pride in culture of their people, multinational homeland, understanding the importance of constructive interethnic relations, respect and recognition of the sovereignty of the cultures of other peoples) and the manifestation of ethno-cultural skills and abilities in actions related to the national way of life, traditions, ceremonies and rituals, the peculiarities of interethnic communication" (Popova, 2019).

Summarizing the above, it should be noted that ethno-cultural competence is based not only on knowledge about the culture of peoples, the abilities, and skills of a person to use this knowledge in his activities, but also on an understanding of the value of interethnic interaction and readiness to communicate with representatives of different peoples in a multi-ethnic environment. At the same time, knowledge of the culture of one's own people is the basis for understanding other cultures. We agree with the opinion of M.M. Bakhtin that only mutual relations, interaction, turning into a dialogue of cultures, provides a deep understanding of cultures: "culture exists where there are two (at least) cultures, and that the self-consciousness of culture is a form of its being on the verge of another culture" (Bibler, 1991). That is, the main phenomena of ethno-cultural competence are ethnic and civic identity, intercultural communication.

A.M. Korotkov and N.K. Sergeev (2019) associate the development of ethno-cultural competence with the regionalization of educational systems. A.Yu. Belogurov notes that "the processes of regionalization of education <...> should take into account not only national-cultural, but also socio-economic, environmental, demographic and other features of the entire region" (Belogurov, 2003). The works of individual scientists specify "the external environment (the state of the economy, political processes, the labor market, educational services, social partners, etc.) does not depend on the activities of educational institutions but sets the direction of the internal environment. At the same time, the internal environment (resource provision, content and organization of the pedagogical system, the quality of the final result, the determination of priority areas of development) is controlled by the external one" (Voloshina, Kharina, 2015). According to the research of scientists, "the regionalization of education has caused the problem of creating such a system that would organically combine individual, national, all-Russian and world cultural and educational needs and interests in its development" (Batchaeva, 2018).

In this series, the fundamental factor in the formation of the ethno-cultural competence of students is the regional educational environment. The regional educational environment is "the totality of the educational policy of the constituent entity of the Russian Federation, culture, education system, educational activities of the region" (Popova, 2019). The works of many researchers are devoted to these issues (Zaripova, 2005; Soshnikov, 2014; Voloshina, Kharina, 2015; Batchaeva, 2018; Korotkov, Sergeev, 2019; Levites, Punantsev, 2021).

The regional educational environment is considered by us as an effective means of the educational process, fully reflecting the socio-cultural, national characteristics of the territory of residence of children, the development of which will contribute to the successful self-realization of students in the life environment. At the same time, it is important to identify the most significant components of this environment that influence the formation of the ethno-cultural competence of students. The analysis of theoretical studies has shown that this problem of the educational environment of Udmurtia was not the subject of special study.

Based on the above, the question of the study was to identify and substantiate the main parameters of the regional educational environment aimed at forming the ethno-cultural competence of students.

MATERIALS AND METHODS

The state scientific institution of the Udmurt Republic "Research Institute of National Education" conducted monitoring of "The current state and dynamics of the ethno-linguistic situation in the field of education of the Udmurt Republic", the purpose of which was to study the functional state and development of native languages in the regional educational environment. The monitoring involved studying the conditions and features of the organization of ethno-cultural education in educational institutions of the Udmurt Republic that implement educational programs of primary, basic, and secondary general education. It was important to identify the educational needs of students and their parents, the possibilities of the education system functioning in municipalities (considering the opinions of teachers, heads of educational organizations, educational authorities). Attention was also paid to the problems of the language situation in the family, the motivation of students, the language competence of parents and teachers.

The territorial coverage of monitoring is represented by 24 municipal districts of the Udmurt Republic. 175 educational organizations that implement educational programs of primary general, basic general and secondary general education of ethno-cultural (Udmurt, Tatar, Mari) content took part.

The respondents of the study were participants in relations in the field of ethno-cultural education in the Udmurt Republic, including school students, parents, teachers, heads of educational organizations, heads, and specialists of educational authorities (2725 people).

The study used theoretical methods: analysis and synthesis, comparison, classification, generalization; empirical methods: generalization of materials on the formation of ethno-cultural competence of students, questionnaires, observation, quantitative analysis method.

RESULTS AND DISCUSSION

According to the monitoring study, important components of the regional educational environment that contribute to the effective formation of ethno-cultural competence of students are the language situation in the family, the possibility of using the language in different communication spheres, a child's personal motivation, and the regional education system.

The role of language is of paramount importance in the development of ethno-cultural competence. A child, when using his native language, absorbs the culture of generations, the culture of his people, learns the world around him and himself, learns the norms of social interaction. A child's speech largely depends on the parents, their culture, education, social status. The monitoring study showed an approximately equal ratio of the quantitative indicators of parents' native languages and the language recognized by the students as native. The difference in indicators is explained by the choice of native (Russian and non-Russian) languages in mixed families (see Table 1).

Table 1: Native languages of students and their parents, language of communication in the family

Language	Language of communication with parents, relatives	Language recognized as native by students	Father's native language	Mother's native language	Parents' native language
	% of the number of students surveyed				Average indicator, %
Udmurt	11.7	79.2	70.7	75.6	73.2
Mari	0.6	3.0	2.7	2.8	2.8
Tatar	0.6	4.9	4.7	22.1	13.4
Jewish	0	0.2	0	0	0
Other languages including:		12.2			
Russian	39.0	11.1	13.4	10.9	12.2
Russian and Udmurt	42.3	0.7	1.7	2.4	2.1
Russian and Mari	1.3	0	0	0	
Russian and Tatar	2.7	0	0.08	0.2	0.1
Russian and Jewish	0	0	0	0	
Udmurt and Tatar	0	0.08	0.08	0	0.04
Besermyan	0	0.08	0.3	0.2	0.3

Russian and Udmurt – 42.3%, Russian and Mari – 1.3%, Russian and Tatar – 2.7% – are used in family communication. At the same time, low use of native language for communication in the family is revealed. Thus, 79.2% of students choose Udmurt as their native language, but only 11.7% of them use Udmurt as the language of communication in the family.

The foundation of a child's personality is laid through the native language. Parents who speak their native language help their child build this foundation, giving him opportunities to develop fully and evenly. Studies have shown that in 67.5% of Udmurt families, parents themselves initially destroy the language environment, depriving the child of cultural roots and the ability to master native speech. Realizing the leading role of the native language in the upbringing and education of children, parents often explain the indifference to a child's learning of the native language by their own ignorance of the language and / or lack of understanding of the need for it in children's lives.

In order to study the peculiarities of using the language in various communicative spheres, students' parents of the first, fifth, eighth – eleventh grades were asked to evaluate the factors that are more effective in the formation of language competence in terms of significance. First of all, the respondents highlighted communication with parents in their native language, communication with peers in their native language, lessons in their native language and literature, then reading fiction in their native language, participation in

school events held in their native language, clubs, sections, visits to the national theater, ethnographic museums, museums of national fairy-tale heroes.

Respondents identified free native language courses for parents, joint creative projects with parents in their native language as additional activities that have a certain significance in the formation of children's ethno-cultural competence. These activities can be implemented as part of extracurricular activities. Extracurricular activities are an integral part of the educational process at school, which makes it possible to effectively solve the tasks of educating and socializing students, considers their individual interests, contributes to the achievement of personal, meta-subject and subject results of education (Grigoriev, Stepanov, 2010).

The monitoring study showed that half of the parents of the first-grade students actively support the initiative of a child to participate in ethno-cultural events, they take part in them themselves. However, active support for children's participation in extracurricular activities by parents of the first-grade students (48%) decreases to 33.5% by the fifth grade, and to 30.3% by the eighth – eleventh grade. In such situation, extracurricular activities could unite, rally participants in educational relations, and contribute to the creation of an attractive educational environment.

The study of the native language becomes fruitful if it is systematically implemented in the family, at all levels of general education, including the regular and extracurricular activities of students. The results of the monitoring study indicate that parents understand the importance of their native language for successful implementation in professional activity (54%), realize the role of their native language in the process of socialization of a child in the classroom, at school, in society (30.5%). At the same time, the most important resource for the formation of ethno-cultural competence of students is their motivation to study their native language and literature. Motivation encourages a person to act, it is the core of the personality and has the function of activity area, as well as the function of sense making (Leontiev, 1971).

The regional educational environment should contribute to the creation of conditions under which students will have not only external motivation, but also internal incentives to learn their native language, the desire to learn. As M. Shvydkoi notes, “if you engage in artificial preservation of the language without understanding of learning motivation, it will turn out to be a very serious problem ... People who study their native language should understand that they will be able to realize themselves with this native language in certain areas of life. <...> It is very important to look at the motivation for learning. It cannot be only motivation directed to the past: I continue my language, I am a native speaker of my language and my people, my family speaks this language” (Shvydkoi, 2019).

An important motive for learning a language is the prospect of its use. According to the monitoring results, students learn their native language to communicate with people who speak their native language, to participate in projects, competitions and events related to their native language and culture, for a psychologically comfortable family life, full communication with friends - native speakers, for successful establishment of business contacts with representatives of other language groups in Russia and the world, for the effective implementation of marketing projects, for successful implementation in professional activities. However, a considerable part (12%) of students believe that knowledge of their native language will not be useful to them in the future.

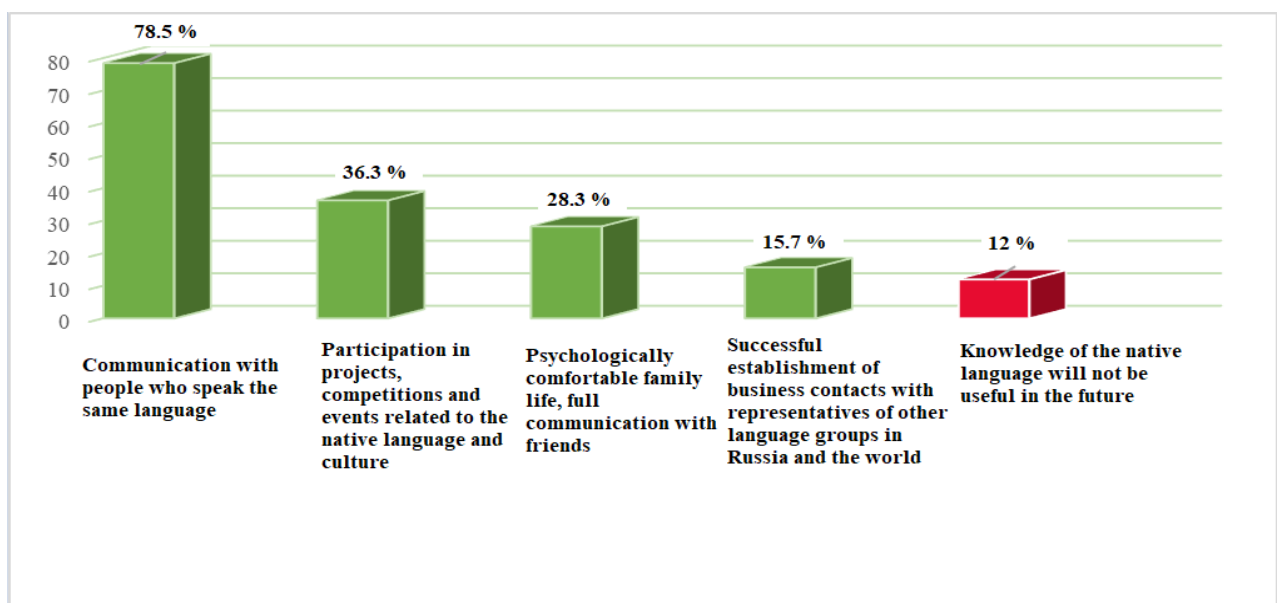


Diagram 1. Prospects for the use of the native language by students(students' opinion)

As the well-known psychologist A. Markova writes, “schoolchildren should understand why it is necessary to master the language in general, why it is important to master a particular specific topic. They should see their final purpose - access to communication behind specific educational exercises and assignments” (Markova, 1974). The monitoring revealed that more than half of the students are aware of the main resource of their native language – improving communication skills and abilities, acquiring new knowledge about their native language and native culture, which is the basis of ethno-cultural competence.

Nowadays the formation of communicative culture and multicultural outlook of a student is necessary for his successful adaptation to the conditions of global society. Possession of ethno-cultural competence ensures the interaction of students in a multicultural space and their introduction to the values of ethnic and world culture.

In addition to the parameters of the regional educational environment discussed above, the regional education system is of great importance in the formation of ethno-cultural competence of students. "The most important component of the regional educational system is the educational institutions of the region that form the educational environment in which the personality in the region is formed, developed and improved." (Arsaliev, 2019).

The Federal Law "On Education in the Russian Federation" proclaims "the unity of the educational space on the territory of the Russian Federation, the protection and development of ethno-cultural features and traditions of the Russian Federation people in a multinational state" as one of the principles of state policy and legal regulation of relations in the field of education (Federal, 2012). Citizens have the right to receive education in their native language, as well as to study their native languages, including Russian as their native language. The native language is studied in the invariant (mandatory) part of the school's educational program within the following subject areas: "Native language and literary reading in the native language" – at the level of primary general education; "Native language and native literature" – at the level of basic general and secondary general education. Parents have a free choice of their native language, which children will learn within these subject areas. The Udmurt Republic has created conditions for studying the languages of the Russian Federation, both for studying as a subject of the above-mentioned subject area, and in other forms in accordance with the needs and interests of citizens. According to the monitoring study, in the academic years of 2020-2021, native (Udmurt, Tatar, Mari) languages were studied as a subject by 17700 students in 198 schools, 4443 students in 94 schools as part of elective and extracurricular classes.

In order to provide educational and methodological support for the implementation of ethno-cultural education at all levels of general education, the Research Institute of National Education of the Udmurt Republic has created educational and methodological complexes for the Udmurt language and literature (including in digital format), that are currently included in the federal list of textbooks.

The results of monitoring in the field of school education confirm that two versions of educational and methodological complexes are used for teaching the Udmurt language in the republic: for students who speak and do not speak the Udmurt language. Statistical data indicate a slight predominance of Udmurt language learners in the program for students who do not speak this language (54%). This monitoring study revealed that in some cases the choice of educational and methodological complex is carried out without taking into account the level of knowledge of the Udmurt language. Whereas only methodically justified use of versions of educational and methodical complexes in the Udmurt language will create favorable conditions for its effective study.

According to scientists, “the severity of various motives of learning, changes in the hierarchy of motives that occur over time may depend on the content and content of the structural units of the educational environment” (Denisenkova, 2020). It is no coincidence that studies of the factors of the effectiveness of teaching the native language, increasing the motivation of students to study it indicate the need for dictionaries, phrasebooks and encyclopedias (40% of the surveyed parents of students in the first, fifth, eighth -eleventh grades), electronic educational resources (25% of parents), in extracurricular and elective courses of ethno-cultural content (12%), as well as the need to increase the number of hours of teaching the native language and literature (14%).

In the field of ethno-cultural education, as well as in the education sector in general, the methods, forms, technologies of teaching are being actively improved. Currently, the use of electronic educational resources in the educational process is becoming widespread. For example, electronic textbooks of the Udmurt language and literature provide unique opportunities for intensifying the educational process: increasing the mobility of studying educational material, computer visualization of educational information, automation of information retrieval processes, operational feedback, increasing the motivation of students and, as a result, increasing the effectiveness of the formation of key competencies. ... In the context of distance learning, an electronic textbook can be used both for self-study of the discipline by students and for accompanying distance lessons.

The relevance of the use of information and communication technologies in teaching the native language is confirmed by the results of monitoring. Teachers note that children are attracted by the interesting content of lessons in their native Udmurt language, including those related to the use of computer technologies in classes (51.7% of respondents). These tools make learning more meaningful and stimulating to active learning

activities. At the same time, the study of the native language and culture acts as a means of personal development and social adaptation of the younger generation, in general, forms the ethno-cultural competence of students.

One of the important conditions for the development of the regional educational environment is the staffing of the educational process. There are teaching staff of the appropriate specialization in the republic. According to the monitoring results, 411 teachers teach their native (Udmurt, Tatar, Mari) language and literature in schools: 91% of them have higher education, 69% have the highest and first qualification categories, which indicates a high level of training and qualifications of teachers. Nevertheless, the teachers' answers to the monitoring questions reflect their needs for problem seminars (37%), methodological publications (34%), face-to-face (27%) and distance (19%) refresher courses. First of all, teachers are interested in the use of modern educational technologies (including information and communication technologies) in teaching their native language (84%).

A modern school is waiting for a multicultural teacher, a specialist with a creative personality, susceptibility to pedagogical innovations, the ability to adapt to the constantly changing conditions of the social environment, including in the field of education. According to the respondents, a teacher in a modern multicultural society should have such value qualities as high professionalism (60.8%), tolerance (53%), mobility (46%). Such qualities as multilingualism and multiculturalism were chosen by 24% and 32% of teachers, respectively.

The results of the monitoring are consistent with the research of T.V. Poshtareva, M.N. Popova, A.M. Korotkov, N.K. Sergeev and others, and prove the importance of the regional educational environment in the formation of ethno-cultural competence of students.

Scientists identify various components of the regional educational environment. Our research has shown that the process of formation and development of ethno-cultural competence of students is effective provided that the ethno-cultural content of education is implemented at various levels of the regional educational environment: the education system of the republic, the culture of the people, communicative areas of language use, personal motivation of a child.

The effectiveness of the influence of these parameters on the development of ethno-cultural competence of students in the course of the study was manifested at the level of ethno-cultural knowledge, emotional formation of ethno-cultural and civic identity, ethno-cultural skills of respondents. 73.1% of the students noted a high level of ethno-cultural knowledge, which includes the language, cultural heritage of their own and other peoples.

The formation of ethnic identity is influenced by the personal motivation of a child and his living space. At the same time, the results of our monitoring confirm the opinion of N.S. Nurieva and N.N. Nikolaeva (2020) that the priority belongs to internal motivation as a predictor of the effectiveness of educational activities. The analysis of empirical data showed that the degree of respondents' awareness of belonging to their ethnic group was 79.2%.

Ethno-cultural skills and abilities are manifested in the use of the native language in various communicative spheres. In the republic, the vast majority of native speakers of national languages are bilinguals, speak their native and Russian languages. 12.9% of students use the national language for communication in the family, 46.3% use Russian and their native languages. 36.1% of students have native and Russian languages as the languages of communication with friends, 5.7% have their native language.

CONCLUSION

The study showed that the process of formation and development of ethno-cultural competence of students is effective provided that the ethno-cultural content of education is implemented in a systemically organized regional educational environment, including the education system of the republic, culture, communicative areas of language use, personal motivation of a child and his living space. The formation of ethno-cultural competence is associated with the development of linguistic, communicative, cultural competencies, increase of motivation to study the native language and culture, fostering ethnic tolerance and culture of interethnic communication, creation of conditions for organizing ethno-cultural education.

The study revealed the need to increase the motivation of students and their parents (legal representatives) to learn their native language. The use of modern interactive teaching methods (including electronic forms of textbooks and other electronic educational resources), expansion of the sphere of functioning of the native language contributes to the increase of children's interest in their native language and literature, the culture of their people.

In order to improve the quality of ethno-cultural education, the use of various options for educational programs in the native language should be based on a regulated differentiation of the learning process, depending on the level of students' native language proficiency. It will provide personality-oriented education, individualization of the educational process.

The resources of the regional educational environment will be more effective if the native languages are systematically used both in the regular and extracurricular activities of educational organizations. The unity of educational and educational activities makes it possible to achieve a high level of formation of ethno-cultural competence.

Human resources are one of the key factors of the quality of the educational environment. A modern school needs a communicative, proactive, mobile, tolerant teacher with high professionalism. Only a teacher with ethno-cultural competence can educate a person with a developed ethnic and civic identity.

Thus, the effective formation of ethno-cultural competence of students, in general, the improvement of the quality of ethno-cultural education, is possible only if constant systematic work is carried out to improve the regional educational environment.

Analytical materials based on the results of the monitoring study are used in the development of regional, departmental programs and projects aimed at developing the languages of the peoples living in the territory of the Udmurt Republic. They are used to improve the activities of educational organizations to form ethno-cultural competence of students, necessary for life in modern society.

In order to assist the heads and teachers of educational organizations of the Udmurt Republic, other participants in relations in the field of education, the Research Institute of National Education of the Udmurt Republic, based on the results of the study, prepared methodological recommendations for the organization of teaching subjects "Native (Udmurt) language", "Literary reading in the native (Udmurt) language" and "Native (Udmurt) literature" (Methodological recommendations, 2020). The publication presents normative documents regulating the organization of teaching the Udmurt language and literature (literary reading) in the Udmurt language, organizational and substantive aspects, educational and methodological support for teaching these subjects.

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