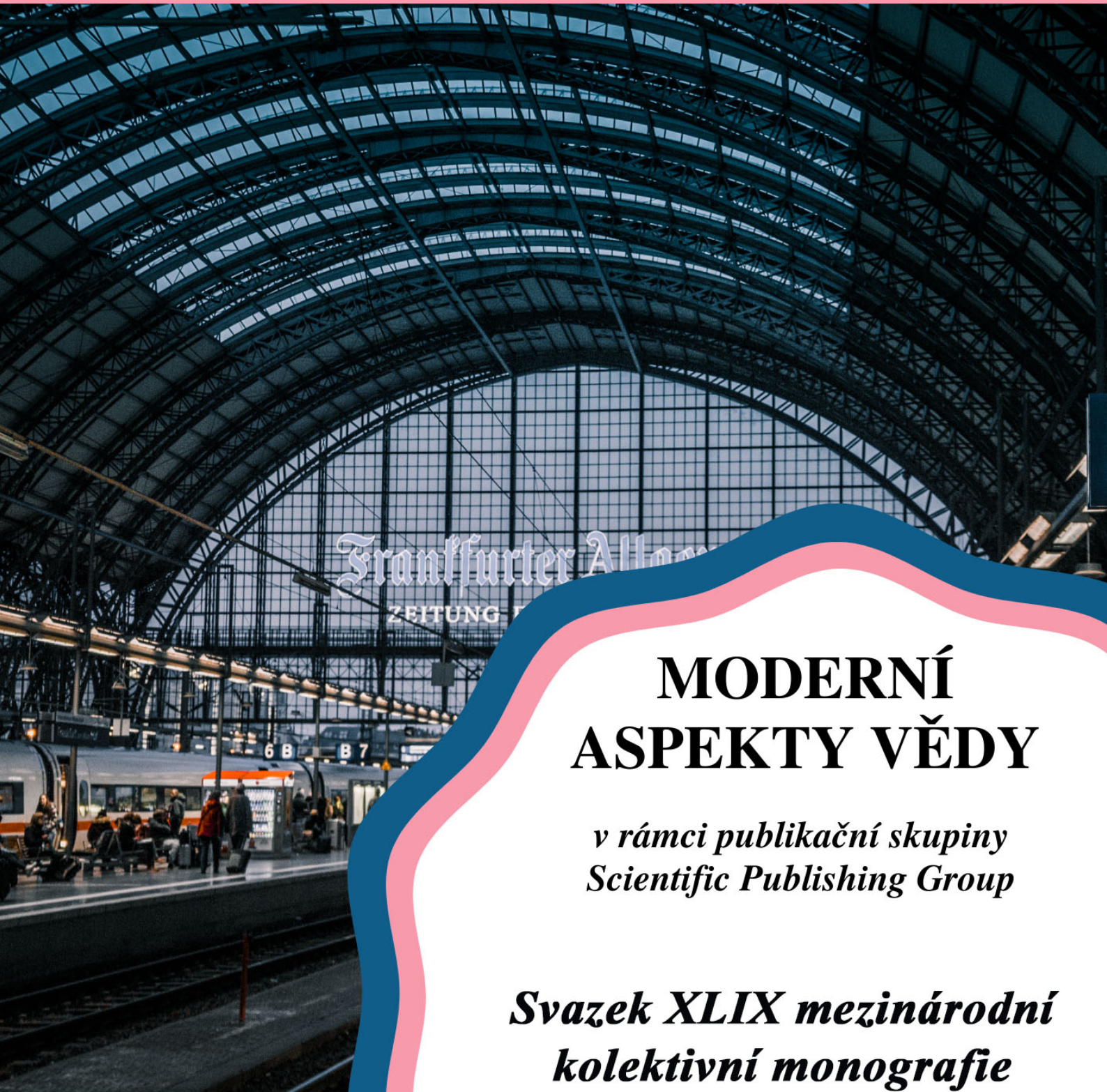




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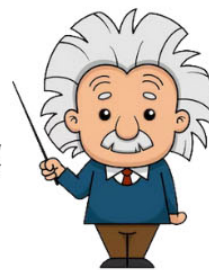
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Introduction. Among the strategic goals of sustainable development for Ukraine until 2030 is the task of implementing quality education, which involves «updating the content of education by introducing curricula on sustainable development, rational consumption, human rights, gender equality, culture, social unity, peace and non-violence» [11], promoting an understanding of the value of cultural diversity. In fact, the competency-based approach to teaching today embodies such a program. For example, in recent years, the pedagogical focus has shifted from developing students' linguistic skills alone to improving their competence in the culture of the country whose language they are learning. Among the key competencies in the State Standard of Basic and Complete General Secondary Education [7], cultural competence is an important segment.

This chapter outlines the possibilities and specifics of applying such literary methodological approaches as the cultural-historical school and multicultural methodology in secondary school foreign literature classes. The main emphasis is placed on the prospects for the formation of cultural competence with the help of such methodological techniques. The relevance of cultural competence in the modern educational process is problematized. The specifics of the interpretation of cultural competence and cultural intelligence (CQ) in foreign and domestic science are outlined. The methodological specifics of the cultural-historical school in literary studies are presented. The author emphasizes the logicity of using Hippolyte Ten's concept of «race – environment – moment» in the process of



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analyzing literary texts by foreign language authors as a tool for cognition of the «other». The article describes the methodological program of multiculturalism as a modern literary trend that makes it possible to analyze foreign literature through the prism of understanding and acceptance of the diversity of cultures in their interaction. It is these methodological practices that contribute to students' understanding of the cultural and social context depicted in a literary work, the peculiarities of the mentality of another people, and the realization of the axiological significance of each culture. In addition, these approaches problematize the topic of identity, the search for identity, identity crises, and the variability of identity under the influence of historical, social, and cultural circumstances. Hence, the methodology of the cultural-historical school and multiculturalism require an interdisciplinary approach, synergistic knowledge of history, geography, cultural studies, anthropology, sociology, psychology, etc. Based on such a scientific basis, it is possible to develop algorithms for understanding “otherness” reflected in literature or other forms of art, which becomes the basis of cultural competence and cultural intelligence of students.

It should be noted that in the literary aspect, the methodological “powers” of the cultural-historical method are already well substantiated. The founder of this school, I. Ten, proposed the concept of «race – environment – moment», which was later taken into account by I. Franko and modern scholars such as E. Chernoivanenko, O. Chervinska, and O. OGuy. The methodology of multiculturalism has been substantiated by C. Taylor, S. Benhabib, E. Heywood, E. Said, S. Žižek, T. Denysova, M. Lanovyk, N. Vysotska, I. Kozlyk, and others. However, the expediency of taking these approaches into account has not been articulated in the context of methods of teaching foreign literature. Our task is to consider the prospects of using cultural-historical and multicultural methods in the methodology of teaching foreign literature in secondary school, in particular, with the aim of forming cultural competencies.



Summary of the main material. The term «cultural competence» was introduced into scientific circulation more than twenty years ago by P. Earley and S. Ang (2003). However, in the field of Ukrainian education, it has been prioritized only in recent years, when the importance of developing not only emotional intelligence (EQ) but also cultural intelligence (CQ) is emphasized. Cultural competence implies interest, awareness and respect not only for the culture and art of Ukraine, but also «the ability to understand and appreciate creative ways of expressing and communicating ideas in different cultures through various art forms and other cultural forms» [7]. The purpose of the language and literature education sector and its competence potential is to develop students as knowledgeable speakers and readers with a humanistic outlook, who speak the state and foreign languages, read informational and fiction texts of Ukrainian and foreign literature, and are capable of intercultural communication. The ability to communicate in foreign languages implies readiness for intercultural dialogue, which is made possible by respect for cultural and personal differences, through «tolerance to representatives of another people, speakers of another language, culture, customs and way of life» [7].

Analyzing intercultural interactions, P. Earley and S. Ang define cultural competence as a certain system of knowledge and skills related to «cultural metacognition». This ability includes not only understanding the interlocutor from a different cultural background, but also the ability to «understand the behavior of representatives of other cultures, the ability to demonstrate behavioral patterns accepted in a particular culture» [14].

Taking into account the views of other researchers, V. Bilytska identifies four areas of cultural competence:

- 1) cognitive (cultural norms, practices and rules of the individual in different cultural environments)
- 2) metacognitive (cultural consciousness of the individual and his/her awareness in interaction with representatives of other cultural backgrounds)



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3) motivational (a person's ability to direct attention and energy towards cultural differences)

4) behavioral (the ability of a person to show appropriate verbal and non-verbal actions in interaction with people of other cultural backgrounds” [1, p.18].

Cultural competence is a capacious and dynamic concept, the ability to interact effectively with representatives of different cultures, to understand and respect their values, traditions, languages, and other mental aspects. We consider the main aspects of cultural intelligence:

- Cultural knowledge: understanding the basic facts, traditions, history, art, and other aspects of a foreign culture.
- Awareness of one's own culture: understanding the peculiarities of one's own traditions and values.
- Ability to perceive differences: willingness to accept and respect differences in culture, treating them as an opportunity to learn and broaden one's horizons.
- Ability to interact effectively: the ability to interact with people from other cultures in everyday life.
- Flexibility and adaptability: willingness to adapt one's ways of communicating and acting to the cultural context of others.
- Responsibility: accepting responsibility for one's own understanding and response to cultural differences, avoiding stereotypes and realizing the possible consequences of one's actions [see 6].

Developing students' cultural competence in secondary school is becoming increasingly important for the following key reasons:

- Globalization and diversity: students are faced with a globalized world where there are many forced or voluntary intercultural interactions that can be improved by cultural competence.



- Preparing for international cooperation: In the future, students should be prepared to study or work in international team projects where understanding different cultures and languages becomes a key success factor.
- Fostering tolerance and respect: Developing cultural competence develops in students a greater sense of fairness and responsibility for their actions. This results in lower levels of discrimination and higher levels of tolerance and respect.
- Development of social skills: knowledge of cultural differences contributes to the development of interpersonal relationships, promoting social skills and empathy.
- Preparation for professional life.
- Adaptation to change: cultural competence helps learners develop the flexibility and adaptability that are essential for successful functioning and communication in different socio-cultural environments, especially in the countries of their native language.

Preservation of cultural heritage: learning cultural competence helps students to better understand and respect their own cultural heritage.

For example, I. Varnavska believes that cultural competence is primarily an «integral quality of a person». It is manifested in a person's ability and capacity for «diverse activities» [2, p.64]. However, we are quite impressed by the conviction of T. Zaika, who emphasizes that the current humanitarian and socio-cultural discourses require «a new understanding of the essence of cultural competence» [9, p.262]. Her research also shows that cultural competence is an integrative quality of a personality, generated largely by education. The «task» of CQ is to create conditions «for the formation of a new conflict-free model of socio-cultural interaction: from the rigid opposition of Friend or Foe to open communication of Friend or Foe» [9, p.262]. We are convinced that a conscious acceptance of the



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otherness can be formed, among other things, in foreign literature classes in secondary school, as students get acquainted with the mentality and identity of other peoples described in literary texts. However, the inclusive aspect of the reception of such phenomena is revealed precisely through the use of the methodology of the cultural-historical school and multiculturalism.

The cultural-historical school in literary studies emerged under the influence of the historical approach to literature and culture of the mid-nineteenth century and the philosophy of I. Herder. Thus, a work of fiction was interpreted as the «spirit of the people» recorded in the text, which can be traced in different historical periods of its life. The main criterion for the study of literature in the aspect of this methodology was historicism, which contributed to the identification of natural connections between facts, events, and phenomena in works of art. Hence, a literary text was considered an important historical document.

The founder of the cultural-historical school is considered to be I. Tenet (History of English Literature, 1863-1864). He mainly studied the types of people (mentality) reflected in the literary texts that were formed in a particular society. He also recorded the connections between the historical tradition and its functioning within a particular social formation. I. Tenet managed to describe the evolution of the literary process through the prism of the spiritual national character [see 10]. In addition, the French scholar studied the relationship between the writer and society, in particular the specifics of the author's «everyday» and «creative» personality. These methodological proposals can be used when studying any programmatic work of foreign literature in secondary or higher education.

However, the leading conceptual idea of I. Tenet looks quite interesting: «race – environment – moment». What content do these concepts contain? Thus, «race» is interpreted as a stable and occasionally changing phenomenon, since it refers to the hereditary features of the national character, the innate temperament



inherent in a specific individual or people in general. The race and character of people appear as a concentrated expression of its history [see 10]. That is, it is about the specificity of the reflection of a certain mentality, nationality, national character in a literary text. Identifying this aspect in the lessons of foreign literature will not only be an interesting quest, but will form the inclusiveness of the other - the basis of cultural competence.

«Environment» represents the external circumstances depicted in the work, geographical factors, topographic features that shape the character of an individual or people (race) [see 10]. In this way, for example, I. Tenet managed to trace the differences between Germanic, Hellenic and Latin mentalities. In this way, students will demonstrate their analytical abilities, logical and spatial thinking, and use relevant knowledge from other school disciplines.

«Moment» captures specific historical, social, and spiritual events in a literary text, forming an idea of the historical level of culture. That is, referring to this category, students can talk about the chronotope, historical moment, time and its interpretation in a specific artistic example. The categories «environment» and «moment» require conscious reading and understanding of contexts from the recipient.

As we can see, the «shadow formula» acts as a rather convenient tool for identifying, interpreting and accepting the otherness of either a specific individual or the people in general. Learning about this different mentality through the literary text of foreign literature forms the cultural competence of secondary school students.

The term «multicultural» arose in the middle of the 20th century, under the influence of globalization phenomena, and captures the peculiarities of the coexistence of many (different, different) cultures within the boundaries of one society. The methodology of multiculturalism focuses on social phenomena



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reflected in world literature through the prism of the diversity of cultures and practices [see 10].

Taking into account the experience of foreign scientists (Ch. Taylor, Sh. Benhabib, E. Haywood, E. Said, S. Žižek), Ukrainian professor N. Vysotska in her monograph «The Unity of the Multiple. American literature of the 20th century - beginning 21st century in the context of cultural pluralism» (2010) [3] talks about the dialectic of «presence / absence» as a textual strategy for the construction of foreign cultural identity in American literature. The researcher substantiates various clusters of multiculturalism: demographic-descriptive (the presence of ethnically/racially diverse segments in society, St. Fish); programmatic and political (specific types of programs and initiatives designed to respond to ethnic diversity); ideological-normative (based on sociological and ethical-philosophical ideas about the place of people in society with culturally different identities); socially transformative (aimed at eradicating racism, nationalism, sexism, homophobia); historical (the importance of studying and understanding as many cultures as possible) [3].

Multiculturalism approaches society as a collection of different cultures and seeks to analyze all aspects of social life through the lens of diversity. The methodology of multiculturalism also seeks to explore and problematize hierarchies and social inequalities that arise in the interaction of different cultural groups. This assumes that each culture has a unique value, there is no «baseline» or «dominant» culture. The methodology focuses on equal treatment of all cultures, taking into account their unique traditions, values and beliefs. Therefore, the methodology of multiculturalism reveals the complexity and multidimensionality of cultural interaction, considering cultural identity as a dynamic and contextually conditioned process. Actually, the concept of cultural identity (as a certain axiological picture of the world) and the crisis or loss of identity is the most problematized here.



Multicultural methodology examines the processes of adaptation, assimilation, acculturation, while respecting the right of people to preserve their unique cultural heritage. At the same time, it should be taken into account that the phenomenon of national identity is based on the dichotomies «I – the other», «my own – others», on the recognition of the other as a self-sufficient and equal subject of relations. The students' attention should be focused on how «I» is reflected in the text, who in relation to him (her) is his own, and who and why is someone else's. Such considerations and the conclusions drawn will form not only the skills of contextual and comparative analysis, but also the foundations of cultural competence – a deep understanding and acceptance of cultural diversity, mutual respect, inclusion and democracy in students studying foreign literature.

For the purpose of practical approbation of the proposed approach, we conducted an experiment during the pedagogical practice of foreign literature, which students of the OP «Secondary education» of the second (master's) level of higher education majoring in «English language and foreign literature» of the Yuriy Fedkovich Chernivtsi National University undergo. Since it is in the program of the 11th grade that increased attention is paid to the dialogue of cultures, the participants of the experiment were the students of the 11th grade of the Chernivtsi secondary school. For the purpose of objectivity, two classes with approximately the same level of success and level of cultural competence were chosen – 73% and 75% (Fig. 1). Pupils of both classes worked with Albert Camus' text «The Plague». However, in the 11-A class, the basic ideas of the cultural-historical school and multiculturalism were previously articulated, which became a specific receptive framework for the perceivers. In the 11-B grade, students studied only the author's biography and work. As we can see, according to the results of the survey, the level of cultural competence of 11-A grade students has increased (89%), while that of 11-B respondents has not changed (75%) (Fig. 2).



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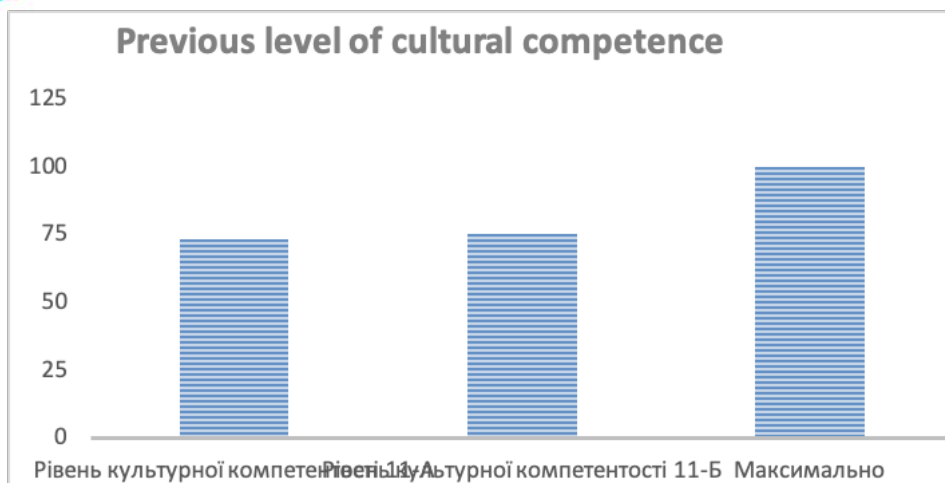


Fig. 1

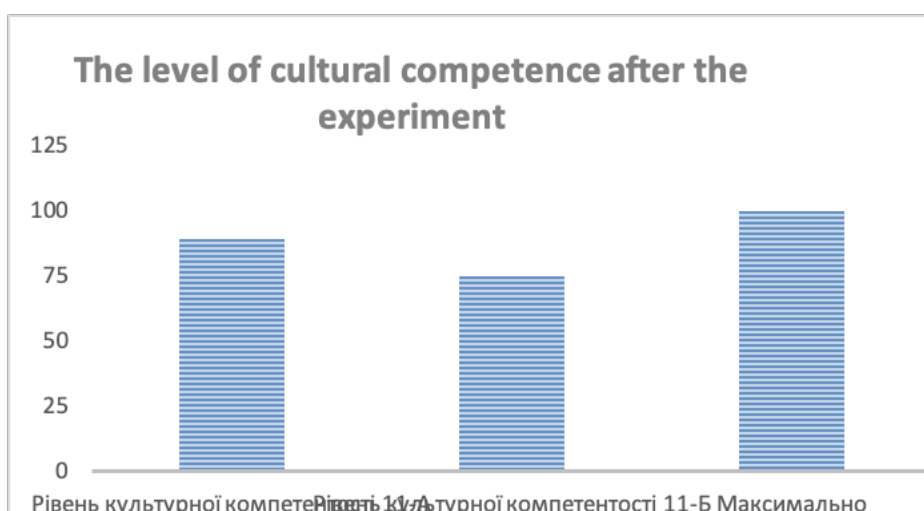


Fig. 2

Conclusions. Thus, cultural competence can be more intensively formed in high school students in foreign literature lessons by reading texts under a certain methodological prism of their reception. The example of the cultural-historical school and multiculturalism demonstrates this quite convincingly. However, it is worth experimenting further – to motivate students' understanding and acceptance of otherness and diversity with the help of markers of anthropology, narratology, postcolonialism, gender studies, feminist criticism, etc.



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