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**PSYCHOLOGICAL AND EDUCATIONAL APPROACHES TO THE  
FORMATION OF ETHNIC AND CULTURAL KNOWLEDGE OF TEENS  
DURING THE WORLD LITERATURE'S STUDY**

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Psychological and Educational Approaches to the Formation of Ethnic and Cultural Knowledge of Teens During the World Literature's Study

The article presents analysis the philosophical, cultural, psychological research on the formation of ethnic and cultural knowledge as a key component of the process of formation of ethno-modern student competence. Considered by historiography to question the basic stages of the scientific world of philosophical thought, studied the psychological and pedagogical approaches in contemporary science on the formation of ethnic and cultural knowledge of students in their literary education, given the age-specific conditions and socio-cultural development of the individual young person. The character of relations skills and knowledge on the subject of the course of world literature in school. Attempted to provide an operational definition of “ethno-cultural knowledge” of students who formed during the study of world literature, and to highlight the cultural, linguistic, communicative, social, elements of this concept for the work with the artwork for the reader another culture.

*Key words:* literary education, general cultural competence, ethnic, ethno-cultural competence, ethnic and cultural knowledge.

The formation of ethnic and cultural knowledge of students during the world literature's study is gaining more and more relevance. The modern literary educational field is impossible without development of successful students' individualities which can creative self express in conditions of the multi – ethnic and social environment. The specificity of the World literature's study reflects the position of the new concept of the literary education as a school course which “attach children to the common human values, brings up the tolerant attitude to different nations, nationalities, races and cultures”. Today clearly determine the position of the world's community to the preservation of identity and uniqueness of the planet's multinational fund, focusing on the role of knowledge about ethnic groups and

cultures as an essential factor of its development. Consequently, understanding the weight of nationally- cultural values and mankind`s achievements in the process of the development and education of the student as a carrier of the worldview of the XXI century is laid in the state standard about basic and completed secondary education.

The problem in the formation of ethnic and cultural knowledge during the process of studying the world literature`s works is not new. In the history of philosophical, psychological and pedagogical scientific thoughts were examining various aspects of this issue: the correlation between people and culture (J. Herder, F. Schelling, E. Fromm, L. Gumilev, J. Hessen, M. Bakhtin, M. Scheler, E. Smith etc.); the dialogue of cultures (M. Bakhtin, V. Bibler); the national image of the world (H. Hachev); the principles of nature and culture identity (A. Diesterweg); ethno- national education (S. Rusova) etc.

However, in recent years the interest of the Ukrainian scientists-teachers has grown (O. Alekseeva, O. Gurenko, V. Lappo, N. Lysenko, L. Peretyaga etc.) and among the Russian scientists( O. Babunova, O. Bakieva, S. Galoyan, L. Kanovalona). In their works examined the issues of multicultural formation and ethno-cultural competence of personality ( O. Hurenko, L. Konovalova, N. Lisenko, L. Peretyaga, T. Poshtarova), ethno-cultural education (O. Babunova, T. Soloduhina), the ethno-cultural component of education (A. Alforova, S. Galoyan, O. Nesterenko), the raising a child in the ethno-cultural environment (O. Alekseeva, V. Lapo, L. Maevska). These scientific researches give the chance to approach the problems of the formation of ethnic and cultural knowledge in the methodology of teaching of the school literature course, taking into account the fact, that this issue was not considered as the independent methodological problem.

The goal of the article is to interpret the achievements of the world philosophical and psychology-pedagogical science to the end that come to understanding of “ethnic and cultural knowledge” as a pedagogical concept and define the methodological ways its formation in the school.

Thus, the problem with interpretation of ethnic and cultural traditions, the necessity of acquirement of ethnic and cultural knowledge for understanding of the alien world has deep roots in the history of the European philosophical thought. The first was appeared in the middle of the V century BC in the ancient Greek sophists' works about the formation of culture according to the development of mankind "from the initial "animal" lifestyle to the civilized". Teaching about the origin and the development of the culture (Protagoras, Gorgeous, Antophon, Prodicus, Hippias, Lykophon etc.) associated with moral norms, religion and language of the ordinary society. The interest in ethnographic knowledge was shown by such scientists – philosophers of Ancient Greece and Ancient Rome as Heraclides Ponticus, Herodotus, Eudoxus of Cnidus, Posidonius from Apameia. In their writings describes different countries, people who reside in these countries, their genesis, lifestyle, religion and customs. Renaissance philosophical thought (J. Bodin, M. Montaigne, E. Roterodamus etc.) declared that the culture supplemented nature but their unity is a prerequisite for human aspirations to the rapid evolution as a divine creature. The representative of this time, the French philosopher M. Montaigne (XVI century), own views regarding human life builds on natural basis discarding the knowledge of religion, traditions and culture and focusing on the ethical consciousness of the individual. The English thinker of the XVII century T. Hobbes, distinguishes two types of knowledge by the origin, in particular is "knowledge of the fact", "absolute knowledge" (sensation, memory) and knowledge about consistent dependence of one statement from another, that is the scientific (and conditional) character. The Ukrainian philosopher of the XVII century H. Skovoroda notes that knowledge is not an all-sufficient category without realization to society benefits and is not an end of itself but the way of establishing of the harmonious person and his improvement. The philosopher opposed the quantitative accumulation of knowledge which does not have a proper result, emphasized the importance of ability to use them. However, H. Skovoroda regarded the knowledge as "a norm of realization of own "self"" and "as the power of personalization".

The problem of cultural and ethnic development of the nation and individuality clearly express in scientific thought in the end of the XIX- the beginning of the XX centuries. In this time rapidly developed *ethnologic* as the branch of philosophical knowledge which considers the human life and society from the positions of their belonging to the certain ethnic groups and culture. This question arises in the philosophical researches of the following scientists: E. Fromm, L. Gumilev, S. Hessen, M. Bakhtin, M. Scheler, E. Smith. The German philosopher of the XX century E. Fromm considers the human nature with its sensual sphere as a product of culture. His compatriot M. Scheler emphasizes the interrelation and complementarity of culture and a sense “unconditional human unity with all alive”. The philosopher considers the knowledge about culture (education) as such that forming individuality. The Russian scientist L. Gumilev clearly distinguishes the content and the meaning of the concepts “ethnos” and “culture”. The scientist believes that one of the components is geographical and cultural landscapes. Another Russian philosopher and educator S. Hessen insists on the close interrelation, interconditionality of culture and education also insists on the fact, that the qualitative moral formation of individuality inseparable from the cultural factors. Special attention deserves philosophical investigations which concern the problem in perception of another culture. The Russian philosopher of the XX century M. Bakhtin in his writings defines that the phenomenon of culture and language are inseparable from one another. The positions of the researcher are very important for understanding of the ethnic and cultural role in the process of understanding the literary work of another culture. The first position relates to alien culture and the unacceptable attitude to it. The first step to understanding is to overcome this hostility [1, p. 409]. The second position emphasizes the issues of deepening into another culture. It is the M. Bakhtin’s opinion that for better understanding of foreign culture is not enough to look at this culture “its eyes” which is not able bring “anything new”. It is insufficient for the enrichment of the recipient and is characterized as “the usual doubling” [1, p. 456]. The “creative understanding” of the fact that perceives beyond time, space and the culture is important. “The foreign culture in the eyes of another culture

reveals itself fuller and deeper” – said scientist and opened the content of the “dialogue of cultures”: “We put new questions to the foreign culture, which it never put itself... and the foreign culture answers us, opening new aspects and new semantic depth” [1, p. 457]. Finally, the last (third) position appears from the previous in the situation of borderland cultures (“the dialogical meeting” M. Bakhtin) each of them retains unity and public integrity and in addition cross-fertilization [1, p. 714]. In the context, the Russian philosopher and culture expert of the XX century G. Gachev emphasizes on education of awareness according to the equality of all cultures, “as instruments of the world orchestra”, each of which is “irreplaceable in the role and quality” [5, p. 7]. This approach requires deeper penetration in the peculiarity of everyday life, habits, linguistic view of the world and expands the spectra of understanding own national identity through comparisons of cultures [5, p. 8]. On conditions of understanding opens new opportunities of the “arsenal of archetypes and the principles of the value scale”, which according to G. Gachev forms the national mentality and culture [4, p. 9]. G. Gachev considers the concept of “**national world’s image**” (or “**world’s model**”) through the prism of the “national integrity” as the “special structure of the world and mentality” [4, c. 18 – 19]. It fixes in the following elements: space; the female and male principles; flora and fauna; national variant of religious feeling. A number of modern national philosophers (G. Lozko, S. Klepko, V. Kremen, S. Krinsky etc.) study the semantic contents of ethnos and nation’s phenomena through the category of knowledge about national history and certain events, notable days, folklore, traditions, rituals, customs and mental factors.

The analysis of psychological and pedagogical researches allows detecting problems in the formation of ethnic and cultural knowledge, which are reflected in ethnic pedagogical and ethnic psychological directions of scientific research. It based on the understanding of the decisive role of education, the development and upbringing the younger generation on the ground of ethnic and ethno-cultural experiential knowledge. This problem was studied by the follows modern Ukrainian scientists- pedagogues: O. Alekseeva, V. Lappo, N. Lisenko, L. Peretyaga,

G. Shevchenko etc.; scientists-psychologists: V. Kuevda, V. Pavlenko, M. Peren, O. Savitska, L. Spivak, S. Taglin etc. At the beginning of the twentieth century the Austrian scientist-psychologist S. Freud admits the last component of personality ("Super-ego") as the moral and ethnic source. It is represented by traditional values and ideals which are formed with regard to external social (ethnic) influences. It is evident that the level of cultural teenager's development depends on the quality and availability of information about the world around. In the previous century his follower the Swedish psychologist K. Jung on his own way developed this scientific position. He talks about the determined role in personality development of collective unconscious which is formed by "memory steps" of previous generations. It is manifested in the form of archetypes ("primordial images") which evidence belonging people to a specific ethnic group.

Such studying approaches to personal teenagers' formation identified the problem in formation of ethnic and cultural knowledge in the context of researches of national and foreign scientists and psychologists of the XX century. They are E. Erikson, L. Vygotsky, V. Zinchenko, G. Kostjuk, B. Mesheryakov, R. Burns etc.

The Ukrainian – sovietic psychologist G. Kostjuk decides that the growing age is characterized by formation of new dynamic stereotypes [3, c. 182], which lie at the root of skills, habits and character traits. This period is important for ethno - cultural development of a child as a person who is ruled by norms of behavior. This norms were laid by own ethnos and culture for which specific the positive attitudes to another cultures. The adolescent studying motives are composed from social motives (understanding of duty and social importance of getting knowledge) and personal motives (the aspiration to cognition of the unknown, confirmation own position in the collective, avoiding the troubles associated with non-fulfillment of educational tasks) which develop in unity. Therefore, considering that the child is of an age when more effectively socialize, ethno-cultural educational component is necessary to provides conditions for the successful development of the adolescent as a representative of the ethnic group and self-sufficient cultural individual. It is important to note that the effectiveness of the ethno-cultural knowledge should get vitally important qualities.

Under these conditions, motives for the educational activities of youngster significantly increase. The teacher should take into consideration that the student in this initial period significantly increased the level of abstraction and generalization “form a system of direct and inverse operations, reasoning, conclusions, which are becoming more conscious, reasonable and logical developed” [3, c. 185 – 186].

Scientific experience of previous decades charted vector of national psychology of modern times towards ethnic value personal orientations (I. Beh, P. Gornostay, W. Kuyevda, T. Titarenko etc.). According to the modern Ukrainian Psychology scientist J. Beh, the intellectual development of person is integral to the cultural development of society: “... a person can be the center of values provided fully mastering the cultural and intellectual wealth as a regulator of life” [2, p. 371] – he says. Evaluating humanity’s social development of new third millennium, I. Beh favors the formation of moral priorities of the individual young person from humanism, tolerant attitude to the rights and interests of all peoples and nations, the conviction of breaking human rights and freedoms. Here he says about the level of social maturity, which “grows into a national homeland with its cultural roots and aimed on humanistic values, ideals, faith; which is full of respect for its homeland, for people, and gives an opportunity freely realize their inner potential” [2, p. 374 – 375]. In terms of the national consciousness person takes culture of interethnic relations and morality. Hereby I. Beh clearly indicates that such guidelines as “the ability to live in peace and harmony”, formed in juvenile age and is found in: 1) understanding connections and interdependence of all existence on the Earth, 2) respect for all peoples and civilizations different from native and 3) knowledge of the history and achievements of other peoples, their values, traditions and problems [2, p. 375] and so on. According to native scientist, ethno-psychologist V. Kuyevda the specificity of awareness and perception of social component of ethnic and cultural knowledge by particular pupil realizes due to the process of its ethnisation in terms of alien culture environment – “mastering features of evaluation, moral judgments, aesthetic ideas, [...] communication style and behaviour” [6, p. 230]. Other Ukrainian scientists V. Pavlenko and S. Tahlin stipulate for ethno-psychological development of

the individual, taking into account cultural factors in general (influence of language, folklore, through the ethno-pedagogical education etc.). Studying the values of peoples and cultures an individual finds “answer to the eternal questions”, the sense of own existence and existence of the nation, modern Ukrainian psychologist Yuriy Shaygorodskiy says [11, p. 47]. A similar scientific position is shared by other modern Ukrainian psychologists A. Savytska and L. Spivack because perception of values and sense by teenager is described in any ethnic character (national mentality) which is reflected in works of art, realized due to the studying of ethnic culture components (language, customs, rituals, beliefs, and other works of art, moral and religious norms, ideas, archetypes of the collective unconscious etc.). Thus, in pagan pre-Christian times fundamental knowledge were built according to the “principle of lineage” (the information about kin and genealogy), ethno-cultural traditions of education in Kievan Rus. These traditions were based on synthesis of local unique culture and Christian teachings, creative rethinking of Byzantine customs and knowledge from the XVI century there were communal schools created which were focused on the national education of youth. Orthodox tradition of Rus communal schools and the Kiev Collegiums provided maximum quality conditions for development of culturally educated, nationally-conscious medieval personality even in the absence of the statehood. In the Cossack Sich schools (XVI – XVII c.) a significant attention was paid to family customs and traditions, ideas of national freedom, human dignity, a sense of being masters of their own land. As a result from the first half of the XVI century culture development level of Ukrainians significantly increased in comparison with the previous centuries.

Congruent with the educational researches of medieval Ukrainian scientists has proven scientific position of the Czech scholar-pedagogue of the XVII c. Jan Amos Komenskiy, who emphasized the importance of general and ethno-cultural development of children. Since the XIX century the necessity of ethnic and cultural formation of students' knowledge was emphasized by virtue of the German teacher A. Disterveg who didn't consider educational activities without principles of natural and cultural congruence at all. Every person, according to the scientist, belongs at



birth to his own environment, to people, among whom he will live and will be formed at a certain stage of the cultural development of this environment. Ukrainian scientist and teacher of this times S. Rusova emphasized that the basis for knowledge of the cultural world of different peoples should be the ethnic identification of the individual – “The only man can nicely relate to the fate of another people who with all their heart love native country, who consciously work for their own people” [9, p. 72]. However, any activity and ability for moral choice and cultural formation in the national educational science of the XX century of Soviet period was considered out of national specificity, which was emphasized by Disterveg and S. Rusova. In Soviet times, a strong arguments of predecessor teachers about the role of ethnic and cultural development of the child were consciously eliminated, marked as an aberration from the national traditions, regulation and standardization, which led to a total loss of culture by Ukrainian nation. Significant contribution to the problem of the aesthetic development of the child belongs to the famous Ukrainian teacher and scientist Vladimir Sukhomlinsky who causes ethnocultural identity formation. Scientist emphasized that before the world faced the person who “cares about top values-sacred things of the people”; this person has to learn to respect a carrier of these values – the citizen [10, p. 302]. Therefore, attracting teenagers to ethnic and cultural knowledge across national components expressed in foreign culture work you should first create pedagogical conditions for adoption of a pupil to this alien cultural space (to attract interest).

History of the teaching science in recent decades has clearly decided on priorities of ethnocultural education. There were questions about formation of multicultural and ethno-cultural competence of the individual examined (O. Hurenko, L. Konovalov, N. Lysenko, L. Peretyaha, T. Poshtarova); also questions about ethno-cultural education (O. Babunova, T. Soloduhina); about ethno-cultural component in education (A. Alferov, S. Galoyan, A. Nesterenko); information according the childs’ education in ethnocultural environment (A. Alexeev, V. Lappo, L. Maevska). These scientific researches make it possible to approach the problem of forming ethnic and cultural knowledge in pedagogics and world literature methodology taking into

account that this problem wasn't considered as purpose-oriented. However, in teaching science much attention is paid to formation of ethnic and cultural competence. Under the definition of **ethno-cultural competence** in most cases means a set of personal qualities including experience (professionalism), knowledge and skills that provide freely using of cultural tools and objects in ethnocultural environment (N. Arzamastseva). It also means a property of the individual, which is expressed through a set of objective representations of ethnic culture aimed at preserving ethnic group, and reproducing the conditions of its life (O. Babunova). Modern Russian scientist and pedagogue T. Poshtarova regards ethno cultural competence as general cultural component [7, p. 75] and describes it as a property of personality, expressed in the aggregate of objective ideas and knowledge about a particular ethnic culture and is implemented through the ability, skills and behavior models that contribute to effective inter-ethnic understanding and interaction [7, p. 79]. Note that the researcher defines the efficiency criteria of ethno-cultural competence that are expressed in degrees of *learning, understanding, breeding and adaptation of the child* (from adapting in a multiethnic environment to taking of cultural pluralism) [7 p. 85]. T. Poshtarova in this key determines the quality of knowledge mastery of which is a necessary condition for the formation of ethno-cultural competence, which in turn allows the student not only to adapt to multiethnic space, but also to work actively in it. According to scientists, formation of ethno-cultural competence is possible in a multi-ethnic environment where there is a place for interethnic communication, where skills and abilities to interaction of different ethnic groups, including communicative experience of students, their behavior patterns and so on are being developed. Ethno-cultural knowledge is integral to the process of formation of ethno-cultural competence. This process involves a certain (strict) ethno identification of individual in multiethnic environment where there are models of verbal and non-verbal interaction working out with people of different ethnicities. However, teaching conditions of deepening students in alien culture environment can only realize the cognitive, emotional and evaluative components –

knowledge and understanding of the cultural diversity of the world, attitude – based on theoretical and empirical knowledge with regard to their own ethnic culture.

Therefore, basing on educational and methodical scientific search of the recent years (N. Arzamastseva, A. Babunova, A. Isaev, G. Klimenko, N. Lysenko, L. Miroshnichenko, T. Poshtarova, G. Shevchenko and others), we can select the following components of ethno-cultural knowledge of students that can be formed in the study of world literature:

- *cultural component* (means the knowledge and understanding of the features of particular ethnic culture presented in works of art through representation of worlds' ethnic structure, national character of the heroes, their names, traditions and customs, images and archetypes, symbols of national, ethnic (local) color, toponymic names, etc.);

- *linguistic component* (full or partial knowledge of the language, which is written as an authentic text, information about its literal name, knowledge and understanding sign system of the language of the original works, graphic reproduction in writing, idioms used by the writer, their interpretation, words and phrases that do not have equivalents in the language of translated work - or for some reason referred imprecisely, proper names, their lexical meaning etc.);

- *communicative component* (knowledge and understanding of the features of lingocultural environment of the nation (ethnos), represented by the author and characters in its works of art, rules of etiquette of verbal and nonverbal communication identified during the monitoring of language and behavior of the characters in a literary text, etc.);

- *social component* (knowledge and understanding of the specific of relationships between the characters, their attitude to life values of the surrounding world due to mental nature, the nature of the relationship with the representatives of alien ethnic environment, etc.).

Basing on the researches of teacher-scientists, we will try to define the concept of “**ethno-cultural knowledge**” of the students which was formed in the process of studying the world literature. By this concept we understand *the system of knowledge*

*of literature that reflect values attitude of the author (translator) of the work of art and its characters to national spiritual culture of their own and other peoples, symbols, traditions, customs and material gains.*

Philosophical, psychological, scientific and educational literature overview makes it possible to build a methodical system that provide most effective process of the formation of ethnic and cultural knowledge of students in the world literature classes, because in the modern school in the curriculum there are outstanding works of literature masters announced, focused on the ethno-national, cultural and national potential of the world.

Further developments of this issue may be directed to the development of methodological model of ethnic and cultural knowledge of students in the study of the works of world literature.

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Ціко І. Г.

Психолого-педагогічні підходи до формування етнокультурних знань підлітків у процесі вивчення світової літератури

У статті представлено аналіз філософських, культурологічних, психолого-педагогічних наукових досліджень з проблем формування етнокультурних знань як ключової складової процесу формування етнокультурної компетентності сучасного школяра. Розглянуто історіографію питання на основних етапах становлення світової філософської наукової думки, вивчено

психолого-педагогічні підходи у сучасній науці щодо формування етнокультурних знань учнів у процесі їх літературної освіти з огляду на вікові особливості та соціокультурні умови розвитку особистості підлітка. З'ясовано характер співвідношень компетентності і знань стосовно питання вивчення курсу світової літератури в школі. Здійснено спробу дати робоче визначення поняттю “етнокультурні знання” школярів, які формуються в процесі вивчення світової літератури, а також виокремити складові цього поняття.

*Ключові слова:* літературна освіта, загальнокультурна компетентність, етнос, етнокультурна компетентність, етнокультурні знання.

Цико И. Г.

Психолого-педагогические подходы к формированию этнокультурных знаний подростков в процессе изучения мировой литературы

В статье представлен анализ философских, культурологических, психолого-педагогических научных исследований по проблемам формирования этнокультурных знаний как ключевой составляющей процесса формирования этнокультурной компетентности современного школьника. Рассмотрена историография вопроса на основных этапах становления мировой философской научной мысли, изучены психолого-педагогические подходы в современной науке относительно формирования этнокультурных знаний учащихся в процессе их литературного образования, учитывая возрастные особенности и социокультурные условия развития личности подростка. Выяснен характер соотношений компетентности и знаний по вопросу изучения курса мировой литературы в школе. Предпринята попытка дать рабочее определение понятию “этнокультурные знания” школьников, которые формируются в процессе изучения мировой литературы, а также выделить составляющие этого понятия.

*Ключевые слова:* литературное образование, общекультурная компетентность, этнос, этнокультурная компетентность, этнокультурные знания.

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