

LITERARY TEXT AS A MEANS OF INTERCULTURAL LEARNING

UDC 371.3:82.09


37.014.53:316.722

371.3::811.163.41

Andela Protić

Pedagogical faculty in Vranje, University of Niš, Vranje, Serbia

ORCID iD: Andela Protić

 <https://orcid.org/0000-0001-5733-9847>

Abstract. *Interculturality represents an important aspect of upbringing and education, contributing to the development of social sensitivity, an understanding of diversity and the creation of a positive cultural identity. The paper emphasizes the role of educators and teachers in the implementation of intercultural learning, as well as the importance of a deeper understanding of cultural dynamics and the application of appropriate methods during the upbringing and education of children. Special attention is given to the selection of literary texts that suit the age and interests of preschool and lower primary school children, as well as their significance for the educational process.*

Examples for preschool-age children include the works of Ljubivoje Ršumović: The Story of Michelangelo, The Cat and The Lovely Veronicas, as well as, the poem We Went to Africa, Grimms' fairy tales such as Rapunzel, Little Red Riding Hood, Cinderella and The Jungle Book by Rudyard Kipling. These provide fundamental lessons on respecting diversity and cultural differences through easily comprehensible narratives. For younger primary school students, valuable texts include the collection of Eskimo fairytales, The Boy Who Wanted to Be a Rooster by Yuri Druzhkov, The Ugly Duckling by Hans Christian Andersen and stories by Jasminka Petrović such as Two Pots, Four Lids and Two Water Lilies Around a Stump. With proper methodological interpretation, these examples can greatly enhance the development of students' intercultural competencies, teaching them important values such as acceptance, respect and understanding of diversity, which are essential for developing empathy and openness toward the world around them.

Key words: *literary text, student, values, interculturality, intercultural learning*

Received September 18, 2024/Revised October 16, 2024/Accepted October 21, 2024

Corresponding author: Andela Protić

Pedagogical faculty in Vranje, University of Niš, Partizanska 14, 17500 Vranje, Serbia

E-mail: andjela.protic97@gmail.com

1. INTRODUCTION

In a global environment filled with various world events and diverse cultural identities, intercultural learning becomes one of the key elements in the educational process. Its importance lies in creating a positive and tolerant environment where students understand and respect differences. By positioning educators and teachers as key actors in the process of intercultural education, we examine their role and the challenges they encounter. We highlight literary texts as suitable content, as they offer a unique opportunity to stimulate intercultural learning among students. Literature, as an expression of cultural and personal identity, provides an opportunity to illuminate and explore different worlds and perspectives. Rooted in cultural contexts, literary texts serve as a bridge connecting readers with the lives and experiences of people from various parts of the world, along with their history, language, art, values, customs, and ways of thinking. This kind of experience offers young readers the chance to confront cultural diversity and develop an understanding of other people and cultures. Therefore, it can be rightfully said that literary texts are powerful instruments that not only enrich an individual's language and cultural identity but also shape their vision of the world.

2. INTERCULTURAL LEARNING IN SCIENCE AND TEACHING

From the exploration of early cave writings and the Silk Road to the mutual influence of different civilizations and cultures, as well as globalization in contemporary society and the need for connecting knowledge and skills, intercultural learning is of crucial importance. Globalization, migration, and multiculturalism form the basis of dynamics that affect knowledge and understanding of different cultures. Globalization has made the world smaller, connecting people and societies across the planet. In a world of increased interaction, integrated cultural networks have become inevitable. Participants in globalization come into direct contact with cultures that were previously distant and unknown, creating a need for acceptance and understanding of different cultures.

Interculturality is a concept that involves the relationship, exchange, and dynamic flows between different cultures (Bosnić Đurić et al., 2021: 22). Based on the UN Convention on the Rights of the Child, many countries have adopted laws and regulations that promote intercultural education and the integration of cultural differences into educational and social systems. Interculturality is also reflected in the laws and regulations in Serbia. For example, the *Law on the Fundamentals of the Education System (Закон о основама система образовања и васпитања)* regulates the basic principles of education and upbringing in Serbia, including the integration of different cultural perspectives. According to Article 8, it states: *the development of personal and national identity, the development of awareness and a sense of belonging to the Republic of Serbia, respect for and nurturing of the Serbian language and native languages, traditions and culture of the Serbian people and national minorities, the development of interculturality, and respect for and preservation of national and world cultural heritage* ("Сл. гласник РС", бр. 88/2017, 27/2018 - др. закон, 10/2019, 27/2018 - др. закон, 6/2020, 129/2021 и 92/2023). The importance of developing children's abilities in the context of different cultures and encouraging tolerance and respect for differences is emphasized. Additionally, *The Education and Upbringing Development Strategy in the Republic of Serbia until 2030 (Стратегија развоја образовања и васпитања у Републици Србији до 2030. године)* requires *creating conditions for the*

development of intercultural education through the application of an interdisciplinary approach in regular teaching and extracurricular activities; strengthening the educational role of schools based on the principles of intercultural education (as recommended by the EU and UNESCO); and the professional development of education staff to enhance capacities for improving interculturality ("Службени гласник РС", бр. 63).

Intercultural learning represents the process of exchanging information, experiences, and skills between different cultural contexts. This not only enables understanding and respect for diverse cultures but also fosters joy and collaboration, helps break down stereotypes and prejudices, and enriches the personal and professional development of participants. The goal of intercultural learning is to achieve a better understanding of different cultures, nurturing tolerance, acceptance of diversity, empathy, and stimulating critical thinking. Shaping open and flexible individuals who can function successfully in a global society is crucial, as is directing intercultural learning toward *overcoming social inequality and educational disparities; developing respect and tolerance for cultural differences among people; and helping students acquire knowledge about interethnic relations and the foundations on which different cultures rest, rather than relying on emotional and class assumptions*. (Petrovic and Janjetovic, 2002: 43; Vidosavljevic et al., 2016: 189). Observation and consideration of diversity in the educational field foster tolerance and inclusion of different perspectives. In such contexts, learning becomes a dynamic process where the active and conscious exchange of ideas and experiences is encouraged. Learning about other cultures and achieving intercultural competence is essential for building a more harmonious and human world in which people understand and value differences.

Considering learning theories such as Albert Bandura's social learning theory (1977), which emphasizes that learning is a social process where the environment plays a crucial role in shaping individual perception and model-based learning; or the significance of social interactions and dialogue in the learning process, highlighted by Lev Vygotsky's sociocultural theory, where social dialogue becomes the primary mechanism for transferring knowledge and cultural concepts. Individuals from different cultures have the opportunity to learn reciprocally, helping each other overcome language, cultural, and social challenges. Constructivism emphasizes that people from different cultural backgrounds acquire knowledge and form attitudes through personal reflection and social interactions, with a dominant active role of the individual in constructing knowledge through experiences and interactions with others in a broader environment. Accordingly, active participation and reflection on oneself and others in the process of creating cultural representations and attitudes are crucial for understanding other cultures.

The development of intercultural competence is a goal of language teaching and learning (Dirba, 2006: 220; Kirova, 2020: 178). Some of the key elements of intercultural competence include: *awareness of oneself as a complex cultural being; awareness of the influence that the culture to which we belong exerts on our thoughts and behavior; the ability to engage with others in exploring the implicit assumptions that affect our behavior; and openness to testing different worldviews, ways of thinking, and doing things* (Bosnić Đurić et al., 2021: 25).

Contemporary understanding of global values implies that the most significant resources are human knowledge, creativity, imagination, and goodwill, without which progress in terms of peace, respect, human rights, and freedom is not possible. Education plays a crucial role in the development of these qualities (Babadzanova, 2013: 92). Intercultural education should focus on understanding the function of the school, particularly through the exploration and formulation of pedagogical content that can be applied in practice. This approach requires a

consistent focus on *the growing democracy, pluralism, and complexity of societies in which an increasing number of people live* (Porter, 2010: 137; Mushura, 2019: 99). Therefore, educational institutions need to prepare young people for life in a diverse, pluralistic society where they encounter new principles and norms of human communication, interaction, and culture. *Intercultural education provides: a better understanding of cultures in the global world; expanded communication opportunities between representatives of different cultures; a positive attitude towards cultural diversity; and broad opportunities for participation in social interactions* (Сысоева & Ломовцева, 2022: 727).

The benefits of intercultural learning from an early age are numerous, including the development of intercultural skills, broadening horizons, and enhanced problem-solving abilities. However, possible flaws may manifest as challenges such as culture shock and conflicts, which can lead to emotional and cognitive disorientation in a new cultural environment. Therefore, intercultural learning should be a mandatory aspect of modern education, enriching individual lives and creating a pathway for harmonious living in diverse cultural contexts.

3. THE ROLE OF EDUCATORS AND TEACHERS IN INTERCULTURAL LEARNING FOR CHILDREN

In the contemporary educational context, the role of educators and teachers has significantly transformed. It is no longer sufficient to merely possess professional knowledge in a specific field. Educators and teachers are now expected not only to convey information but also to shape the character and attitudes of children as mentors and role models.

Educators, along with parents and close individuals, are the first to develop empathy, tolerance, and understanding in children through daily activities. Their role extends beyond organizing educational activities; they are also responsible for shaping a positive, inclusive environment where cultural differences are seen as a richness. Therefore, they have to be equipped to recognize the diverse cultural profiles of children and integrate them into the educational process. Consequently, their formal education should include the development of intercultural competencies (as evidenced in pedagogical programs), which will enable them to effectively respond to the challenges of the multicultural environment in which they live and work. One of the main indicators of this is the current preschools curriculum, *The Years of Ascent (Године узлета)*, which states that a child should *explore the world around them, expand their experiences and knowledge of their own and other cultures, various physical and natural phenomena, and different products of human culture* (Ministry of Education, Science and Technological Development of the Republic of Serbia, 2018: 12).

Many believe that *teacher education should be a continuous process that does not end with the completion of academic studies but encompasses lifelong professional, career, and personal development* (Mlinarevic and Brust Nemet, 2010: 155; Puric, 2017: 79). The contemporary teacher faces challenges and opportunities arising from a transformed social, cultural, and technological context—innovative and digitized. Accordingly, their professional development must encompass various domains, including the understanding of diverse cultures, the development of emotional intelligence, and the advancement of methodologies that foster creativity, among others. Their role is no longer just to convey facts but also to build bridges that connect different cultures.

In addition to necessary skills and knowledge, a teacher must possess a range of other qualities such as patience, compassion, and dedication. This requires intensive effort in their

own professional and personal development, along with *the ability to demonstrate greater openness, flexibility, and creativity to face new challenges in the classroom and society* (Pirshl, 2005: 89; Reljac-Fajs, 2010: 307). An important aspect of this process is critical self-reflection regarding one's abilities, which includes the capacity to recognize and confront personal prejudices and stereotypes. Through their behavior, educators and teachers become catalysts for change in society, supporting the creation of an inclusive environment that values and celebrates differences.

4. A LITERARY TEXT – A WINDOW INTO THE WORLD OF DIFFERENT CULTURES AND AN INVITATION TO EXPLORE

Every nation has its own culture, spiritual values, and unique worldview, which are reflected in its language (Tarbaeva, 2009: 241). By studying a language, one also studies its culture. In this regard, *acquiring the values of one's own culture enables a deeper and more accurate understanding of other cultures* (Umarova, 2020: 3). The study of literature, as part of culture, encourages reflection on the diverse life experiences of others. Through characters and situations, readers are invited to journey into different worlds and familiarize themselves with various attitudes, opinions, and behaviors. These experiences enrich the reader's perspective and open up opportunities for a broader understanding of others and for tolerance. Literary texts possess strong potential. They function as a window into different, distant, and unknown cultures for the young reader, opening new opportunities for knowledge. They provide an engaging way to explore history, customs, values, and deep emotional experiences. Therefore, reading and analyzing these works *significantly influence the philosophical and moral attitudes, as well as the overall cultural development of a person* (Stojanovic, 2021: 177).

The language used by writers conveys cultural specificities and directs the reader's attention to unique aspects, including dialects, phrases, and lexicons. Writers illuminate elements of daily life, from customs that are part of folk traditions to historical events that have shaped the identity of their community, as well as myths, legends, and experiences that span centuries. Literature is nothing less than a grand dialogue of people throughout history (Lesic, 2008: 67; Stojanovic, 2013: 108). It creates a bridge between culturally diverse peoples and fosters intercultural dialogue. Through characters' dialogues, emotions, and descriptions of situations, readers can feel the spirit and atmosphere of other peoples and times. This type of interaction promotes dialogue, the exchange of values, and the recognition of shared feelings and experiences. Therefore, *contemporary children's literature highlights universal values such as cooperation between cultures, ethnic communities, and religions, the ecological dimension, social engagement, and the acceptance of diversity in all its forms* (Djankane, 2006; Cutovic and Semiz, 2022: 99).

An extremely valuable concept for interpreting text is *the iceberg model*, which views culture as an iceberg with both visible and invisible aspects. The larger part of the iceberg, found below the surface, represents the fundamental, invisible elements of culture, such as values, norms, individual experiences, and other core aspects. In contrast, the smaller, visible part represents aspects of culture such as art, language, architecture, and other accessible elements. This approach allows us to observe cultural differences based on visible elements, while also considering the invisible aspects to fully understand the culture (Mrnjajus, 2018: 16-17). Reflecting on this model illustrates an approach that should be applied in intercultural

learning through literary texts to enhance students' abilities to tolerate diversity. For example, after the encounter between Len Mei and Alice, two girls of different cultural backgrounds, in Pearl S. Buck's story *the White and the Yellow Girl*, a deeper insight is provided into the importance of accepting diversity and building intercultural connections. This encounter lays the foundation for sisterhood between Len Mei and Alice, highlighting the need for friendship to overcome language and, later, cultural barriers. While people around them react with mockery and disbelief to their friendship, the girls demonstrate that essential similarities surpass superficial differences. Their unity, despite different languages and skin colors, underscores the universal idea of the importance of human relationships, regardless of cultural background. The author conveys a powerful message about mutual respect and the willingness to overcome linguistic, racial, and cultural barriers to establish connections among people. Len Mei and Alice show that friendship and sisterhood face no barriers, even among different worlds and cultures.

The work of Jovan Jovanovic Zmaj, *the song of the Chinese*, represents an example of a humorous approach to depicting other cultures. In the text, particularly through the verses *they are funny to us, and we are funny to them*, Zmaj employs fabricated stereotypes and irony to illustrate the similarities and differences between the Chinese, their habits and customs, and those of our own people, reflecting the culture of the poet and his time. The down-to-earth and simplistic elements characteristic of Zmaj's humorous poetry evoke laughter from the reader but also encourage discussion about prejudices and attitudes toward the Chinese or any other nation. Although this poem was created long ago, it remains relevant today.

By incorporating authentic literary works - such as stories, fairy tales, fables, poetry, and other literary forms with specific cultural contexts - into teaching, children gain a deeper understanding of various aspects of culture, language, and the values of people. This approach enables them to explore *fairy-tale worlds that share many common elements, expressing the highest emotions and aspirations for peace, happiness, and justice. The ideals of all people are Goodness, Truth, and Beauty* (Tarbaeva, 2009: 241). In this context, *the Story of the Cat Michelangelo and the Beautiful Veronicas* from the book *Pričanka* by Ljubivoje Rsumovic presents a humorous tale about Michelangelo, an artist and world traveler, who encounters a series of cultural misunderstandings in Pršutanija. After being mistakenly imprisoned in an insectarium by the beautiful Veronicas, the story humorously depicts the clash of different cultural and social values. It highlights the importance of understanding and accepting cultural differences while mocking the stereotypes and confusions arising from such encounters. Similarly, *Little Red Riding Hood*, a fairy tale by the Brothers Grimm, reflects the values of German society at that time, emphasizing discipline, respect, and the need for caution in a world full of dangers. This well-known tale, present in many cultures, conveys a universal message about the necessity of wise and thoughtful behavior. *Goldilocks and the Three Bears*, another fairy tale by the Brothers Grimm, teaches the values of honesty and respect for privacy and personal property. At the same time, it demonstrates how failing to respect these values can lead to undesirable consequences. Through Goldilocks's adventures, children learn an important lesson about respecting others' belongings and spaces. The fairy tale *the Three Little Pigs* by the Brothers Grimm highlights the values of hard work and resourcefulness, which were essential in the agrarian societies of Europe. Through the symbolic struggle against the big bad wolf, the story reflects the strength and courage of ordinary people, significant members of traditional German

society. *Pinocchio*, a story by Carlo Collodi, emphasizes the importance of education in Italy, which played a key role in societal progress during the 19th century. Personal responsibility and honesty were considered vital virtues in the process of growing up. *Cinderella*, another fairy tale by the Brothers Grimm, mirrors traditional German values related to family, hard work, and social justice. The story highlights how the righteous are ultimately rewarded, and the wicked punished. This theme, prevalent in European folklore, also touches upon social mobility, illustrating that true character and virtue can lead to prosperity and happiness, regardless of adversity. The tale deeply roots itself in the concepts of class differences and the idea that true beauty and virtue come from within, rather than from external wealth and social status.

The Jungle Book, a collection of stories by Rudyard Kipling, explores the relationship between humans and nature. The character Mowgli, growing up in the Indian jungle among wild animals, reflects a deep connection to local nature and culture. The story underscores values such as bravery, loyalty, and adaptability. The song *We Went to Africa* by Ljubivoje Ršumović, which humorously introduces children to the unfamiliar world of the African continent through the lens of paprika, a symbol of Serbian agriculture. The song portrays Africa as a land of exotic animals like camels, gorillas, and giraffes, which behave humorously and unexpectedly in the presence of paprika. This encourages children to think about cultural diversity and different customs while teaching them about the significance and uniqueness of various world cultures through comedic situations and wordplay.

The collection of *Eskimo Fairy Tales* offers rich content on community, resilience, and resourcefulness in the harsh living conditions of the Eskimos and the animals (bears, foxes, hares, ravens, grouse, whales, wolves, and others). For instance, the fairy tale *the Fox and the Bear* conveys messages about the cunning of the fox and the naivety of the bear. Set in the cold tundra, the story shows how the fox deceives the bear for its own purposes. It emphasizes the importance of adaptation and resourcefulness in challenging conditions, a common theme in Arctic folk tales where survival often depends on quick thinking and decisiveness. The story *the Boy Who Wanted to Be a Rooster* by Yuri Druzhkov features a boy named Martin whose desire to become a rooster highlights his need for belonging and underscores the significance of tolerance and openness to different ideas and expressions of personal identity. While fictional, the story reflects Russian culture in terms of rural life and attitudes toward traditional values. Hans Christian Andersen's *The Ugly Duckling* addresses themes of beauty and self-acceptance. It promotes tolerance and understanding of differences, teaching us not to judge others based solely on appearance but to value inner qualities. Culturally, it can be interpreted as an allegory related to ideas of personal identity and self-evaluation across different cultures.

After analyzing these works, students can be encouraged to actively participate in the exchange of ideas through group debates, discussion circles, and team projects. This allows them to share their perspectives on literary texts, thereby developing their ability to understand and appreciate diversity.

5. INTERCULTURAL LEARNING THROUGH THE ANALYSIS OF LITERARY TEXTS

Through intercultural analysis of literary texts, various aspects of cultures are examined, including values, customs, language, modes of communication, family relationships, holidays, and beliefs. The analysis also encompasses the characters' emotions, their behavior toward

differences, and how they confront prejudices and how they overcome conflicts. This in-depth engagement with the text helps children appreciate and understand foreign cultures while simultaneously developing critical thinking about their own attitudes and behaviors. For instance, when analyzing the poem *the Song of the Chinese* by J. J. Zmaj, you might pose the following questions: *Do you know where China is located? How do you think people who live in China look? The poem mentions that Chinese people seem funny to us, and we seem funny to them. Why do you think this is so? Have you ever met someone who looks or speaks differently from you? How did you feel? How could we befriend someone who speaks a different language from ours? When we meet someone from another country, what could we ask them to learn more about their culture? What would you do if someone you don't know wants to play with you but doesn't understand your language? Why is it important to respect people from different countries? Do you think we look or behave strangely to people from other countries? How could we explain who we are? What is something that is the same for all people, regardless of their country, race, or culture?*

A text that is particularly suitable for exploring the rich culture of the African continent is the poem *We Went to Africa* by Lj. Ršumović. Questions that can deepen understanding of African countries, people, and culture include: *What have you learned about Africa from this poem? What animals live there? Have you heard of animals mentioned in the poem, such as giraffes, zebras, and gorillas? Where can we encounter them? What is their fur like? What do they eat? What plants, such as peppers, can grow in different countries? The poem mentions "yellow and hot peppers." Do you know of any other vegetables or fruits that grow in other countries? Which plants grow in our country, and which ones grow in Africa? Why do you think the animals in Africa wanted to try the peppers? Have you ever tried food from another country? How does it differ? Is there any food from other countries that is different from what we eat? How would we feel if we went to another country and tried their food that we had never eaten before? Do you think it is important to know what people and animals in other countries like to eat? How can this help us? How can we show respect for people from other countries?*

If analyzing *The Tale of the Cat Michelangelo and the Beautiful Veronicas*, focusing on themes of diversity, customs, and tradition, the following questions could be posed: *What have you learned about the country of Pršutanija from this story? What customs do they have when they host a guest? Why do you think that in Pršutanija every guest is offered prosciutto and bacon? What customs do we have when someone comes to visit us? What did the cat Michelangelo look like? Can people in other countries have different ways of dressing and fashion? The cat Michelangelo traveled to a new country. How do you think he felt upon arriving in a place where he knows no one? The story features nine Veronicas. Do you think that everyone in Pršutanija looks the same or differently? How can we learn to accept people who look or behave differently from us? How did the Veronicas welcome the cat Michelangelo? How can we welcome a guest from another country? Why did the Veronicas think the cat was a butterfly? What does this say about their way of thinking? The cat Michelangelo felt like a prisoner in an insectarium. How do you think people feel when others do not understand or accept them properly? What did the cat Michelangelo do when he wanted to escape? How could we help someone who feels lost or uncomfortable in our country? What can we learn from this story about how to behave toward people from other countries and cultures?*

6. CONCLUSION

Familiarizing children with different cultures through literature allows them to broaden their worldview, overcome stereotypes, and adopt attitudes that promote understanding and acceptance of cultural differences. By engaging with carefully selected texts, students develop the ability to think critically about cultural norms and values that may differ from their own. Intercultural education not only enriches children's cognitive and emotional development but also lays the groundwork for a tolerant and inclusive society. Thus, intercultural learning becomes an essential tool for preparing young people for life in a globalized world, where cultural diversity and dialogue are fundamental prerequisites for harmonious living.

Intercultural learning through literature fosters a deeper understanding of diversity, creating a sense of community and mutual respect. The values cultivated through this process – such as openness, tolerance, and empathy – become integral to children's identities. The role of educators is crucial in this context, reflected in their selection of literary texts, the application of diverse teaching methods, and the creation of a stimulating environment for intercultural learning. It is essential to tailor the selection of texts to children's interests and the challenges of contemporary society, thereby building a harmonious, humane, and safe environment for their development. Through the proposed examples, teachers can foster an encouraging atmosphere where curiosity about other cultures flourishes, awareness of diverse perspectives is heightened, and sensitivity to cultural differences is developed. This approach helps to overcome many conflicts characteristic of our multiethnic world.

REFERENCES

- Bosnić Đurić, A., Đurić, M. i Tomašević, T. (2021). *Isto i različito*. Beograd: Evropski pokret u Srbiji. Preuzeto sa: https://forca.rs/wp-content/uploads/2021/03/ISTO-I-RAZLICITO-Kratki-vodic-kroz-interkulturalno-obazovanje_FINAL1.pdf
- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Видосављевић, С., Видосављевић, М. и Круљ Драшковић, Ј. (2016). Интеркултурална настава у васпитно-образовном процесу. У: *Зборник радова Учитељског факултета Призрен-Лепосавић*, 10, 185-201.
- Закон о основама система образовања и васпитања* ("Сл. гласник РС", бр. 88/2017, 27/2018 - др. закон, 10/2019, 27/2018 - др. закон, 6/2020, 129/2021 и 92/2023) Преузето са: <https://pravno-informacioni-sistem.rs/eli/rep/sgrs/skupstina/zakon/2017/88/1/reg>
- Кирова, А. В. (2020). Integration of Intercultural Learning in English Language Teaching. *Јзык и култура в епоху интеграцији научног знања и професионализацији образовања*, 2(1-1), 176-181.
- Министарство просвете, науке и технолошког развоја Републике Србије. (2018). *Основе програма предшколског васпитања - Године узлета*. Преузето са: <https://prosveta.gov.rs/wp-content/uploads/2018/09/OSNOVE-PROGRAMA-.pdf>
- Мрњаус, К. (2018). *Култура, вриједности и одгој у Јапану*. Ријека: Принтера Загреб.
- Мушур, Г. (2019). *Стицање интеркултурне комуникативне компетенције у настави италијанског језика као бстраног у основној школи*, Универзитет у Београду.
- Правилник о стандардима компетенција за професију наставника и њиховог професионалног развоја* ("Службени гласник" РС – Просветни гласник, бр. 5/2011) Преузето са: <https://prosveta.gov.rs/wp-content/uploads/2015/08/Правилник-о-стандардима-компетенција-за-професију-наставника-и-њиховог-професионалног-развоја.pdf>
- Пурић, Д. (2017). Могућности за интеркултурално образовање посредством читанки на српском језику за млађе разреде основне школе. У Л. Маравић, Ж. Мезеи (ур.): *Интеркултуралност у образовању*, Зборник 11. Нови Сад: Педагошки завод Војводине, 77–87.
- Рељац-Фајс, Е. (2010). Интеркултурализам у основношколској настави хрватског језика. У Пеко, А., Сабљић, М., & Јиндра, Р. (Ур.), *Образовање за интеркултурализам: Зборник радова с 2. међународне*

- знaствене конференције* (стр. 303-313). Осиек: Учитељски факултет Свеучилишта Јосипа Јурја Строссмауера у Осиеку.
- Сысоева, А. М., & Ломовцева, А. В. (2022). Межкултурни дијалог у условима глобализације. In *Приоритетне направљена устојчивог социјално-економичког развоја држав у условима устојчивог развоја држав у условима устојчивог развоја држав* (pp. 725-730).
- Стратегија развоја образовања и васпитања у Републици Србији до 2030. године* ("Службени гласник РС", број 63) Преузето са: https://www.mpn.gov.rs/wp-content/uploads/2021/11/1-SROVRS-2030_MAS-TER_0402_V1.pdf
- Стојановић, Б. (2013). Дете - мост који спаја различитости. У: *Детињство, часопис о књижевности за децу*, 1/2013, стр. 107-112. Нови Сад.
- Stojanović, B. (2021). The meaning of the literary text – reader's individual act. In: *Facta Universitatis, Series: Teaching, Learning and Teacher Education*, 4(2), 171-178.
- Тарбаева, Г. М. (2009). Бурјатске народне сказке као средство формирања оснoв межкултурног обшeрeња младших шкољников. *Вестник Бурјатског државног универзитета*. Филозофија, (15), 238-244.
- Умарова, С. Х. (2020). Межкултурно образовање и васпитање у школи. In *Педагогика, психологија, општество* (pp. 17-19).
- Чутовић, М. М. и Семиз, М. Ж. (2022). Улога књижевноуметничког текста у развоју вредносних критеријума код ученика млађег школског узраста, *Зборник радова Педагошког факултета*, Ужице, 24, 95-114.

KNJIŽEVNI TEKST KAO SREDSTVO INTERKULTURALNOG UČENJA

Interkulturalnost predstavlja važan aspekt vaspitanja i obrazovanja ličnosti i doprinosi oblikovanju društvene osjetljivosti, razumevanju različitosti i stvaranju pozitivnog kulturnog identiteta. Rad naglašava ulogu vaspitača i učitelja u implementaciji interkulturalnog učenja, kao i važnost dubljeg poznavanja kulturnih dinamika i primene odgovarajućih metoda tokom vaspitanja i obrazovanja dece. Poseban akcenat je na izboru književnih tekstova koji odgovaraju uzrastu i interesovanju dece predškolskog i mlađeg školskog uzrasta, kao i njihov značaj za vaspitno-obrazovni proces.

Primeri na predškolskom uzrastu kao što su dela Ljubivoja Ršumovića: Priča o mačku Mikelandelu i lepim Veronikama i pesma Isli smo u Afriku, bajke braće Grim: Zlatokosa i tri medveda, Crvenkapa, Pepeljuga, Tri praseta, Knjiga o džungli Radjarda Kiplinga, pružaju osnovne lekcije o poštovanju različitosti i kulturnim razlikama kroz lako razumljive narative. Za rad sa učenicima mlađeg školskog uzrasta, dragoceni su tekstovi poput zbirke Eskimskih bajki, teksta Dečak koji je hteo da bude petao Jurija Družkova, bajke Ružno pače Hansa Kristijana Andersena i priče Jasminke Petrović Dva lončića, četiri poklopčića i Dva lokvanja oko panja koji podstiču učenike da kritički razmišljaju o društvenim normama i kulturnim vrednostima sa ciljem prihvatanja onih koje bi značajno uticale na njihovo ukupno ponašanje i međusobne odnose. Navedeni primeri dobrom metodičkom interpretacijom mogu mnogome pospešiti razvoj interkulturalnih kompetetija učenika učećići ih važnim vrednostima kao što su prihvatanje, poštovanje i razumevanje različitosti, što je od suštinske važnosti za razvoj empatije i otvorenosti prema svetu oko sebe.

Кључне речи: књижевни текст, ученик, вредности, интеркulturalност, интеркulturalно учење