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FICTION TEXT AS A MEANS OF FORMING LEARNERS' SOCIOCULTURAL COMPETENCE

Elen AVETISYAN^{1,*}  Igor KARAPETYAN¹ 

¹ Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Armenia

* *Correspondence*

Elen AVETISYAN, 17, Tigran Mets ave. 0010, Yerevan, Armenia
E-mail: avetisyanelen@aspu.am

Abstract: Fiction texts are an effective means of systematic teaching language and culture. A fiction text, as the most effective means of developing intercultural competence, motivates, involves the reader in a kind of cognitive process, causes aesthetic pleasure, develops aesthetic taste, critical and creative thinking. Reading a fiction text enables learners to master the behavior patterns characteristic of a given ethno-cultural society, sociocultural markers, sociocultural norms, traditions, and rituals.

Fiction texts as an important means of forming sociocultural competence performs functions of motivating, involving the reader in a unique cognitive process, giving aesthetic pleasure, developing aesthetic taste, critical and creative thinking.

The reading of the literary-fiction text provides an opportunity to learn the models of behavior, cultural markers, cultural norms of communicative behavior, public and individual conventions, traditions and rituals characteristic of the given ethno-cultural community.

Keywords: sociocultural realia, sociocultural marker, behavior model, sociocultural norm, cultural competence, intercultural competence, semantic-associative field, fiction text.

This article attempts to substantiate the importance of reading a literary text in the formation of the sociocultural competence of learners. The subject of study also becomes the basic units of teaching a foreign language, i.e. language, culture, communicative behavior, sociocultural realities in general, the study of which becomes possible while reading a fiction text. We reveal the difficulties that arise while reading a fiction text in the process of assimilation of cultural and other realities, sociocultural markers, behavioral pat-

terns inherent in the particular national-cultural community.

In general, the functions of a fiction text are represented in the process of formation and development of the sociocultural competence of learners.

As we know, the purpose and objectives of learning a foreign language are constantly changing. The purpose of learning a foreign language is undergoing substantial and functional changes. Linguists, language educators, methodologists

clearly outlined the purpose and objectives of learning a foreign language in the first quarter of the last century. Even the defenders of the translation-grammatical method emphasize the importance of teaching culture. It is interesting that representatives of various methodological schools while defining the term “culture”, highlighted its various discretionary. Over the years, the term “culture” has undergone dynamic changes. Within the framework of the translation-grammatical method, culture is limited to the study of literature and works of art or fiction. Proponents of the direct method believe that culture represents traditions, customs, the behavior of native speakers, and the dynamics of relationships. Within the framework of the communicative approach, culture represents native speakers’ way of life. It is clear that lifestyle is a broader, more capacious concept and includes traditions, customs, and native speakers’ communicative behavior. In fact, methodologists are gradually approaching the idea of studying the communicative behavior of native speakers, which by itself includes both verbal and non-verbal means of communication. Thus, for educational purposes, a task is set to select and apply such kind of texts in the learning process that fully represent the culture of those who communicate in the language being studied. On the one hand, literary texts mainly perform this function—they represent native speakers’ communicative behavior, their ideas, approaches, and biopositional solutions. On the other hand, fiction texts in time and in terms of content can be so diverse that sometimes they may not represent the biopositions of a given society, but, on the contrary, introduce countless false agendas, and speeches that are not characteristic of members of a given linguistic and cultural community.

At the present stage, scientists are trying to define not only the concept of “culture”, but also the very concept of “native speaker”. It is no coincidence that the concepts of “first language” and “second language” are more often used in American English. The concept of “mother tongue” is quite capacious, sometimes it is not perceived as a language, but is perceived as a direct manifestation of mentality. When assessing their language preferences, a native speaker is mostly subjective. While studying at an English-speaking school, he/she can declare that his/her native language is Armenian, although the language of

the “school” or educational process mostly becomes the first language.

In this regard, Kramsch (2003) notes that “The concept of “native speaker” has become a controversial concept for several years” (p. 210). One of the reasons is that a modern individual lives in a multilingual, multicultural society. It is no coincidence that the very scholar Kramshi suggests the concept of an “intercultural speaker”, in the sense that a person lives at the intersection of different languages and cultures, and regardless of whether he/she is aware of it or not, a person is a carrier of different cultures. Music, watching movies, and fiction have been gradually losing their “national” face for a long time.

It is noteworthy that in the process of learning a foreign language, it is very difficult to separate the study of language and culture. The task is to create effective models of their interconnected learning. Moreover, it is sometimes suggested to “target” only culture and to teach language as a means of assimilation of culture. Methodologists clearly define the concepts of “cultural awareness” and “intercultural competence”. Communicative language competences are those which empower a person to act using specifically linguistic means. Cultural awareness enables language users to have a clearer idea about the particular language, whereas intercultural competences help language learners to utilize and enjoy the particular language and its culture. Intercultural competences can be developed only due to the direct use of the language taught. Intercultural competence is the ability to function effectively across cultures, together with thinking and acting appropriately, and communicating and working with people from different cultural backgrounds – at home or abroad. Different phenomena are perceived differently in different cultures. While learning a foreign language and its peculiarities it is preferable to become aware of not only the language but also its culture. Intercultural competence is a valuable asset today where connections around the world have become more widespread. Intercultural competence gives a language learner the ability to become flexible and adopt an empathetic approach to people belonging to other cultures and having different backgrounds. The word “culture” refers to the respective community’s ethics, beliefs, and lifestyle. Cultural awareness means to be aware of different cultures. Cultural awareness can be un-

derstood and recognised by different values, beliefs, and customs of other groups and societies. Due to cultural awareness people perform effective communication, have respect for other cultures, promote leadership, have better workplace, develop their self-awareness, succeed in globalization.

Scientists interpret these terms in a broad and narrow sense. Within the framework of this study, the question of where cultural awareness is formed comes to the fore - in a natural language environment or in educational conditions. It is obvious that through reading and analyzing a fiction text, the task is to form cultural awareness, which in terms of the content may be close to the cultural awareness of native speakers. However, the inherent possibilities of native speakers to form cultural awareness are extremely limited.

At the same time, it is necessary to emphasize the idea that a literary text has been and remains an effective means of forming and developing cultural, sociocultural, and intercultural competencies. The use of a literary text in the process of learning a second language makes it possible to look at the world from different points of view. A literary text performs primarily a cognitive function. On the other hand, each literary text represents the emotional field of characters living and acting in a certain place and at a certain time. The subjective world of literary characters cannot only fascinate and seduce the reader, but also transfer him to another reality (Hanauer, 2001). Hanauer gives three arguments in favor of the inclusion of literary texts in the teaching process of a second language (Hanauer, 1997).

First, he lists the motivational aspects of reading literary texts that increase the personal involvement and enjoyment of learners, which leads to an increase in their motivation. The second argument presented by Hanauer is related to the psychological concepts of reading literary texts. According to Chan (1999) and McKay (1986), literary texts facilitate the assimilation of lingual forms of the second language and also contribute to semantic-associative assimilation. All the mentioned authors emphasize the role of literature in the development of cultural awareness.

Literature, regardless of what style and genre it represents, reflects specific sociocultural relations, realities, phenomena, ideas, and dreams of

people who lived and are living in that particular period. Regardless of how correctly a literary work reflects reality, it still gives a general idea of the thoughts, beliefs, prejudices, and other values of native speakers. According to Kramsch (2003), with proper analysis, it is possible to identify the codes and rules of a real society.

On the one hand, as Hanauer points out that cultures cannot be perceived as a monolithic, integral unit (McKay, 1986). On the other hand, culture represents different personalities who differ from each other in values, beliefs, goal setting, personal qualities, and experience.

The task is to assimilate the culture of native speakers not at the level of personality, but from the point of view of different personalities. It is obvious that the literary text represents a particular culture. However, it is more correct to say that this culture is always considered in a specific social or historical context.

An important task is to organize the process of reading a literary text as a whole. It is obvious that a learner who has no experience of reading literary texts in his native language has difficulty in reading a literary text in a foreign language. Another problem is related to understanding a literary text or deciphering it. Reading is a type or manifestation of a kind of reflection. The reader must have appropriate basic or sociocultural knowledge. At the same time, reading a text in a foreign language, the reader fills step by step not only the information gap between himself and the people acting in the text but also the differences in mentality, lifestyles, biopositions between them.

In general, the process of perception of any literary text is subjective. At the same time, the reader tries to overcome the subjective perception of reality described in the literary text. The author's subjective ideas, world perception, and stereotypes become the subject of the reader's analysis. Kramshi goes further. He believes that the reader overcomes the "cultural reality" and "cultural imagination" representing the target language. In fact, in the process of reading, the reader assimilates the sociocultural realities inherent in linguistics, phenomena, facts, objects, which sometimes form reality from the point of view of the native language (a word-reality, or an object-reality). At the same time, as Kramsch notes, the reader rarely understands the position, and the approach of a native speaker. There is a

kind of gap between the two cultures, a space that Kramersch calls the “third space”, which becomes a key term in intercultural communication (Kramersch, 2003, p. 207).

According to Soter, “the third space is a place where literary texts are read and reading standards are set out”. It stimulates the formulation of a number of questions, reflection, promotes the development of critical thinking, creates a favorable environment for the development of cognitive and emotional abilities of language learners (Soter, 1997)

Hanaurer develops a unique method of understanding culture by reading a text, which involves interpreting the text from the point of view of one’s own culture and experience.

At the first stage, the learner of a foreign language tries to interpret the text from the point of view of his sociocultural experience. At the second stage, he tries to understand or consider various interpretations of the text, made mainly by an expert, a literary critic, a psycholinguist or the linguist himself. In fact, the reader gradually begins to master the professional field of text interpretation, approaches, even theories and concepts. A high level of reflection or super-reflexion is the interpretation of a text from the point of view of a particular theory. Methodologists have made serious progress in this regard, especially when it comes to interpreting a literary text from the point of view of the formation of socio cultural competence. In this case, reading the text performs many functions. It motivates. It engages the reader in a kind of cognitive process. It gives aesthetic pleasure, develops the aesthetic taste of the reader.

It is important that the text develops the reader’s critical and creative thinking. The key role of reading a text is in understanding the culture of other people.

An important condition for the development of sociocultural competence of learners is what kind of literary text is chosen for educational purposes.

The principle of originality is paramount in the communicative and cognitive framework of teaching a foreign language.

In accordance with this, it is proposed to read the authentic texts created by native speakers for them. Nozdrovich E. V. and Milrud R. P., considering the substantive concepts of the authentic educational text, identify seven concepts:

1. culturological authenticity in the use of texts that form ideas about other cultures, features of everyday life, customs of native speakers,
2. informational authenticity in the application of texts containing important information for learners corresponding to their age characteristics and interests,
3. contextual authenticity presupposes natural situations of interest to native speakers, discussed topics that cover the educational text in a peculiar way,
4. the national mentality explaining the inappropriateness of the application of one phrase or another,
5. reactive authenticity, which is used in the development of an educational text to create real emotional, mental and speech reactions in learners,
6. the originality of the wording, which attracts the learners’ attention and facilitates the understanding of the communicative problem of the text, confirms its connection with reality,
7. The originality of tasks related to educational texts, which should stimulate interaction with the text, should be based on operations while working with primary sources” (Ishkhanyan, 1996, p. 11).

Ensuring cultural originality directly contributes to the development of sociocultural competence of learners, as reading a literary text helps them to get acquainted and learn the way of life, customs of native speakers. Learners are mainly looking for examples of informative authenticity in the text. However, not all learners try to find or see information describing objects, phenomena representing the lifestyle of native speakers. Despite the fact that the pace of development of modern developed countries is very high, a person living in Armenia has a pretty good idea of the high technologies, machines, and equipment used in those countries.

At the same time, a washing machine used outside the building (“laundromat”) is practically not used in Armenia. The phrase “money laundry”, created on the same lexical basis, can become a source of interesting information, since not all learners understand the term “money laundry”.

In general, situational originality/authenticity is often found in the text, and in many cases an incorrect perception of the situation or context leads to a misunderstanding of the text. It is ob-

vious that an Armenian-speaking person can interpret the same verbal situations in a completely different way. The learner may not even pay attention to what may be an important target language for a native speaker. The views of native speakers and learners of the target language, interests, preferences, and, in general, ideas about life differ. The original setting makes it possible to have a more accurate idea of the sociocultural realities of native speakers.

For a learner, the authenticity of the national mentality, which explains the appropriateness or inappropriateness of the use of this or that phrase, can comparably determine the specified components. The mentality of any nation is in some sense a reality, a cultural one. It is sometimes impossible to present it in other languages. This is the reason that for educational purposes it is proposed to study those subjects and phenomena that clearly reflect the mental characteristics of a particular sociocultural community.

In the course of studying sociocultural phenomena through a literary text, the key importance is given to what kind of culture the sociocultural realities and phenomena represent, since various definitions of culture circulate, and according to this definition, the subject of research becomes more specific. Quite interesting is the discrepancy according to which cultures can be elite and mass. Elite culture includes everything that makes a person more cultured, i.e. history, art, literature. Popular culture includes lifestyle, customs, typical food samples, clothing, and means of movement. It is obvious that sociocultural phenomena acquire new characteristics when these definitions are taken into account. The term "popular culture" is based on the combination of cultural experiences and attitudes that exist in mainstream society. Popular culture events are those which include such phenomena as a concert, parade, a baseball game, or the season finale of a television show. Popular culture assumes mass accessibility and appeal. Popular culture plays crucial role in developing intercultural competence. As it comprises lifestyle, customs, typical food samples, clothing and other components of culture, the awareness of these components helps to develop and enrich people's knowledge related to the particular culture. Only linguistic knowledge is not enough for people to become aware of the particular culture, customs reveal much unknown and help to be more com-

petent, which in turn, gives additional coloring to the language learning process.

It is obvious that in educational conditions, without direct contact with native speakers, it is more effective to use literary texts related to the so-called "mass culture" for educational purposes (Merkish, 2018). Mass culture includes cultural products that are both mass-produced and for mass audiences. Examples include mass-media entertainments – films, television programmes, popular books, newspapers, magazines, popular music, leisure goods, household items, clothing, and mechanically-reproduced art. Mass culture typically refers to that culture which emerges from the centralized production processes of the mass media. It should be noted, however, that the status of the term is the subject of ongoing challenges. Considered as a repository of social meaning, mass culture is one of a group of terms that also includes high (or elite) culture, avant-garde culture, folk culture, popular culture, and (subsequently) postmodern culture. The interpretation and boundaries of each of these categories are routinely the subject of debate and dispute (Merkish, 2018). Literary texts can provide information about the communicative behavior of native speakers.

Social communication itself, its forms and manifestations represent a kind of sociocultural reality. It is no coincidence that N. B. Ishkhanyan (1996) defines sociocultural competence as the ability and readiness of an individual to carry out appropriate intercultural communication. An important component of sociocultural competence is the sociocultural context, in the sense that only with appropriate communication experience is it possible to communicate in various sociocultural situations.

Thus, the definition is apt, according to which "sociocultural competence presupposes knowledge of the speech and social behavior of native speakers, their customs, etiquette, social stereotypes, art, culture" (Nosonovich & Milrud, 2017).

A literary text is a rich source of linguistic information. It is obvious that learners have difficulty in assimilating vocabulary with a national-cultural marking. One of the reasons is that this vocabulary is mostly inadequate or real, i.e. it is either not translated or difficult to transcribe. For example, V. Saroyan (1986) describes a certain block, Fresno Street, talks about shops, markets

and other names of places. A question arises whether it makes sense to make these sociocultural realities the subject of study: toponyms, names of cars, horses, other animals that existed in the 30-40s of the last century. The answer is unequivocal: without understanding this vocabulary, it is impossible to form a correct idea of this period, its color, humor, various phraseological units, figurative expressions.

Reading a literary and fiction text makes it possible to have a correct idea of the mental state of people living in the period described, to understand what behaviors were characteristic of this national and cultural community. The learner must have an adequate understanding of the communicative behavior of the characters. In general, a literary text is a source of plentiful cultural knowledge. Its reading gives the learner an opportunity to assimilate the sociocultural knowledge available in it, highlight the historical, cultural, ethno-cultural background. For instance, in the story titled "My name is Aram", two ethnocultural backgrounds can be distinguished - American and Armenian. The Armenian background is represented by precedent texts known only to Armenian-speaking people.

Working with a literary text allows the learner to form a general idea of general cultural designations or markers. The sociocultural marker is understood as those spiritual structures that are introduced during primary socialization (perception of the world as a whole and the world as a whole). It also goes away as a transformation of this perception into the sphere of the unconscious, i.e. there is a formation of mental structures. The sociocultural marker is present in the sphere of the spirit before the appearance of consciousness.

Under the influence of sociocultural markers, the transformation of the image and marker occurs during the transfer of knowledge.

While speaking about sociocultural markers, it is worth to take into account:

- experience of primary socialization,
- the first language mastered (Polushina, 1995).

It is obvious that the absence of a linguistic environment inherent in native speakers does not allow learners to gain experience of primary socialization. That experience concerns the Armenian language proficiency among Armenian-speaking learners. A question arises regarding how to get this so-called primary experience,

typical of English-speaking people, in a learning environment. In fact, each linguistic community is characterized by the transformation of a certain image and marker within a specific cultural tradition, accompanied by "cultural imprinting and taboo" (Saroyan, 1986).

The study of sociocultural characteristics makes it possible to assimilate the mental structures inherent in linguists, which are acquired during primary socialization. For example, each language community puts a specific meaning in the concepts of "our people", "your people". Each nation has certain ideas about "relative" and "enemy" peoples. Even in Great Britain, the English and the Scots have different sociocultural markers. By studying these markers, it becomes possible to understand the mentality of native speakers. The literary text helps students to assimilate the sociocultural norms of behavior of English-speaking people, social conventions, traditions and rituals.

They more subconsciously assimilate non-verbal means of communication of English-speaking people while reading-body language, greeting methods, hugs, ways of kissing, eye expression, and contact distance. It is obvious that films represent non-verbal means of communication in a better way. However, sometimes the fiction description is more impressive and is remembered longer.

It should be noted that the study of fiction read by native speakers develops the sociocultural competence of learners at both conscious and subconscious levels. It is important that learners should gradually study and master those precedent texts-stories, poems, works of other literary genres that native speakers are familiar with. It is obvious that it is very difficult to quantitatively compensate for this gap in educational conditions. However, it is necessary to clearly formulate the task so that one or another learning strategy can be applied.

The task is to assimilate the folklore of native speakers by reading fiction in a certain period of time, reflecting the peculiarities of the collective subconsciousness of the particular people. It is not arbitrary that public communications, national mentality and national achievements are an important component of sociocultural competence (Saroyan, 1986).

Thus, the task is to select and read such fiction texts that, both on conscious and uncon-

scious levels, enable students to assimilate sociocultural realities, mental structures, sociocultural markers, non-verbal communicative means, those precedent texts that form the basis of the scheme of this ethnos.

Reading a literary text develops not only the communicative abilities and skills of students, but also contributes to the formation and development of their general cultural competence. Fiction represents culture, the history of native speakers, various spheres of life, value positions, stereotypes, traditions and customs. It is obvious that each literary world in its own way represents the linguistic thinking, mentality, and general cultural realities of a given people. When choosing a literary text for educational purposes, it is necessary to take into account various factors, both educational and extracurricular. The task of choosing it becomes more complicated when it is done for the purpose of learning a foreign language. The teacher or the author of the textbook should take into account the language level of students, the experience of reading, studying fiction in their native language, the age of students, their value positions, cognitive motives, the direction of interests, as well as the time of creation of this original, the problems reflected in it, the worldview of the characters, its accessibility, philosophical and psychological prerequisites of the author's idea, etc.

Today there are many classifications of reading types. They can be classified according to the psychological characteristics of the perception of the text: analytical and synthetic (Peleg, 2014), according to the conditions of its implementation - prepared and improvised (Baker & Brown, 1984), according to the depth of penetration into the text - intensive and extensive (Beers & Probst, 2012), according to the form of reading - loud and quiet (Coltart, 1993), by target positions - research, observational, Notifying and searching (Folomkina, 2005), by levels of understanding. understanding the main content, extracting complete information from the text, understanding the necessary meaningful information (Kain, 2003).

The process of formation and development of general cultural competence is continuous, and this is facilitated by the originals, which include information about various manifestations of the life of native speakers. In most cases, extensive reading is considered time-consuming. Some-

times there is not enough time for a full analysis of the original. Sometimes the need for extensive reading is not properly addressed in school curricula. It is noteworthy that when organizing the reading of foreign-language originals, the task of analyzing them from the point of view of the development of general cultural competence is not set.

Of particular importance are works related to the general cultural concept of teaching culture.

Of particular importance are works related to general cultural conditions.

In the process of teaching foreign languages, the general cultural component assumes knowledge of the realities, mores, traditions, customs of the country representing the language being studied, as well as the communicative behavior of native speakers, verbal and non-verbal means. In many cases, even teachers cannot recognize the general cultural realities in the text being read. These can be literary texts, dialogues, poems, songs, written word, interviews, etc., characterizing the communicative behavior of native speakers.

From the point of view of the choice of artistic originals, it is important to take into account the content, the orientation of this work, the topics covered in it, the peculiarities of vocabulary, etc. Sometimes fragments of confrontation, dialogue of different cultures are presented in the original art. For example, V. Saroyan's works comprehensively present the foundations of American life, the psychology of representatives of different nations and peoples, mentality, ability to adapt to new conditions, the process of their becoming Americans. All the characters are real, although sometimes the irrational element prevails. The problems of universal poverty, enrichment with difficulties, not losing or gaining identity, preserving one's own traditions and customs, and achieving the American dream are being raised.

It is obvious that the events of the 20-30s of the last century do not fully reflect the mentality of the modern American. Accordingly, it is advisable to read the works of modern authors. Toponyms, the content of billboards, shop windows and department stores, road signs, rules for using the banking system, technical, communication, telecommunication methods and means are changing. In general, students through extensive reading form an idea of the artistic culture, art,

representing the studied country. It is a mistake to think that English literature better represents the national culture of the British than the American one. It's no secret that the UK is as multinational and multicultural as the USA. At the same time, any work of art representing English-speaking countries can be of serious educational value from the point of view of the development of general cultural competence.

In this regard, the importance is attached to the disclosure of national and culturally designated vocabulary in this artistic original. The study of the relevant lexical units requires hard work, since the so-called inadequate vocabulary is mostly not translated, sometimes it is difficult to interpret, may be random or neologized.

Reading detective literature helps to study a lot of words and expressions used in the real system, in the criminal world, which sometimes cannot be translated into Armenian: The feds, the FBI, fibbi, Memphis PD, The cops, Deputy director, 911, Mafia.

Students, as a rule, learn geographical toponyms, literary names, names of people, monuments, sights in general faster. It is effective to concretely present the geographical name, origin, and purpose of its application in this text.

Students begin to honestly talk about their problems when they encounter specific characters while reading. A properly selected artistic original can accurately reflect the way of life, the way of thinking of native speakers, immerse students in unfamiliar speech, push them to a kind of dialogue. This dialogue can be especially at a time when the characters of the original being read are teenagers or teenagers, and modern ones at that. Students participating in discussions containing analytical, comparative elements can identify their own feelings, beliefs. Literature also gives students the opportunity to analyze the emotions and motives of the studied characters, worldview. It is effective in analyzing their speech from the point of view of grammar.

Hanauer (2001) gives three arguments in favor of the inclusion of literary texts in the education of a second language. First, he lists the motivational aspects of reading literary texts that increase the personal involvement and enjoyment of students, which leads to an increase in their motivation. The second argument presented by Hanauer is related to the psychological concepts of reading literary texts. According to Chan

(1999), Hanauer (1997) and McKay (1986), literary texts facilitate the mastery of second-language linguists, as well as improve their use of the semantically conjugated field. All the mentioned authors emphasize the role of literature in the development of cultural awareness. Literature, regardless of what style and genre it represents, reflects specific general cultural relations, realities, phenomena, ideas and dreams of people who lived and are living in this period. Regardless of how correctly a literary work reflects reality, it still gives a general idea of the thoughts, beliefs, beliefs, prejudices, values of native speakers. "With proper analysis, it is possible to identify the codes and rules of a real society" (Collie & Slater, 1992, p. 204). On the one hand, as Hanauer (2001) points out, "cultures cannot be perceived as a monolithic, integral unit" (p. 396). On the other hand, Culture represents different personalities who differ from each other in values, beliefs, goals, personal qualities and experience. The task is to assimilate the culture of native speakers not at the level of personality, but from the point of view of different personalities. It is obvious that the artistic text represents a particular culture. However, it is more correct to say that this culture is always considered in a specific social or historical context.

An important task is to organize the process of reading a literary text as a whole. It is obvious that a student who has no experience of reading literary texts in his native language has difficulty learning to read a literary text in a foreign language. Another problem is related to the understanding of a literary text or its decoding. Reading is a type or manifestation of a kind of reflection. The reader must have appropriate basic or general cultural knowledge. At the same time, reading this foreign-language text, the reader fills step by step not only the information gap existing between him and the persons acting in the text, but also the differences existing between them in mentality, lifestyles, biopositions.

In general, the process of perception of any literary text is subjective. At the same time, the reader tries to overcome the subjective perception of reality described in the literary text. The author's subjective ideas, worldview, and stereotypes become the subject of the reader's analysis. Kramshi goes further. He believes that the reader overcomes the "cultural reality" and "cultural imagination" representing the target language

(Kramsch, 2003, pp. 207-210). In fact, in the process of reading, the reader assimilates the general cultural realities inherent in linguists, phenomena, facts, objects, which sometimes, from the point of view of the native language, are reality (or a word is reality, or an object is reality). At the same time, as Kramshi notes, the reader rarely understands the position, the approach of a native speaker. There is a unique gap, a space between two cultures, which Kramsch calls the "third space", which becomes a key term for intercultural communication) (Kramsch, 2000).

In the course of studying general cultural phenomena through a literary text, the key importance is what kind of culture the general cultural realities and phenomena represent, since various definitions of culture circulate, and in accordance with this definition, the subject of research becomes more specific. Quite interesting is the discrepancy according to which cultures can be elite and mass. Elite culture includes everything that makes a person more cultured, that is, history, art, literature. Popular culture includes lifestyle, customs, typical food samples, clothing, and means of movement. It is obvious that general cultural phenomena acquire new characteristics when these definitions are taken into account. Thus, reading originals in high school allows students to study culture, the history of native speakers, various spheres of life, value positions, stereotypes, traditions and customs, ideas about everyday life, religion, beliefs and beliefs, leisure activities, etc. They are able to appreciate and overestimate such concepts as manifestations of national discrimination, stereotypes, forms of identity preservation, social norms, prejudices, attitudes to injustice, manifestations of intolerance, polarization of society, etc.

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