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FORMING SOCIOCULAR AND COMMUNICATIVE COMPETENCY IN WORKING WITH FICTIONAL TEXT IN METACULTURAL READING TRAINING (on the example of translations of V. HUGO's «Les Misérables» into russian and kazakh languages)

Annotation. The ability to analyze literary texts through the integration of linguistic, cultural, and communicative knowledge is a vital aspect of modern literature teaching methodology. This article explores effective methods and techniques for teaching metacultural reading - the skill of identifying, understanding, and interpreting culturally significant elements within a literary work - using the example of Victor Hugo's *Les Misérables* in its Russian «Отверженные» and Kazakh «Аласталғандар» translations. This topic is especially relevant in the context of pedagogical universities, where future teachers of Russian language and literature are expected not only to conduct textual analysis independently but also to guide their students in developing similar interpretive abilities. Therefore, enhancing the teaching of reading and literary analysis is essential for cultivating students' intercultural competence within the framework of the "Russian Language and Literature" academic program. The article puts forward the hypothesis that the Russian and Kazakh versions of «Les Misérables» may act as metacultural codes, representing points of intersection between different cultural systems. It outlines methodological strategies for the analysis of culturally meaningful lexicon, presents approaches to ideological and artistic interpretation of excerpts rich in cultural content, and provides specific examples of cultural analysis employing sociological and linguo-cultural frameworks. In addition, the article identifies the teacher's role in facilitating discussion and supporting students' argumentative speech during the interpretation of selected passages. The study contributes to comparative literary research and offers theoretical insights relevant to philology, linguoculturology, and the broader field of language culture. Its practical significance is evident in the development of elective courses and methodological guidelines in the fields of world literature, literature pedagogy, and comparative linguistics. The proposed techniques aim to strengthen students' analytical skills and foster meaningful intercultural dialogue through the study of literature.

Key words: teaching reading, formation of sociocultural and communicative competence, fiction, culturally significant unit, interpretation skills.

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КӨРКЕМ ӘДЕБИЕТТІ МЕТАМӘДЕНИ ОҚЫЛЫМҒА ҮЙРЕТУДЕ ӘЛЕУМЕТТІК-МӘДЕНИ ЖӘНЕ КОММУНИКАТИВТІК ҚҰЗІРЕТТІЛІКТЕРДІ ҚАЛЫПТАСТЫРУ (В.Гюгоның «Les Misérables» шығармасының орыс, қазақ тілдеріне аудармалары негізінде)

Аңдатпа. Тіл мен мәдениеттің бірнеше салаларының бірыңғай үйлесім тапқан білімдер жиынтығын көркем әдебиетті талдай алуда, әрі бұл білімдерді ауызша қатысым жасау мақсатында практикалық

қолдана алу дағдыларын қалыптастыруда пайдалану әдебиетті оқыту әдістемесі саласы ғалымдарының назарында болып отыр. Бұл мақаланың мақсаты В.Гюгоның «Les Misérables» шығармасының орыс және қазақ тілдеріне аударма нұсқаларын пайдалана отырып, шығарманың мағынасын толық түсіндіруге айтарлықтай әсер ететін мәдени маңызды элементтерді табу және түйсінуге бағытталған метамәдени оқылымға үйретудің әдістері мен тәсілдерін ұсынуды көздейді. Бүгінде педагогикалық ЖОО-да болашақ орыс тілі және әдебиеті оқытушылары көркем шығармаларды өздері толыққанды талдап, түсіне алуы қажет, әрі талдау дағдыларын өз оқушыларына меңгерте алуы өзекті мәселе. Осыған орай, «Орыс тілі және әдебиеті» білім беру бағдарламалары шеңберінде Гюго шығармашылығын мәдениаралық құзіреттіліктерді қалыптастыру мақсатында эффективті талдауға үйретудің практикалық қажеттілігі туындады. В.Гюгоның «Les Misérables» романының орыс тіліндегі «Отверженные» және қазақ тіліне «Аласталғандар» аударма нұсқалары метамәдени код, яғни мәдениеттердің тоғысу аймағы бола алу ықтималды болжамы бұл мақаланың негізгі идеясын айқындады, біздің міндетіміз көркем мәтінді толыққанды талдаудың әдістемелік жолдары мен амалдарын ұсыну. Зерттеудің негізгі бағыттары ретінде мәдени маңызды элементтерді талдаудың әдістемелік қырлары, романның мәдени тезаурысы басым үзінділерін көркем-идеялық талдаудың ерекшеліктері, әлеуметтік-мәдени және лингвоелтанымдық бірліктердің аударма нұсқаларына талдау жасау, осы ұсынылған роман үзінділерін талдаған соң туындайтын полемикалық пікірталасты дұрыс жүргізуде оқытушы шеберлігін айқындайтын дидактикалық міндеттер ұсынылды. Зерттеудің құндылығы салыстырмалы әдебиеттану бойынша салыстырмалы-салғастырмалы зерттеулерді жүзеге асыруда, ұсынылған теориялық тұжырымдар филология, лингвомәдениеттану және тіл мәдениетінің жаңа салаларын толықтыруда өзіндік үлес қосады. Зерттеудің практикалық маңыздылығы шетел әдебиеті, әдебиетті оқыту әдістемесі, компаративті лингвистика салалары бойынша элективті курстар мен әдістемелік нұсқаулықтар құрастыруда қолданылады.

Кілт сөздер: оқылымға үйрету, әлеуметтік-мәдени және коммуникативтік құзіреттіліктерді қалыптастыру, көркем әдебиет, мәдени маңызды бірлік, талдау дағдылары.

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ФОРМИРОВАНИЕ СОЦИОКУЛЬТУРНОЙ И КОММУНИКАТИВНОЙ КОМПЕТЕНЦИИ ПРИ РАБОТЕ С ХУДОЖЕСТВЕННЫМ ТЕКСТОМ В РАМКАХ ОБУЧЕНИЯ МЕТАКУЛЬТУРНОМУ ЧТЕНИЮ (на примере переводов произведения В.Гюго «Les Misérables» на русский, казахский языки)

Аннотация. Умение анализировать художественный текст, в котором органично сочетается знание по различным аспектам языка и культуры, практическое применение этих умений с навыками построения речевой коммуникации, является той областью методики преподавания литературы которая в последние десятилетия привлекает пристальное внимание исследователей. Данная статья ставит целью представить методы и приемы обучения метакультурному чтению: умелому извлечению и пониманию культурнозначимых элементов способных существенным образом повлиять на истолкование смысла произведения на примере переводов произведения В.Гюго «Отверженные» на русский, казахский языки. Проблема интерпретационной деятельности студентов актуальна в связи с тем, что в педагогических вузах будущие учителя русского языка и литературы должны уметь не только анализировать и интерпретировать текст сами, но и научить этому своих учеников. В связи этим, созрела практическая необходимость совершенствования процесса обучения чтению, в нашем случае эффективному обучающему анализу творчества Гюго в вузе с конечной целью формирования межкультурной компетенции студентов по ОП «Русский язык и литература». Основной идеей стала

гипотеза что, вводимый в научный оборот перевод романа В.Гюго «Les Misérables» на русский язык «Отверженные» и на казахский язык «Аласталғандар» может послужить как метакультурный код, точкой пересечения культур, а наша задача выработать методические пути и приемы эффективного обучающего анализа данного художественного текста. Как основные направления исследования в статье описаны методические аспекты интерпретации романа с точки зрения культурнозначимых лексем, предложена специфика идейно-художественного анализа отрывков с ярко выраженным культурным тезаурусом, приведены примеры культурологического анализа с учетом социологического, лингвострановедческого подходов, определены дидактические задачи преподавателя для поддержания полемической речи возникающей после анализа предложенных отрывков романа. Ценность данного исследования заключается в реализации сравнительно-сопоставительных исследований по компаративному литературоведению, основные теоретические выводы внесут вклад в дополнение новых направлений филологии, лингвокультурологии и языковой культуры. Практическая значимость проявляется в разработке элективных курсов и методических рекомендаций по зарубежной литературе, методике преподавания литературы, компаративной лингвистике.

Ключевые слова: обучение чтению, формирование социокультурной и коммуникативной компетенции, художественная литература, культурнозначимая единица, навыки интерпретации

1. Introduction

Multi-ethnic, multilingual and multicultural society of the XXI century puts forward to pedagogical science a set of theoretical and practical problems related to peaceful coexistence, communication, mutual respect and enrichment of different cultures. The modern educational system of higher education of RK requires revision of the purpose, function and ideas about the disciplines of the university component according to the above mentioned. One of the priority tasks of pedagogical higher education in RK, in particular women's national pedagogical university is the formation of a culture of peace and education of tolerance of the space of world cultures. In this regard, the role of multilingual/multicultural education approach, which promotes intercultural communication and competence in support of peace, is more important than ever. The mission of pedagogical-humanities universities in the Kazakhstani educational space is to graduate bachelors with highly qualified, competitive specialists, capable of becoming versatile developed personalities, who possess the skills of tolerant attitude to the culture and way of life of different countries and nationalities, this explains the formation of intercultural competence.

Reading is a phenomenon of human life, speech ontogenesis. (Abdullayeva 2025:1253) V.Sokolova very accurately notes the importance of fiction: 'Without love for literature and without its knowledge it is impossible neither to culture, nor to create a new free society, nor to improve oneself.' (Sokolova 2019:37) To be able to read in the broad sense of the word means '... to extract a living meaning from a dead letter. To read means nothing yet, what to read and how to understand what is read - that is the main thing - said the great educator K. D. Ushinsky. It is in the course of studying an artistic text, both as a result of purposeful and painstaking work, and at the level of subconsciousness, students comprehend various events and facts, formulate conclusions, generalisations and conclusions thus forming skills of socio-cultural-research competence. (Akhmed Fadir 2022:2)

Fiction text as a complex, polyfunctional, polycode system is the subject of study from the standpoint of literature teaching methodology, literary studies, cognitive linguistics, intercultural and sociocultural competence, semiotics in many scientific works. The main methodological guidelines for the analysis of the fiction text were developed by such

outstanding researchers as Lotman Y.M., Rastier F., Fukson L.Y., Kulibina N.V., Zvik I., Stativka V.I., Ibragimova A.N., Novikov L.A., Lileeva A.N., Taubaeva Sh.T., Akhmetova A.B. and others.

However, as experience shows, even well-formed skills of text analysis do not always ensure its understanding. According to S.Kh.Zhumagazieva, 'we can give many examples of how readers analyse and interpret texts without understanding them at all. (Zhumagazieva 2021:85). A.A.Pototski notes that 'today scientists recognise that the artistic text contains an infinite depth of meanings and inexhaustible possibilities for study and interpretation, which gives rise to many ways of its study for the purpose of reading. For decades, scholars have been searching for such teaching methods that would contribute to the depth and adequacy of coverage of the main object of the humanities-text, which absorbs the spiritual and intellectual world of man.(Pototski 2023:88)

Consequently, the main task in the study of a work of fiction should be the methodological task of complex, step-by-step training in the skills of reception and interpretation for a deep understanding of the artistic text, taking into account a variety of methods and techniques that can significantly affect the interpretation of the meaning of the work. In order for bachelors to achieve metacultural reading of a fiction text, they need skills oriented to the formation of sociocultural and communicative competence in the process of receptive and interpretive activities.

2. Material and methods

The novel epic 'Les Misérables' is considered a classic of world literature. The work includes the most important problems of society, even to this day. Recently, the attention to the study of the language of translated works of fiction has been increasing in the classes of literary criticism, which allows to comprehend more deeply and accurately the meaning and significance of the word, the dialogue of cultures, its multiple meanings, to see additional shades that it receives in the artistic text, this factor and explains the relevance of this work.

2.1 Research methods

Analysis of scientific and methodological literature on the topic of the study, comparative method, specification, generalisation, analysis and evaluation of the formation of sociocultural competence along with communicative competence.

2.2 Material description

Naturally, the novel 'Les Misérables', which is the object of analysis, objectively possessing a large stock of information about the country, its culture 'will not give' this information to the reader, if he does not have sufficient training or if he avoids the labour of understanding, does not want to read. Therefore, we introduce into scientific turnover the translation of V.Hugo's novel 'Les Misérables' into Russian 'Les Misérables' and into Kazakh 'Alastalgandar', which can serve as a metacultural code, a point of intersection of cultures, and our task is to develop methodical ways and techniques of effective educational analysis of Hugo's novel in the university, which contribute to the formation of intercultural communication believing that it is the competence approach that best contributes to the formation of sociocultural competence along with communicative competence modernising the methodological copy of the novel. The translation into Russian language was investigated fragmentarily, and the translation into Kazakh language was not investigated,

as the translation was made in 2020. It should also be noted that the translation of the novel into Kazakh 'Alastalgandar' made by translator Zamanbek Abdeshev under the aegis of 'Rukhani zhanguir' in 2020 aroused a keen interest in reading in Kazakh society.

3. Discussion

The analysis of the artistic text as a means of formation of intercultural competence is considered by many scientists, including E.A. Volgina, A.N. Ibragimova, N.D. Tokareva, O.S. Fedotova, D.U. Ashurova, I.O. Tsvik, and others. Ashurova D.U. believes that 'a work of fiction is a cast of foreign-language culture, which is reflected in it through language, thus representing a foreign-language picture of the world. (Ashurova 2020:126). Rodin.F.very accurately notes that the text of fiction 'accumulates and canalises all national-cultural dominants, it reflects the self-consciousness of the people, their mentality, national character, way of life, traditions, customs, morals, value system, worldview, vision of the world'. (Rodin 2023:146) A detailed analytical analysis of modern methods of interpreting the art text is presented in the article of D.Pogosyn. she believes that 'with the right choice of didactic and methodological means, the art text is able to influence all aspects of the formation of intercultural competence (Pogosyn 2020:164).

Understanding a fiction text is a special kind of speech activity, without a cultural background it is impossible to fully understand the meaning of a work of fiction. 'Reading-interpretation is a gradual accumulation of meanings, a synthesis of many hidden meanings scattered throughout the text. The task of 'careful reading' is to identify the object under study as accurately as possible, to be able to read, to perceive what the author said and what he 'said' (Aden 2024:84).

In order to understand and skilfully convey to the students what Hugo 'said', we aim to consider the paragraphs and lexemes from the novel passages that help to form socio-cultural competence. First of all, it will be reasonable to consider the works of researchers on the definition of this competence. Kantaeva G.G. understands sociocultural competence as the ability of a person through adequate understanding and respect for other languages, cultures and religions to demonstrate active and responsible life activity in society on the basis of democracy, humanism, tolerance (Kantaeva 2022:64).

Ivanilova I. interprets the concept of 'sociocultural competence' as an integral quality of personality, which allows a person to determine their values, based on which it is possible to change and build their behaviour, relations with other people, interaction, and be able to self-actualise in those historical and cultural circumstances that have developed at a given time (Ivanilova 2020:48).

According to domestic researchers the use of cultural approach in teaching literature contributes to the fact that students learn the values embedded in national cultural concepts, thanks to which the formation of their own system of values and gaining an understanding of the meaning of life (Karimova :2024, Kenzhebayeva:2022).

4. Results

«Les Miserables»' Hugo – a significant phenomenon in French and world literature. Features of the novel consists in its humanism, in the 'social pity', compassion for the poor and offended, in its optimism, in it played a major role in the masses and its movement. It is inherent in humanity in the highest moral plane to strive for the ideal. In this novel,

Hugo, as elsewhere, remains on the idealistic point of view in assessing the world; there are, in his opinion, two justice: justice of the highest order and justice inferior. The latter is expressed in the law, on which the life of society is built. (Suleimanova 2020:126) The ability to work with an artistic text in order to acquire sociocultural knowledge suggests the formation of those competences that are included in the sociocultural competence: general cultural, linguistic and country studies, social (sociological). From the standpoint of the sociological approach, such aspects as class struggle, class inequality, social status, social stratum, etc. are important for comprehension in this novel. According to Frank Laurent, thus 'the underlying tendency of his "comprehension" of the people is to give form and voice to a people profoundly unfit for any stable deterritorialisation, a people, Hugo testifies to the polyvalence and semantic instability of what in the discourses of his time was called, as the case may be, 'peuple' ou 'populace', 'canaille', 'masses', 'prolétariat' or, of course, 'misérables'. (Literally translated 'peuple-people', 'populace-rabble', 'canaille-evil', 'masses-masses', 'prolétariat-proletariat', 'misérables-the wretched/rejected') (Georgen 2016:33).

Here's an example:

Il n'y a point de crainte du côté de la populace.

No, there is not the slightest threat from the capital's nobility.

Here is the following example:

Il est remarquable que la taille a décru dans cette population depuis cinquante ans; le peuple des faubourg de Paris est plus petit qu'avant la révolution. Il n'est point dangereux. En somme, c'est la canaille bonne.

It is interesting to note that in the last fifty years these people have become even shorter in stature; the population of the Parisian suburbs is now shallower than it was before the revolutions. They are not dangerous at all. In general, they are good-natured guttersnipes.

As we see in the examples in the Kazakh and Russian translations, the threat of class conflict is for Hugo an implicit characteristic of social relations, but it is never perceived as an inevitability of history, much less as its fundamental driving force: on the contrary, it is an accidental rupture that must be bridged. For Hugo, between the two terms 'peuple' and 'populace' lies the solution to the question of continuity in the broad movement of progress, not a rupture in terms of historical teleology. Thus, in the liberating fluidity of Hugo's concepts, the notion of class struggle loses its operative force (Georgen 2016:33).

Let us give one example in relation to social status. The particle *de* in French surnames indicates the aristocratic origin of the family (e.g. *de Cardevac*, *de Armagnac*). This particle appeared in France during the old regime state and was used as a way to distinguish noble families from the rest of the common people. At the same time, this particle indicates belonging to a certain place, land, which belonged or continues to belong to a given aristocratic family. (e.g. *Jeanne d'Arc*, *Charles de Gaulle*). However, after the great French Revolution, due to the spread of liberal ideas, many bearers of aristocratic surnames dropped the particle in accordance with the trends of the era. For example, there is a specific example in this novel:

Courfeyrac avait un père au'on nommait M.de Courfeyrac.une des idées fausses de la bourgeoisie de la restauration en fait aristocratie et de la noblesse, c'était de croire à la particule. <...> Courfeyrac n'avait pas voulu rester en arrière, et s'appelait Courfeyrac tout court.

Courfeyrac had a father whose name was Mr de Courfeyrac. One of the wrong ideas of the Restoration-era bourgeoisie about aristocracy and nobility was the belief in the particle. However, the bourgeoisie of Minerva's time valued this unfortunate 'de' so highly that they felt obliged to abandon it. <...>Curfeirac, not wishing to fall behind the others, called himself simply Courfeirac.

The methodological task of the teacher in this case is to explain to students that Hugo recognised the historical significance of the French Revolution, highly valuing its progressive, creative function. He says that the Convent did a great job - established humane laws, did a lot of cultural work - and this at a time when the hydra of counter-revolution stood behind it. The Convent was 'a blazing hearth, but it was also a forge. In this cauldron, where terror boiled, progress fermented'. Accordingly, the sociocultural comprehension of the text is influenced by a certain strategy under the guidance of the teacher-mediator.

From a *linguo-countryological approach*, this novel is very rich with realities: *sou/sou/sou; ascète/ascet/ascet; préfet/prefect/prefect; curé/curé/curé; pantalon/pantalon/pantalon; alcôve/alkov/alkov etc.*

De sa vie, M.Géborand n'avait fait l'aumône à un malheureux. A partir de ce sermon, on remarqua qu'il donnait tous les dimanches un sou aux vieilles mendiants du portail du cathédrale. Un jour l'évêque le vit faisant sa charité et dit à sa sœur avec un sourire:

-Voilà, Monsieur Géborand qui achète pour un sou de paradis.

Not once in his life did Géboran give alms to a single beggar. After this sermon it was observed that he gave one sous every Sunday to the old beggar women standing on the porch of the cathedral.

-Look! Here's Mr Géboran buying himself the kingdom of heaven with one sous.

Below we offer linguistic meanings , i.e. commentary from the large encyclopaedic dictionary 'Le petit Larousse illustré':

Sou n.m.(du lat. solidus, massif 1. Dans la France d'Ancien Régime, pièce de cuivre ou de bronze, ou monnaie de compte valant 1/20 de livre 2. Pièce de 5 centimes , à partir de 1793.

Sous m. (from Latin solidus, solid) 1. In Old Regime France, a copper or bronze coin or counting money of 1/20 of a pound sterling 2. A coin equalling 5 centimes since 1793.

Sociocultural commentary in this case includes linguistic commentary, in both translations there are no particularly big obstacles to understanding. It is important to note that sociocultural competence is an obligatory component of communicative competence and is aimed at forming integral qualities of personality, which allows a person to determine his/her values under cultural circumstances. The components of the sociocultural competence of students studying in a multicultural direction are: knowledge of the peculiarities of the behaviour of surrounding people, understanding of the essence of statements, ability to argue an opinion, assessment of communication conditions and ability to produce their speech in accordance with these conditions, correct formation of thoughts and expression of personal opinion about the text or about a fragment, about characters. Social competence - the ability to enter into communicative relations with other people, which is conditioned by the presence of needs, motives, a certain attitude towards future communication partners, as well as one's own self-esteem. The ability to enter into communicative relations requires

from a person the ability to orientate in the social situation and manage it (Kenzhebayeva 2022:120).

Hugo does not endeavour in his novel to reveal in depth the laws of social life. In this sense, he is not at all like Balzac's 'doctor of social sciences'. Hugo's social processes are in the background. But he strives to prove that the social problem itself will be solved only when the moral problem is solved, his philosophy is outlined in the call from social underdevelopment to a progressive society. The process of formation of social competence, as the formation and improvement of this competence contributes to the development of communicative skills, which is necessary to expand the moral values of students.

The protagonist of this novel, Jean Valjean, is sent to hard labour for stealing bread for his sister's starving children. Having come to the penal colony as an honest man, he returns 19 years later as a complete criminal. It becomes clear that the protagonist is not very sociable. He is an outcast in the full sense of the word; no one wants to let him stay overnight, even the dog kicks him out of his kennel. In today's changing world, it is important to draw the attention of students to the intellectual and moral qualities of the individual, which should be viewed in a broad social context. Based on the fact that Jean Valjean's prototype is taken from life, reproductive, problematic questions can be offered to discuss his moral portrait in an appropriate way:

1. Why did Jean Valjean steal the bread, could he have got a job or gone out to earn money? What decision would you have made if you were him?
2. What feelings does this character evoke in you? What is the power of compassion?
3. Would you want to have the same qualities of soul as Jean Valjean?
4. Modest, honest, noble, humble, meek, good-natured, ingenuous, able to live in poverty, caring for the poor. In your opinion, what other human qualities does the main character have?
5. Are there such people in modern society?
6. What conclusion can be drawn from the first impression of the hero's image?
7. Why did Hugo himself call this novel a 'new evangelism' and why?

Thus, the work on defining the character and motives of Jean Valjean's life and comparing it with the present day can become a meaningful part of the educational process, through which it is possible to develop social competence along with communicative competence. Any opinion is welcome, which will be justified, because social competence is the ability to enter into communicative relations, where successful reflection is guaranteed.

Following many methodologists, we also share the opinion that methodical techniques form such components of literary interaction as perception and interaction (formation of perceptual skills - to observe, listen, etc., interactive skills - to establish contact with a partner in communication; empathy skills - to sympathise, empathise, etc.; participative skills - to participate, co-participate, cooperate, etc.).

For example, you could ask each student to hold an ID card in their hands, count the functions that this document performs, and read the following paragraph of dialogue between Valjean and Bishop Myriel:

-Voilà ; mon passeport :Jaune, comme vous voyez : Cela sert à me faire chasser de partout où je suis. Tenez, voilà ce qu'on a mis sur le passeport. Jean Valjean, forçat libéré

natif de... cela vous êtes égal... Est-resté au bain. Cinq ans pour vol avec effraction. Quatorze ans pour avoir tenté de s'évader quatre fois. Cet homme est très dangereux.

- Here is my passport. As you can see, it's yellow. That's so they can chase me away from everywhere I go. Look, this is what they wrote in the passport: 'Jean Valjean, released convict, born in...' — well, that part doesn't matter to you...— 'spent nineteen years in the galleys. Five years for burglary. Fourteen years for four attempted escapes. A very dangerous man.' There you have it! Everyone threw me out. And you? Will you let me stay? Is this an inn? Will you give me something to eat and let me stay the night? Do you have a stable?

This approach can serve as a "brainstorming" session. In the case of our main character, the passport served the same functions, but its color symbolizes not inclusion in society, but rather its opposite – the rejection and denial of the passport holder by society. He must always carry it with him to show people that he is an ex-convict, in order to avoid violating his parole, otherwise, he will be sent back to prison.

The aforementioned teaching methods are creative in nature, with a focus on developing polemical speech skills during discussions on problematic issues. While analyzing the ideological and artistic meaning of this passage, the character of the literary hero, and the reasons behind the hero's actions, students often express thoughts that they may not fully agree with deep down. This technique helps to bring out empathy for the main character, as well as hidden questions that trouble young people and secret beliefs they are afraid to voice openly. It "forces" them to think by creating novel situations.

Of course, to encourage students to speak openly, it's necessary to create an atmosphere of trust that fosters the expression of feelings and emotions. This forms the basis for developing communicative competence (each student expresses their opinion, engages in discussions, and constructs an argumentative discourse, and for the next lesson, they can write an essay based on the plan). It is essential to develop this competence in students. (Karimova 2024, Kenzhebayeva 2022)

5. Conclusion

The conducted research confirmed the methodological hypothesis that this novel can indeed serve as a metacultural code, as it is a monumental work with immense internal resources related to its realities. It is essential to consider the cultural and social intentions within the context of the work, which may lead to semantic misunderstandings.

The work of defining the character and motivations of the system of images, including the main character, can also serve as an object of both cultural and social analysis. We concluded that this novel does not lose its meaning when translated and when introduced to representatives of other cultures. The vivid and meaningful content of this work, in terms of human values, helps to develop the moral qualities of a multicultural individual.

The authors firmly believe that purposeful work with a literary text, with an emphasis on culturally significant information, is the key to successfully developing sociocultural and communicative competence. The proposed theoretical review of specialized literature on the subject and the set of methods and techniques are generally aimed at optimizing the process of studying foreign literature, making it more engaging and diverse. For a comprehensive interpretation of a literary text, other competencies should also be considered; however, the theoretical principles of this scholarly article should be understood by modern

methodological science, and the detailed methodological aspects described should become a part of widespread educational practice.

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