

Experience-Oriented Teaching Practice in Senior High School English Reading

Qi Song

School of Foreign Languages, China Three Gorges University, Yichang 443002, Hubei, China

Abstract: Senior high school English reading instruction is often dominated by skill-oriented approaches that emphasize reading comprehension performance while overlooking students' experiential engagement with texts. Grounded in the Vygotskian concept of *perezhivanie*, reading development can be understood as a process of experiential transformation in which cognitive interpretation and emotional involvement are dynamically integrated. From this perspective, a three-dimensional Deep Experience framework is proposed, consisting of situational immersion, affective-cognitive integration, and dialogic re-signification. The framework illustrates how reading may evolve from initial situational engagement with texts to the internal restructuring of meaning. Building upon this framework, a set of experience-oriented pedagogical strategies is articulated to support reading instruction mediated by meaningful situations and dialogic interaction. By shifting attention from reading outcomes to experiential mechanisms, this perspective offers a theoretical pathway to reorient senior high school English reading instruction toward meaning generation and developmental learning.

Keywords: *Perezhivanie*, Senior High School English Teaching, Reading Instruction, Teaching Practice.

1. Introduction

In the context of curriculum reform and competence-oriented education, senior high school English reading instruction has gradually shifted from an examination-centered model toward the cultivation of literacy, critical thinking, and meaning construction. However, classroom practices are still often dominated by test-oriented strategy training, such as identifying main ideas, locating information, and answering multiple-choice questions. Although these approaches may improve examination performance, they frequently fail to promote deep engagement with texts. Many students can understand surface-level information but struggle to interpret thematic significance, emotional tension, or ethical implications within a narrative. This phenomenon suggests that reading comprehension cannot be fully explained by cognitive skills alone and requires a framework that accounts for students' subjective engagement with texts.

Existing scholarship on reading pedagogy has attempted to address this issue from multiple perspectives. Cognitive approaches have emphasized the role of metacognitive strategies [1], schema activation [2], and inferential processing in facilitating comprehension [3], highlighting the importance of strategic awareness in reading development. In the field of language education, sociocultural perspectives further stress that reading is not merely an individual cognitive activity but a socially mediated process shaped by interaction, discourse, and cultural context [4]. More recently, educational research has increasingly recognized the role of affective engagement and learner involvement in shaping reading outcomes [5], suggesting that meaningful learning occurs when students establish personal connections with texts [6]. Despite these advances, much of the existing research still treats cognition, emotion, and context as relatively separate dimensions, leaving insufficient theoretical explanation for how students' subjective experiences mediate the relationship between textual environment and individual understanding. In this regard, the concept of *perezhivanie*, developed in Lev Vygotsky's cultural-historical psychology, offers an important perspective. In *The Problem of the Environment*, Vygotsky argues that the environment influences development through

the individual's lived experience of it rather than through objective conditions alone [7]. Contemporary scholars working within the Vygotskian tradition have further clarified that *perezhivanie* functions as a mediating unit that captures the relational dynamics between the individual and the environment [8]. *Perezhivanie*, therefore, refers to the unity of emotion, cognition, and interpretation through which individuals experience and assign meaning to situations.

Drawing on this theoretical framework, the present study reconceptualizes senior high school English reading as a process mediated by experiential depth. Reading comprehension is understood not simply as decoding information or applying strategies, but as an experiential process in which students enter the textual world, emotionally engage with narrative conflicts, and construct meaning through personal interpretation. Based on this perspective, the study proposes a Depth-of-Experience model consisting of three interconnected dimensions: situational entry, emotional engagement, and meaning construction. By emphasizing the integration of cognition and emotion, this study extends Vygotskian *perezhivanie* into second-language reading instruction and provides a framework for designing reading lessons that foster deeper intellectual and emotional involvement with texts.

2. Construction of the Deep Experience Model

This section develops a theoretically grounded and pedagogically operational model of deep experience in senior high school English reading instruction from the perspective of *perezhivanie*. While previous discussion has clarified the conceptual foundations of *perezhivanie* within cultural - historical theory, the present section moves toward systematic model construction. The central argument advanced here is that reading in the senior high school English classroom should be understood not as the accumulation of textual information nor as the mechanical training of skills, but as a socially mediated experiential process in which learners reorganize their cognitive-emotional structures through meaningful engagement with textual situations. Anchored in the theoretical insights of Lev Vygotsky, especially his

formulation of *perezhivanie* as the unit that integrates personal characteristics and environmental conditions, this model reconceptualizes reading development as a movement from situational immersion to transformative meaning-making. In doing so, it addresses both theoretical and practical gaps in contemporary reading pedagogy, particularly under the demands of higher-order comprehension in the New Gaokao context.

Vygotsky emphasizes that the environment does not exert a uniform developmental influence; rather, its impact depends on how the individual experiences it [7]. In other words, the same text, the same task, and the same classroom arrangement may have qualitatively different developmental consequences for different learners, depending on their emotionally and socially mediated interpretations. This insight radically challenges traditional models of reading instruction that assume linear input-output relations. If development is mediated through lived experience, then reading pedagogy must be designed not merely to transmit content but to organize socially meaningful situations that activate and reorganize students' experiential resources. Applied to reading instruction, this suggests that inferential reasoning, evaluative judgment, and thematic synthesis cannot be fully explained by cognitive operations alone; they are energized and structured by students' emotional positioning toward textual events. Thus, the deep experience model proposed here rests on two interrelated theoretical propositions: first, that reading is a socially situated developmental activity; and second, that meaningful comprehension emerges from the dialectical unity of affective engagement and conceptual mediation.

The model conceptualizes the movement from situation to meaning-making through three analytically distinguishable yet dynamically interconnected dimensions: situational immersion, affective-cognitive integration, and dialogic re-signification. These dimensions are not rigid stages but interpenetrating processes that together constitute the developmental trajectory of reading *perezhivanie*. By organizing the analysis around three rather than multiple fragmented components, the model emphasizes structural coherence and theoretical parsimony while allowing sufficient depth for pedagogical application.

The first dimension, situational immersion, refers to the learner's entry into the text as a lived social situation rather than as an abstract linguistic artifact. In cultural-historical theory, development occurs within what Vygotsky termed the "social situation of development," a historically and socially constituted configuration that defines the child's relation to reality [7]. Transposed into the reading classroom, this implies that a text must be reconstructed as a meaningful problem space capable of engaging students' motives, values, and identities. Situational immersion goes beyond activating background knowledge; it involves creating conditions under which students perceive the text as relevant to their own experiential world. For example, when students encounter a narrative about ethical conflict, migration, technological alienation, or environmental crisis, the teacher's pedagogical framing determines whether the text remains an external object or becomes an internally resonant situation. Questions that foreground existential or moral tension—rather than

merely factual recall—invite students to position themselves within the text's value-laden universe. In this process, the text functions as a mediational means, reorganizing students' psychological relations to experience.

Situational immersion also requires recognizing cultural and linguistic distance as a developmental resource rather than an obstacle. In second-language reading, the foreignness of cultural references or rhetorical patterns may initially produce cognitive disorientation. From a skill-based perspective, this disorientation is a deficit to be corrected. From a *perezhivanie* perspective, however, such tension constitutes a potential site of development, provided that it is pedagogically mediated. When students confront unfamiliar perspectives, they experience a rupture between existing schemas and textual representations. This rupture can generate productive intellectual curiosity or defensive withdrawal. The teacher's task is to scaffold interpretive entry so that estrangement becomes a stimulus for expansion rather than alienation. Thus, situational immersion is not passive identification but an active process of inhabiting, questioning, and negotiating the text's social reality. This method emphasizes that well-designed authentic situations enable students to "experience the language in real or simulated contexts," thereby transforming abstract textual content into personally meaningful engagement [9]. This practical insight supports the theoretical claim that situational immersion fundamentally shapes the quality of students' experiential engagement. It marks the beginning of experiential transformation.

The second dimension, affective-cognitive integration, elaborates the internal dynamics of reading once immersion has occurred. As Vygotsky explicitly criticized, psychological theories that isolate thought from emotion, asserting that "there is no such thing as a purely intellectual act" [7]. Within the reading process, emotional responses such as empathy, indignation, suspense, admiration, or doubt are not peripheral reactions; they structure attention, guide inference, and shape interpretation. A student who feels empathy toward a marginalized character is more likely to infer unspoken motivations and contextual constraints. Conversely, emotional detachment may limit interpretive depth. Affective-cognitive integration thus denotes the process through which emotional resonance organizes conceptual understanding and vice versa.

In pedagogical terms, this dimension requires instructional design that legitimates and structures emotional articulation. Rather than suppressing subjective reactions in favor of standardized "correct answers," teachers can invite students to verbalize their evaluative positions and then examine how these positions are grounded in textual evidence. For instance, if a student describes a character's action as "selfish," the class can explore which narrative details support or challenge this judgment. Through such mediation, raw emotional response becomes refined into conceptually grounded interpretation. This movement reflects the transformation of spontaneous concepts into scientific concepts through social interaction. Emotional experience, when dialogically examined, acquires analytical clarity without losing its motivational force. In this sense, structured emotional engagement deepens comprehension by guiding students to empathetically understand characters' situations and emotional states.

Teachers facilitate more profound connections with textual meaning [10]. This pedagogical approach exemplifies how affective-cognitive integration can be systematically cultivated.

Moreover, affective-cognitive integration plays a crucial role in higher-order reading tasks such as thematic synthesis and authorial intention analysis. Understanding an author's stance requires sensitivity to tone, irony, and evaluative nuance — elements deeply intertwined with affect. In exam contexts emphasizing inference and critical thinking, students' ability to detect implicit values depends partly on their attunement to emotional cues. Therefore, cultivating emotional literacy within reading instruction is not an indulgent add-on but a developmental necessity. It enhances students' capacity to grasp abstract themes by anchoring them in lived significance. When learners experience tension between their own values and those represented in the text, they engage in internal dialogue, re-evaluating assumptions and expanding conceptual repertoires.

The third dimension, dialogic re-signification, captures the social and transformative culmination of the reading experience. According to Vygotsky's general genetic law of cultural development, higher psychological functions appear first on the interpsychological plane before becoming intrapsychological [11]. Reading, therefore, achieves developmental significance when individual interpretations are brought into dialogic relation with others. Classroom discussion becomes the arena in which diverse *perezhivaniya* encounter one another, generating cognitive conflict, clarification, and conceptual reorganization. Dialogic re-signification refers to the process by which learners reinterpret textual meaning, and sometimes their own prior beliefs, through socially mediated exchange.

This dimension involves more than cooperative learning techniques; it requires the intentional cultivation of dialogic tension. When students articulate differing interpretations of a text's theme, they expose underlying assumptions shaped by personal histories and cultural frameworks. Through guided questioning, the teacher can highlight contrasts, encourage evidence-based reasoning, and connect individual responses to broader socio-historical contexts. In this way, private emotional impressions are elevated into shared analytical discourse. Over time, students internalize dialogic habits of mind, engaging in inner speech that mirrors external argumentation. Here, *perezhivanie* serves as a theoretical tool for understanding how individuals reconstruct meaning through social interaction [12]. This conceptual clarification reinforces the centrality of dialogic processes in experiential development.

Crucially, dialogic re-signification extends beyond textual interpretation to self-understanding. When students recognize that their emotional reactions are culturally and historically situated, they gain meta-awareness of their own interpretive positioning. This reflexivity constitutes a higher level of development. The text becomes a mirror through which learners examine their identities and social assumptions. For example, reading a narrative about generational conflict may prompt students to reconsider their perspectives on parental authority or personal autonomy. Such reflective shifts indicate

that the reading experience has transcended surface comprehension and entered the realm of personal transformation.

By integrating these three dimensions—situational immersion, affective-cognitive integration, and dialogic re-signification — the model conceptualizes the deep reading experience as a spiral movement rather than a linear sequence. Immersion generates emotional resonance; resonance stimulates dialogic exploration; dialogic exchange reconfigures understanding, which in turn reshapes subsequent immersion in new texts. Over time, this recursive process contributes to the development of interpretive autonomy and critical literacy. Students become capable not only of answering comprehension questions but of engaging texts as sites of ethical and cultural negotiation.

The model suggests methodological approaches centered on tracing shifts in students' *perezhivaniya*. Classroom discourse analysis, reflective journals, and narrative inquiry can capture moments of interpretive transformation. Rather than measuring comprehension solely through test scores, researchers can examine how students' evaluative language evolves, how their arguments become more nuanced, and how they connect textual themes to lived realities. Such qualitative indicators align with Vygotsky's emphasis on studying developmental processes rather than static outcomes [7]. Empirical validation of the model would involve identifying episodes where pedagogically structured situations catalyze observable changes in students' meaning-making patterns.

In sum, the *Perezhivanie*-Based Deep Experience Model reframes senior high school English reading as a transformative developmental activity grounded in cultural-historical theory. By foregrounding situational immersion, affective-cognitive integration, and dialogic re-signification, it articulates a coherent pathway from textual encounter to reconstructed meaning. Rooted in Vygotsky's conception of *perezhivanie* as the unity of person and environment, the model provides both theoretical depth and pedagogical applicability. It affirms that deep comprehension emerges not from isolated skill drills but from socially mediated experiential engagement in which emotion, cognition, and dialogue converge to reshape consciousness. Through such a framework, reading instruction can fulfill its developmental potential, cultivating learners who are not only linguistically competent but also reflexive, empathetic, and critically attuned to the complex worlds that texts disclose.

3. Pedagogical Operationalization and Design Logic

The construction of a *Perezhivanie*-Based Deep Experience Model for senior high school English reading instruction would remain theoretically incomplete without a rigorous articulation of its pedagogical operationalization and empirical research implications. If the preceding section theorized the movement from situational immersion to dialogic re-signification as a developmental spiral grounded in the cultural-historical conception of *perezhivanie*, this section aims to demonstrate how such a model can be systematically implemented, observed, and evaluated within the institutional realities of contemporary secondary education.

Consequently, pedagogical operationalization cannot consist merely of adding affective elements to conventional reading instruction; rather, it requires reorganizing classroom activity systems so that reading becomes a developmental event in which learners' motives, emotions, conceptual structures, and social interactions are dialectically integrated. At the same time, empirical validation demands research methodologies capable of tracing qualitative transformations in students' experiential relations to texts, rather than relying exclusively on quantitative gains in comprehension accuracy.

The first dimension of operationalization concerns the deliberate construction of developmental reading situations. Within Vygotsky's theoretical system, development does not arise from exposure to stimuli but from participation in socially structured situations that reorganize the individual's relationship to reality. Vygotsky emphasizes that the environment's developmental significance depends on how it is refracted through the child's *perezhivanie*; the same objective condition can lead to different outcomes depending on the individual's experiential interpretation [7]. Transposed into the context of senior high school English reading, this insight implies that the mere presentation of a text—even a rich literary narrative—does not automatically generate deep understanding. What matters is how the text is pedagogically framed as a social situation that engages students' motives and positions them as participants in meaning-making rather than passive recipients of information. Operationally, this requires designing pre-reading and during-reading tasks that foreground central tensions embedded in the text—ethical dilemmas, cultural conflicts, generational disagreements, identity struggles, or historical contradictions. Instead of beginning with vocabulary explanation or structural analysis, the teacher may introduce a provocative question that exposes the thematic core of the narrative, inviting students to articulate preliminary stances based on their own lived experiences. Such framing establishes a motivational horizon within which subsequent reading becomes purposeful inquiry. By transforming the text into a problem space that intersects with students' value systems, the teacher constructs a social situation of development in which reading functions as a mediating activity capable of reorganizing consciousness.

The operationalization of situational construction also entails recognizing the productive role of cultural and linguistic difference in second-language reading. Senior high school students encountering English texts often face unfamiliar socio-cultural contexts, rhetorical conventions, and ideological assumptions. From a purely skills-based perspective, such differences are obstacles to be neutralized through pre-teaching of background knowledge. From a *perezhivanie* perspective, however, cultural distance constitutes a source of developmental tension. When students experience dissonance between their habitual interpretive frameworks and those implied by the text, they are confronted with the limits of their existing conceptual structures. This tension can either result in defensive rejection or stimulate cognitive expansion. The teacher's mediating role becomes crucial: through guided questioning and comparative analysis, students are encouraged to explore rather than avoid dissonance. For instance, when reading a narrative grounded in Western individualistic values, Chinese students might be invited to compare the protagonist's decisions with culturally

embedded expectations of collectivism. Such comparative dialogue does not aim at homogenizing interpretations but at making explicit the socio-historical situatedness of values. In doing so, the classroom becomes a microcosm of intercultural negotiation, and reading becomes a site where students experiment with alternative perspectives. In the broader context of educational informatization, technology-mediated environments can create immersive situations that bridge cultural and linguistic gaps, enabling students to “experience the language in authentic or simulated contexts” and thereby enhancing their experiential engagement [13]. This technological dimension offers additional resources for constructing developmentally rich reading situations.

The second major dimension of operationalization addresses affective-cognitive integration. Vygotsky's insistence on the inseparability of emotion and intellect provides the theoretical foundation for this dimension. He explicitly rejects the dualistic separation of thinking and feeling, asserting that “there is no such thing as a purely intellectual act” and that the roots of thought lie in the motivational sphere [11]. In reading pedagogy, this implies that emotional responses are not distractions from analytical rigor but constitutive elements of comprehension. Operationalizing affective-cognitive integration, therefore, involves designing tasks that both acknowledge and structure emotional engagement. Classroom discourse should allow students to articulate feelings evoked by the text—sympathy for a marginalized character, frustration with perceived injustice, admiration for moral courage—and then guide them toward examining how textual elements generate such responses. For example, a teacher might ask students to identify specific narrative techniques that elicited empathy or suspense, thereby linking emotional resonance to linguistic and structural features. Through this mediated reflection, spontaneous affect becomes an analytically grounded interpretation.

Furthermore, affective-cognitive integration can be reinforced through structured reflective writing activities that function as transitional spaces between social interaction and internalized understanding. Short response journals written after class discussions enable students to consolidate insights and confront unresolved tensions. Writing plays a crucial role in the development of higher mental functions because it externalizes thought and facilitates deliberate reflection. When students articulate how their perceptions changed during discussion, they engage in meta-cognitive awareness of their own *perezhivaniya*. Over time, repeated cycles of emotional articulation and conceptual clarification contribute to the internalization of dialogic reasoning patterns. Importantly, such reflective practices should not be reduced to formulaic templates; they must preserve space for genuine self-expression while encouraging textual grounding. In this way, the unity of affect and intellect becomes pedagogically enacted rather than theoretically asserted.

The third dimension, dialogic re-signification, constitutes the transformative culmination of the reading experience. Vygotsky's general genetic law states that higher psychological functions appear first in social interaction before becoming internal psychological processes [11]. Accordingly, classroom dialogue is not merely a pedagogical technique but the primary arena in which interpretive

development occurs. Operationalizing dialogic re-signification requires reconfiguring classroom interaction patterns away from recitation-based exchanges toward genuine dialogic inquiry. Teachers must resist the temptation to close discussions prematurely with authoritative interpretations; instead, they can cultivate productive tension by juxtaposing contrasting viewpoints and encouraging evidence-based reasoning. When students encounter interpretations that challenge their own, they are compelled to re-examine assumptions and articulate justifications. Such moments of cognitive conflict are developmental because they reveal the limits of existing conceptual structures and open possibilities for reorganization.

Dialogic re-signification also implies that assessment practices must capture processes of reinterpretation rather than solely correct answers. Performance-based tasks—such as thematic essays, comparative analyses, or creative perspective shifts—allow students to demonstrate integrative understanding. For example, asking students to rewrite a key scene from the perspective of a minor character requires both empathetic imagination and structural comprehension. Through such tasks, teachers can observe whether students have internalized dialogic habits of mind, capable of considering multiple viewpoints and synthesizing them into coherent arguments. This approach aligns with curricular reforms emphasizing critical thinking and thematic coherence, yet it grounds these competencies in a coherent developmental theory rather than abstract skill taxonomies. The contextualized, experience-based approaches help enhance students' ability to infer meaning and engage deeply with texts, supporting the broader goal of interpretive development [14]. This finding underscores the importance of embedding skill instruction within meaningful experiential frameworks.

From an empirical research perspective, validating the *Perezhivanie*-Based Deep Experience Model necessitates methodological pluralism anchored in theoretical coherence. Because *perezhivanie* represents a dynamic unity of subjective and environmental factors, research designs must capture both individual experience and classroom context. Qualitative data—such as recorded discussions, student journals, and semi-structured interviews—enable researchers to trace interpretive shifts across time. Particular attention should be paid to “turning points” in classroom interaction, moments when students revise earlier interpretations or express newly recognized value conflicts. These episodes can be analyzed as manifestations of transformed *perezhivaniya*. Quantitative measures, including standardized reading assessments or validated engagement scales, may complement qualitative findings by indicating broader patterns of growth. However, such measures should be interpreted within the developmental framework rather than as ends in themselves.

Longitudinal implementation further strengthens empirical validity. Deep experiential transformation rarely occurs within isolated lessons; it emerges through sustained cycles of immersion, integration, and re-signification. A semester-long or year-long study would allow researchers to observe cumulative changes in interpretive sophistication, emotional articulation, and intercultural sensitivity. Over time, students may demonstrate increased tolerance for ambiguity, greater willingness to entertain alternative perspectives, and more

nuanced thematic synthesis. These outcomes signify not only improved reading proficiency but also the reorganization of meaning systems. In Vygotskian terms, the external social situation has been internalized as new structures of consciousness. Deep reading instructional strategies provide empirical evidence that sustained experiential engagement over time enhances students' capacity for thematic synthesis and critical interpretation [15]. It demonstrates how longitudinal implementation of experience-oriented approaches yields measurable developmental outcomes.

Institutional constraints must also be acknowledged. Examination pressure, time limitations, and large class sizes present challenges to implementing dialogic and reflective practices. Nevertheless, the model is adaptable rather than utopian. Even within exam-oriented contexts, teachers can redesign comprehension questions to foreground evaluative reasoning, integrate brief reflective writing into routine assignments, and allocate focused discussion segments to explore thematic tensions. Importantly, many higher-order tasks demanded by contemporary examinations—such as inference of authorial intention or thematic synthesis—implicitly require the very processes emphasized in this model. By situating these tasks within a coherent experiential framework, teachers can simultaneously prepare students for assessment and foster developmental growth.

Theoretically, extending *perezhivanie* to senior high school English reading contributes to both applied linguistics and cultural-historical psychology. While much research has examined early childhood contexts, adolescence represents a critical period characterized by identity exploration and moral questioning. Reading complex texts in a foreign language intensifies these processes by introducing alternative cultural narratives and symbolic systems. When pedagogically mediated, such encounters can catalyze profound reflection on self and society. Thus, the English reading classroom becomes not merely a site of language acquisition but a space of personal formation.

In conclusion, the pedagogical operationalization and empirical design articulated here translate the *Perezhivanie* -Based Deep Experience Model into actionable and researchable practice. By constructing meaningful reading situations, fostering affective-cognitive integration, and orchestrating dialogic re-signification, educators can transform senior high school English reading into a developmental enterprise grounded in cultural-historical theory. Through longitudinal and methodologically integrated research, scholars can document how students' experiential relations to texts evolve, providing evidence that deep comprehension is inseparable from emotional engagement and social mediation. Ultimately, the model affirms that reading instruction, when guided by the concept of *perezhivanie*, becomes a process of becoming—a socially mediated journey in which language learning contributes to the expansion of consciousness, ethical awareness, and interpretive autonomy.

4. Strategic Implications for Experience - Oriented Reading Instruction

While the preceding sections have established the theoretical

grounding of the Deep Experience Model and clarified its internal developmental logic—from situational immersion to affective-cognitive integration and ultimately to dialogic re-signification—the pedagogical value of the model lies in its capacity to inform instructional transformation. If reading development is understood not as the accumulation of discrete comprehension skills but as the qualitative reorganization of students' *perezhivanie*, then classroom practice must be reoriented from strategy transmission toward experience mediation. This shift does not negate the importance of linguistic competence or textual analysis; rather, it reframes them within a developmental perspective in which instructional design is evaluated according to its capacity to generate psychologically meaningful engagement. These strategies are not presented as techniques in isolation but as mediational pathways through which students' experiential structure in reading may undergo developmental transformation.

The first cluster of strategies may be termed situational construction strategies. If *perezhivanie* constitutes the refracted unity of person and environment, then the reading classroom must be organized such that the text becomes not merely an object of analysis but a lived situation into which students can enter. The same environment may function differently for different individuals because its influence is mediated by how it is experienced [7]. From this standpoint, the central pedagogical challenge at the beginning of a reading lesson is not explanation but orientation: how to create conditions under which the textual world acquires existential relevance for learners. Situational construction, therefore, involves the deliberate design of entry points that transform textual context into psychological context. This may be achieved through existential questioning that foregrounds dilemmas embedded in the text before factual comprehension is pursued. Rather than beginning with vocabulary clarification or structural analysis, instruction may initiate with a question that reveals the value tension inherent in the narrative or argumentative situation, inviting students to position themselves in relation to it. Such questioning does not presuppose full understanding; instead, it activates anticipatory meaning-making, allowing students to approach the text with a sense of stake.

A second dimension of situational construction involves positional engagement. When students are encouraged to adopt the standpoint of a character, narrator, or social group represented in the text, they are not simply performing imaginative exercises; they are entering a structured field of motives and values. Role-based reading tasks, therefore, can function as mediational tools that intensify situational immersion. By temporarily suspending their habitual interpretive stance and inhabiting an alternative perspective, students encounter the text not as external observers but as implicated participants. The pedagogical aim here is not theatrical performance but experiential displacement, enabling learners to perceive the situation through a refracted lens. Through positional engagement, the reading situation becomes a site of internal tension rather than passive reception. Furthermore, the new era demonstrates how technology-enhanced role-play activities can deepen students' immersion and foster more authentic engagement with textual situations [13]. This integration of technological tools with experiential

pedagogy expands the repertoire of situational construction strategies.

A third aspect of situational construction concerns the framing of value tension. In many examination-oriented contexts, reading passages are reduced to informational carriers. However, from a *perezhivanie* perspective, texts are structured around conflicts—moral, cultural, interpersonal, or epistemic. Instructional design can deliberately foreground these tensions by juxtaposing competing interpretations or by highlighting ambiguities that resist immediate resolution. Such framing transforms reading into a problem space rather than a retrieval task. When students experience dissonance between their expectations and textual developments, or between personal beliefs and narrative outcomes, affective arousal stimulates cognitive inquiry. Situational construction strategies thus function to activate the initial movement of the developmental trajectory by ensuring that the text is encountered as a meaningful situation capable of generating *perezhivanie*.

The second cluster of strategies derives from the dimension of affective-cognitive integration. Once situational immersion has been established, the instructional focus shifts toward mediating the internal synthesis of emotion and thought. Vygotsky insisted that affect and intellect form a dynamic unity within consciousness; separating them results in fragmented analysis [11]. In reading pedagogy, this implies that emotional engagement should not be treated as supplementary to analytical comprehension but as integral to it. Affective-cognitive integration strategies aim to transform initial emotional responses into reflective conceptualization. One pathway involves the systematic incorporation of evaluative discourse prompts that require students to articulate not only what happens in the text but why it matters. Questions such as “What does this decision reveal about the character's value system?” or “How does this conflict challenge common assumptions?” encourage the transition from affective reaction to mediated reasoning. The emotional orientation established during situational construction becomes the motivational ground upon which analytical thinking unfolds.

Another mechanism for affective-cognitive integration lies in dialogic interaction. Structured dialogue, whether in pairs or small groups, provides the social arena in which diverse emotional and interpretive responses are externalized and negotiated. The pedagogical objective is not consensus but articulation and differentiation. When students encounter interpretations that diverge from their own, they experience a form of cognitive-affective tension that necessitates reorganization. Through guided questioning and reflective summarization, teachers can scaffold this process, helping learners to connect personal reactions with textual evidence and broader conceptual categories. In this way, affective engagement is progressively integrated into coherent understanding, rather than dissipating as a fleeting impression.

A further strategy within this cluster involves comparative reflection, wherein students relate textual situations to personal experiences or contemporary social contexts. Such connections must be carefully mediated to avoid superficial parallels; the aim is to illuminate structural similarities in value conflict or decision-making rather than anecdotal

resemblance. By inviting students to abstract from specific narrative events to more general themes—such as responsibility, identity, or resilience—teachers facilitate the formation of higher-order concepts anchored in lived experience. The integration of affect and cognition is achieved when personal resonance becomes the basis for conceptual articulation. Reading thus evolves from information processing into developmental activity, characterized by the reconfiguration of the learner's meaning system. It is something with the concept of *ganwu*-style teaching, which emphasizes personal insight and experiential understanding, aligns closely with this integrative approach, showing how reflective engagement transforms surface comprehension into deep meaning-making [16], which reinforces the importance of structured reflection in affective-cognitive integration.

The third cluster of strategies corresponds to dialogic re-signification, the culminating dimension of the Deep Experience Model. Re-signification refers to the restructuring of meaning at a higher level of abstraction and self-awareness. Within the Vygotskian framework, development is understood as a qualitative reorganization of psychological functions rather than a simple accumulation of skills [7]. Instructionally, this requires tasks that prompt students to revisit and reconstruct their initial interpretations in light of mediated dialogue and reflection. One such strategy involves iterative interpretation: students are asked to articulate their understanding at multiple stages of the lesson, thereby making visible the evolution of meaning. The developmental significance of re-signification strategies finds validation in Yu Wen's longitudinal findings, which show that iterative interpretive tasks enhance students' capacity for thematic synthesis and critical reflection over time [15]. This process externalizes internal change and reinforces awareness of development as transformation rather than accumulation. The emphasis is not on correcting misconceptions but on tracing the trajectory of conceptual growth.

Another re-signification strategy involves perspective inversion, wherein students reinterpret key events from an alternative standpoint after completing full-text analysis. This inversion compels learners to reorganize narrative causality and value orientation, often revealing implicit assumptions embedded in their earlier reading. By reconstructing the text from a shifted vantage point, students internalize dialogic multiplicity, integrating it into a more differentiated meaning system. Such tasks cultivate meta-awareness of interpretation, aligning with the developmental objective of fostering higher psychological functions.

Reflective writing constitutes a further mechanism of re-signification. Writing, as Vygotsky observed in his analysis of written speech, demands greater deliberate organization of thought than oral expression because ideas must be consciously formulated in linguistic form [11]. When students are invited to compose reflective responses that synthesize emotional engagement, textual analysis, and conceptual insight, they are compelled to stabilize their reorganized meanings in linguistic form. This stabilization represents not closure but consolidation: the newly formed meaning structure becomes available for future application. Importantly, reflective writing in this model is not limited to summary or opinion; it is structured around guiding prompts

that foreground conceptual integration. Through such mediation, dialogic re-signification becomes an enduring component of the learner's developmental trajectory.

Across these three clusters, a coherent pedagogical logic emerges. Situational construction activates experiential involvement; affective-cognitive integration mediates internal synthesis; dialogic re-signification consolidates structural transformation. Together, these strategies operationalize the theoretical claim that reading development is fundamentally experiential in nature. They do not replace conventional comprehension practices but recontextualize them within a broader developmental orientation. Vocabulary analysis, inference training, and structural mapping retain their relevance, yet they function as instruments within an experiential arc rather than as ends in themselves. The success of instruction is evaluated not solely by accuracy of response but by evidence of reorganized meaning, increased conceptual differentiation, and heightened reflective awareness.

It must be emphasized that the implementation of these strategies requires deliberate scaffolding within the zone of proximal development. Experience-oriented instruction is not synonymous with unstructured discussion; it demands systematic guidance to ensure that emotional engagement is directed toward conceptual growth. Teachers serve as mediators who design problem spaces, orchestrate dialogue, and model reflective articulation. In doing so, they facilitate the transformation of objective text into a subjective developmental resource. The Deep Experience Model thus reframes the teacher's role from transmitter of interpretive conclusions to architect of experiential pathways.

In conclusion, the pedagogical strategies derived from the Deep Experience Model represent a theoretically grounded response to the limitations of skill-centered reading instruction. By aligning situational construction, affective-cognitive integration, and dialogic re-signification with the conception of *perezhivanie* and development, the framework offers a coherent pathway through which senior high school English reading may become a site of qualitative growth. Rather than viewing comprehension as the endpoint of instruction, this approach conceives it as a moment within an ongoing process of meaning transformation. In this sense, experience-oriented reading pedagogy does not merely enhance engagement; it redefines the developmental purpose of reading in foreign language education.

5. Conclusion

By reconceptualizing senior high school English reading instruction through the lens of *perezhivanie*, reading development can be understood not simply as the accumulation of comprehension skills but as the transformation of students' experience. Grounded in the cultural-historical tradition associated with Lev Vygotsky and the unity of affect and intellect, the proposed Deep Experience Model is organized around three dimensions: situational immersion, affective-cognitive integration, and dialogic re-signification. Together, these dimensions outline a developmental trajectory through which textual encounters become psychologically meaningful events that reorganize learners' systems of meaning. Within this framework, reading

comprehension becomes a dynamic process of experiential restructuring rather than a fixed outcome.

Building on this model, the discussion further outlines pedagogical orientations that translate theoretical insight into reading instruction. Situational construction enables texts to function as meaningful problem spaces that invite students' experiential engagement; affective-cognitive integration links emotional response with analytical reflection; and dialogic re-signification fosters the reinterpretation of textual meaning through mediated classroom dialogue. Taken together, these orientations reposition reading instruction as a developmental process in which understanding emerges through the dynamic interaction between experience, reflection, and dialogue rather than through the transmission of predetermined interpretations. In this sense, foreign language reading education is not merely preparation for assessment but as a developmental space in which learners encounter, negotiate, and reconstruct meaning in ways that reshape their understanding of language, culture, and self.

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