



# Theoretical Aspects of The Use of Adapted Authentic Texts in Teaching a Foreign Language

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## ABSTRACT

Authentic materials are among the most important tools a teacher can and must use in class in order to make his/her teaching go smoothly and be effective in transmitting the necessary knowledge to all students.

The article discusses the effect of using authentic materials in teaching, because a number of studies point out that the use of authentic materials is regarded a useful means to motivate learners, arouse their interest and expose them to the real language they will face in the real world.

### Keywords:

authentic material, communicative competence, pragmatic competence, sociolinguistic and socio-cultural components, domestic and foreign methodological science.

In the structure of foreign language communicative competence as one of the goals of teaching a foreign language, a number of key components are distinguished. Among them are linguistic competence, which implies knowledge of the language as a system of signs and the rules of their functioning, sociolinguistic competence, which consists in knowing the ways of forming and formulating thoughts depending on the situation of communication [1]. Also, elements of the general structures are socio-cultural competence, i.e., knowledge of national and cultural characteristics of social and verbal behavior pragmatic competence, which implies the ability to find an effective way of expressing thoughts in accordance with the communicative intention.

The structure of communicative competence is completed by discursive competence or significant knowledge of strategies for constructing and interpreting text and strategic competence or the ability to independently fill in linguistic gaps. The combination of these components of

communicative competence allows us to formulate the goal of teaching a foreign language at school – education a participant in the communication process, consciously oriented to the position of other people, able to adequately perceive and transmit information according to communication tactics and strategies. However, the achievement of the presented goal of the formation of communicative competence is impossible without observing a number of fundamental principles [2]. Among them is the principle of individualization, which involves taking into account the individual features, interests and needs of students in teaching all types of speech during lesson and extracurricular educational activity; principle authentic situation, that is, the requirement to create a real situation of communication. It should be noted that the creation of educational situations that contradict the models of real communication of representatives of a foreign ethnic group contributes to the achievement of the goal of forming the sociolinguistic and socio-cultural components of communicative

competence. Another principle is the principle of speech-thinking activity, which manifests itself in the use of speech both as a means and purpose of learning, in a speech character. The principle of functionality, expressed in the predominance of the function of a speech unit over the linguistic form, is also important; the principle of novelty, considered, on the one hand, as the use of various forms and methods of organizing the educational space, and on the other hand, as the development of new methods and ways of organizing educational activities [3].

First of all, it is worth considering the concept of authenticity as such. In modern domestic linguodidactics, this term has not yet been fixed, however, it is often said about various methods and techniques of teaching a foreign language using authentic texts or other materials. At the same time, European linguodidacticians argue that the term authentic learning has been widely known since the late 1990s.

It is clear from the term itself that they are talking here about authenticity not as a property, but as a method. By authenticity they mean a teaching method that provides students with the opportunity to enter into various educational and interpersonal interactions that are adequate to the conditions and circumstances of real communication and have a clear meaning and significance for the students themselves.

It can be said that in modern both domestic and foreign methodological science is not given a single definition of authenticity, and the appeal to the consideration of this concept leads to terminological confusion [5]. At the same time, there is no terminological boundary between the concepts of "authentic", "original" and "genuine" and their relationship with the concept of "adaptation". Because of this, we will try to define authenticity and find out the relationship between this concept and related ones. Let's start with the fact that in Greek, authentic means authentic, which corresponds to English - natural. According to the dictionary definitions of the concept of "authenticity", "authenticity", "originality" in a broad sense fall into a number of synonyms. So, for

example, in the New Dictionary of the Russian Language Efremova T. F. considers these concepts as follows [6].

"Authentic - Coming from the original source, corresponding to the original; authentic"; "Genuine - 1) Being original; not copied..."; "Original - 1) Peculiar to the original, characteristic of him. 2) Not borrowed, not imitative, not translated; authentic". "Authentic education" in pedagogy refers to a pedagogical approach that allows students to explore, discuss and consciously build new relationships and concepts in the context of real world problems, as well as create projects that have practical significance.

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E.M. Shulgina notes such characteristics of "authentic education" as the relevance of educational tasks, the correspondence of tasks to the interests of students, interdisciplinary nature, direct connection with the real world, unlimited educational resources, evaluation of students' activities by external experts and other students, and not just a teacher[8].

From the point of view of A. Maslow, the founder of humanistic psychology, the application of this approach in education should provide for each student the educational environment and the educational process, in accordance with his personal life manifestations, corresponding to age, gender and individual characteristics, sensitively responsive and responsive to emerging personal needs[9].

According to M. Heidegger [20], authenticity in education ensures the formation of an authentic person who is able to fully realize every moment of life and choose the way of living this life moment, taking

responsibility for the choice made. Within the framework of linguodidactic science, the concepts of "authenticity" and "authentic" also acquired a different shade of meaning, which allowed methodologists classify authenticity. In the works of foreign and Russian methodologists, different classifications of authenticity are found. So, L. Lier distinguishes three types of authenticity [10]:

1) the authenticity of the material, which involves the use of both truly authentic and adapted - specially processed for methodological purposes - texts while maintaining their inherent authentic properties, such as the use of natural language, connectivity, etc.; 2) pragmatic authenticity (authenticity of the context, purpose, authenticity of speech interaction); 3) personal authenticity (a clear understanding by the subject of the reasons and goals for performing communicative actions, anticipation of the result of these actions, subsequent correction of linguistic behavior depending on the specific situation of communication) [11].

Speaking of pragmatic authenticity, it is worth noting that it is often omitted, since teachers do not react to the content of the statements themselves, but to the mistakes made in the speech, and then pay great attention to correcting them, violating the authenticity of the interaction. However, the complete absence of the conditionality of educational interaction is inevitable. This is explained by the peculiarities of the learning environment, the dominant role of learning goals (with authentic communication, the goal is the process of communication). The process of correction or speech correction should be carried out in the form of non-coercion, for example, asking again, or reformulating the trainee's thoughts in the correct form [12].

Unlike L. Lier, M Brin distinguishes not 3, but 4 types of authenticity: the authenticity of texts used in the learning process; authenticity of perception of these texts; the authenticity of learning tasks, as well as the authenticity of the social situation in the lesson [13]. At the same time, the authenticity of the texts by M. Brin comes to the fore.

G. Widdowson [48], speaking of authenticity, draws attention to the fact that not only the text or material must have authenticity, but also the learning process itself. In this regard, he distinguishes between the concepts of "authenticity" and "authenticity". Authenticity is reflected in any non-teaching use of language, and authenticity is a property of learning interaction. Thus, the material itself in a foreign language, taken from the original natural sources, will not give authenticity to the learning process. The process of working with this material must also be authentic. Students should perceive the work on the text not as an exercise, but as a communicative activity[14].

K. Kramsh [35], in support of this distinction, speaks of the loss of authenticity by the text when it is used not as a learning goal, but as a means of developing language skills. In addition, it defines a function authentic materials, or rather, it denies the need to memorize the behaviors demonstrated in these materials, since socio-cultural competence does not provide for the obligation to behave in accordance with the foundations that have developed in the society of the language being studied, and the desire to imitate the behavior of native speakers does not guarantee the success of socialization. An interesting approach can be seen in the classification of authentic materials given in the work of Valdeon Garcia R.A. [47]:

1 Spontaneous materials - materials produced by native speakers in everyday life. The main disadvantage of using it lies in the boringness of topics and the variability of accents, which make it difficult to clearly understand even by native speakers.

2 Authentic materials - materials produced by native speakers designed for both native speakers and language learners.

3 Artificial, created materials - materials created for the purpose

learning, which is uncharacteristic of oral and written speech of native speakers. The use of such texts should be limited. For example, Valdeon Garcia R.A. cites Speak Up magazine, targeting English language learners independently and including interviews with

native English speakers. Interviewers have different, but quite understandable accents, the topics of the interview are not divorced from reality, and the native language is the lei is authentic, despite the fact that the magazine was created for learners[15].

Having considered several definitions of authentic texts from different sources, we can note that different authors agree on opinion, characterizing the authentic text as genuine, original; text from the original source, recognized as equivalent to another text in another language, and having the same force with it. In other words, summarizing all the above definitions of authentic materials, we can say that authentic materials are materials created by native speakers for both native speakers and learners, looking and sounding authentic, representing presented in text, video and audio formats, as well as in the form of illustrations [16].

Based on the above classifications and concepts of authenticity by different authors, it seems possible to conclude that authenticity within the framework of linguodidactics and methods of teaching a foreign language can be defined as the correspondence of the content, organizational and individual aspects of teaching a foreign language to the natural way of functioning of a foreign language in a foreign-speaking society.

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