



AUTHENTIC MATERIALS AS AN ESSENTIAL PART OF FORMATION OF COMMUNICATIVE COMPETENCE

Zebo Nematova Tursunboevna

Bukhara State Medical Institute named after Abu Ali ibn Sino Bukhara, Uzbekistan

Abstract

The methodology of teaching foreign languages, based on authentic materials in the conditions of communicative-oriented learning, is considered; the role of authentic materials in the process of developing communicative competence and cognitive activity of students is revealed.

Keywords: authentic material, foreign languages, communicative, competence, sociocultural background, ethno cultural background, semiotic background.

It took more than a decade for the phrase “language teaching” to be replaced by another definition “teaching foreign language speech”, and then – “teaching foreign language communication”. End of the 20th century with its powerful computerization, satellite television and the rapid development of electronic means of communication, gradually began to transform the Earth into a “communicative and multicultural communal apartment” in which all countries and peoples are highly dependent on each other, and without their ability to cooperate with each other and find joint solutions to global problems, the prospects for human development are very problematic. Dialogue of cultures, writes S.G. Terminasova [5], implies knowledge of one’s own culture and the culture of the country of the language being studied. Knowledge of regional studies, i.e. how the geographical location and climate of a country determine its way of life, economy and traditional ties, knowledge of the main milestones in the development of history, outstanding events and people, religious beliefs and rituals facilitate the task of intercultural communication, contribute to the ability to find commonalities and differences in our traditions and lifestyles, provide an opportunity to conduct dialogue on equal terms.

The problem of integrating cultural components into the process of teaching foreign languages has been around for a long time. Currently, the thesis about the inseparability of learning a foreign language from familiarization with the culture of the country of the language being studied, its history, sociocultural traditions, and the peculiarities of the national vision of the world by the native people is generally accepted in teaching methods [7].





At the present stage of development of the sociocultural situation in Russia, there has been a noticeable increase in interest in the study of foreign languages, which has confronted specialists in the field of foreign language teaching methods with the task of critically assessing the linguistic design of foreign textbooks and teaching aids in a foreign language.

The ideas of adjusting the goals and updating the content of foreign language teaching in pedagogical universities are quite widely represented in methodological research in recent years. At the present stage, the fact that the future teacher must speak a foreign language as a means of intercultural communication is of decisive importance, which implies the need to develop linguistic and cultural competence, which is an integral part of professional communicative competence [4, 6].

R.P. Milrud and E.V. Nosonovich [3] argue that background knowledge is also an integral part of the formation of communicative competence. Such knowledge is part of the national culture, the result of “the historical development of a given ethnic or state community in equal measure.” In their opinion, they form part of what sociologists call mass culture, i.e. they represent information that is certainly known to all members of the national community.

The dictionary of linguistic terms gives the following definition of background knowledge: “Background knowledge – background knowledge. Mutual knowledge of realities between the speaker and the listener, which is the basis of linguistic communication.”

A.N. Kryukov, Yu.A. Sorokin and others [4] give the following definition of background knowledge: background linguistic knowledge is knowledge of any realities by the speaker and listener, which are implied, but not explicitly stated in dialogue and which are the basis of linguistic communication. The latter represents an ideal model of the external world or part of it. Verbalization of background knowledge is a separate cognitive task and does not occur in everyday communication. The practical significance of this concept lies, in particular, in the fact that the study of a foreign language should be based on the assimilation of regional geographical concepts.

The presence of general knowledge is the main prerequisite for adequate communication when communicants belong to different linguistic and cultural communities. During the course of training, students must acquire a certain amount of background knowledge, which in modern methodology is defined as “frame presupposition.” V.P. Furmanova [7] considers the frame, or cognitive, presupposition as a unit that underlies the background knowledge of a foreign cultural community, “as a non-verbal component of communication, as a sum of conditions



that precondition the speech utterance itself and is a nationally specific indica.” - a torus of intercultural communication.”

Attempts to describe the background knowledge of a typical speaker of the target language and culture have been repeatedly made in both foreign and domestic studies. V.P. Furmanova [7] identifies the following sections of background knowledge that a “cultural-linguistic” person must master for successful communication in situations of intercultural communication: 1) historical and cultural background, including information about the culture of society in the process of its historical development; 2) sociocultural background; 3) ethnocultural background, including information about everyday life, traditions, and holidays; 4) semiotic background, containing information about symbolism, designations, and features of the foreign language environment.

Each language is, first of all, a national means of communication, and it would be strange if it did not reflect specifically national facts of the material and spiritual culture of the society it serves.

This is the importance of learning a foreign language using authentic materials, which include background information, which subsequently contributes to such a successful and adequate formation of communicative competence.

Learning a foreign language is understood not as the acquisition of certain “skills”, not only as the acquisition of knowledge about language structures and the rules of their use, but as the students’ perception of the relationship between the content of the language and the country and people who speak this language. Studying a language together with knowledge of the culture of the people speaking it is considered an integral component of effective teaching of foreign languages, since it is impossible to master a language without reference to the subject and social world of another culture.

It is authentic materials that contribute to the successful formation of communicative competence, but the problem of authentic materials used in teaching foreign languages causes a lot of controversy. The very concept of authentic materials appeared in the methodology not so long ago, which is associated with the modern definition of the goals of teaching a foreign language.

Currently, several approaches have been identified to determine the essence of authentic materials.

Authentic materials are materials created by native speakers for native speakers for non-educational purposes.





K.S. Krichevskaya [2] defines authentic as genuine literary, folklore, visual, musical works and objects of reality, such as clothing, furniture, dishes and their illustrative images.

She identifies materials from everyday and everyday life into a separate group: pragmatic materials (ads, questionnaires, signs, labels, menus and bills, maps, advertising brochures on tourism, recreation, goods, job vacancies, etc.), which, due to their accessibility and everyday nature of use, seem to be quite significant for creating the illusion of familiarization with the environment of native speakers, and believes that their role is an order of magnitude higher than authentic texts from a textbook, although they may be inferior in volume.

It seems that the concept of “pragmatic materials” should also include audio and audiovisual materials, such as informational radio and television programs, news reports, weather forecasts, radio information announcements at airports and railway stations. The use of such materials seems extremely important to methodologists, since they are an example of a modern foreign language and create the illusion of participation in the everyday life of the country, which serves as an additional incentive to increase student motivation.

According to K.S. Krichevskaya [2], in the methodology there is the following classification of pragmatic materials depending on their use in a particular area:

- 1) educational and professional sphere of communication;
- 2) socio-cultural environment of communication;
- 3) everyday sphere of communication;
- 4) trade and commercial sphere of communication;
- 5) family and everyday sphere of communication;
- 6) sports and recreational communication.

The above classification is largely identical to the definition of authentic materials given by G.I. Voronina [1], who defines authentic texts as texts borrowed from the communicative practice of native speakers. She identified two types of authentic texts, presented in various genre forms: functional, performing an instructing, explanatory, advertising or warning function (signposts, road signs, signs, diagrams, diagrams, drawings, theatrical programs, etc.), and informative , performing an information function and containing constantly updated information (articles, interviews, opinion polls, letters from readers to printed publications, current sensational information, announcements, explanations of statistics, graphics, advertising, commentary, reportage, etc.).

According to J. Harmer [8], a text that was not originally adapted for educational purposes, a text written for native speakers by native speakers of that language, is





traditionally considered authentic. And our domestic methodologists call authentic materials those materials that native speakers produce for native speakers, i.e. These are actually original texts created for real conditions.

The sociocultural background of authentic materials is realized through a productive vocabulary, which includes the most communicatively significant lexical units common in typical communication situations, including evaluative vocabulary for expressing one's opinion, colloquial clichés, as well as words with a national-cultural component: background and non-equivalent vocabulary; realities associated with rest, pastime, leisure, realities of everyday life.

They allow students to penetrate into another national culture and master the everyday vocabulary of a native speaker.

Inauthentic texts are texts written specifically for students of a foreign language as a second language. They are introduced into the educational process to reinforce one or another grammatical topic or lexical material.

R.P. Milrud developed the following parameters of an authentic educational text. They consider the totality of structural features of such a text that meets the norms accepted by native speakers. According to their opinion, such a text is an authentic discourse (a text taken in the event aspect), which is characterized by the naturalness of lexical content and grammatical forms, the situational adequacy of the linguistic means used, and illustrates cases of authentic word usage.

According to our experience of working with various types of authentic materials, it can be noted that when working with such materials, students experienced a noticeable increase in internal motivation when learning a foreign language. There is a noticeable naturalness in the reaction to issues raised during the discussion of a particular topic. Authentic video materials evoke the kind of emotional and verbal response that is necessary for effective learning of a foreign language.

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