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The Use of Authentic- Video-Audio Materials in the Lesson of Intercultural Communication

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Abstract: *This article discusses the principles of the formation of communicative competence, defines the concept of "authenticity" and "authentic materials", provides a classification of authenticity and authentic texts, considers aspects of the use of authentic text materials. The materials of the article are of practical value for the organization of work with authentic materials in the lesson of intercultural communication and make a theoretical contribution to the study of the problem of authenticity.*

Keywords: *authentic material, authentic textual material, authenticity, communicative competence, foreign language.*

The formation of communicative competence is one of the central problems of modern linguodidactics. Along with mastery of the basic means of the language, communicative competence includes the ability to work with information: its transformation in accordance with one's own representation for the subsequent expression of a personal opinion on the perceived information when it is transmitted to the interlocutor. At the same time, one more of the goals of mastering the main educational program in a foreign language should be indicated, namely, the formation of an active personal position in the perception of the world, including the development of national self-consciousness through familiarization with the main features of the life of the country of the studied language and samples of foreign literature in their genre.

Learning a new language not only broadens one's ability to think, it also broadens one's worldview. The current situation allows us each to live in a common world. We must therefore be able to forge mutually beneficial dialogues with all those in our common living spaces in order to build humane cultural bridges between different professions and cultures. Experience shows that maintaining these diverse and complex connections and relationships requires all foreign language learners not only to master the language, but to be aware of the norms of their foreign language culture. In this study, we surveyed a number of foreign publications on this subject.

First of all, it is worth noting that achieving the goal of forming communicative competence in foreign language lessons is impossible without observing a number of fundamental principles. Among them is the principle of individualization, which involves taking into account the individual characteristics, interests and needs of students in teaching all types of speech during classroom and extracurricular educational activities; the principle of authentic situationality, that is, the requirement to create a real situation of communication; the principle of speech-thinking activity, manifested in the use of speech both as a means

and purpose of learning, and in the speech nature of the exercises used, in the presence of the communicative value of speech material (problem). Of great importance is the principle of functionality, which is expressed in the predominance of the function of a speech unit over the language form, and 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. .

One of the ways to form communicative competence, subject to these principles, can be the use of authentic materials, however, the concept of "authentic materials" due to the novelty of considering this issue in modern linguodidactics has not yet acquired a clear definition. It is worth considering the concept of authenticity as such. Unfortunately, turning to the consideration of this concept leads to terminological confusion. In modern, both domestic and foreign methodological science, a clear definition of authenticity is not given, at the same time, there is no terminological boundary between the concepts of "authentic", "original" and "authentic". 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 genuine, which correlates with English - natural. According to the dictionary definitions of the concept of "authentic", "genuine", "original" as the properties of authenticity, authenticity and originality in a broad sense fall into a number of synonyms. So, for example, in the New Dictionary of the Russian Language, T. F. Efremova defines the concept of "authentic" as "coming from the original source, corresponding to the original; authentic". At the same time, "genuine" means "being the original; not copied", and "original" is presented as "peculiar to the original, characteristic of it" or "not borrowed, not imitative, not translated, genuine" [2]. Obviously, within the framework of linguodidactic science, the concepts of "authenticity" and "authentic" took on a different shade of meaning, which allowed Methodists to classify authenticity. In the works of foreign and Russian methodologists, different classifications of authenticity are found. So, L. Lier distinguishes three types of authenticity [7]. *Firstly*, it highlights the authenticity of the material, which is manifested in the use of adapted - specially processed for methodological purposes - texts while maintaining their inherent authentic properties, such as the use of natural language, coherence, etc. *Secondly*, pragmatic authenticity is highlighted, that is, the authenticity of the context and communicative purpose, the authenticity of speech interaction. *Thirdly*, L. Lier speaks of the existence of personal authenticity, which means a clear understanding by the subject of the reasons and goals for performing communicative actions, anticipation of the result of these actions, and subsequent correction of linguistic behavior depending on the specific situation of communication. Compared with 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 [5, p. 60-70]. At the same time, the authenticity of the texts by M. Brin comes to the fore.

Methodists Nosonovich E.V. and Milrud R.P. similarly to M. Brin, they give preference to the consideration of authentic texts and highlight a number of aspects of the authenticity of the educational text, including [4, p. 10-14]:

- Culturological authenticity - the use of texts that form ideas about the main features of the life of native speakers of the target language in all areas of the functioning of this language;
- Informative authenticity - the use of texts containing relevant, meaningful information that corresponds to the age characteristics of students;
- Situational authenticity - the creation of a natural situation of communication, proposed, for example, in the form of an educational illustration, the possession of the declared topic of interest to native speakers, the naturalness of the discussion of this topic;

- The authenticity of the national mentality - an explanation of the appropriateness or its absence in the use of a particular phrase of a foreign language;
- Reactive authenticity - the ability of the text to evoke an authentic emotional, mental and speech response in students;
- Authenticity of the design - the correspondence of the design of the text in the textbook and its design in the original, resulting in attracting the attention of students, facilitating the understanding of the communicative task of the text;
- Authenticity of educational tasks to texts - the ability of tasks to stimulate the interaction of students with the text, in particular, they should be based on operations performed during extracurricular time when working with various sources of information.

Based on the above classifications of authenticity, 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 language society.

Along with the difficulties of explaining the phenomenon of authenticity, in linguodidactics there is a problem of determining the essence of authentic material, in particular, what materials can be recognized as authentic, and most scientists, like E. V. Nosonovich and R. P. Milrud, speak mainly of authentic textual materials. So, for example, G. I. Voronina, in considering authentic texts, defines them as texts borrowed from the communicative practice of native speakers [1, p. 23-25].

The problem of determining authenticity and authentic materials is considered in the works of many scientists, such as E.V. Nosonovich, R.P. Milrud, G.I. Voronina, K.S. Krichevskaya, L. Lier, M. Brin, D. Harmer, K. Morrow, D. Noonan, and others. Based on the generalization of their provisions, authenticity as a property of the educational process is understood as the correspondence of the organization of teaching a foreign language in all its aspects to the natural way of functioning of a foreign language in society. Authentic materials, which are materials produced by native speakers for native speakers and presented in the language of native speakers in text, video and audio format, as well as in the form of illustrations, represent the result of the process of using a foreign language by representatives of the corresponding society, and can be used as the main means of creating an authentic learning situation when teaching a language. According to the classification of authentic text materials, functional, informative and artistic authentic texts are distinguished.

The use of authentic textual materials fully satisfies the methodological concept of communicative foreign language education and is an effective means of forming communicative competence, subject to the principles of forming communicative competence (individualization, authentic situationally, speech-thinking activity, functionality, novelty), aspects of text authenticity, as well as the stages of organizing a consistent work on authentic text in accordance with its type.

The aims and objectives of language learning help students get closer to the culture of the language they are studying, which makes the process of learning the language more enjoyable and conducive to having genuine conversations with native speakers. Work with legitimate sources of knowledge when studying real texts. The students get a great deal of knowledge about English culture and the educational system, as well as many new concepts. Authentic resources from other cultures are the most efficient means of intercultural communication.

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