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INNOVATIVE PEDAGOGICAL ASPECTS OF USE OF AUTHENTICITY OF MATERIALS IN TEACHING ENGLISH

Abstract. In this article there were studied pedagogical and psychological principles of using authentic materials, which are a fairly new direction for pedagogical science and practice. We showed, that as a rule teachers were used to pay attention to textbook materials. However, in modern educational activities, teachers-methodists tend to use authentic materials to a much greater extent than to use educational texts. This, in turn, will greatly contribute to a more productive mastering of educational materials by schoolchildren. On the other hand, the authenticity of the content material allows pupils to delve into the essence of the theoretical and practical issues having been studied, and this will have a rather positive effect on the overall effectiveness of training, on better mastering of educational content in general.

In our empirical research we proposed for pupils of secondary school such proverbs and sayings, which they had to study. Before giving the pupils such a task to study these proverbs and sayings, we combined the last ones into some main paradigmatic groups, such as: “Skills. Personal characteristics”; “Personal experience. Skills”; “Help”; “Laziness. Negligence”; “Teaching. Tutorials”. We studied phonetic and stylistic aspects of proverbs and sayings with the component of “human activity”. In turn, after studying them we modeled some exercises for pupils, to underline in their structure the paradigm of authenticity. So, in this article it was firstly when for pupils there were proposed our author’s authentic tasks and exercises. We proved, that pedagogical and psychological

content of these lexical units in a large degree was reached by rhyme of proverbs and sayings, such as: rhyme of proverbs and sayings; full male rhyme; accurate or identical male rhyme; full female rhyme; alliteration of proverbs and sayings; repetition of two sounds in the structure of proverbs and sayings; a combination of alliteration with rhymes in the structure of proverbs and sayings; assonance in the structure of proverbs and sayings.

Keywords: authenticity of materials, authenticity of teaching English, educational texts, educational materials, the content material, proverbs, sayings, the paradigm of authenticity.

Problem statement. In our article as for us, first of all, it is worth considering the concept of authenticity as it is. Unfortunately, the main recourse to this concept leads to its terminological confusion. In contemporary both our and foreign methodological science there is no clear definition of “authenticity”. At the same time, there is no terminological boundary between the concepts of “authentic”, “original” and “true”. According to this, we will try to define “the authenticity” and find out the relationships of this concept with a lot of other senses.

The research aim is to study phonetic aspects of proverbs and sayings with the component of “human activity”; to modelate some exercises for pupils, to underline in their structure the paradigm of authenticity; to propose for pupils our author’s authentic tasks and exercises.

So, **the tasks** of our research are: 1) to describe the teaching paradigm with the use of authentic materials; 2) to classify English proverbs and sayings according to the personal characteristics of the individual; 3) to propose the author’s tasks for pupils, which the teacher has to use at the lessons to show the main pedagogical principles of use the authenticity of materials and the authenticity of tasks at the English lessons at contemporary school teaching.

Presenting the main research material. Analyzing the term “authenticity” let’s start with the fact that in Greek authentic paradigm it means “real”, which corresponds to the English “natural”. According to the dictionary definitions of the concepts of “authentic”, “real”, “original” as the main characteristics of authenticity, authenticity and originality in a broad sense fall into a number of synonymic constructions. For example, scientists (Bates, Maechler, Bolker & Walker, 2014) define the concept of “authentic” as one term that comes from “the original source”, corresponding to “original” or “real”. Thus, “true” means the same as “original”; it does not perceived as “a true subject”, and as a rule “original” is presented as “unique” in its sense. The characteristics of it are not borrowed, they are not imitated, not translated, not translated, not real. It is obvious that in the paradigm of linguo-didactic science the concepts of “authenticity” and “authentic” have acquired some different sides of meaning, which allowed methodists to classify “authenticity of subjecys” into some groups. So, different classifications of authenticity are revealed in the issues of foreign and domestic methodologists. Thus, some scientists (Brédart, 1991; Lier, 1988) identify three main types of authenticity:

1. First type highlights the authenticity of the material, which is manifested in the use of adapted texts (specially processed for methodological purposes), while preserving their inherent authentic characteristics, such as the use of natural language, coherence and others.

2. Secondly, there is pragmatic authenticity. This type of the authenticity of the context and communicative purpose, underlines the authenticity of language interactions.

3. Thirdly, scientists speak about the existence of personal authenticity, which means a clear understanding of the subject, of the causes and the objectives of communicative actions, predicting the outcome of these actions, further correction of the language behavior depending on the specific communicative situation.

Also some scientists (Breen, 1985) identify not three, but four types of authenticity:

- 1) authentic texts used in the learning process;
- 2) the authenticity of the perception of these texts;
- 3) the authenticity of educational tasks;
- 4) the authenticity of socially context situations at in the lessons.

Methodists (Dijkgraaf, Hartsuiker & Duyck, 2017) prefer to consider authentic texts and highlight a great number of different aspects of the authenticity of each text, which include:

1. *Culturological authenticity* – the use of texts that form the concrete idea of the main features of the life of native speakers, which are studied in all spheres (areas) of the language.

2. *Informative authenticity* – the use of texts that contain the most important information, which in a great degree is relevant to the age characteristics of pupils.

3. *Situational authenticity* – the creation of a natural situation of communication, proposed, for example, in the form of educational illustrations, possession of some well-declared topic of interest to native speakers, the naturalness of the discussion of this or that topic.

4. *Authenticity of the national mentality* – the explanation of the relevance or lack of it in the use of a phrase in a foreign language.

5. *Reactive authenticity* – the ability of the text to actualize the authentic emotional, mental and verbal response of pupils.

6. *Authentic design* – the compliance with the design of the text in the textbook and its design in the original way, which helps to attract pupils' attention, facilitate their understanding of the communicative tasks of the text.

7. *Authenticity of educational tasks according to some concrete texts* – the ability of tasks to stimulate pupils' interaction with the text. In particular, they should be based on operations carried out in extracurricular time when working with different sources of information.

Based on the above classifications of authenticity, it is possible to conclude that authenticity in linguodidactics and methods of teaching a foreign language can be defined as some compliance with substantive, organizational and

individual aspects of foreign language learning to the natural way of functioning of a foreign language in a multicultural society.

Along with the difficulties of explaining the phenomenon of authenticity, in linguo-didactics there is a problem of determining the essence of authentic material. In such a way a great interest for us is this point of view what materials can be considered authentic ones. The scientists (Kormos, 1999; Lagrou, Hartsuiker & Duyck, 2013) talk mostly about authentic textual materials. For example, considering authentic texts scientists define them as texts borrowed from the communicative practice of native speakers.

So, analyzing scientific literature (Lu, Wang, Guo, Zeng, Zheng, Wang, Shao & Wang, 2019), we'll consider the main ways of learning about foreign language culture, which includes among the authentic materials some real issues of literature, music, folklore, works of fine art. We also distinguish a separate group of pragmatic materials which show the domestic side of our society (announcements, questionnaires, signs, labels, menus, bills, cards, advertising banners, etc.), which may include various audiovisual materials, including information of TV and radio programs, weather forecasts, announcements in public places (stations, airports). In this our research, however, we are only interested in the authentic texts.

According to foreign linguists, such as D. Harmer, "the authentic text" means a text written for native speakers in native languages (Harmer, 2010m p. 146). At the same time, K. Morrow considers the authentic text as an example of a living language; authentic text is a passage of the language created in oral or written forms for a real recipient in order to convey some certain information (Morrow, 1987, p.13). Unlike D. Harmer and K. Morrow, D. Nunan considers not only authentic texts but also other materials, arguing that any material having been created not only for the purpose of learning, but with a purpose, when a language can be considered authentic one (Nunan, 2000).

In addition, we highlight the main differences between authentic and non-authentic texts (Table 1).

Table 1.

The main differences between authentic and non-authentic materials

The reasons to show differences	Authentic materials	Non-authentic materials
The purpose of creating a text	A process of a real foreign language communication	Educational purposes
Orientation	The development of communicative skills	Training of language forms and structures
A language component	Elliptical sentences, pauses, clichés, etc.	Standardized language
Sources	Original foreign sources	Specially prepared material

Summarizing all these definitions of authentic texts we can say that authentic texts are texts created by native speakers specially for native speakers, presented in the native language in a text format.

The use of authentic texts in learning a foreign language is fully consistent with the principles of communicative competence. They are corresponded to the principles of authentic situationality of thoughts and speech activity, being the means of creating real situations of communication and achieving the authenticity of the goals of communication, which are manifested in pupils' awareness of the functionality of language. Moreover, the variety of sources and forms of authentic materials correspond to the principles of individualization and novelty. In this regard, this type of educational materials can be considered as a good basis for the formation of all components of communicative competence, especially for sociolinguistic, sociocultural, strategic, discursive and, of course, so called "country competence".

Nowadays In the field of Language Didactics, however, there is no consensus on the effectiveness of the use of authentic materials. The positive effect of the use of authentic materials is confirmed by many researchers, for example, A. Martinez identifies a number of advantages of these materials (Martinez, 2002). He states that through the use of authentic materials pupils acquire linguistic and cultural knowledge, acquire and improve language skills in an authentic communicative situations. In addition, authentic materials provide a great variety of educational activities, due to their genre and style diversity. However, he lists the main shortcomings that are usually attributed to authentic materials. Particular emphasis is placed on the complexity of authentic texts for understanding, which are related to cultural differences, inconsistencies in the level of language proficiency and authentic language units having been used, rapid aging of information, and as a result, the need for careful selection and development of teaching material. The difficulty of organizing the activity with a number of authentic materials, mainly audio and audiovisual materials, is due to the existence of different accents and dialects. These advantages and disadvantages of using authentic materials raise the question of choosing the most effective authentic materials. Authentic materials, as we noted, may include audio and video materials, but we will consider further the prerequisites for the effectiveness of the use of authentic textual materials, such as proverbs and sayings.

Thus, the analysis of English paremiology made it possible to determine the national-cultural specificity of perceptions of Ukrainians the mental and occupational activity of British. In the British society it is condemned in a great degree laziness, idlers and mental or physical labor, which is slow and constant, but it is approved. There are also some stereotypes: mental or physical labor is difficult; something that badly starts – badly ends, idlers talk a lot.

So, we'll propose for pupils from the 11-A form, school № 15, t. Rivne, such proverbs and sayings which they have to study. Before giving the pupils such a task to study these proverbs and sayings, we combined the last ones into some

main paradigmatic groups, such as: “Skills. Personal characteristics”; “Personal experience. Skills”; “Help”; “Laziness. Negligence”; “Teaching. Tutorials”.

SKILLS. PERSONAL CHARACTERISTICS

Attempt not to fly like an eagle with the wings of a wren. Не намагайся літати як орел, якщо маєш крила короля.

Don't try to fly without wings. Не літай без крил.

If you can not ride two horses at once, you shouldn't be in the circus. Як не тмиш, то й не берися.

The difficult is done at once; the impossible takes a little longer. Важке робиться відразу, на неможливе йде трохи більше часу.

It is impossible to hoist oneself by one's own boot's straps. Вище голови не стрибнеш.

Much is expected where much is given. Кому багато дається, з того й багато питають.

He who pleased everybody died before he has born. Ще ся той не вродив, що усім догодив.

No living man all things can. Всього робити ніхто не вміє. За все береться, та не все вдається.

Those who think they can't are generally right. Ті, хто вважає, що вони не в змозі щось зробити, як правило, не помиляються.

Left-handed to no profession. Майстер на всі руки.

PERSONAL EXPERIENCE. SKILLS

Chief cook and bottle washer. І швець, і жнець і на дуді граєць.

Head cook and bottle washer. І коваль, і швець, і кравець, і на дуду грець. На всі руки майстер.

Experience is good if not bought too dear. Досвід – це добре, якщо за нього не треба надто багато платити.

Experience is good if you don't pay too dear for it. Досвід – це добре, якщо це не дороге.

Experience is the best teacher (but it charges high tuition fees). Досвід – найкращий вчитель (але він бере занадто високу плату за навчання).

Experience is the mother of wisdom. Життєвий досвід – основа мудрості.

Experience in the father of wisdom and memory is the mother. Життєвий досвід – основа мудрості.

Experience is the teacher of fools. Досвід – вчитель дурнів.

Experience teaches wisdom unto fools. Досвід вчить дурнів розуму

Experience keeps dear school, but fools learn in no other. Досвід – дорога школа, але дурні в інших не вчать.

HELP

Every man is the architect of his own fortune. Всякий коваль свого щастя.

God helps those who help themselves. Бог допомагає тим, хто допомагає собі.

Heaven helps those who help themselves. Небеса допомагають тим, хто допомагає собі.

Providence helps those who help themselves. Доля допомагає тим, хто допомагає собі.

Always lend a helping hand. Завжди допомагай іншим.

He may well swim that is held up by the chin. Навчишся плавати, коли тебе підтримують за підборіддя.

It is easy to swim if another holds up your head. У будь-якій справі важлива підтримка.

Slow help is no help. Хто в біді дав, два рази дав.

LAZINESS. NEGLIGENCE

The devil finds work for idle hands to do. Чорт знайде роботу для ледачих рук.

An idle brain is the devil's workshop. Розум ледаря – майстерня чорта.

Idleness is the mother (or root) of all evil (or sin, vice). Лінощі – мати всіх пороків.

By doing nothing, we learn to do ill. Від безділля до проступку один крок. Від безділля дур бере.

Do not wait for a rainy day to fix your roof. Не треба чекати дощового дня, щоб полагодити дах.

Drowsiness dresses a man in rags. Сон одягає людину в лахміття.

Idleness goes in rags. Лінь не сприяє здійсненню мрій.

Satan finds some mischief still for idle hands to do. Від безділля до проступку один крок.

Leisure breeds lust. Від безділля до проступку один крок.

Idle folks have the most labour. Ледарі роблять вигляд, що працюють більше за всіх.

TEACHING. TUTORIALS

Action is the proper fruit of knowledge. Вчинок є плодом знань.

A handful of common sense is worth a bushel of learning. Жменя здорового глузду варта бушелю вченості.

He that knows nothing, doubts nothing. Той, хто нічого не знає, ні в чому не сумнівається. Чим більше знаєш, тим більше сумніваєшся.

He knows most who speaks least. Більше всіх знає той, хто менше всіх говорить.

He who is ignorant of foreign languages knows not his own. Той хто не знає іноземних мов, не знає власної мови.

He who never learns anything never forgets anything. Хто ніколи нічого не вчить, той нічого не забуває.

Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime. Дай людині рибу, і ти даси їй харчі на один день, навчи людину ловити рибу і ти даси їй харч на все життя.

Increase your knowledge and you increase your grieves. Збільшуючи знання, збільшуєш печалі.

So, we chose English proverbs and sayings with the main component of “human activity”. Such kind of material is pedagogically and psychologically investigated, that’s why it was a subject of our research. After that we studied

phonetic and stylistic aspects of proverbs and sayings with the component of “human activity”. In turn, after studying them we tried to modelate some exercises for pupils, to underline in their structure the paradigm of authenticity. So, we proposed for pupils our author’s authentic tasks and exercises.

Also it is well-known that each novel is the act of speech, and therefore it represents a certain sequence of sounds, a sequence of words, phrases or sentences. The effect of the text, its influence on the listener is achieved through the sound side of the proverb, which is one unit with the rhythm and its meaning. It also separately subdivided parts of the proverbs, which can not affect the listener.

Proverbs and sayings are miniature artistic textual components of oral folk art. Various stylistic means are found in their structure, and euphonic means are not exceptions. When we tell about euphonic means we mean rhymed consonants, alliterations and assonances, which are more important expressive means contributing to the stability of structure of proverbs and closely interacting with their sense and value. Pedagogical and psychological content of these lexical units in a large degree is reached by rhyme of proverbs and sayings. We’d like to describe this content in more details.

Rhyme of proverbs and sayings.

Rhyme, the consonance of endings, is an extremely important characteristics of proverbs, which reflects, at the same time, the musical sense of people, their subconscious desire for attitude of fullness and beauty of sounds. Rhyme gives so called completed form of a proverb, conquers its structure, makes a proverb (of course, relatively) immobile and, at the same time, this lexical unit can easily fall into our memory.

Rhymed consonance is also widespread in the structure of proverbs and sayings. In proverbs there are rhymes of different types, such as: full male, exact or identical male rhyme, full female rhyme. Let’s consider these types of rhymes in more details.

Full male rhyme.

In a case of full man’s rhyme the repetition is created by a monosyllable token with the coincidence of loud rhymes of all subsequent sounds. This type of rhymes is predominant in English rhymed proverbs. As examples we can show the following proverbs:

One always learns at his own expense.

(Власний досвід – найкращий вчитель).

No living man all the things can.

(Мудрим ніхто не вродився, а навчився).

Man of words and not of deeds is like a garden full of weeds.

(Любитель слів і ворог діл схожий на ґрунці без плодів).

Accurate or identical male rhyme.

This type of rhyme differs from the previous one by the fact that consonant, a loud one, and all other sounds are presented in a coincide paradigm. In English rhymed proverbs repeating sounds, are parts of a complex sound with one person

with whom the other person is talked. These sounds make up a whole sound complex of a listener, for example:

There are many slip twixt cup and lips.

(Не говори „зон”, доки не перескочиш).

It is better to be spited than pitied.

(Краще викликати заздрість, ніж жалість).

Full female rhyme.

A female rhyme is observed in the structure of proverbs more rarely than a male one, but there are some examples in the English language. In a full feminine rhyme one rhyme is accentuated and it and the undeclared composition are repeated in the concurrence of a vowel of accentuated composition and all other subsequent sounds, for example:

No bees, no honey; no work, no money.

(Без труда нема плода).

Also schoolchildren said that rhyme was the second most frequent way of use of a phonetic stylistic device.

Alliteration of proverbs and sayings.

Pedagogical and psychological content of proverbs and sayings in a great degree is made by the help of alliteration. The phenomenon of alliteration is very common in the structure of proverbs. Alliteration in a broad, general sense is a repetition of vowel and consonant sounds in the beginning of closely located accented syllables. By its nature, there are different types of alliteration, but the most common is the alliteration with the repetition of one sound. For example:

Where there is a will there is a way.

(Де охота – там і робота).

He that will eat the kernel must crack the nut.

(Треба нахилитися, щоб з криниці води напитися).

What we do willingly is easy.

(Де руки і охота, там спора робота).

No sweet without some sweat.

(Пороби до поту, той поїси в охоту).

In a compositional structure of proverbs and sayings we can distinguish the following subtypes of this type of alliteration:

1) repeating the consonant in the first and the last words:

Live and learn.

Look before you leap.

(Не знаючи броду, не сунься у воду).

Practice makes perfect.

(Робота вчить).

Let the cobbler go beyond his last.

(Швець, знай своє шевство, а в кравецтво не лізь);

2) repeating the consonant in the second and the last words:

One swallow doesn't make a summer.

(Одна ластівка весни не робить);

3) repetition of two or three consonants in different structures:

Fast bind, fast find.

(Як дбаєш, так і маєш).

Better never begin than never make an end.

Cut your coat according to your cloth.

Good master makes good servant.

(Краще не починати, ніж не закінчити).

Repetition of two sounds in the structure of proverbs and sayings.

In the structure of proverbs and sayings there is another type of repetitions. It is a repetition of two sounds. This type is found in proverbs more rarely, for example:

No sweet without some sweat.

(Без труда нема плода).

Also there is **a combination of alliteration with rhymes in the structure of proverbs and sayings**, for example:

A stitch in time saves nine.

(Один стібок, зроблений вчасно, коштує дев'яти).

In such a way rhyme is based on the repetition of the diphthong [ai] and the proximity of closed sonants [m] and [n].

Assonance in the structure of proverbs and sayings.

Another stylistic device which in a great degree makes pedagogical and psychological content of proverbs and sayings is *the assonance*. One word is the repetition of the accented headlines in a line or a phrase, or at its end in a form of incomplete rhymes. We'll give the examples:

Haste makes waste.

(Поспішиш – людей насмішиш).

In the first proverb, the assonance is achieved by the repetition of the diphthong [ei].

Another example of the assonance may be such a proverb:

Make hay while the sun shines.

(Коваль клеple, доки тепле).

In the second example the assonance is achieved by repeating the accentuated diphthong [ai], in words “while”, “shine” and diphthong [ei] in the words “make”, “hay”. After analyzing the cases of using the assonance as a part of proverbs we found that it is not common, assonance is used more less than alliteration.

Conclusions and further research prospects.. In proverbs and sayings, also in tales there are different types of phonetic stylistic devices, but we've to pay special attention to the rhyme, because, as a rule, all proverbs and sayings are rhythmically organized and rhyme expressed. We proved, that pedagogical and psychological content of these lexical units in a large degree was reached by rhyme of proverbs and sayings, such as: rhyme of proverbs and sayings; full male rhyme; accurate or identical male rhyme; full female rhyme; alliteration of proverbs and sayings; repetition of two sounds in the structure of proverbs and sayings; a combination of alliteration with rhymes in the structure of proverbs and sayings; assonance in the structure of proverbs and sayings.

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ІННОВАЦІЙНІ ПЕДАГОГІЧНІ АСПЕКТИ ВИКОРИСТАННЯ АВТЕНТИЧНОСТІ МАТЕРІАЛІВ У НАВЧАННІ АНГЛІЙСЬКОЇ МОВИ

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Анотація. У статті здійснено аналіз педагогічних та психологічних принципів використання автентичного матеріалу на уроках англійської мови, що є новим напрямом у педагогічній науці і практиці. Констатовано, що вчителі звикли використовувати матеріали підручників. Проте в сучасній освітній діяльності вчителі-методисти застосовують автентичні матеріали, що своєю чергою сприяє більш продуктивному опануванню школярами навчальним матеріалом. З другого боку, автентичність матеріалу фасилітує учнів до заглиблення в сутність теоретичних і практичних питань, які вивчаються, і це позитивно впливає на загальну результативність навчання, більш якісне опанування освітнім контентом.

Розкрито аспекти автентичних текстів: 1. Культурологічна достовірність – використання текстів, що формують конкретне уявлення читача щодо основних характеристик життя носіїв мови, які вивчаються в усіх сферах мовлення. 2. Інформаційна достовірність – використання текстів, які містять найважливішу інформацію, що великою мірою відповідає віковим особливостям учнів. 3. Ситуативна достовірність – створення природної ситуації спілкування, запропонованої, наприклад, у формі навчальних ілюстрацій, володіння певною однією, добре вивченою темою, яка цікавить носіїв мови, природність обговорення тієї чи іншої теми. 4. Автентичність національного менталітету – обґрунтування доречності або відсутності її у вживанні автентичних словосполучень іноземною мовою. 5. Реактивна автентичність – здатність тексту актуалізувати автентичну емоційну, розумову та вербальну реакцію учнів. 6. Автентичне оформлення – дотримання задуму відповідно до тексту підручника та оригінальна його презентація, що сприяє привертанню уваги учнів, фасилітації розуміння ними комунікативних завдань тексту. 7. Автентичність навчальних завдань за окремими текстами – здатність завдань стимулювати взаємодію учнів з текстом. Зокрема, такі здатності мають базуватися на операціях, що реалізуються в позаурочний час у роботі з різними джерелами інформації.

У нашому емпіричному дослідженні ми запропонували для учнів закладів середньої освіти прислів'я та приказки, об'єднані в парадигматичні групи, наприклад: «Уміння. Особистісні характеристики»; «Особистий досвід. Навички»; «Допомога»; «Лінь. Недбалість»; «Навчання. Підручники». Нами вивчено фонетико-стилістичні аспекти прислів'їв та приказок із компонентом «діяльність людини». Змодельовано

вправи для учнів, які наголошують у своєму змістові парадигму автентичності.

У статті вперше запропоновані авторські завдання та вправи із автентичним матеріалом – прислів'ями та приказками з компонентом «діяльність людини». Доведено, що педагогічний і психологічний аспект запам'ятовування учнями цих лексичних одиниць великою мірою досягається римуванням прислів'їв і приказок, як-от: просте римування прислів'їв і приказок; актуалізація повної чоловічої рими; відповідність точної або однакової чоловічої рими; актуалізація повної жіночої рими; алітерація прислів'їв та приказок; повторення двох звуків у структурі прислів'їв і приказок; поєднання алітерації з римуванням у структурі прислів'їв і приказок; асонанс у структурі прислів'їв і приказок.

Ключові слова: автентичність матеріалів, автентичність викладання англійської мови, навчальні тексти, навчальні матеріали, змістовий матеріал, прислів'я, приказки, парадигма автентичності.

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