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THE USE OF ANECDOTES AS READING TEXTS IN THE FOREIGN LANGUAGE TEACHING

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Annotation

The article investigates a refined definition of anecdote and the typology of this type of texts from the point of view of the methodology of teaching foreign languages. The didactic potential of a referential anecdote as an educational one is determined text, which consists in the formation and development of cognitive activity, a positive effect on mental activity, the impact on the sphere of feelings and emotions, acquaintance with the language norm, development of a sense of language, enrichment of speech, in hidden system of control of the correctness of understanding. A humorous miniature is assigned to the genre of anecdote. The possibility of using humorous miniatures for the purposes of teaching foreign language with the appropriate methodical processing, which is the selection of textual material and its linguocultural analysis.

Key words: methods of teaching foreign languages, didactic potential, educational text material, language picture of the world, anecdote, humorous miniature.

One of the most important and topical issues of language teaching methodology is the problem of selecting educational materials. Practically unlimited access to a huge number of various sources of information allows curriculum developers and educators-practitioners to keep learning materials updated based on specific learning objectives and student interests. Texts intended for teaching a foreign language must meet a number of requirements. Therefore, before using the text as a teaching one, it is necessary to determine its didactic potential, which is understood as the whole complex of concluded (hidden) opportunities for teaching a foreign language and educating the personality of the student. Producing the text, the author does not think about their presence. Revealing these possibilities is the task of the teacher. It can be argued that such work is a necessary step in the selection of educational texts, we are talking about foreign language materials, and the language is subject to constant changes. The key to determine the didactic potential of the text may be to conduct its linguoculturological analysis.



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One of the concepts of the national linguistic picture of the world is humor. Perhaps, the most common form of humor are jokes that convey a variety of situations stored in the collective memory with a special mocking intention [1]. At present, due to the close attention to issues related to intercultural communication, consideration of the phenomenon of anecdote from the point of view of philosophy, a large number of scientific works are devoted to philology and psychology (Karasik A. V., 2001; Khimik V. V., 2002; Arkhipova A. S., 2003; Evstafieva, M. A., 2006; Loshmanova O. V., 2007; Shiryayeva N. V., 2007; Yusupova T. S., 2010; Erofeev Yu. V., 2011; Abildi T. N. Yamskikh. 2011; Milovskaya N. D., 2011 and others). At the same time, a comprehensive interdisciplinary study of this phenomenon has not yet been carried out. Maybe that's why the possibility of using jokes as an educational text material that has powerful didactic potential, which lies in the ability to convey the characteristic features of the national picture of the world of the people - the native speaker, is almost not consecrated in works on pedagogy and methods of teaching foreign languages. This determines the relevance of the study.

The purpose of this article is to consider the possibility of using joke texts as educational texts. In accordance with the goal, the following tasks were solved:

- 1) Clarify the definition of an anecdote and determine its main types;
- 2) Consider a joke as a means of representing the national language picture peace;
- 3) To identify the possibility of using anecdote as a linguodidactic unit for teaching foreign language reading.

The high ethno-cultural significance of anecdotes is undeniable. They reflect the perception of environment, which can be both positive and negative. Anecdotes convey information about the norms of behavior, traditional worldview and socio-psychological attitudes of the people, as well as their ethnic ideas. As a rule, the subject of ridicule in jokes are characteristic national supervalue of culture. Misunderstanding of national humor by speakers of other linguistic cultures is due to the fact that they, due to the lack of certain cultural and linguistic knowledge, they are not able to reveal in them an obvious absurdity or a strange state of affairs.

The word anecdote is of Greek origin from the word "anecdotos" meaning "unpublished". Referring to some of them allows us to derive a summary definition, according to which an anecdote is the main genre of modern folklore, characteristic of all strata of society, existing in the form of a short oral or written a story about a



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fictional (rarely real) event of topical content, with a playful or satirical coloring and an unexpected witty ending.

From the point of view of linguistics, an anecdote is, first of all, a text. But the text is not quite ordinary, but exists in two forms: primary (oral) and secondary (written) [2]. Pursuing the goals of this study, the anecdote is of interest in its conditional, secondary form. In this form, the anecdote exists in the form of various written fixations, recordings, usually published in special collections or posted on websites in the Internet. In this form, the anecdote is unfortunately devoid of non-verbal features such as intonation of the narrator, his facial expressions and gestures.

Anecdotes are a sign that identifies a culture, since they have all characteristics of case texts, they are:

- 1) are significant for representatives ethnos in cognitive and emotional relations;
- 2) are known to a wide range of representatives of the ethnic group;
- 3) the appeal to them is renewed repeatedly [3].

The authorship of the anecdotes, with rare exceptions, is unknown. The text of an anecdote can exist both in the form of a monologue and in the form of a dialogue. In its structure there is: a plot in the form of a story about an event, a dialogue of actors (characters) and a climax or an unexpected denouement, which is the main intention of the text.

Perhaps the main feature of the anecdote is their multiplicity and some "incompleteness", since all the unsaid must be restored by the recipient, this is the whole "salt" of the genre. It is these characteristics that prevent their adequate understanding, sometimes even in their native language.

According to the subject, jokes are political, ethnic, student, professional, family, sports, etc. According to their content, they can be classified into decent and indecent. Of course, only the second of them can be used for educational purposes [4]. Depending on the material on which the comic effect is based, jokes can be divided into two groups: referential and linguistic. Referential jokes are based on the absurdity or absurdity of the situation, the discrepancy between ideas about the world and the behavior of the characters. Linguistic ones are tied to playing out one or another linguistic phenomenon. These can be such phenomena as polysemy of words, homonymy, stylistic differentiation of vocabulary (homophony or pun), etc. For understanding anecdotes of this type require deep linguistic knowledge, which is why they are not recommended for use as educational texts. Conversely, the texts of referential anecdotes can be successfully used as educational textual material.



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In support of this, we present the following arguments:

1. Acquaintance with anecdotes contributes to the formation and development of cognitive activity, as they carry information about the culture and lifestyle of the people.
2. Such texts have a beneficial effect on mental activity, as they affect the sphere of feelings and emotions, which cannot but contribute to the development of creative abilities, the formation of aesthetic taste.

3. Reading humorous texts, trainees get acquainted with the "natural ideal" language norms, develop a sense of language, make their speech brighter, more figurative.

4. These texts do not need to develop an additional system for monitoring the correctness of understanding, since the reader's reaction (smile, laughter, bewilderment, etc.) is the main indicator of the adequacy of perception.

Further, the selected texts were subjected to linguoculturological analysis, which is the author's approach and allows you to identify all conditional means reflections of the national linguistic picture of the world contained in them. This analysis consists of several stages and includes the following steps: selection inside the corpus texts of keywords (concepts); association of words into lexical-thematic groups (by parts of speech); assignment of selected words to speech styles; determination of the nature of the conceptual system (direct or figurative meaning, metaphor); determination of the presence of words denoting the realities characteristic of native speakers of a given language; definition of presence of idiomatic expressions in the text; determination of the presence of phraseological families with highlighted keywords. An important but rather laborious step for subsequent methodical processing and supply of various types of text, exercises can be the definition of associations of various types (referential, cognitive, language, cultural), forming in the process of cognitive activity for the reader's idea of different sides of the artistic concept reflected in the text [5].

Such an analysis allows not only to make the most of all the possibilities of the text and to develop a set of exercises (for synonymy and antonymy, compatibility, polysemy, etc.), but also to remove all possible difficulties associated with perception and understanding, arising from students when reading (for example, through commenting, reasonable adaptation). Experience shows that working with texts of jokes is interesting for students. Extractable from anecdotes, relevant information destroys false stereotypes about representatives of ethnic groups and the



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groups themselves as a whole and helps to form a true idea of the people and their culture.

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