

**METHODOLOGY OF FORMATION OF LINGUISTIC AND CULTURAL
COMPETENCE IN TEACHING KOREAN LANGUAGE TO PHILOLOGIST
STUDENTS**

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Annotation. The paper analyzes and takes into account the components, structural features, and content of university students' linguo-cultural competency as well as how to develop it when teaching a foreign language. Methods for measuring a student's competence are discussed, and they are based on how their personality spheres have developed.

Keywords: competency-based education, lingua-cultural competence in academic education, foreign language teaching, the level of the student's competence.

Introduction. The language used in a country is a significant indicator of its level of development and education. Language is not only the source of society's history but also a dynamic participant in it. It is both the object and the subject of history. The cultural role of education is rapidly expanding at the current stage of social development, shifting from a means of passing down knowledge from generation to generation to a means of creating culture and forming an understanding of one's place in the world. It is crucial to plan out students' research activities in the study of culture through the study of local traditions of English-speaking nations, their customs, and traditions¹.

The methodology of forming linguistic and cultural competence in teaching the Korean language to philologist students is a dynamic process that recognizes the interconnectedness of language and culture. It starts with establishing a strong foundation in the fundamentals of the Korean language, including grammar, syntax, and vocabulary. Students learn to read, write, listen, and speak in Korean through a combination of textbooks, multimedia resources, and interactive exercises. Regular assessments and feedback help track their language proficiency progress.

By bringing students into the world of folk culture, folklore education exposes students to the roots of national cultures. It is crucial for contemporary society, which has entered the period of globalization, to comprehend the linguistic and cultural changes occurring there. Studying linguistic trends that aid in the "domestication" of nations is important, but it is also important to comprehend how modern culture influences the development of an appropriate and necessary kind of key the "set of literacy" that will aid in a person's successful integration into society. We define linguistic and cultural competence as the inner wealth of the individual, formed through knowledge, and development of the fundamental knowledge of society, since language is one of the most important values possessed by a nation and reflects those spiritual and material, significant objects, norms and laws, ways of communication, which are the key principles of any individual's development.

To foster cultural competence, philologist students delve into the rich tapestry of Korean culture. They explore the country's history, literature, art, music, and social norms. This cultural immersion not only enhances their appreciation of the Korean way of life but also equips them

¹ Bashurina D. I. Formation of linguoculturological competence of foreign students-philologists in teaching Russian paremias: dis.... cand. ped. sciences: 13.00.02. SPb., 2005. 242 p.

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with the necessary context to interpret and understand the language in a broader cultural context. Moreover, students often engage in activities such as cooking Korean dishes, participating in traditional ceremonies, and attending cultural events to deepen their cultural awareness.

Today, the practical mastery of a foreign language, which ensures familiarity with global culture, is of interest to each student individually and to our entire state. Language and cultural competence cannot be developed without an awareness of and development within language culture, and language and cultural competence cannot be developed without the mastery of language and culture. The development of linguistic and cultural competency, which is intertwined with the study of language and culture, is what we see as the main notion. It involves mastering and comprehending fundamental concepts from the viewpoint of the interaction between language and culture, which includes: comprehending the fundamental linguistic and cultural units of native speakers, their cultural content, and their position in the linguistic landscape of the world; mastering the fundamental linguistic and cultural units of native speakers, which are closely related to the history, culture, lifestyle, customs, and mentality of the people who created them; actualization of the basic linguistic and cultural units of native speakers in the socio-cultural situation².

Incorporating real-life applications of the language is essential to the methodology. Students are encouraged to practice their linguistic and cultural skills through conversations with native speakers, watching Korean films and TV shows, and reading Korean newspapers and literature. This hands-on approach helps bridge the gap between theory and practical usage, allowing students to communicate effectively in real-world situations.

Cultural competence is the possession of culturally determined norms, which is further comprised of sociocultural competence (knowledge of their society's norms, rules, and traditions) and intersocial competence (knowledge of another society's norms, rules, and traditions). According to this interpretation, the term "linguistic and cultural competence" refers to a full awareness and understanding of the complex cultural processes that accompany and determine the meaning of these linguistic units. This will help the individual interact successfully with other members of society and achieve self-realization. The main objective of teaching a foreign language is to develop communicative competence, or the ability and willingness to engage in intercultural and interpersonal communication with native speakers. One of the goals of teaching a foreign language is the development of communicative competence in that language. Today's students have the chance to learn a foreign language while also honing their communication skills. Speech (communication) skills, which are formed based on language skills, linguistic knowledge, and country-specific knowledge, are the key components of communicative competence³.

Furthermore, the methodology recognizes the diversity of the Korean language, which includes various regional dialects and sociolects. Philologist students are exposed to these variations, enabling them to understand the nuances and linguistic diversity within Korea itself. They also stay updated with contemporary language trends, including slang and internet vocabulary, ensuring they remain relevant and adaptable in their language proficiency.

² Pakhnotskaya M. A. Linguoculturological competence as a leading professional competence of the philologist: Monogr. Tolyatti: TSU Publishing house, 2007, 88p.

³ Getmanskaya A.V. Formation of linguistic and cultural competence based on the integrated course "English language and world art culture": elective. the course for the SHK. with deepened. the study of English and non-linguistic universities: dis.... Cand.ped. sciences: 13.00.02. SPb., 2003. 257 p.

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The ability to communicate verbally in standard situations in the educational, labor, cultural, and household spheres is included in the communicative competence. Other essential skills include the ability to read and comprehend simple, authentic texts (with an understanding of the main content and with full understanding); to briefly describe oneself and their environment verbally; to retell; to express an opinion; and to make an assessment. According to the official educational standard for foreign languages, this is what is meant by a minimal level of communicative competence⁴. A certain level of proficiency in language, speech, and sociocultural knowledge, skills, and abilities, known as foreign language communicative competence, enables learners to adapt their speech behavior in a communicatively acceptable and appropriate manner according to the communication situation. Several competencies are included in the complex structure of foreign language communicative ability, including:

1. One of the key elements of communicative competence is linguistic competence. The ability to correctly construct grammatical forms and syntactic structures following the rules of a particular language constitutes its content. Language and speech competence make up linguistic competence, one of the key elements of communicative competence. Language competence refers to (within the program minimum) knowledge of the language system and the ability to use this information. Speaking competency is the possession of standard speaking behavior in all contexts. The capacity and readiness of a person to successfully carry out educational activities when acquiring a foreign language as a topic in university is known as educational competence. For students, the value of learning competency is that reduces time, physical, and mental expenditures associated with learning a foreign language; enhances the quality of mastering foreign language communication; and raises interest in the subject. These benefits come from organizing and optimizing students' autonomous language study⁵.

2. Compensatory competence, or the capacity to overcome challenges in producing foreign language utterances, refers to the ability to make up for deficiencies in one's foreign language knowledge, skills, or talents. The benefits of compensatory competence include: - allowing you to overcome the unavoidable challenges brought on by a lack of knowledge of linguistic and sociocultural concepts; - liberating you by removing the language barrier; - allowing you to develop your communicative competence in your native tongue.

3. Sociocultural competence entails the capacity to construct speech and non-speech behavior while taking into account the norms of societies that use the language under study. The significance of socio-cultural competence: knowledge of the national mindset and worldview; removal of cultural barriers; awareness of the enlargement of one's worldview and concepts about a different socio-cultural community. The following categories apply to socio-cultural competence:

1. Sociolinguistic competence refers to the capacity to select the linguistic form and mode of language expression that are appropriate to the circumstances of the act of communication, i.e., the communication context, aims and intentions, and social roles of communication partners.

⁴ Safonova V. V. cultural Studies in the system of modern language education // Inostr. yaz. V SHK. -2001. - no. 3. -P. 17-24.

⁵ Sayakhova L. G. "Russian language in the dialogue of cultures" in the professional training of students of Philology: special course [Electron. resource]. yy: http://www.kcn.ru/tat_ru/universitet/fil/kn1/index...

2. Being culturally competent means being able to build one's speech and non-speaking behavior in line with the national and cultural specifics of the country of the language being studied. It entails mastering knowledge of the nation, the language being studied, its geographic location, natural conditions, and sights, the state structure, the national peculiarities of life and culture of the nation of the language being studied, and the peculiarities of speech and non-speech behavior of native speakers of a foreign language. The formation of linguistic and cultural competence is realized in the selection of linguistic and cultural material according to the concept sphere relevant to students and the main concepts; in the application of all types of speech activity for the formation of linguistic and cultural competence of receptive and productive types at the main and final stages of training; in the creation of the concept of linguistic and cultural manuals, in the justification of special texts and tasks for them, which are aimed at the formation of linguistic and cultural competence and its control.

The text, which incorporates ideas connected to the main ideas, serves as the primary unit of linguistic and cultural information and is the way of its presentation and consolidation. Texts of many forms and genres can be used to help students develop their language and cultural competency. As a result, the text serves as a universal element for illuminating the particulars of a concept's substance since it models real-world scenarios, clarifies ambiguities in word meaning, and conveys important cultural information. In these situations, text serves as both the foundation and the mechanism for the development of linguistic and cultural competency.

Conclusion. As a result, communicative competence is an integrative notion that encompasses both country-specific knowledge, skills, and abilities as well as the skills and abilities to conduct actions using language content. Knowledge, skills, and abilities of only one aspect cannot reflect communication training, which includes the acquisition and dissemination of knowledge through various speaking activities. Therefore, the term "learning" about the particulars of the academic discipline "foreign language" refers to students acquiring a defined level of communicative proficiency. The methodology for forming linguistic and cultural competence in teaching the Korean language to philologist students is a comprehensive and multidimensional approach. It combines language proficiency with cultural immersion, real-life applications, and an understanding of linguistic diversity, ultimately preparing students to become well-rounded and culturally sensitive experts in the Korean language and culture.

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