



UDK: 811.111'373.7

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**TALABALARNING LINGVOMADANIY KOMPETENSIYASINI SHAKLLANTIRISHNING ASOSIY
TAMOYILLARI VA TEXNOLOGIYALARI (BARCHA INGLIZ TILI O‘RGANUVCHILAR MATERIALI
MISOLIDA)**

Аннотация

Maqola talabalarning lingvokultural kompetensiyasini rivojlantirish usullariga bag‘ishlangan. Muallif lingvosotsiokultural metod, madaniy drammatizatsiya va tandem metodini ko‘rib chiqadi. Lingvosotsiokultural metod til o‘rganishni madaniy kontekst bilan integratsiyalashni ta’kidlaydi, bu esa talabalar tilning sotsiokultural nozikliklarini chuqurroq tushinishlariga imkon beradi. Madaniy drammatizatsiya tilning madaniy jihatlariga talabalarni teatr texnikalari orqali chuqurroq jalb etishni o‘z ichiga oladi, bu esa ularning tushunish va eslab qolish qobiliyatini oshiradi. Tandem metodi esa talabalarni ona tili so‘zlashuvchilari yoki tengdoshlari bilan juftlashtirib, o‘zaro o‘rganish va madaniy almashinuvni rag‘batlantiradi. Bundan tashqari, muallif lingvokultural prognozlash tushunchasini kiritadi, bu esa madaniy tendentsiyalarni va ularning til ishlatilishiga ta’sirini oldindan bilish va tushunishni o‘z ichiga oladi. Maqolada lingvokultural prognozlashning turli turlari va bosqichlari batafsil bayon etilgan bo‘lib, bu o‘qituvchilarga o‘z o‘quv amaliyotlarida tatbiq etish uchun ramkalar taqdim etadi.

Kalit so‘zlar: Lingvosotsiokultural metod, madaniy drammatizatsiya, tandem metodi, interaktiv o‘qitish usullari, madaniyatlararo muloqot.

**ОСНОВНЫЕ ПРИНЦИПЫ И ТЕХНОЛОГИИ ФОРМИРОВАНИЯ ЛИНГВОКУЛЬТУРНАЯ
КОМПЕТЕНТНОСТИ СТУДЕНТОВ (НА МАТЕРИАЛЕ ИЗУЧАЮЩИХ АНГЛИЙСКИЙ ЯЗЫК ВСЕХ
УРОВНЕЙ)**

Аннотация

Статья посвящена методам развития лингвокультурной компетенции студентов. Автор рассматривает несколько подходов, включая лингвосоциокультурный метод, культурную драматизацию и метод тандемного обучения. Лингвосоциокультурный метод подчеркивает интеграцию изучения языка с культурным контекстом, обеспечивая студентов более глубоким пониманием социокультурных нюансов языка. Культурная драматизация включает использование театральных техник для погружения студентов в культурные аспекты языка, что способствует лучшему пониманию и запоминанию. Метод тандемного обучения, в свою очередь, соединяет студентов с носителями языка или сверстниками для взаимного обучения и культурного обмена. Кроме того, автор вводит понятие лингвокультурного прогнозирования, которое включает в себя предсказание и понимание культурных тенденций и их влияния на использование языка. В статье подробно описаны различные типы и этапы лингвокультурного прогнозирования, предлагая преподавателям рамки для внедрения в их учебные практики.

Ключевые слова: Лингвосоциокультурный метод, культурная драматизация, метод тандемного обучения, интерактивные методы обучения, межкультурная коммуникация.

**BASIC PRINCIPLES AND TECHNOLOGIES OF FORMING STUDENTS' LINGUOCULTURAL COMPETENCE (IN
THE MATERIAL OF ENGLISH LANGUAGE LEARNERS AT ALL LEVELS)**

Annotation

The article focuses on various methods for developing linguocultural competence among students. The author explores several approaches including the linguo-sociocultural method, cultural dramatization, and the tandem method. The linguo-sociocultural method emphasizes the integration of language learning with cultural context, ensuring that students gain a deeper understanding of the sociocultural nuances of the language. Cultural dramatization involves using theatrical techniques to immerse students in the cultural aspects of the language, thereby enhancing their comprehension and retention. The tandem method, on the other hand, pairs students with native speakers or peers to foster mutual learning and cultural exchange. Furthermore, the author introduces the concept of linguocultural forecasting, which involves predicting and understanding cultural trends and their impact on language use. The article details the various types and stages of linguocultural forecasting, providing a framework for educators to implement in their teaching practices.

Key words: Linguo-sociocultural method, cultural dramatization, tandem method, interactive teaching methods, intercultural communication.

Introduction. In modern society, the number of interethnic contacts is increasing, and issues of establishing intercultural relations are becoming acute. In this regard, the need for young specialists who speak English as an effective means of communication is growing, and the development of

ways to form their linguocultural competence, which we understand as the ability and readiness to interact with representatives of different cultures based on knowledge about their own and other linguocultures, and also based on the ability to interpret culturally significant information in

language, and on the basis of the ability of linguocultural forecasting.

Materials and methods. To develop a certain type of competence, it is necessary to use optimal methods. Let us consider the methods necessary for the formation of linguocultural competence of pedagogical university students.

The linguo-sociocultural method includes two aspects of communication - linguistic and intercultural, our lexicon has been replenished with a new word bicultural - a person who easily navigates the national characteristics, history, culture, customs of two countries, civilizations, if you like, worlds. For a student at a language university, what is important is not so much a high level of reading, writing, and translation (although this is by no means excluded), but "linguo-sociocultural competence" - the ability to "dissect" a language under the microscope of culture.

The linguo-sociocultural method was born at the intersection of the concepts of language and culture. The authors of the methodology (among them one of the main places is S.G. Ter-Minasova) approached these definitions differently [2].

Results and discussion. The classics, in particular Galin, understood language as "a tool of communication, exchange of thoughts and mutual understanding of people in society" [5]. Dahl treated language more simply - as "the totality of all the words of the people and their correct combination to convey their thoughts." But animals also have language as a system of signs and a means of expressing emotions and moods. What makes speech "human"? Today, language is "not only a vocabulary, but also a person's way of expressing himself." It serves "communication purposes and is capable of expressing the entire body of human knowledge and ideas about the world."

In the West, language is understood as a "communication system", which consists of certain fragments and a set of rules used for the purpose of communication. A very important difference in Western linguistic thinking is the understanding of language not only in connection with a certain state, but also with a certain part of the country, region, etc.

With this approach, language goes hand in hand with the culture of a part of the country, region, that is, with the ideas and customs of a certain group of people, society. Sometimes culture is understood as society itself, civilization.

The definition of supporters of the linguo-sociocultural method does not exaggerate the power and importance of language in the modern world. In their opinion, language is "a powerful social tool that forms the flow of people into an ethnic group, forming a nation through the storage and transmission of culture, traditions, and social consciousness of a given speech complex." With this approach to language, intercultural communication is, first of all, "adequate mutual understanding of two interlocutors or people exchanging information belonging to different national cultures." Then their language becomes "a sign that its speakers belong to a particular society." It is necessary to teach to understand the subtext of spoken phrases, their sociocultural meaning, which is different from our perception of the world.

The linguo-sociocultural method combines linguistic structures (grammar, vocabulary, etc.) with extra-linguistic factors. Then, at the intersection of a worldview on a national scale and language, that is, a kind of way of thinking (let's not forget that a person belongs to the country in whose language he thinks), that rich world of language is born, about which the linguist Vereshchagin wrote: "Through the diversity of language, the richness of the world and the diversity of what we learn in it are revealed to us..." [1].

The linguistic and sociocultural methodology is based on the following axiom: "Language structures are based on sociocultural structures." We understand the world through thinking in a certain cultural field and use language to express our impressions, opinions, emotions, and perceptions.

The purpose of learning a language using this method is to facilitate the understanding of the interlocutor, the formation of perception on an intuitive level. Therefore, every student who has chosen such an organic and holistic approach must treat language as a mirror in which geography, climate, history of a people, their living conditions, traditions, way of life, everyday behavior, and creativity are reflected.

Culturological dramatization is a complex of organizational and pedagogical conditions and means of mastering culturological images of authentic texts, aimed at the formation of the spiritual and moral cultural and educational space of the subject of cultural development.

There are three stages of cultural dramatization [4]:

1. Mastering the cultural image in elementary school.
2. Mastering the cultural image at the second stage of cultural dramatization (secondary school).
3. Research and modeling of the cultural image at the third stage of cultural dramatization (college and university).

The sociocultural and cross-cultural educational space of student youth is a complex agglomerate of special languages, including regional, local language, language of genre and style, formalized languages, specialized languages, and the language of scientific creativity.

Playing a number of roles, creating one's own moral "counter text", story or history, the process of dramatization and the dramaturgy of one's own story in student society represent for the student a whole range of integrated means that combine a number of disparate pieces of information, socio-cultural and cross-cultural research into a complete context of the author's story, capable of arousing the interest of the university community.

This could be writing a script based on one's own cultural images, video implementation of the script, transformation of the script into a play with its further production on the university stage, scientific research search for a cultural image in an authentic text, etc.

In cultural dramatization at this (third) stage, the sociocultural and cross-cultural educational space of the lecture and seminar is mediated by sign-symbolic structures in the formation of objective actions, knowledge, consciousness, personality formation, which ultimately creates favorable conditions for the formation of such personal new formations, as a worldview, self-awareness and moral consciousness, open not only to the external environment, but also to internal experience. Cultural dramatization includes the interpretation of an authentic text. For example, the organization of active reproductive activity can be carried out using the following educational situations presented in "tasks-instructions": situations of rational memorization and meaningful reproduction of received information; situations of understanding the systemic features of educational material based on a model; situations of awareness of ways to carry out certain actions in typical situations of their use; situations of planning and evaluating completed activities according to the model.

The experience of overcoming difficulties associated with partial search can be organized through educational situations in "reconstruction tasks": situations of independent use of samples of understanding the systemic features of the material; situations of independent use of methods of mental processing of material; situations of awareness of ways to carry out actions in changed conditions; situations of independent planning and evaluation of completed activities.

Introduction to the experience of creative activity is organized through educational situations presented in "search tasks": situations of more rational ways of interpreting an authentic text; situations of independent awareness of the systemic features of educational material; situations of awareness of the actions being performed to use creative techniques in new conditions; situations of choosing educational activities.

The choice of the type of developmental task depends on the nature and specifics of the educational content, on the degree of its mastery, as well as on the level of development of the cultural and cognitive activity of students.

Cross-cultural competence, in turn, allows the subject to navigate the intrinsic cultures of different ethnic groups to solve his own moral problems in a global multipolar civilization.

Tandem method. This is a way for two partners with different native languages to independently learn a foreign language, working in pairs. The goal of the tandem is to master the native language of your partner in a situation of real or virtual communication, get to know his personality, the culture of the country of the language being studied, as well as obtain information on areas of knowledge of interest. This method arose in Germany in the late 1960s as a result of meetings between German and French youth. Later, two main forms of work within the framework of the method were formed - individual and collective, which can be integrated into one another. Individual tandem participants are selected by tandem centers in different countries based on specially developed questionnaires that take into account individual characteristics and needs of the individual, such as age,

motivation for learning a language, place of work or study, gender, level of existing knowledge, hobbies, preferences. Tandem centers also organize primary personal contacts between those who want to learn a language using this method. Language learning partners jointly determine the goals, content and means of mutual learning. Some tandem participants prefer to master the language only through informal communication when visiting excursions, watching TV shows together, etc. Others consider it necessary to attend additional language courses. If language acquisition in an individual tandem is an autonomous, natural and largely spontaneous process, then the collective form of a tandem is didactically controlled and conscious in nature. Interpersonal communication is complemented or included in a mono- or bilingual language course. Depending on who is participating in the tandem course - schoolchildren, working youth, students, teachers - its content and work strategy are determined. The tandem course differs from the traditional learning process in that it takes place in conditions of natural, real, and not artificially created communication.

Conclusion. So, for the methodological and technological support of the formation of linguistic and cultural competence of students, we examined the methods of developing the linguistic and cultural competence of students. These methods included: linguosociocultural method, cultural dramatization, and tandem method. Each method is unique and needs to be applied individually. Currently, the number of international relations is increasing and the competition for international matters is increasing. In this regard, the situation for young professionals who know languages as an effective means of communication is becoming acute.

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