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THE CONTENT OF KOREAN-SPEAKING LINGUISTIC AND SOCIO-CULTURAL COMPETENCE IN THE SPEECH OF FUTURE PHILOLOGIST

The article is devoted to analysis of theoretical principles of formation of socio-cultural competence in speech among future philologists of Korean-language, more attention was focused on the disclosure of the concept of content of linguistic and sociocultural competence. The issues of language and culture teaching were analyzed and considered in detail, in particular, individual aspects of foreign language learning were highlighted. It was noted that the training of future philologists, essentially Korean language specialists, involves the formation of competencies that ensure the ability and readiness for teaching activities. Some of these competencies were therefore identified and analysed. The article emphasized that, although the linguistic and sociocultural component has been a leading part of the system of foreign language learning in recent decades, there is still no consensus among researchers on the interpretation of this concept. The question of content of linguistic and sociocultural competence, analysis of components that it covers was considered separately. The study attempted to determine linguistic and sociocultural competence in speaking future Korean philologists. The analysis was in the start-up phase of training, so pay particular attention to the volume of knowledge, skills future филологів the Korean language, their skills in accordance with the composition of linguistic and sociocultural competence in speaking, namely – the knowledge of the ties of relationship, knowledge of phraseology, the rules of etiquette, non-verbal communication, fundamental concepts of communication and so on. As a result of the study, it was proved that the formation of Korean-language socio-cultural competence in speaking at the initial stage is based on the principles of linguoculturology, the subject of which is equivalent and background vocabulary, speech behavior and speech etiquette.

Key words: *teaching, pedagogical process, language learning, future Korean philologists, linguistic and socio-cultural competence, the content of linguistic and socio-cultural competence.*

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РОЗУМІННЯ КОРЕЙСЬКОМОВНОЇ ЛІНГВОСОЦІОКУЛЬТУРНОЇ КОМПЕТЕНТНОСТІ В ГОВОРІННІ МАЙБУТНІХ ФІЛОЛОГІВ

Дослідження присвячене аналізу теоретичних засад формування у майбутніх філологів корейськомовної лінгвосоціокультурної компетентності у говорінні, більш детально було зосереджено увагу на розкритті поняття змісту лінгвосоціокультурної компетентності. Проаналізовано та детально розглянуто питання співвивчення мови та культури, зокрема було виокремлено окремі аспекти вивчення іноземної мови. Було зазначено, що підготовка майбутніх філологів, власне фахівців з корейської мови, передбачає формування компетентностей, які забезпечують здатність та готовність до викладацької діяльності. Тому було виокремлено та проаналізовано деякі з таких компетентностей. У статті акцентувалась увага на тому, що незважаючи на те, що протягом останніх десятиліть лінгвосоціокультурна складова займає провідне місце у системі навчання іноземних мов, серед дослідників до сьогодні немає спільної думки щодо трактування цього поняття. Окремо розглядалось питання власне змісту лінгвосоціокультурної компетентності, аналізу компонентів, які вона охоплює. У дослідженні було здійснено спробу визначити лінгвосоціокультурну компетентність у говорінні майбутніх філологів корейської мови. Аналіз проводився на початковому етапі навчання, тому особливу увагу приділяли обсягу знань, навичок майбутніх філологів корейської мови, їх умінь відповідно до складу лінгвосоціокультурної компетентності в говорінні, а саме – знання родинних відносин, знання фразеологізмів, правил етикету, невербальних засобів спілкування, основних концептів культури спілкування тощо. У результаті дослідження було обґрунтовано, що формування корейськомовної лінгвосоціокультурної компетентності в говорінні на початковому етапі ґрунтується на засадах лінгвокультурології, предмет якої складає безеквівалентна та фонові лексика, мовленнєва поведінка та мовленнєвий етикет.

Ключові слова: *навчання, педагогічний процес, вивчення мови, лінгвосоціокультурна компетенція, зміст мовної та соціокультурної компетенції.*

Problem Statement. In recent years the integrated study of language and culture has become axiomatic. Language is one of the most important parts of any culture. Language is the most important factor in preserving ethnic identity. The indissoluble unity of the national language and culture finds in the life of the people various incarnations. The facts of language and cultural phenomena are not subject to strict differentiation, because the changes taking place in the sphere of culture are reflected in language, and the speech evolution, for its part, stimulates the course of cultural processes (Sangina, 2012 : 208-209). The link between language and culture is obvious, because language forms a society's perception of culture, preserves information about cultural phenomena and heritage. Language records and preserves knowledge of reality, which people experience in the process and as a result of their activity. Language is an integral specific part of any ethnic culture, clearly shows the specificity of national culture, its difference from the cultures of other ethnic groups (Polarenko, 2015: 8). After all, as N. Semigovskaya notes, "culture is first and foremost a communication: models of expressions built according to the laws of a particular language and vocabulary, sets of expressions semantically and pragmatically related to each other (tests of different kinds), and the reality to which they appeal. The links of the sign system with reality constitute the pragmatic aspect of culture and are built on certain canons and norms adopted by the traditional carriers of this culture" (Semigovskaya, 2007 : 47). Language is a component part of culture, language and culture, language is a means of assimilation of culture, conceptual understanding of culture can only occur through natural language. At the same time history, culture, lifestyle, traditions of the people certainly influence the development of language, in particular the vocabulary, concepts and discourses. Therefore, foreign language training is only possible if you have a knowledge of culture. **Analysis of Prior researchers.** Beginning in the 19th century, scholars began to view language not only as a means of communication and cognition of the world around them, but also as a certain cultural code of the nation. This approach to the study of language first appeared in the works of W. von Humboldt and O. Potebny. Language began to be considered as a mirror (reflection) of reality in the minds of a certain linguistic and cultural community. Although a large number of methods of application of the above approaches have been developed, not all aspects have been fully investigated, and therefore the problem of their practical application remains relevant. It can be argued that the analysis of the scientific literature has shown that there is an active search for the organization of interconnected language and culture learning in

the field of foreign language learning. Problems and issues of professional training of future philologists, the formation of their professional socio-cultural competence in speaking are devoted to many works, but we believe that from a scientific point of view, attention is paid only to certain aspects (S. Ter-Minasova, N. Borisko, M. Nightingale, Y. Trofimova and others). For example, I. Golub proposed a method of forming socio-cultural competence in future philologists in the process of learning German after English. However, the issues of formation of linguistic and sociocultural competence in speaking in their works raised K. Antipov, S. Nikolaev, V. Safonov, L. Kostikov, O. Petrov, V. Maslov. Also V. Furmanova's works devoted to the study of intercultural communication can be considered a significant achievement. **The Objective.** The purpose of the article is to theoretically substantiate the content of Korean-speaking competence in speaking in future philologists on the basis of linguistic and socio-cultural approach. **Principal Narrative.** As it was mentioned, learning a foreign language is possible only if you master the culture. This is manifested in different aspects:

– on subjects, people can communicate among themselves on the condition that they understand each other; there are, of course, knowledge, common to all humankind, but there are codes, in every culture, knowledge of this code, possession of certain information (simple for example from a variety of life – the knowledge of food, clothing, vehicles) by all parties to the conversation allows communication between ami; – language: communication is possible when the interlocutors possess denotative and connotative values of language units, can adequately perceive them, understand them, and also use them to express their opinions like native speakers;

– value: communication and cooperation between representatives of different cultures is possible with respect to the cultural values of the partner, tolerance, taboo observance, awareness of intercultural differences and contrasts; – behavioural: foreign language training should promote verbal and nonverbal behavior skills depending on communication situations; only correct verbal behavior, adequate use of mimics and gestures allow productive communication in terms of cooperation. Since the 2000s, the problem of language and culture development has been growing rapidly – said N. Semyan. The field of use includes concepts of linguistic, sociocultural, sociolinguistic, linguistic, intercultural, intercultural, intercultural, communicative, cultural, country-scientific, cross-cultural competence. However, it should be noted that the most popular concept is linguistic and sociocultural competence (competence). In the early

2000s, a linguistic sociocultural approach, a linguistic sociocultural method, culturally responsible technologies, an ethnocultural paradigm of foreign language learning were developed" (Semyan, 2019:17). Language and culture co-study teaching has been reflected in foreign language teaching at all levels – from high school to higher education, both in the process of preparing philologists and in the process of foreign language teaching for special purposes. Training of future philologists, specialists in the Korean language, involves the formation of competencies that provide the ability and readiness for teaching; translation; research; professional (public relations, speaker, press secretary, image maker, copywriter, speechwriter) and household use of language in various communicative situations (Kravchenko, 2019: 7). In this connection, such competencies are formed (Educational and Professional Program, 2020:11)– ability to use knowledge of language as a special sign system in professional activities, its nature, functions, levels; – ability to analyze the dialect and social forms of Korean language, describe the social situation of the Republic of Korea;– ability to use Korean language freely, flexibly and effectively in oral and written form, in different genre-style and communication registers (official, informal, neutral), to solve communication problems in different spheres of life;– ability to collect and analyze, systematize and interpret language, literary, folklore facts, interpretation and translation of Korean-language texts;– ability to produce texts of different genres and styles in Korean; ability to organize business communication; – ability to achieve adequacy in the spoken and written bilateral Korean-Ukrainian translation; – ability to use background knowledge on the culture and history of the Korean people in Korean-language communication. Therefore, future philologists, specialists in the Korean language should have theoretical knowledge of language, skills and linguistic phenomena, especially the functioning of the language in Korean society and own language in four types of speech, to produce texts of different genres and styles, to interpret and translate texts from the Korean language, to speak the language in its cultural function. The pedagogical activities of language in cultural function will allow future specialists (teachers and lecturers) to implement the learning process; to create a knowledge of cultural terms and realities, to form knowledge about cultural concepts and realities, linguistic and sociocultural skills and abilities. A teacher who speaks the language in its cultural function, is able to form appropriate competencies in their students.

Although the linguistic and sociocultural component has recently taken a dominant niche in the par-

adigm of foreign language learning -Alptekin; Benet; Byram; Kramch; Safina; Saman; Yang; A. Mak, M. Westwood; there is still no consensus in the definition and content of this concept. Having analyzed different definitions of linguistic and sociocultural competence (S. Nikolaeva, Aya Urve, I. Bachinskaya), we have concluded that the most complete and comprehensive definition proposed by I. Bachinskaya is: system of linguistic and extralinguistic knowledge (local lore knowledge, norms of verbal and nonverbal behavior of native speakers depending on the conditions of social interaction), speech skills (operating with culturally marked language units) and skills (understand / produce speech, correlate with language units and native speakers; adhere to the norms of verbal and nonverbal speech behavior depending on the conditions of social interaction), which ensure the ability of the individual to engage in intercultural communication. (Bachinskaya, 2016:22). This understanding of linguistic and sociocultural competence includes linguistic and extralingual aspects, focusing on speech skills , integrating cultural and linguistic knowledge with speech skills. Scientists define the content of linguistic and sociocultural competence in different ways. For example, Chei Chuisa – knowledge of the national and cultural peculiarities of the country whose speech is studied; norms of speech and speechless behavior; the ability to use different communication roles in social interaction; choose communication strategies and linguistic means in accordance with the sphere of communication and social status of partners; tolerance towards native speakers. Another scientist, N. Andronkina notice linguistic component; social component; cultural component; components related to communicative, interactive and perceptive activity. L. Kostikova added – a value-added component; emotional-voluntary component; cognitive component; active component; motivational component. Aya Urve notice a cognitive component; active component. M. Nazyuk and N. Osadcha said about – socio-cultural competence; socio-linguistic competence, social competence. L. Kan; M. Safina determine linguistics (knowledge of morphological and syntactic characteristics of language, necessary for understanding and communication with foreigners); socio-linguistic (covering the purpose and situation of communication, social roles); general cultural (a style of communication, adequate explanation of phenomena of foreign language culture, ability to overcome socio-cultural conflicts).The scientists are unanimous that linguistic and socio-cultural covers the following components: extralinguistic – covers knowledge about culture, life, climate, relief, state structure, social relations, history of the country stud-

ied; – speech – ability to perform different types of speech activities taking into account the situation; – language – knowledge of language units with cultural component semantics, skills use and understanding of culturally marked language units; – textual – knowledge of structural, genre, stylistic features of texts, ability to produce texts of different genres and styles in accordance with the norms; – behavioral – possession of verbal and nonverbal communication behavior, adequate perception of native language; – strategically communicative – ability to build one's speech, use strategies and tactics to achieve communication goals; – valuable – respect for cultural values, tolerance, impartiality, empathy; – interactive – ability to communicate with representatives of different social groups in different situations; – contrastive – awareness of the differences of Ukrainian culture and culture of the country whose language is studied. Taking into account the above definition of linguistic and sociocultural competence, and also analyzing its component composition, we make an attempt to determine linguistic and socio-cultural competence in speaking. Linguo socio-cultural competence in speaking is understood as a system of linguistics (culturally marked words and phraseologies) and extralinguistic knowledge (about culture, life, realities), speech skills (adequate use during speaking of culturally marked units) and language skills. Compliance with the norms of verbal and nonverbal behavior of native speakers depending on the conditions of social interaction – forming an integral quality of personality capable and ready to communicate with native speakers. Korea is a country of ancient civilization. Korean has managed to preserve all the subtleties of social and cultural experience, understood to the end only by native speakers, which results in the interpretation of some foreign language teachers even by experienced Korean scholars being inaccurate. Cultural difficulties are caused by national realities, which are not only absent from other national cultures, but often lack equivalent. The Koreans have a homorphic system of speech etiquette, the Korean language strictly reflects the hierarchical structure of society, the lexicon-phraseological combination or the validity that is characteristic only of this particular word in a specific language (Can, 2011). We want to emphasize that Koreans prefer an indirect communication; the cult of courtesy, restraint, to create positive atmosphere during the communication: Koreans tend to refuse indirectly, report bad news closer to the evening, etc.; forms of politeness convey the social relations between the interlocutors and the persons in question; politeness is a specific method of organizing language means, in which each speech unit not only transmits

certain information, but also expresses the attitude to the recipient or to a third party. (Misnikova, 2013: 8); -structure of speech: for example, Korean (as well as other Eastern languages) tends to be circular or circular organization of speech, in which many deviations from the subject and description, whereas European languages have a strict linear description.

A number of peculiarities inherent in the culture (verbal and nonverbal) communication of Koreans, as well as the structure of individual statements. Taking this into account, we highlight the following components of linguistic and socio-cultural competence in speaking: extra lingual knowledge of everyday life, conditions, interpersonal relations, values, ideals, standards of conduct, body language, social rules of behavior, the state of ritual behavior, geographical, ethnographic realities, mythical images, is fundamental, public – political and military realities; the ability to operate extra lingual information during speaking; knowledge of language units (including lexicon and phraseology), in which culturally marked semantics are manifested in denotative and connotative meanings, linguistic sociocultural skills; knowledge of nonverbal means of communication and skills of their adequate application in different situations; ability to follow the norms and rules of behavior depending on the communication situation (taking into account the recipient and the recipient, conditions, goals, places, environments, etc.); ability to perform different communication roles; ability to communicate with native speakers: establish contact, enter into dialogue, continue and complete conversation, produce a broadcast that is structurally consistent with Korean communication content and adequately perceived by native Korean speakers. As well as the subject of our study is the method of linguistic and socio-cultural competence formation in initial language, which corresponds to level A (elementary user) on the European recommendations on language education – A1 (introductory or opening) and A2 (medium). This period is particularly important because it is at A1-A2 levels, which are for 1-2 years of study, that students immerse themselves in Korean language and culture, learn about its most important aspects, and become unique. Having analyzed the requirements for linguistic and socio-cultural competence and the Korean language training program for 1-2 courses, we identify the following volumes of knowledge, skills and skills in accordance with the linguistic and socio-cultural competence component in speaking: – knowledge; the Koreans, living conditions and types of housing, premises, housing conditions, everyday life, typical of class and a hobby, products, dishes and drinks, Korean cuisine and institutions,

bodies, the protection of human population and their functions ; security and human health, relations (sexual, family, intergenerational, workers, between people and bodies of the administration human rights); climate processes, knowledge of fruits and vegetables (exotic), types of movement, holidays, traditions, outstanding places of South Korea, rules of etiquette, knowledge of words that denote the above concepts and realities, knowledge of phraseology used in situations corresponding to the above topics, skills of using appropriate vocabulary and phraseology in oral speech, for example, 우리 – whom " we ", " our ". Koreans tend not to say " my country ", " my company ", they use the word " our ", the collectivist culture, belonging to a certain community; (unequivalent vocabulary, background vocabulary, phraseology); speaking skills of the mentioned units in accordance with context, situation, style of communication (백일Pegil is a celebration of the child's birth, 사랑채 room in the house). Knowledge of the basic concepts of communication culture and communication skills in accordance with these concepts: 눈치Nunchi, 기분 Kibyn, 분위기 pynvigi, 정 chon; 한 han, 부담 pytam. Knowledge of simple non-verbal communications and the non-verbal conduct, as well as skills and skills of their fields of knowledge and skills of gestures (a / the completion of the conversation, respect for, beliefs), especially, that's the respect and respect for, the element of kony in the bow ; especially tactile movement – a handshake; Korean culture of communication – remote, it is not contact (hugs, kisses) of parts of the body, for example, the shoulders of neglect of his back or shoulder is perceived as friendly a sign, and to the head – inadmissible waving of a hand, which we encourage to go together, Koreans is not looking at eyes; possession of social rules of behavior and taboos. Ability to produce A1-A2 monologues and dialogues, which are related to the life, culture, history of South Korea; use culturally marked language units, means of nonverbal communication; and observe proper verbal and nonverbal behavior in communication situations. So, the analysis of literature and linguistics, a culture of South Korea gave an opportunity to outline the contents of the Korean competence in speaking the basic user (A1-A2), extra lingual knowledge of Korean culture and way of life, knowledge of verbalization of culturally marked concepts and realities, knowledge of basic concepts, nonverbal means of communication and skills of their application in the communication process, knowledge of nonverbal behavior and ability to behave in communication in accordance

with the traditions of Korean culture; ability to produce A1-A2 monologues and dialogues on culturally marked topics with the use of verbally and nonverbal culturally marked means and with respect to behavior appropriate to the traditions of Korean culture of communication. **Conclusions.** Analysis of scientific literature on teaching methods, linguistics, linguistics gave an opportunity to define the meaning of Korean-language socio-cultural competence in speech, to define linguistic and extralingual, as well as methodological bases of formation of this competence.

Korean-language socio-cultural competence in speech is defined as the language (culturally marked words and phrases) and extralinguistic knowledge (about culture, life, realities), speech skills (adequate use of culturally marked units when speaking) and skills of producing monologues and dialogues in certain speech situations in compliance with verbal and nonverbal behavior of native speakers, depending on the conditions of social interaction forming an integral quality of personality, capable and ready to communicate with native speakers.

The content of Korean-speaking competence in speaking at the level of elementary user (A1-A2) covers extra lingual knowledge about the culture and way of life of Koreans knowledge of the means of verbalization of culturally marked concepts and realities, knowledge of basic concepts, nonverbal means of communication and skills of their application in the communication process, knowledge of nonverbal behavior and ability to behave in communication with Korean traditions; ability to produce monologues and dialogues at the A1-A2 level on culturally marked topics using verbal and nonverbal culturally marked means and with observance of behavior adequate to the traditions of Korean communication culture. The formation of Korean-speaking linguistic and socio-cultural competence in the speech of future philologists at the initial stage is based on the principles of linguistic and cultural studies, the subject of which is non-equivalent and background vocabulary (including metaphors (words used figuratively), which have a cultural component of semantic semantics; phraseological fund of language, speech behavior and speech etiquette. Of particular importance are the concepts of communication and interpersonal relations, which will allow future professionals to better understand the national culture of communication and relations between Koreans, promote effective modeling of verbal and nonverbal communication behavior with native speakers, tolerance and respect for this linguistic culture.

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