

**INTERFERENCES IN THE PROCESS OF INTERCULTURAL
COMMUNICATION IN THE CHINESE LANGUAGE TEACHING**

Djuraev D.M*

*PhD, Associate Professor,
Samarkand State Institute of Foreign Languages,
UZBEKISTAN
Email id: fdx8585@mail.ru

DOI: 10.5958/2249-7315.2022.00364.1

ABSTRACT

The main purpose of learning a foreign language is to communicate with native speakers of that language. This article focuses on the development of intercultural communication competence of Chinese speaking students. The integrated teaching of the Chinese language and culture allows students to communicate without any barriers while increasing their interest and efficiency of learning the language.

KEYWORDS: *Chinese, Language, Culture, Intercultural, Communication, Interference.*

INTRODUCTION

In our country, in addition to learning western languages, interest in eastern languages and culture among young people is increasing year by year. In particular, in the process of learning the Chinese language our students have the opportunity to learn about the culture, customs and traditions of the country they are studying. This, in turn, leads to the expansion of the number of our students who are involved in intercultural communication.

Theoretical and practical information collected in the field of intercultural communication [1, p.150] serves as a basis for this method. This means that the linguistic outlook of two cultural communities is reflected in the studied language and mother tongue material.

Until the 80s of the 20th century, the main focus in teaching Chinese to foreigners in our country was on the structure of the language, grammatical rules, and lexical units. After the 80s of the 20th century, under the influence of social linguistics, pragmatics, cultural linguistics, and the theory of intercultural communication, attention was paid to teaching the Chinese language and their culture, intense discussions began and rapid development was achieved [2, p. 16]

Chinese scholar Shu Zhongwen has studied the national characteristics of the language and the cultural barriers related to the language in foreign language teaching and emphasizes that culture cannot be separated in language teaching [3, p. 35].

Learning a language is inextricably linked with understanding the cultural knowledge of the language. Understanding the interlocutor's cultural competence helps to effectively carry out communication with interdependence.

Currently, research on teaching intercultural communication focuses on two issues: (1) teaching language and culture in conceptual material [4, p. 85] and (2) teaching speech etiquette [5, p. 25]. In this regard, the methodology of teaching verbal and non-verbal speech and speech behavior is being developed.

In addition, students from different countries, regions, and ethnicities with different cultures should be taught the Chinese language and culture in an integrated manner [6, p. 201].

Shi Jongying commented on culture as follows: “There are thousands of definitions of culture, and countries studying Chinese have acquired ideas about language and culture of different periods, disciplines, and people’s lifestyles based on approaches to Chinese culture”[7, p. 385].

According to the Chinese Language Education Administration, “the role of cultural factors in teaching Chinese as a foreign language”, “bilateral or multilateral study of Chinese culture and foreign culture”, in addition, “in Chinese language teaching, the ability of foreigners to accept Chinese culture and identifying the Chinese cultural role in the process of formation of knowledge” as a theoretical basis brings closer to the goal.

Currently, we can see the most problems and unsolved difficulties in the selection and definition of teaching content. This leads to a decrease in the effectiveness of the entire educational process. The main (albeit indirect) problem is that there is no basic Chinese textbook that meets all the requirements mentioned above. As a result, the teaching process is not fully organized.

In the organization of such education, it is important to determine the goals of Chinese language teaching and the corresponding educational stages. Regardless of the duration of training, it is most appropriate to divide it into initial, middle and final stages.

The problems of students encountering obstacles in the process of intercultural communication in the teaching of the Chinese language were identified as follows:

1. In the process of intercultural communication in Chinese and Uzbek;
2. Linguistic and cultural lexicons;
3. In proverbs and phrases;
4. National cultural characteristics found in the texts;
5. In lacunae and realities;
6. Examples can be given from learning colors and numbers.

We will point out the following to the above-mentioned linguistic and cultural problems.

In the process of intercultural communication in Chinese and Uzbek.

Saying hello and goodbye in Chinese has different aspects than saying hello and goodbye in Uzbek. As an example, we can take the following.

你好! Ni hao! Салом! 早上好! zao Shang hao! Morning greetings! 晚上好! wan shang hao! Hello when you see each other in the evening! This way of greeting is also available in Uzbek, that is, “Good morning!” Good day! Good evening”. However, 去哪儿? qu naer?, which is far from the Uzbek greeting culture? where are you going what? 吃了没? Chi le mei? Did have a meal? Such a way of greeting will certainly lead to misunderstanding. For example: when a student learning Chinese meets Chinese students, the Uzbek student greets him with “Hello”, and the Chinese student looks at him and asks, “Where are you going?”, it may cause a little discomfort for us. At this point, we should emphasize that if you come across such a situation, this kind of greeting is normal in China, and when you are asked where you are going, it is not necessary to tell him where you are going and what you are doing. It's just a form of greeting.

吃了吗? chi le ma? Did you have a meal?

吃了没? Chi le mei? Did you have a meal or not?

It has become common for Chinese people to say “Did you have a meal?”. This is the same greeting when you meet a Chinese-Chinese on the street, even when you greet foreign students or

a businessman with an interpreter, or tourists. Such a greeting puts our students or businessmen and diplomats in a very difficult situation. In Uzbek, “Did you have a meal?”, “Did you have a meal or not?” There is no such phrases to say hello. Because according to our tradition, it is asked to invite guests to eat, but in China it is just a way of greeting.

The culture of greeting “Did you have a meal?”, “Did you have a meal or not?” in Chinese did not appear by chance. Such a greeting is embedded in the culture and psychology of the Chinese people. There is a serious reason for this. Because finding food was a big problem in ancient China, people asked each other “Did you have a meal?” or “Did you have a meal or not?” when they saw each other, because many people got sick and starved to death without food. The meaning of asking if you have eaten means that if you have eaten, you will live well, and this kind of asking has become a greeting culture of the Chinese people over the years [8, p. 426] (129, 14th 页). The method of asking “how are you?”, which is often said in Uzbek greeting culture, is an exception to Chinese greeting methods, because in China only the health of a sick person is asked.

The culture of addressing, which is often encountered in the process of communication, is somewhat different in the Chinese than in the Uzbeks. For example, Chinese students address their teachers as “Professor Ma or Teacher Yang” and address them by their first name and then their title. In Uzbek culture, they address people by their “name and honor” as a sign of respect.

Although the student who mastered the Chinese language very well and who speaks very fluently, he unexpectedly addressed Wang, who is working at our university, as “大妈dama”. Such an address put him in an awkward situation in front of other Chinese teachers. Because addressing “大妈dama” not only means older in Chinese, but also shows that the meaning of this word is somewhat shallow in terms of culture. In addition, when Master Zhang came from China, when he was asked if he was in good health, he replied, “I am in good health. In China, only a sick person is asked for health”.

For example, the famous Chinese myth about the creation of the universe is the basis of the phrase “开天辟地” – “Kāitiānpìdì”, is used in such meanings as “the first created; the first in the history; “unprecedented”. The expression “望子成龙Wàngzǐchénglóng” which reflects the Chinese national culture means that parents want their child to lead people or walk like a dragon. It is one of the expressions that reflect the Chinese national culture and is foreign to the Uzbek culture. 望女成凤wàngnǚchéngfèng means parents hope that their daughter will be like a phoenix and succeed in life.

Realities play an important role in teaching a foreign language. Scholars such as E.G. Shumagern, G.D. Tomahin, S.Vlakhov and S. Florin conducted research and their views are close to each other, and they emphasized the words that belong to the national, material, historical and culture of a nation or people.

As a language unit, realia belongs to the lexicon without an alternative. It is an integral part of linguistic knowledge and is an important source in the study of the relationship between language and culture. Experts look more at the social side of language. This social aspect reflects it in relation to the way of life of the people who speak that language [9].

When teaching non-substitutable lexicons, it is clearly visible that the interdependence of language and culture is even more important in foreign language acquisition: the appearance of new specific words (non-substitutable lexicons) in the material and spiritual life of social society leads to the appearance of corresponding words in communication.

If we take an example from animals, 乌龟wūguī means peaceful and long life in the Chinese

culture, while in the Uzbek culture it means walking slowly, moving slowly, and discrimination against people.

As another example of this, we emphasize the differences in colors and numbers. Chinese people love and appreciate red and yellow, and dislike white and black. The Chinese consider red to be an auspicious and solemn color, as well as a symbol of revolution. As an example, we can see that the Chinese national flag is red in color. In China, yellow is considered a color of honor, monopolized by emperors in ancient times, and became a royal special color. Black is seen as a symbol of evil, white is associated with death and funerals, but nowadays, due to the influence of the west, it has become a tradition among young Chinese to wear white clothes for wedding ceremonies.

As for the numbers, the most favorite numbers of the Chinese are “六liù – 6”, “八bā – 8”, “九jiǔ – 9”. The reason for this is the presence of hieroglyphs with positive meanings that sound like these numbers. Mn: “六liù – 6, 禄–rich, knowledgeable”, “八bā – 8, 发fā–get rich”, “九jiǔ – 9, 久jiǔ–long, long life”.

In conclusion, it can be said that first- and second–year students studying the Chinese language have fewer opportunities to find effective ways of organizing intellectual work that ensures the effectiveness and quality of the formation of intercultural competence in the Chinese language.

In learning a foreign language, the realities of the country are one of the main objects of linguistics. Facts are related to the life, culture, literature, history, traditions of the country where the language is being studied. The process of forming concepts of intercultural communication in Chinese language classes is related to cultivating love for one’s own culture, respecting the language and culture of other people, and informing them about world culture.

Linguistic–cultural approach to the Chinese language teaching allows mastering the language and achieving intercultural communication. It affects students’ understanding of the meaning of words when they express themselves. If students do not fully understand the meaning of a word or phrase, or lack knowledge about the cultural meaning of a word, it affects the quality of intercultural communication. Teaching Chinese cultural words and phrases is a step–by–step process. During this process, students gradually expand their knowledge by acquiring cultural lexicon and expressions, the ability to use cultural lexicon in communication, which increases the ability to express the language. Therefore, we should focus on teaching cultural words in Chinese in classes, and students can do effective intercultural communication without being limited to cultural words.

REFERENCES:

1. Grushevitskaya T.G., Popkov V.D., Sadoxin A.P. Osnovi mejkulturnoy kommunikatsiya. – M. YuNITI – DADA, 2002. – 352 s.
2. 中国对外汉语教学学会, 《世界汉语教学》编辑部, 《语言教学与研究》编辑部. 对外汉语教学的定性、定位、定量问题座谈会纪要[J] 纒.世界汉语教学.: 一九九五. 总页160页.
3. 元华.中国对外汉语教学界文化研究. 北京师范大学学报.: 2003年 30页.总页135页.
4. Stepanov Yu.S.Konstanti. Slovarusskoykulturi. (Opit issledovaniya). – M., 1997. – 824 s.
5. Proxorov Yu. E., Sternin I.A. Russkie: kommunikativnoe povedenie. – M.: Flinta – Nauka, 2007.–328 s.

6. 唐智芳 “文化视域下的对外汉语教学研究”. 博士学位论文.湖南师范大学.: 二零一二年. 五月.总页201.
7. 石中英. 教学学的文化性格. M.: 太原 : 山西教学出版社.: 2003年.总页数385页.
8. 李翠娟. 语宙的寒暄功能. 郑州工业高等专科学报.: 2004年. 总页426.
9. Lyutavina E.A. Realii kak lingvisticheskoe yavlenie // Molodoy uchoniyy. – 2015. – №14. – c. 488 – 490.
10. Ismatullayeva, N. (2021, April). Phraseology with zoonymic components of " dragon" and " tiger" in Chinese and Korean languages. In *Oriental Conferences* (pp. 183-189).