



INTERFERENCE IN THE FORMATION OF LINGUOCULTUROLOGICAL COMPETENCE IN TEACHING CHINESE

D.M. Juraev

Associate professor of university of public safety of the republic of Uzbekistan

fdx8585@mail.ru

Article history:	Abstract:
Received: June 10 th 2021 Accepted: July 20 th 2021 Published: August 18 th 2021	<p>The issues related to formation of linguocultural competences of students studying Chinese were discussed in this article. The fact that integrated teaching of Chinese language and culture provides students with more opportunity to learn the national culture of China has been proved by the author.</p> <p>В данной статье освещены вопросы формирования лингвокультурологической компетенции у студентов, обучающиеся на китайском языке. Обоснован тот факт, что интегрированное обучение китайскому языку и культуре дает возможность студентам изучать больше национальную культуру Китая.</p>

Keywords: China, language, culture, linguocultural studies, student.
Китай, язык, культура, лингвокультурология, студент.

After Uzbekistan established diplomatic relations with China, great attention was paid not only to political and economic activities, but also to education. Demand for Chinese language learning increased in Uzbekistan.

While studying a foreign language, our students are also given the opportunity to study the culture, customs, traditions of the country of the studied language. This, in turn, leads to the expansion of a number of youth who communicate in foreign languages.

Until the 1980s in our country, the main focus in teaching Chinese to foreigners was on the structure of the language, grammar rules and vocabulary, there was a lenient attitude towards culture and culture of communication in teaching the language. And after the 1980s, under the influence of social linguistics, pragmatics, cultural linguistics and intercultural communication theory, attention began to be paid to the study of culture in Chinese language teaching, and a heated debate began and achieved accelerated development [1, p. 150].

In developing knowledge of national culture and cultural psychology, students may have differences or contradictions between Chinese culture and psychology. In addition, when teaching Chinese to students who have different cultures in terms of country, region and ethnicity, it is necessary to teach culture in an integrated way.¹ [2, p. 3].

It turned out that students, of course, face the following linguocultural barriers when learning Chinese:

1. In the process of intercultural communication in Chinese and Uzbek;
2. When working with linguocultural vocabulary;
3. With the national cultural specificity found in the text;
4. When looking for examples to explore lacunas and realities.

Here are more to the above-mentioned linguocultural problems.

There are differences between the greeting and farewell in Chinese and the greeting and farewell in Uzbek. You can show the following as an example.

你好! Ni hao! Hello! 早上好! zao shang hao! Morning greeting, i.e., good morning! 晚上好! wan shang hao! Good evening! There is such a greeting in the Uzbek language as well, i.e., "Good morning! Good day! Good evening". But there is a greeting far from Uzbek culture 去哪儿? qu naer? Where you are going? 吃了没? Chi le mei? Have you eaten or not? Such a greeting will of course lead to misunderstanding. For example: when an Uzbek student learning Chinese says "Hello" when meeting a Chinese student, and if the Chinese responds to him or her, "where are you going?", there is some misunderstanding here. 吃了吗? chi le ma? Have you eaten or not? 吃了没? Chi le mei? Have you eaten, not? Such a greeting of the Chinese people as have you eaten? has become commonplace. But such a greeting puts our students or merchants and diplomats in a rather difficult position. There is no such greeting in the Uzbek language with the words

¹ 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 2012 年 3 月 3 页.



have you eaten or not?. Because in Uzbek tradition such a question is asked in order to invite guests to dinner, while in China it is considered a common way of greeting.

The culture of greetings in the Chinese language such as "have you eaten? "have you eaten or not?" did not appear by accident.. Such a greeting has entered into the culture and psychology of the Chinese people. There is a serious reason for this. Because finding and eating food was a big problem in ancient China, when greeting a friend, people would ask "have you eaten ? " "have you eaten or not?" because many people could not find food, got sick and died because of it. When they said "have you eaten ?", it meant that if one found and ate, one would live, and this went on for years and evolved into the culture of Chinese greeting [1, p. 14]. The question how are you feeling? or how is your health? in the culture of greeting in Uzbek is an exception to the way of greeting in Chinese, because in China only a sick person is asked about his or her health.

When it comes to issues related to food or meals, for most Chinese, spicy food is considered tasty and for Uzbeks, sweet food is considered tasty.

The culture of treatment, which is often encountered in the process of communication, differs significantly among the Chinese compared to the Uzbeks. For example, when Chinese students address their professors, they say, "Professor Ma or teacher Yang," except first they give their last name and then their title. In Uzbek culture, in terms of respect, a teacher's "first name and patronymic" is referred to.

中华民族与龙：龙是中华民族的象征，中国大地被称为“龙的土地”，中国人被称为“龙的传人”。“龙”是一种虚拟的综合性神灵，它以蛇身为主体，具有鱼的鳞和须，鸡的爪。从龙的造型中，我们可以看到中华民族在形成过程中的斗争和联合。龙体现着华夏各氏族、部落的大团结。现在，龙的形象已经跨越国界，成为全球华人的象征。The dragon, being the symbol of Chinese people, the Chinese called large areas "Land of the dragon" and they called themselves "Ancestors of dragons". "Dragon" is a mythical creature, its body from a snake, has skin like a coin and whiskers and paws like a chicken. From the image of the dragon we can consider the cohesion and fighting spirit of Chinese people in the formation of Chinese people. The dragon reflects the unity of each Chinese generation and tribe. Today, the image of the dragon has crossed national boundaries and has become a symbol of Chinese people around the world. In the minds of Uzbek people, the dragon is considered a negative image.

A term reflecting the national culture of China, “望子成龙 Wàngzǐchénglóng” that they gave birth to wish their children would lead men or walk like a dragon. However, it is considered a term that reflects Chinese national culture but is alien to Uzbek culture.

Chinese people love and appreciate red and yellow colors, they do not like white and black. The Chinese consider red a sacred and ceremonial color, as well as a symbol of revolution. As an example, the national flag of China is red. In China, yellow is considered an honorary color; in ancient times it became the monopoly color of emperors and became a special royal color. Black is looked upon as a symbol of evil and malevolence, white is associated with death and funeral ceremonies, but today, as a result of Western influence, wearing a white dress in wedding ceremonies has become customary.

In conclusion, we can say that another peculiarity of learning Chinese was the students' search for a linguistic atmosphere due to its lack of communication with native Chinese speakers, due to the lack of continuity and consistency in the textbooks, there are some barriers to the formation of linguocultural competence.

Participation in events organized by universities, communication with students from China, work with tourist groups or participation in short-term courses at summer courses in China, consolidation of knowledge gained in the classroom during the internship can serve to deepen the study of the Chinese language.

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