

## SOCIAL AND CULTURAL OBSTACLES AND MISTAKES IN UZBEK SPEAKING STUDENTS' SPEECH STUDYING IN THE FACULTY OF CHINESE PHILOLOGY

Lola Shasaidova Shamaksudovna  
Uzbekistan State World Languages University  
[lshasaidova@gmail.com](mailto:lshasaidova@gmail.com)

### ABSTRACT

Forming the students' communicational skills is one of the most important duties, which teachers of Chinese language have. Today, teaching methods in the classes of foreign languages, for example, Chinese involves leading the classes, which meant to develop students' communication skills and form their abilities related to cultural and social aspects of life simultaneously. When teaching the students, it is necessary to note cross-cultural interference, which causes communicational mistakes. One of the main purposes of the research is to analyze and classify the mistakes done by the students in teaching to use oral speech.

**Keywords:** Communicative skills, social and cultural skills, oral speech, interference, speech etiquette.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The analysis, made among the first and second year students studying in the faculty of Chinese Philology, showed that they were making mistakes when expressing their opinions. Analyzing and classifying this kind of mistakes in terms of typology and defining the factors causing them are the priority issues of teaching a foreign language nowadays. Various researches can be made according to the material concerning the mistakes: linguists may use the mistakes efficiently to fulfill the aims of comparative linguistics; and the psychologists, in general, use the mistakes to develop the theory of speech; methodists and the specialists of psycholinguistics solve the problems related to the process of teaching foreign languages and its effectiveness. [2, B9]

In accordance with Azimov, Shukin, Rogoznaya, Tzeytlin [2, 13, 15] and others' linguistic approaches, the mistakes are seen as breaking the linguistic standards and the system. In addition, the mistakes can be interpreted as a result at this point.

It is often found that there is insufficient experience and practice in speech which may cause breaking linguistic rules and the mistakes made in oral and written speech. [1,259]

Most of the mistakes are made due to the interference which students have under the influence of the mother tongue from their early childhoods. Learning a language is connected to the process, so it is preferable to take into account the errors made within the language, they may sometimes be caused by the mistakes made on methodological organization of the teaching process. According to Rogoznaya N.N., majority of the mistakes within the language depend on the big difference between systems of learning the mother tongue and a foreign language. [13]

Analysing the frequent and usual mistakes and difficulties seen on the subject tests, given to Uzbek students, showed some obstacles when the phonetic peculiarities, grammatical constructions and lexical combinations in Uzbek and Chinese languages are learned comparatively. Elaboration of the methods to define and prevent the mistakes and difficulties within social and political issues is productive in the development of oral speech in Chinese language.

The thesis of studying communication ability of the student living in his own country and also the thesis of studying the culture and the language, which is being learned, have great meaning in modern methodology of teaching a language. If there is no national environment, it may be hard for the students to pronounce the sounds originally in order to have a real talk. Therefore, the structure of every conversation must be made up depending on the national and psychological specifics of the language which is being used.

We think that duties assigned to the teachers of Chinese must include not only giving the linguistic knowledge to the students but also teaching Chinese lifestyle and introduce them the information about the country. According to Passov, teaching a foreign language must be based on the formula like, “to the culture through the language, to the language through the culture” [12] which can make the classes more efficient and prepares a person for cross-cultural communication and accelerates the process of learning the language, and consequently, the communication skills of the learner may significantly improve.

A.N.Shukin states that absence of social and cultural skills and their insufficient formation are thought to be one main reasons leading to mistakes, and they may spoil the communication in other language. Cultural and social abilities may include following things: linguistic part as a cultural and social linguistic unit (lexis giving an equivalent and inequivalent background, national and cultural lexis, the words came from other languages, idioms having national and cultural meaning, set expression, articles, and etc.), pragmatic part in form of knowledge about the country and its culture, the lifestyle of the population of that country and the language of which is being learnt. [16]

According to the dissertstion made by A.V.Guseva [6], cultural and social mistakes can be related to the scientific branches like, countrystudy, sociology, psychology and culturology.

Chinese researchers see social and cultural abilities as a part of culture. Moreover, they interpret expression of *adaptation of international outlook*, which does not have its analogue in local and foreign lingvodidactics as a new thing in the structure of cultural abilities. The concept of *international outlook* means to understand the global and multicultural process, to know the current state, history, traditions of different countries, to explain and criticize basing on various types of approaches also consider himself (or herself) as a citizen of the world. [9]. We will look through the social and cultural misktakes made as a result of interference during the conversation in Chinese language and which are characteristic for uzbek students;

1. *The mistakes reflected in the language and occurred as a result of unawareness of the stereotypes of Chinse people’s cognitive judgement.* This kind of mistakes show us the shortage in vocabulary and on the other hand let us know the existence of acosiocasional lines between Uzbek and Chinese nations’ mentalities. As an example we can see the epithet given for a person when he can be compared to animals and birds (describing a person basing on the zoomorphic characters). The two languages have similarities in most cases when a person is described using names of animals. For example, the description which is related to animals and birds like, wolf and fox are often used for humans in the traditions of Uzbek and Chinese

peoples. It can also be pointed out that these characteristics have equivalents in both nations. For example, fox is a symbol of slyness, crane is a symbol of happiness and peace. Besides, it would be necessary to show the difference between them too. Dog is interpreted as a betrayer, beggar and thick-skinned character, and dragon is interpreted as kindness, peaceful life and the ancestor of the Chinese. [8]

2. *The students face difficulties due to unawareness of Chinese holidays, traditions, their beliefs which Uzbek do not have.* There are no expressions like 红包 hóngbāo<sup>1</sup>. – red wallet, 小康 xiǎokāng- modest and reasonable wellbeing in Uzbek culture.<sup>2</sup> [11]

3. *The mistakes occurred as a result of unawareness of culture of speech, communication ethics, social significance of communication.* These mistakes include wrong usage of expressions by the students while addressing to somebody, breaking the ethical rules which are common in Chinese language and tradition.

These mistakes occur due to incompatibility between the languages in communication in both communities,. In this case, Uzbek students try to convert the expressions based on addressing to people into Chinese language with politeness, gratitude and respect which are the integral part of Uzbek tradition and culture.

The oral speech etiquette is the part of linguistic system where communicational culture serves as a verbal means to carry out the rituals which are needed in social and personal lives. It is very necessary to learn the speech etiquette of the country for communication when learning the language of that country because the mistakes are apparent during the conversation and they attract our attention. Speech etiquette is followed in terms of gaining oral skills, in this case speech appears in forms of some ready patterns in certain situations several times. For example, “Greeting”, “Saying good bye”, “Apologizing”, “Thanking” and etc.

**Greeting. Addressing.** Greeting help set relationships between people leading the conversation, they can also express their attitudes. Etiquette is a national phenomenon; the way the community acts may not be interpreted as politeness in another one or vice versa. It is widely recognized to greet neutrally saying, “Hi, teacher Wan!”, when subordinates address to bosses irrespectively to their ages and sex following word schemes are used in this case: surname + position, surname + colour, surname + educational status(only higher), surname + first name + educational status (only higher), surname + first name + military status and etc. For example, director Lu, professor Wan, doctor Li. For the past years Chinese youth have been addressing using the expressions like, meiniui – beautiful girl, shuaige - handsome guy. Usually, Chinese people greet their acquaintances asking them questions like, “Where are you hurrying to?”, “Have you eaten your meal?”, “Where have you been?” and so on. These greeting questions do not have so much significance as they are used as a sign of attention. The

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<sup>1</sup> It is thought to be a symbol of gratitude and is used to put the money inside depending on how much can be afforded. It is not a gift for a person himself but is the sign which means that he follows the culture and tradition represented by him. Red wallet is sold in stationary shops.

<sup>2</sup> it is the right way to do it even if a person has a chance to be rich and it means that arrogance based richness is not good. That is why modern Chinese millionaires behave very modestly, and they always hold social charity activities.

teacher must introduce the speech etiquettes and culture of Chinese language to the students before starting the lesson.

Word combinations used for apologizing are very widely expressed in their daily lives, and they are used with more emotion. This is done according to “the knowledge of face” given in Chinese philosophy, main principle of which is “to keep the face (image)” is widely propagandized [14]. If a Chinese person’s hand unexpectedly touches some other person, he apologises for that several times. The Chinese often apologize to people even for the actions which are not so significant. And they apologize to their friends and relatives shortly. According to Uzbek traditions, it is important to apologize to friends and relatives. It is particularly noted that if one of the participants of the talk unexpectedly sneezes, Uzbek person says politely, “Bless you!”. But this word is not expressed in Chinese language. Of course, it is possible to translate this word combination into Chinese but it would be preferable to take into account the fact that in the above mentioned situation the sneezed person must apologize saying “Excuse me” because sneezing is thought to be a distraction for conversation process.

Sign of agreement is often expressed in short forms and they may give their opinions this way. For example, «好吧! “Fine!”, “Never mind!”, “OK!”, these words help to express the speaker’s certain agreement.

Disagreement words are thought to be the most difficult to use. As per Chinese tradition, people try not to offend others when they deny or show their disagreement. In this purpose following construction can be used, «恐怕- I am afraid», “对不起 — sorry”. And instead of saying “I do not agree” they may say “不能同意 I cannot agree”, this way they try to prevent a negative answer. There are many word combinations which can be used for expressing disagreement, for example “No”, “I do not agree”, “Thanks, but I do not want it”, “It is impossible”, “Unfortunately, I am busy”, “There is no other way for me”, “Unfortunately, I cannot do your favor” and etc.

### **Thanking**

Only a few colorful words may be used for expressing gratitude in Chinese because the Chinese have a reserved character, so they rarely show their positive emotions.

Middle aged people may not want to express their emotions, as this may make his speaking partner think that he or she is not so serious. As per Uzbek traditions people try to show emotions at the moment when they thank someone.

### **Offering something**

The Chinese do not appoint meeting for a certain time as some unexpected issues may crop up and they take it to account. Therefore, Chinese people may say, “We may go to your home until lunchtime”, “We will go after the classes” and etc. However, according to Gu, Yuego, a Chinese linguist, the Chinese appoint an exact time too if the meeting is serious. He thinks that Chinese may have some “false” but interesting expressions as well at the point they offer something. False offer differs from the real one, this help impresses the partner positively and this kind of offers are not meant to continue the relationships in future. [5] This does not involve any kind of obligation before the partner, and the members of the conversation do not feel offended even if the appointed meeting is not realized. This may remind of Uzbek way showing politeness. In Uzbek tradition, the words “mulozamat” “manzirat”, which have Arabic origin, are used to present respect to people and impress them. There are also some word combinations like, “Samarkand politeness”, “Kokand politeness” in interethnic Uzbek communication. [4]

**Saying good bye.** There are some oral forms of saying good bye in Chinese language: «您慢走啊!»(Nin man zou!) and «您走好!»(Nin zoy hao!). They may be translated into Uzbek literally as “You go more slowly” and “Go well”.

An Uzbek expression “White way” (have a nice trip) is very close to its equivalent in Chinese language by its meaning. But these words are said before someone goes on a long journey, and the Chinese words “Nin man zou!” can be used in any situation when people say good bye to each other.

There are some similarities and differences between Uzbek and Chinese ways of talking at the moment of parting. The Chinese try to pay more attention to their partner and show how they care when they part. (for example, “take care of yourself”, “look after yourself”).

This speech can be seen in the examples mentioned below. It is recommended to use Uzbek and Chinese word combinations given in the tables and lingvo-didactical games in process of teaching.

### Main formula of greening in Chinese language

Expressions in etiquette norms in Uzbek speech	Equivalent in Uzbek language	Stylistic characteristics	Usage and definition
您好 Nín hǎo	How do you do!	Neutral	In Chinese language “Nin hao” is used to greet someone older or who is in higher position or a stranger.
早上好!Zǎoshang hǎo	Good morning!	Neutral	
中午好 Zhōngwǔ hǎo	Good afternoon!	Neutral	
晚上好 Wǎnshàng hǎo	Good evening!	Neutral	
你好 Nǐ hǎo	Hi!	Informal	With close people and friends
嗨 Hāi	Hey!	Informal	Among young people
1.非常高兴您的到来! Fēicháng gāoxìng nín de dào lái! 2.诚挚地欢迎您的到来! Chéngzhì de huānyíng nín de dào lái!	1.I am very glad for you visit 2.We sincerely welcome you!	Formal	In official and formal situations

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