

BUILDING INTERCULTURAL COMMUNICATION COMPETENCE IN TEACHING CHINESE

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It is necessary to learn the Chinese language in our country and learn about the peculiarities of intercultural communication, including the customs, cultural traditions and mentality of the people of the country where the language is being studied, and to communicate with speakers of other languages. It is also necessary to engage in informal communication.

Key words

the Chinese language, competence, communication, culture, student.

The driving force behind the development of the Chinese language in the world was undoubtedly the development of the Chinese economy and its integration into the global economy. It is not a secret that teaching the Chinese language has been developing rapidly in recent years. Therefore, in order to ensure the effective teaching of Chinese language lessons and the active interest of students in them, we will analyze several interactive methods that can be effective.

Intercultural communication skills refer to the ability to communicate effectively with people from different cultures. Intercultural sensitivity is one aspect of intercultural communication skills - it refers to the emotional capacity to develop effective intercultural communication with a positive attitude based on the perception of cultural differences. Intercultural sensitivity does not only reflect a person's ability to deal with people from different cultures, but also adapts to appropriate and effective communication. Intercultural sensitivity directly affects the success or failure of intercultural communication activities.

Intercultural communication is a type of communication between people from different cultural backgrounds, which can be communication between individuals or communication between groups. Regardless of the type of communication, people who engage in intercultural communication must have the ability to communicate effectively with people from different cultures, which we call

intercultural communication competencies. Intercultural communication competence is also considered one of the important core qualities for teachers of Chinese as a foreign language. In 2007, Hanban announced standards consisting of 5 modules:

- chinese language teachers' standards
- culture and communication
- multicultural awareness
- knowledge of Chinese and world culture
- master the basic rules of intercultural communication, understand the similarities and differences, and emphasize the need⁷⁹

American sociolinguist Haiman in 1972 proposed the term "intercultural communication competence". He believed that intercultural communication competence should include two aspects: the ability to use communicative language and the ability to expand communicative language.⁸⁰ However, foreign scholars believe that intercultural communication competence overlaps with many disciplines such as cultural studies, psychology, sociology, etc., and it is difficult to define it. Therefore, many scholars have given different definitions of intercultural communication competence and its components.

The term "intercultural dialogue" appeared in the literature in the 1970s. The famous textbook "Intercultural Dialogue" by L. Samovar and R. Porter, first published in 1972, provides a definition similar to the one given above. By this time, a scientific direction had also been formed, the basis of which was the study of communication misunderstandings and their consequences in cases of intercultural communication. Later, the concept of intercultural communication expanded to areas such as translation theory, foreign language teaching, comparative cultural studies, contrastive pragmatics, etc. To date, scientific research in the field of intercultural communication has focused on the behavior of culturally defined people.

As Ruben (1976) points out, intercultural communication competence is "the ability to have the same way of functioning that individuals in a given environment must have in order to achieve their identity, goals, and expectations, the ability to satisfy people's basic needs and to satisfy their needs and the relative ability to achieve their goals and expectations."⁸¹

⁷⁹ 孔子学院总部/国家汉办:《国际汉语教师标准》,外语教学与研究出版社,2007.96页。

⁸⁰ 转引自: 胡苑珊.汉语国际教育专业学生海外学习经历与跨文化交际能力培养的相关性研究[J].云南:西南林业大学学报(社会科学),2020(3):102-105.

⁸¹ 蒋莉.外语教学中跨文化交际能力和跨文化敏感度研究[J].海:哈尔滨学院学报,2008(5):106-109.

M.M. Bakhtin wrote about this: "We ask questions about another culture and seek answers to our questions from this culture. When another culture answers us, its new aspects, new sources of meaning are revealed" [50; 400-c.]. This is an integral part of the law of intercultural communication, and its study is of particular importance.

As Ter-Minasova noted, "the ability to participate in intercultural dialogue should occupy a central place in the pedagogical process, which is especially important now, when the interaction of peoples, languages, and cultures has spread to an unprecedented extent - such problems as cultivating tolerance for other cultures, instilling a sense of interest and respect for them, and overcoming the feeling of being inferior, inadequate, or dissimilar to other cultures in oneself are at the forefront. It is in this regard that a comprehensive interest in the issues of intercultural dialogue has arisen."⁸²

We can see the following examples of interference in the process of intercultural communication in Chinese and Uzbek.

Greetings and farewells in Chinese are different from greetings and farewells in Uzbek. For example, we can take the following:

你好! Ni hao! (您好 nin hao, to older people) Hello! 早上好! zao shang hao - good morning! Greeting when seeing each other in the morning! 晚上好! wan shang hao - good evening! Greeting when seeing each other in the evening! This greeting is also available in Uzbek. However, in China, the greeting method, which is far from the Uzbek greeting culture, is 去哪儿? qu naer? Where are you going? 吃了没? Chi le mei? Have you eaten or not? This greeting method will certainly lead to misunderstandings. For example: today, many young people travel to cities in the People's Republic of China (or vice versa) to learn Chinese. When a student studying Chinese meets Chinese students, the Uzbek student greets them with "hello, how are you? How are you?" and the Chinese person looks at him and says, "Where are you going?" This creates a bit of discomfort for us. It is important to note that if you encounter this situation, this greeting is considered normal in China, and when someone asks you where you are going, you do not have to tell them where you are or what you are doing. It is just a form of greeting.

吃了了? chi le ma? Have you eaten?

吃了没? Chi le mei? Have you eaten or not? It has become a common greeting for Chinese people to say "have you eaten?" This is how they greet each other on the street, and even when greeting foreign students, traders, or tourists who are

⁸² Тер-Минасова С.Г. Язык и межкультурная коммуникация. – Москва.: 2000. – 624 с.

using an interpreter. Such a greeting puts our students, businessmen and diplomats in a very difficult situation. In the Uzbek language, there is no way to greet people with the words “have you eaten?” or “have you eaten?”. Because according to our tradition, it is asked to invite guests to a meal, while in China it is simply a way of greeting.

Developing students' intercultural communication skills.

The linguocultural approach to teaching Chinese allows for perfect language acquisition and intercultural communication. It affects students' understanding of the meaning of words when they express them. If students do not fully understand the meaning of a word or phrase or do not have knowledge of the cultural meaning of a word, this will affect the quality of intercultural communication. Teaching cultural words and phrases in Chinese teaching is a step-by-step process. During this process, students gradually expand their knowledge level by mastering cultural vocabulary and expressions, and the ability to use cultural vocabulary in communication increases the ability to express this language. Therefore, we should pay attention to teaching cultural words in Chinese in classes, and students can carry out effective intercultural communication without being limited to cultural words.

The purpose of the study was to determine the extent to which Chinese language students know and can use Chinese culture in communication. The experimental areas were identified and the goals, tasks, and materials were determined. We witnessed that students, regardless of how well they mastered language materials such as vocabulary, grammar, and phonetics in Chinese, still faced some difficulties in the process of intercultural communication.

In conclusion, the emergence of intercultural dialogue as a new discipline in foreign language teaching emerged and began to take shape as a result of the research and studies of many scholars. Interest in the science of intercultural communication is discovering new facets today and is causing many scientific discussions. Involving components of intercultural communication in teaching Chinese and taking into account the situation of intercultural communication competence is necessary to form the skills of competent communication with native speakers of the language being studied, since this requires the acquisition and application of both linguistic means and general, socio-cultural knowledge.

In teaching a foreign language, culture cannot be separated. Culture is, first of all, national in nature, because it is difficult to imagine culture without national signs (national language, national perception, national mentality and psychology). An important sign of national culture is language. When we say language, two

different meanings are understood: the first is a historical and cultural phenomenon characteristic of a certain people, ethnos, and the second is the level of mastery of national and spiritual culture. Language is a great wealth and invaluable property of a nation. Language, as a sign of a nation, is formed in the process of long historical development and has always existed as a sign characteristic of a certain ethnos, and as a historical and cultural phenomenon, it reflects the changes taking place in social life.

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