



LINGUISTIC ASPECTS OF TEACHING THE UZBEK LANGUAGE TO FOREIGNERS

Submission Date: May 20, 2024, **Accepted Date:** May 25, 2024,

Published Date: May 30, 2024

Crossref doi: <https://doi.org/10.37547/philological-crjps-05-05-17>

Journal Website:
<https://masterjournals.com/index.php/crjps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Shoira Usmanova

Dsc., Professor, Tashkent State University Of Oriental Studies Uzbekistan

ABSTRACT

In the present day, with the coexistence of diverse populations, languages, and cultures, it is crucial to highlight the importance of language education that aligns with culture. This approach serves as an effective means to globally promote our native language, particularly when teaching it to non-native speakers. Grammatical, lexical, and stylistic errors are pardoned when interacting with individuals from other countries, as these can be attributed to their limited proficiency in the language.

KEYWORDS

Language teaching, linguoculture, communication, Uzbek language, speech etiquette phrases, simile, lacuna.

INTRODUCTION

Nevertheless, when engaging in communication, the breach of social and cultural standards and the disregard for etiquette are generally viewed in a bad light. The breaking of these norms might lead to discrimination or insult towards a representative of a specific culture. Errors in communication can result in cultural shock, breakdown of interpersonal and international

communication, and potentially severe conflict and geopolitical ramifications. In the current era of globalization, standardization, integration, and cultural intermingling, language instruction is inseparable from the study of culture. When teaching Uzbek to non-native speakers, it is highly effective to concentrate on the cultural aspects that are elucidated in the language. Within this



setting, the practical application of research findings from linguistic and cultural studies can be utilized in the teaching of the native language. In our research in the field of linguistic and cultural studies, we have suggested employing the term "linguistic and cultural unity" in a scholarly context. Thus, linguistic and cultural units encompass various forms of language such as non-equivalent vocabulary and lacuna, proverbs, sayings, phraseology, similes, metaphors, euphemisms, units of reference, symbols, stereotypes, and phrases utilized in speech behavior and speech etiquette. Teaching these units to foreigners necessitates a unique strategy. Now, we shall examine a few linguistic and cultural elements.

THE MAIN PART

Speech etiquette phrases. The duration of the "Greeting" circumstance in Uzbek speech etiquette is lengthier compared to other cultures. Uzbeks commonly inquire about one's well-being by asking "How are you?" or "Are you doing well?". They may also inquire about the state of the household by asking "Is the household calm?", "Are they thriving?", "Are the children in good health?", "Are the adults in good condition?" and "How are they faring?" they inquire about their well-being utilizing expressions.

In Uzbek discourse etiquette, it is seen impolite to go without inquiring about the well-being of the interlocutor's beloved individuals, family members, and relatives. In addition, every adolescent strolling on the street acknowledges any acquainted or unfamiliar individual who is

older than them. Additionally, it demonstrates courtesy towards unfamiliar individuals.

In Uzbek culture, it is deemed insulting to abruptly bid farewell in the context of "Farewell". Thus, while bidding farewell, other courteous phrases are employed, such as "farewell keys". Typically, these terms are employed not for the sake of future communication, meeting, or dining, but rather to demonstrate genuine respect.

Foreigners typically struggle to comprehend the intricacies of Uzbek linguistics. Occasionally, they can be misunderstood. Hence, it is beneficial to elucidate the characteristics of Uzbek national culture by immersing outsiders in authentic situational experiences. In this scenario, the non-native listener will acquire proficiency not just in the linguistic techniques employed in certain circumstances, but also in the non-verbal techniques.

Simile. A simile not only reflects the collective mindset of a certain group of people, but also enhances the process of understanding and generates fresh interpretations, so facilitating effective communication. Through the analysis of parallels, one can acquire insights into cultural knowledge and national-cultural perspectives. Therefore, when teaching the Uzbek language to outsiders, particular importance is given to similes. Unlike European linguistic cultures, Uzbek language culture exhibits a greater abundance of meliorative similes as opposed to negative similes. The reason for this is that the Uzbek nation places greater significance on the favorable personal attributes of an individual's character, as well as



the significance of moral principles within the Uzbek linguistic community.

Prof. Nizomiddin Mahmudov, who conducted a linguistic and cultural analysis of similes in the Uzbek language, observed that the distinctive national-ethnic and anthropological traits of different peoples are harmoniously present across various nations. For instance, while the color of eyes may vary, they are distinct from one another. Colors are linked to aesthetics. The presence of blue eyes among Russians, green eyes among English people, and black eyes among Uzbeks is widely recognized as a significant aspect of national beauty. In Uzbek linguistic culture, comparing someone's beautiful and attractive eyes to a round, black fruit called charos is a popular metaphorical expression.

Generally, the lexemes "beads" and "charos" are used to convey stereotyped notions about attractive eyes. The beads possess the characteristics of being "stringed", "colorful", "precious", "round", and "decorative". Additionally, in charos, the beads can be identified as "grape", "round", and "black" sema. Furthermore, the bead is closely linked to the lexeme of the eyeglass, which also encompasses the definitions of "gemstone", "having white eyes", and "having a dark color". According to preconceptions of the Uzbek mentality, lovely eyes are typically described as round and dark. The objective of these similes is twofold: to convey the physical characteristics of the eyes, such as their shape or color, and to communicate a positive admiration for their beauty. The national

axiological perspective of the Uzbeks is encapsulated in these comparisons.

When instructing foreign students in the concept of similes in Uzbek, it is advantageous to employ either the comparative approach or the associative experiment method. Questionnaires containing stimulus words are provided to listeners, who are then instructed to respond to the stimulus words. When Korean students learning Uzbek are asked to relate the eye to something in Korean, they will undoubtedly answer 초승달 [chosingdal], which refers to the new moon (crescent). One distinctive anthropological characteristic of the Korean people is the slender shape of their eyes. According to the Korean stereotype, lovely eyes are said to have a shape resembling 초승달 [chosingdal] – a new moon, also known as a crescent.

The national-ethnic and anthropological traits of the Uzbek and Korean peoples are evident in the eye shape depicted in the images provided above. Alternatively, if we draw parallels to vegetable criteria, they carry a predominantly unfavorable implication. Factors such as flavor, color, shape, and other qualities, as well as their growth, maturation, and reproduction, are also considered. Distinct disparities can be noticed in the perceptions of vegetables among the Uzbek and Korean populations. In the language context of Uzbek, the standard expression meaning "blushing due to embarrassment" is represented by the turnip, while in the linguistic context of Korean, the same image is represented by the carrot. The expression of these disparities is



frequently linked to the distinct hue of vegetables cultivated in the particular climatic conditions of the region where each country resides.

Lacuna. Lacuna refers to gaps in communication that arise from differences in national-cultural characteristics during the interplay of different activities. These gaps are given specific emphasis in foreign language training. This category include the behavior and gestures that are distinctive to a particular culture, as well as the everyday behavior associated with customs and traditions. It also includes the cultural aspects of behavior. In Uzbek, questions such as "Isn't this book yours?" or "Are you busy tomorrow?" are typically replied with responses like "No, not mine" or "No, I'm not busy". Occasionally, non-verbal measures such as shaking the head may also be used to indicate a negative response. However, within the language culture of the Far East, specifically in Korean, Japanese, and Chinese, phrases such as "Ne, ne cheki animnida" ("Yes, not my book") and "Ne, babiji ansimnida" ("Yes, I am not busy") are employed to express affirmation. Agrees and responds. In certain linguistic cultures, responding to a negative statement with another negative statement, such as "no," is regarded as rude. Hence, when instructing individuals from the Far East in the Uzbek language, it is crucial to give careful consideration to these nuances.

In Uzbek tradition, the hand is extended with the index finger pointing forward to signal "come here". However, in Korean or Japanese culture, this gesture is employed to summon dogs. The presence of such gaps can result in not only a misinterpretation of a particular communication,

but also in the development of intercultural conflicts.

CONCLUSION

In conclusion, possessing language proficiency alone is insufficient for communication participants to fully comprehend one another. In order to have successful and efficient interactions, it is crucial to possess knowledge about the national-cultural aspects of both verbal and non-verbal communication, social-cultural norms, etiquette rules, key elements in communication, and the national politeness system.

REFERENCES

1. Маҳмудов Н., Худойберганава Д. Ўзбек тил ўшатишларининг изоҳли луғати. – Тошкент: “Маънавият”, 2013. – Б. 15.
2. Усманов Ф. Ўзбек тилидаги ўшатишларнинг лингвомаданий тадқиқи: Филол. фан. бўйича фалсафа д-ри ... дисс. – Тошкент, 2020. – Б. 94-95.
3. Usmanova Sh. O‘zbekcha va koreyscha so‘zsiz muloqotning milliy-madaniy xususiyatlari // International Journal of Central Asian Studies. Vol.9. –Seoul, 2004. –Б. 51.
4. Usmanova, S. R., & Ismatullayeva, N. R. (2020). Expression Of Lacunas In Comparative Study Of Kinship Terms In Chinese And Uzbek Languages. Solid State Technology, 63(6), 4974-4985.
5. Ismatullayeva, N. R. (2020). Expression of somatic physionimistic lacunas in chinese and uzbek languages. In Наука и



инновации в XXI веке: актуальные вопросы, открытия и достижения (pp. 127-129).

