

## The Realia of the Russian Language as Intercultural Communication

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**Abstract:** The realities of each language are mostly understood by native speakers of the same language. To master the Russian language and correctly translate realities, translators need to have a good knowledge of the background knowledge and culture of the Russian language. This article discusses the ways of learning the Russian language through the prism of the realities of the language. An analysis and interpretation of the realities and possible problems faced by Iranian students is given. At the end of the article, the results and recommendations are given.

**Keywords:** realia, translation techniques, Russian, cultural features of the language.

### Introduction:

Realities are extremely specific concepts and definitions that are unique to one, considered separately, people, language group, and ethnic minority. The realities of one nation, as a rule, are not found in the language of another and are unique in their own way in a different linguistic form. The category of realities includes many proverbs, sayings, idiomatic expressions, phraseological units, words and phrases denoting certain national features, phenomena, objects that are not found in other ethnic groups.

According to Tomakhin, "Realities are the names of objects of material culture inherent only to certain nations and peoples, historical facts, state institutions, names of national and folklore heroes, mythological creatures, etc. When comparing languages, the words denoting these phenomena are classified as non-equivalent vocabulary.

Non-equivalent are words that serve to express concepts that are absent in another culture and, as a rule, are not translated into another language in one word, do not have equivalents outside the language to which they belong. Translators, as a rule, have to resort to lengthy descriptions or offer their own neologisms" [8, 5] It is in the process of translation that various linguistic systems, as well as completely dissimilar civilizations and cultural communities, collide and come close to each other.

Against this background, the process of translating realities stands out especially clearly. Since languages are distributed in different geographical regions, they can naturally have different cultural and social diversity, which is revealed in linguistic elements. As a rule, translators face two main difficulties in conveying realia:

the lack of an equivalent in the target language due to the lack of a referent denoted by the realia among native speakers of this language, and the need, along with the substantive meaning (semantics) of the realia, to convey the color (connotation) - its national and historical colour.

### Discussion:

The language is a reflection of the national culture of the people who speak it. It is a condition and a product of human culture, a means of expressing the "selfhood" of the people and, at the same time, the unity of the national and the international. That is why teaching the Russian language should be inextricably linked with the assimilation of the culture of the people of its carrier, and the improvement of the methodological system of teaching it is directly associated with the consistent inclusion of the national-cultural component of lexical units in the educational process.

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Foreign culture as the goal of learning has a social, linguistic, cultural, pedagogical and psychological content that correlates with all aspects of learning and follows from the content of the subject. However, in such a social form, a foreign culture cannot be the goal of learning, since mastering it does not occur immediately, but gradually. As already mentioned by many theoretical researchers in the field of translation studies, the reality is the impossibility of translation in translation. Realities can be ethnic, every day, cultural, and historical, but it is quite difficult and problematic to recreate them in the target language. The process of translating realities is ambiguous in many respects, since in the original text these ethnic components are not explained by the author and exist as something natural and self-evident in the language being explained.

Since the semantic system of the Russian language reflects the features of not only material existence, but also the consciousness of the corresponding people, the methodology for teaching the realities of the Russian language should take into account the need to develop skills about the features of material and spiritual life, which are reflected in the language itself. Of course, until now Russian language textbook. However, the data on country studies available in them are not given systematically, but separately. In these textbooks, country-specific information is given in accordance with the goals pursued by the methodology of teaching grammar, phonetics and oral subjects in the form of examples of individual applications related to the section being developed.

At the same time, the attention of students is completely focused on mastering the grammatical or phonetic rules, and not information about the realities and background knowledge contained in the word, sentence or its parts. Regional information can be found more in textbooks and teaching aids on literature, in works of art, where a description of Russian nature, customs, etc. is given. Of course, in such literatures there are also no comments on such words. Such teaching of the Russian language and literature does not give the desired results. This is evidenced by unsuccessful translations of works of Russian fiction into Uzbek, and in general all types of translations.

In such translations, the true meaning of the original is often lost. This happens not only because the translator does not have the talent and good preparation of the Russian language, or the dictionaries do not give the translator a sufficient interpretation of each individual word, but also because each time we learn the word, we give it completely the content that we used to put into the corresponding word of the native language, or we do not have background knowledge for this reality.

Translation of realities is impossible without the translator having extensive baggage of not only linguistic, but also background knowledge. One of the main tasks of the translator is to convey the content of the original as completely as possible. In order to correctly and accurately convey the realities of the Russian language being translated into Uzbek, the translator needs to know and become familiar with the Russian language as closely as possible and look at it through the prism of the culture of that language [5, 45]. Differences in the systems of the source language and the target language, and the peculiarities of creating texts in each of these languages, to varying degrees, may limit the possibility of completely preserving the original content in the translation. The task of the translator is to extract the information contained in the original text as fully as possible, for which he must have the background knowledge that the “native speakers” of the source language have, some realias are similar to proper names: *Дед Мороз*, *Кощей Бессмертный*, *Царевна Лягушка* and others. Sometimes realities are a deviation from the literary norm; they include, for example, dialectisms, elements of a reduced style (vernacular), jargon<sup>2</sup>.

### **Conclusion:**

The methodological meaning of this unity is that functions of a foreign language cannot be mastered in isolation from the functions of culture, and vice versa. The national-cultural components that exist in the Russian language are completely unfamiliar to Uzbek students, and this often leads to misunderstanding of the text or utterance [6, 78]. Assimilation of the realities of the Russian language

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<sup>2</sup> <https://study-english.info/article075.php#>:



should begin with the first lessons in the language, with the assimilation of the primary stock of Russian words, since words not only express the corresponding concepts, but also through the concepts they designate reflect some aspects of the real life of speakers of this language.

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