

THE USE OF REALIA TO IMPROVE STUDENTS' SPEAKING ABILITY IN PROCEDURE TEXT

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Abstract. The article considers about the problems of studying and translating realias to improve students' speaking ability in procedure text. In our work national-cultural specificity of social-domestic realias of the English language is reflected, their connection with the historical events and changes in public life is shown. Problems of the equivalent translation of the realities which appeared in the language are discussed as well.

Key words: *speaking ability, translation of realities, national-cultural specificity, procedure text.*

Any culture is an integral part of the sphere of human habitation as a social being. The ability to navigate the world around, to cognize it is one of the most important skills of the human person. A person is in constant interaction with the world around him, collecting information about him, thereby reflecting the surrounding reality in the person's consciousness. The knowledge gained is expressed through language. Language does not exist outside of man, and man does not exist outside of language. "Language is an instrument of cognition, with the help of which a person learns the world and culture ... it is an instrument of culture: it forms a person, determines his behavior, lifestyle, worldview, mentality, national character, ideology" [Ter-Minasova, 2000, p. 37].

It is undeniable that communication is not only a verbal process. It is not possible without knowledge of the conditions and culture of communication, the rules of etiquette, non-verbal forms of expression. In her book "Language and Intercultural Communication" S. G. Ter-Minasova writes: "Languages should be studied in indissoluble unity with the world and the culture of the peoples who speak these languages" [Ter-Minasova, 2004, p. 34]. Language, as a means of communication between people, coordinates their joint activity in a symbolic way in the process of speech interaction of people, during which the coordination of communicative activities is carried out on the basis of the resources of the language system. Language participates not only in the transmission of thought about something already known, but also in the formation of a new thought about a new cognizable phenomenon, process. Connotative realities, as opposed to denotative ones, denote objects that do not differ in any way from similar objects of the compared cultures, but have received

additional meanings in a given culture and the language serving it, based on cultural and historical associations inherent only in this culture [Tomakhin, 1988, p. 82-90].

V.S. Vinogradov calls realities all the specific facts of the history and state structure of a national community, the features of its geographical environment, typical household items of the past and present, ethnographic and folklore concepts, referring them to the class of non-equivalent vocabulary. In addition to ordinary realities, the researcher identifies "associative realities" that "find their materialized expression in the components of word meanings, in shades of words, in emotionally expressive overtones, in the internal verbal form, etc., revealing informational discrepancies in conceptually similar words in compared languages" [Vinogradov, 2001, p. 37].

The vocabulary of any language forms a system due to the fact that each word and, accordingly, each concept occupies a certain place in it, outlined by relations to other words and concepts. The very nature of the isolation of specific links of the real world, their grouping, as well as transmission in another language depends on the presence of the corresponding names in the language. And in this regard, in the process of translation from one language to another, the so-called lacuna problem arises quite naturally and naturally.

Lacuna (from Lat. Lacuna - deepening, depression) - the absence in one of the languages of the name of this or that concept. Conditions of socio-political, socio-economic, cultural life and everyday life of the people, their worldview, psychology, traditions, and etc. cause the emergence of concepts that are fundamentally absent in speakers of other languages. Accordingly, in other languages there will be no one-word dictionary equivalents for their transmission. Lacunas are conventionally divided into motivated and unmotivated. Motivated gaps are associated with the absence of the very reality of a particular people. Motivated gaps are revealed in the sphere of non-equivalent vocabulary. They are usually given in translation with explanations.

Unmotivated gaps do not lend themselves to explanation through the absence of reality: there are corresponding realities, but the people, due to cultural and historical reasons, did not seem to notice them, did not formulate concepts about these realities, left them unnamed, for example: in mother tongue: the husband's mother is mother-in-law, mother wives are mother-in-law, there is no differentiation in English: mother-in-law; respectively: father-in-law. In the process of translation, the meaning of such words usually becomes clear from the context. Therefore, there is no need for the translator to provide appropriate explanations or footnotes.

So, the concept of "reality" can be characterized as linguistic units denoting elements of a "foreign" culture that have a national, historical, local or everyday coloration that have no equivalents in other languages and cultures. Specialists studying non-equivalent vocabulary put forward almost identical proposals for the

translation of culture-specific words, they only distinguish between preferences in their use.

So, V.S. Vinogradov offers the following methods of translating words-realities: transcription (transliteration), hypo-hyperonymic translation, assimilation, periphrastic (descriptive, descriptive, explicative) translation and tracing. G.D. Tomakhin puts forward an almost identical classification of translation methods, not highlighting hypo-hyperonymic translation, but offering transformational or contextual translation [Tomakhin, 1988, p. 31]. G. Proshina believes that reality is mainly conveyed by transcription, transliteration and tracing. N.A. Fenenko does not offer new methods of translation, however, he explains and justifies the choice of the translation method depending on the type of reality, and, consequently, on the semantic and stylistic load that reality carries in the text. N.A. Fenenko believes that the mechanism of translation from the "language of realities" is primarily associated with the establishment of the equivalence of realities of both material and cultural concepts [Fenenko, 2001, p. eighteen].

Such a connection is established by searching in English culture for "one's own" denotation, which can be correlated with the "alien", using one's own means of nomination. The transfer of realities can be carried out by means of a similar translation aimed at finding in their culture a reality close to that of a foreign culture. An introduction to "one's" reality instead of "someone else's" is typical, for example, for colloquial speech. V.S. Vinogradov says that with this method of translation, the words being likened are called concepts that are co-subordinate in relation to a generic concept, and not subordinate and subordinate to the concept. For example, drugstore is a pharmacy, afternoon is evening [Vinogradov, 2001, p. 25].

A direct appeal to the reality close to the recipient is widely used in narration, which makes it possible to reduce the exoticism of the text and avoid the lacunae associated with the lack of background knowledge necessary for understanding the culture-specific lexical units among the carriers of English culture [Fenenko, 2001, p. eighteen].

The study of reality is a necessary process for linguistic development, a "lever" for the interaction of languages and cultures, as well as a good opportunity to reveal the national and cultural specifics of the language, its role in the reflection of culture. When choosing a method of conveying realities, it is proposed to take into account the genre features of the text, the significance (that is, the degree of semantic load) realities in the context, the place of realities in the lexical systems of the foreign language and target language, the peculiarities of the original and translation languages, their word-formation capabilities, literary and linguistic traditions, "clarity" of the translation of the introduced reality to the reader.

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