

REALITIES OF TEACHING UZBEK LANGUAGE TO FOREIGNERS

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Abstract

This thesis exposes the features and tasks of realia in translated texts and distinguishes them from terms and barbarisms. Also, it superficializes realia's part in teaching Uzbek as a foreign language and gives useful advice and offers on the occasion of their translation into a foreign language.

Language is a complex unique system and the most universal means of communication. Language reflects the history, geography, way of life, culture and literature of a nation. In the conditions of modern globalization, mutual understanding, harmony and effective communication between representatives of different cultures are one of the pressing problems. Experience shows that today's problems of intercultural communication are caused not by the diversity of the language system, but by differences in national thinking.¹ In this sense, it is not enough to simply provide information about the culture, traditions and customs of teaching a language to foreigners.

The vocabulary of each language contains lexical layers that reflect the national specifics of the culture of this people: realities that reflect nature, culture, the political system of society, everyday life, customs and traditions; such as realities associated with folklore, myths and legends. Such words have a unique meaning associated with a specific national culture, a unique national way of thinking. Such units are characterized by the lack of a suitable translation into another language. Of course, their meaning can be translated using annotations or a relatively similar concept in another language. Selection of lexical material in the learning process to achieve the intended goal: interpretation of the meaning of words and phrases with concepts representing cultural symbols; special attention is paid to (bringing lexical material representing our national culture).

At the moment, there are grammatical forms and meanings that express national culture and mentality, through which it is easier to fully understand national thinking.

It is known that when teaching foreign students the Uzbek language, various methods are widely used, in particular, all knowledge related to specific aspects of the language, including methodology, should be explained through speech models that are widely used in the Uzbek language. By teaching the correct use of speech patterns in a methodical way, an understanding of the characteristics of the national mentality is given. At the same time, the examples given should not only be the subject of students' acquisition of grammatical knowledge, but also a source of formation of their ideas about their new habitat and at the same time reflect life experience associated with things and events that they encounter in everyday life.

In the process of learning any foreign language, you will definitely encounter realities. Although realism plays an important role in foreign language teaching, Uzbek language textbooks created for foreigners do not contain special sentences or instructions on them. However, there are many real life

¹ Abdurakhmanova M. Explanation of national and cultural components when teaching foreign students the Uzbek language // Scientific and methodological journal of the Ministry of Public Education. - Tashkent, February 2020 - No. 1.- B.38

examples to be found in these books. First of all, let us turn to the definitions of the concept of reality. Usually, realities are considered as a topic in translation studies. In the works of Uzbek translation studies, this concept is studied mainly from this point of view. It should be noted that most definitions in Ualra are based on modern views in Russian linguistics. "Realities are words that refer to things, concepts, or situations that do not exist in the practical experience of speakers of another language." [Barkhudarov L. S. 1975: 95].

This definition emphasizes that realities are the subject of linguistic culture, since they are closely related to the culture, mentality, way of life, traditions and customs of a particular people and have no alternative in another language, i.e. are not directly translated.

According to the researchers, since the features of reality are also observed in some other phenomena in language, sometimes confusing ideas can arise. In works devoted to the study of reality, their barbarity, exclamations, etc., similarities and differences are noted.² Terms, like realities, are often not translated into another language, they are isolated in the vocabulary of the language, in many languages they are used as in the original source, and barbarisms are used without translation, for example, "weaving" or "ok". However, at the same time, there are a number of serious differences between reality and terms and barbarities: firstly, terms belong to the field of science and profession, and realities are a phenomenon of material culture; An important feature of terms is their neutrality, that is, they are free from stylistic coloring, and realities, unlike terms, have a bright national flavor. As for barbarisms, they also do not have this important feature - the national flavor characteristic of the national language, because barbarisms themselves are words not borrowed from another language. It is also incorrect to say that they do not have an alternative; these are foreign words used in oral speech that have an alternative. You can use the words "mobile phone" instead of "hundred" above or "ok" instead of "ok".

So, the main feature common to all realisms is their nationalism, national flavor and even more materiality.

Realities play an important role in the practice of teaching foreign languages. For foreigners, explaining general realities in Uzbek language lessons is usually not a big problem. For example, the Uzbek "pilov" or "osh" is familiar to a foreigner who knows little about Uzbekistan, and even a student of the language who encounters it for the first time will quickly remember it. It is not difficult to master "foreign" realities, the main source of which is familiar to many (dollars, rubles). However, sometimes there are realities that require explanation, comparison and understanding on the part of the learner. When translating realities into the Uzbek language, it is possible to use transcription, transliteration, calking, exact translation, translation of realities in a language with a similar word in another language, as well as hyponymic translation methods, which are widely used in translation studies.

During the actual lesson, in our opinion, the teacher should prepare facts in advance based on the stages of language learning. At this stage, it is necessary to take into account the goals of the language learner. Connecting the student's future activities with our Motherland, that is, doing business in Uzbekistan, establishing cooperation in the social, spiritual-cultural, educational, educational spheres,

² E.O. Oparina REALIA // Basic concepts of translation studies (domestic experience). Terminological dictionary-reference book. 2010. No. 2010. URL: <https://cyberleninka.ru/article/n/realiya> (access date: 04/23/2024).

conducting scientific research, etc., it is not without benefit to include 50-60 realities in textbooks in the form applications. At higher levels of language learning, their number gradually increases. Therefore, based on our experience, we recommend teaching the following subjects at the first level of language education. Basically, these are realities associated with the social and everyday life of the Uzbek people:

Names of national dishes: pilaf/soup – pilaf(f), pilaf; somsa - puff pastry pie; sumalak - (wheat bran pudding) - a dish prepared exclusively for the spring holiday of Navruz and therefore available for tasting only once a year; soup - soup; lagmon - Lamian - a type of Chinese noodles; manti (oriental) dumplings; Patir – Uzbek flatbread, flatbread; kazy - "kazy" - horse meat sausage with a unique taste; Dimlama is a Turkish stew made from various combinations of meat, potatoes, onions and vegetables.

Clothing, national costumes: Atlas/honatlas – Uzbek Khan-Atlas – national silk fabric, painted in all colors of the rainbow; Adras Ikat/Persian cotton-silk blend; cloak/cloak; doppi - skullcap, kiik-belt, hijab - headdress that some Muslim women wear in public places.

Udum, traditions: fasting, Lent, hait-haid, Ramadan-Ramadan, Nowruz-Navruz (also called Nowruz, Nowruz, Nowruz and Nowruz), spring holiday "New Year", Fatiha- Fatiha [ˈfɑːtɪə, ˈfɑː-] noun - the short first sura of the Koran, used by Muslims as an essential element of ritual prayer; Wedding - wedding; Besiktoy is a ritual held on the occasion of a child's first putting to bed; Breakfast-soup – morning pilaf(f), pilaf; Performance – banquet, dinner party; feast, Boy's wedding/circumcision wedding/khatna - circumcision.

Geographical names, toponyms: village – kishlak/village; province – region – district; quarter - urban division in Uzbek communities, parish; yard - yard, yard; arik - ditch; Samarkand - Samarkand; Bukhara - Bukhara; Khorezm - Khorezm; minaret - minaret; madrasah – madrasah/madrassah, madrasah – college of academic studies; machit - mosque; domain.

Affairs and bodies of state power, positions: Oliy Majlis - Supreme Assembly; Minister - minister; Supreme Council of Karakalpakstan - Supreme Council of Karakalpakstan; authority - city council; The mayor is a major.

Household utensils: bowl – large bowl; bowl - bowl for tea; blanket - kurpacha (Uzbek national mattress); footer - carpeted front door; lagan – clay dish; kagpir – skimmer; Chowli is a wicker skimmer.

In the textbooks of the Uzbek language, written for some foreigners, words characteristic of the non-literary layer and colloquial speech are given as national realities: "shahlik", "stop", "district", etc. We believe that such realities should not be given in the textbook . In the realities of the years of independence, the words used instead became popular, and the alternatives "kabob", "station", "fog" were found in the media, street signs, advertising and even in everyday speech." n can be found. Therefore, it is appropriate to offer foreigners, first of all, realities that reflect the national color, spirit, spirituality, culture, customs and traditions of our people.

In addition to language teaching, the content of education includes national components, that is, realities, knowledge about them, stable combinations as national-cultural information - phrases, proverbs, aphorisms, explanations of the methodological use of lexical units used as part of language teaching. social relations, educational materials on topics of regional studies, our traditions and be sure to include elements that reflect our education.

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