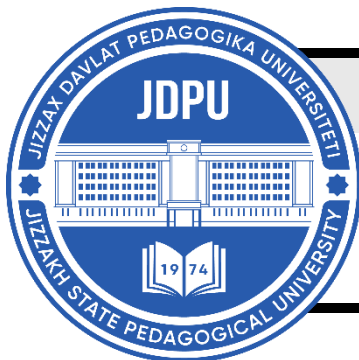


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THE LINGUISTIC FOOTPRINT OF CULTURE: ANALYZING THE SIGNIFICANCE OF REALIA

Mushtariy Akhmedova

Phd Student

In The Department Of English Theory And Practice

Jizzakh State Pedagogical University

E-mail: mushtariy.akhmedova@jdpu.uz

Uzbekistan, Jizzakh

ABOUT ARTICLE

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Abstract: This paper explores cultural realia-those culture-specific items for which there seems no direct equivalent in other languages- and their respective roles in translation, language teaching, and intercultural communication. It describes realia as words or concepts entrenched in a specific culture with an outlook upon identity, value, and worldview. The study offers a classification that divides realia into material objects, social customs, historical references, idioms, and some abstract concepts. These elements pose considerable challenges in translating them due to the heavy cultural implications involved. Then, translators are balance on domestication vs. foreignization, explanations vs. substitutions to reveal how these strategies allow for meaning and cultural context to inform one another. In education, realia build intercultural competence and thus help learners understand not just the language but the underlying cultural practices. They incorporate contextualization, role-playing, and digital tools. Ultimately, realia are essential for an interaction between cultures. It is either a

very strong source of misunderstanding or means to building cultural empathy, dependent upon how it is dealt with. This study contributes toward expounding cultural significance through language.

Introduction. Language has grown to be a means of communication in stores, beliefs, values, and the worldview of its speakers. With increasing global interaction, learning the subtleties of different languages is becoming increasingly valuable, especially in translation. One kind of context in which this tussle is strikingly visible is in the translations of the cultural realia-especially terms, expressions, or concepts that are culture-bound but have no direct equivalent in any other language. Accurate rendering of these elements from one language into another entails a twofold challenge-linguistically as well as cross-culturally. As Hall (1976) [1] puts it, language and culture are inseparable and necessary for the transmission of meaning.

Hence, translating cultural realia requires a thorough knowledge of both the source and target cultures, including how the use of language is affected by those cultures. The study of cultural realia has made its gradual come-up path through time in which scholars have recognized and pioneered the difficulties and complexities involved in translating cultural realities. One of the initial ones to test the waters of translating the culture-bound lexicon: Newmark (1988) [2] emphasized in their works on the necessity of adaptation and omission techniques. Like that, Baker (1992) [3] emphasized the importance of context in translating realia, indicating that some terms lose meaning without revealing the cultural context; Katan (2004) [4] built up the theory, postulating that translation is not just about establishing parallels but has more to do with fitting the target language and culture to the realia, a process he refers to as cultural mediation.

The notion of cultural realia has indeed changed with time, with different scholars coming up with various typologies. Most of the contemporary works in this line have been tainted by the classifying difference of realia for historical events, social traditions, and material culture typologies as advanced by Dimitriu (2010) [5]. A much wider view is given by Gritsenko (2014) [6], who recognizes that cultural realia are dynamic concepts that change continually with societal adaptation. Despite all of this, Munday (2008) [7] asserts that no one accepted it on a large scale, which presents a difficulty not only for researchers but also for translators.

Besides theoretical issues, cultural realia have been engaging the pedagogical implication in terms of its role in language learning. As Byram (1997) [8] postulated, cultural awareness is such an important aspect of the learning of a foreign language that it concerns the learner not only with the language itself but also with what surrounds its usage in the cultural context for which it is designed. This was also picked by Kramsch (1993) [9], who then stated that such teaching of the language is encouraging teaching of culturally unique components but beyond vocabulary and grammar. Moreover, Chavez (2011) [10] provides a case study that illustrated how the introduction of cultural realia into language instruction materials affords a great deal of authenticity to the learning experience and enhances the students' proportions of intercultural communication.

Gaps in research exist regarding the influence of cultural realities on cross-cultural communication. As observed by Gudykunst and Kim (2003) [11], if people of different cultures do not understand cultural realities, communication may not be easy. This notion is of utmost relevance in a globalized world characterized by increased regularity and complexity of interactions between speakers of differing languages and cultures. Hence, translation of cultural realia underpins successful cross-cultural communication by helping to retain the integrity and meaning of the source culture while making it fully accessible to the target audience.

Nonetheless, the gaps regarding cultural reality still exist is yet unexhaustive evidence. One such gap is the lack of a coherent and universally applicable classification of cultural realia and a more thorough discussion of their linguistic significance in terms of translation, foreign language teaching, and cross-cultural communication. This research attempts to bridge these gaps by providing a more accurate description of cultural realia, creating a classification scheme factoring linguistic and thematic parameters, and analysing the role of realia in cross-cultural communication.

Materials and methods:

This research article attempts a multi-faceted view of the concept, classification, and linguistic value of cultural realia. The methodology is conceptual analysis along with classification development and linguistic analysis through already existing literature in linguistics, translation studies, and cultural studies for a thorough approach.

The initial phase will entail a conceptual analysis of cultural realia, drawing upon existing definitions and theories given in linguistics, translation studies, and cultural studies. It consists of systematically collecting the sources that define and theorize about realia, specifically regarding works like those of Nida (1964) [12] with respect to a theory of translation (p. 51) and Baker (1992) [3] regarding the role of cultural context in translation (pp. 5-7). Such a review will determine the points of agreement and disagreement regarding the definition of realia across various academic traditions.

From this review, a working definition of cultural realia will be framed, taking into account their cultural specificity, linguistic embodiment, and communicative functions (see House, 2009, p. 33) [13]. The definition will then be set within the broader notions of translation theory and intercultural communication (see Katan, 2004, pp. 15-18) [4], ensuring that it covers the multifarious functions suggested by realia in cross-cultural settings.

A more precise definition works to build a holistic classification system, devoting itself to cultural realia drawing from classifications found in both linguistic and cultural studies (see Newmark, 1988, pp. 82-90 and Dimitriu, 2010, pp. 142-146) [2,5]. Such a framework for classifying realia will be set up thematically along the following lines:

- Thematic Category: Cultural areas such as material culture, social customs, folklore, historical references, and abstract values, as Toury discusses (1995) [14] at p. 91 and Baker (2006, pp. 68-71) [15] on culture-specific features of these domains.

- Linguistic Features: Lexical specificity, idiomaticity, and proper nouns, drawing from Vinay & Darbelnet (1995) (p. 110) [16] on translation equivalence and Kussmaul (1995) (pp. 56-59) [17] on lexical features in translation.

- Functional analysis: here the functional roles that realia play in identity marking, social cohesion and culture transmission will be taken from sociolinguistics theories, notably those of Gumperz & Hymes, 1972, p. 12 [18], and Clyne (1994) [19].

This classification will be inductively developed on the basis of examples from many languages and cultures to keep it comprehensive and flexible.

Results and discussions:

The results of the study are presented, beginning with a working definition of cultural realia, followed by the classification system that constitutes the essence of this study. It also

elaborates on the linguistic implications of cultural realia-on translation, language instruction, and intercultural communication-with appropriate examples and discussion.

Cultural realia refer to words, terms, objects, practices, or phenomena that are inseparably a part of a given culture and are indicative of the historical, social, and linguistic identity of the community using them. Often strongly rooted in local traditions, rituals, and value systems, such cultural elements carry meanings that are not easily translatable into another language or cultural context. Realia serve an indispensable function for understanding the linguistic and cultural milieu of a society, as they signal very specific features of a community's perception (Lukács, 2015; Schäffner, 2004) [20,21].

Cultural realia center around the idea that these terms are not simply translatable by equivalency; they are culture-specific markers that imply interpretation or adaptation in the target language to express their original meaning and significance. Cultural realia serve as linguistic signs of cultural belonging, and their translation poses challenges in balancing semantic fidelity and cultural sensitivity (Baker, 2006) [15].

It is typical for cultural realia to be culture-embedded. They may, however, be subdivided into two broad categories: abstract and material. Material realia refer to objects or practices that are concrete and specific to a culture, such as food items, traditional dresses, and their architecture. Abstract realia include social practices, historical references, religious beliefs, and any such aspects of a culture that cannot be enumerated into tangible things but play a major role in defining the worldview of a particular society. The most common difficulty with such cultural realia is that they do not have their equivalents in other languages; understanding them requires culturally-literate knowledge that can be acquired mostly through immersion or lengthy study of the culture (Nida, 1964; Newmark, 1988) [12,2].

For example, siesta is a term found in Spanish-speaking cultures referring to the period of the afternoon nap or break, and it simply cannot be translated directly into English without losing its particular cultural contexts of daily rest and social significance in countries such as Spain or Mexico. More identical is the case of Russia, where the word banya relates to a local steam bath and carries a vital meaning in social and health practices. Translating it into simple English as sauna or bathhouse would fail to realize what it means in Russia as a place that serves so well for relaxation, socializing, and even spiritual renewal (Gritsenko, 2014).

Cultural realia are sub-classified for its various categories, generally serving different purposes to its source culture. The most common categories identified include the following:

1. Material Culture: Whatever tangible (all types of artifacts) to a culture, including food, clothing, tools, and customs. For example, a Japanese material realia may include the kimono in Japan, while Spanish tapas may also include a sari in India. Such objects are reflective of the values or aesthetics and structures of a culture in an interested cultural identity that can be construed through material realia. For example, the kimono is not merely a piece of clothing in Japan but also has something to do with imports from respect and formality to cultural tradition (Gottlieb, 2008, p.256) [22].

2. Social customs and traditions: Other realms of realia include social norms, rituals, and customs ingrained deeply within the culture. Examples might include Japanese omotenashi (hospitality), Irish céilí (social dance), and Turkish bakkal (small neighbourhood-shop). They encapsulate not just a social joining but also cultural values which cannot be easily understood and replicated without detailed exposition into another culture (Hughes, 2012) [23].

3. Historical and Geographical References: Place names, historical events, or figures that hold considerable meaning within a particular culture define this category. The term Hiroshima, for instance, immediately evokes the historical memory of the atomic bombing at World War II in Japan or Ayutthaya might bring to mind historical and political significance of the former capital of Thailand. Those terms usually come with historical baggage that ties them closely to their meanings in the culture of their birth (Pym, 2010) [24]. Translators at times ignore the historical weight these terms bear while translating and risks losing nuances in context.

4. Folklore, Idioms, and Proverbs: Idioms and proverbs often sum up a society's view of the world and lend some insight into its values, morals, and shared experiences. For example, the English idiom to kill two birds with one stone suggests a culture's attitude toward efficiency, while the Russian saying не всё коту масленица ("not every day is a holiday for the cat") speaks more about getting through hard times (Katan, 2004) [4]. These idioms are often hard to translate because their meanings are obscure to an outsider and often do not have equivalents in other languages, making translation very much a creative and interpretive endeavour.

5. Abstract Concepts and Values: Cultural realia also include some intangible cultural components, including time, space, identity, and even ideas about morality. For instance, the concept of ubuntu in Southern Africa is a philosophical ideal speaking of interconnectedness and communal living, which Western languages could hardly do justice to. Similarly, dharma in Hinduism and Buddhism is a concept that refers to so many spiritual and ethical ideas that it influences entire ways of life in places such as India and Nepal (Vasilieva, 2018) [25].

Linguistically, the most significant value of cultural realia is to deliver a picture of the community's unique identity. Realia are not simply words or objects; they encompass social processes, cultural values-system, and past experiences which shape the community's worldview. For instance, the act of eating tapas in Spain is not simply about food; it is a communal social act whereby sharing food encourages and cultivates the spirit of community. As such, the translation of such terms requires much more than linguistic equivalency; it calls for an understanding of the cultural processes involved (Munday, 2008) [7].

Furthermore, cultural realia assume importance for intercultural communication because they provide a venue for apprehending and negotiating cultural differences. Effectively rendering these realia is necessary for the audience to appreciate the culture-specific significance attached to certain words, thereby ensuring that cross-cultural communication is more valid and respectful. However, owing to the thoroughly localized and culturally based nature of realia, there may also arise instances when realia become communication barriers as they tend to be construed without their proper cultural context; trivialized; or entirely disregarded.

The linguistic significance of cultural realia was analysed in relation to translation, language teaching, and intercultural communication, revealing several key findings.

The translation of cultural distinctiveness realia is highly challenging because they are deep-rooted in the culture and have no close equivalents in the target language. These challenges exist because of several reasons, namely the specificity of the cultural nature of realia, their individual linguistic peculiarities, and the contextual meanings they carry within their source culture. Translators need to take cognizance of these challenges to ensure that both accuracy in meaning and richness in culture of the original text are maintained. The following are the basic challenges and strategies in the translation of cultural realia:

Absence of Direct Equivalence: The most common obstacles encountered in the translation of cultural realia is the absence of direct equivalents in the target language. Many cultural concepts, terms, or practices are deeply embedded in the historical, traditional, and social norms of the source culture, and very often no parallel will exist in the target language.

For example: The word *siesta* comes from the word "siesta" in Spanish, which means an afternoon rest. It is a cultural practice that is embedded into certain countries' social rhythms, significantly Spain. Even though the practice can be recognized and generalized, there is no direct equivalent in most cultures in the English-speaking world, hence known difficulties in translation.

Value of Culture: Realia often carry inherent meanings and potent connotations, transferring which may not easily possible into another culture. Primacy of a term or other practice might tend to be so too much within a source culture that it can be wrongly understood or interpreted by a foreign audience.

Example: It is beyond being an event; it is a celebration of beauty, of transience, of nature: In Japanese, the event *hanami* describes enjoying cherry blossoms in spring. A word for word interpretation, such as "cherry blossom viewing," omits the deep emotional and cultural resonance that *hanami* has for the Japanese people.

Cultural Sensitivities: Sometimes different cultural realia involve strong cultural sensitivities in their translation. A certain terminology, tradition, or reference might be very much loaded in one culture and might be unknown or neutral in another. Misinterpretation of these cultural sensitivities can lead to accidental offense or misunderstanding.

Example: It denotes a very young woman in Italian who is free of the heavy baggage of meaning that accumulates in English; it means a bimbo, that is, it is neutral referring to a specific and other very positive meaning. The semantic weight of such words is difficult to overtake because of the consequences at times not only does it influence but it also creates misunderstanding.

When discussing the translation of cultural realia, it can be seen that translators have various paths to cover the required ground. Given that realia must be translated in such a way that the cultural nuances involved are preserved but understood in the target language, here are some strategies commonly employed.

1. Domestication: a process that adapts the cultural realia to the target culture by replacing it with something more familiar to the target audience. On the one hand, this method can be worth using to keep the text fluent and the reader's orientation higher; on the other, it can lead to a loss of the cultural specifics.

In the case of kimchi, when the translation goes into the English medium, it could be translated simply as "pickles" or "fermented vegetables", since that would convey the idea to a Western audience, although cultural specificity is as good as destroyed.

2. Foreignization implies the opposite: to retain cultural realia in its original form and usually with little explanation. With this strategy, the foreignness of the term is stressed, alerting the audience that they are confronting something foreign. However, foreignization might lead to confusion or even rejection at times in case the audience does not have any knowledge of the concept.

For example, while translating bazar (Persian/Arabic) into English, a translator may prefer to leave the word bazar instead of putting in a more culturally embedded designation, such as "market," in order to preserve the cultural context and specificity of the term.

3. Explanatory Translation: Sometimes, this is the practice in some cases where neither domestication nor foreignization satisfies or completely captures the cultural realia that the source is longing for. In such situations, translators prefer to give an explanatory translation. This method narrates the evidence with a little description or explanation within the foreign language-within parentheses, footnotes, or simply woven into the heart of the story.

Example: The term guanxi is Chinese and refers to a whole web of connections and favours that goes a long way in Chinese social and business transactions. A translator may use guanxi as such but will give a small explanation like "(a network of personal relationships influencing business and social interactions)."

4. Cultural Substitution: Cultural substitution is the act of replacing one culture with another in rendering the same importance. It is this strategy that is commonly associated with using because the source realia is either too alien or may befuddle the target audience. The substitute must have a comparable cultural meaning and function.

Example: A translator would render something such as tea time into afternoon coffee for cultures with no strong tradition of tea drinking instead of equivocal tea time. This maintains a similar sense of a shared cultural ritual, whereas the actual rituals differ.

5. Omission: At times, the translator will consider omitting cultural realia if it does not play a major role in or is otherwise ineffective in translating the text. This is an often-used procedure if the realia do not materially affect the meaning of the message or if its inclusion would in fact interfere with the flow of text.

Example: In certain cases, some untranslated idiomatic expressions or references may be completely omitted because they are considered as non-essential to a generalized context.

6. Loanword: Loanword strategy, which can be directly transfer of terms from one source culture into the target language, usually with minimum or no modification, is particularly useful for those realia which have drawn some notice or had been adopted in the target language culture, or if there has been no appropriate equivalent. Example: The word sushi is frequently used in English without any change since the definition of sushi is worldwide known and understood.

Each translation strategy has positive and negative aspects influencing the strategies used for cultural appropriateness for the intended audience, the purpose of the text, and the extent to which it is willing to compromise on original cultural meaning. Therefore, while one might value the original exoticness of a literary translation, business translation may have to go for domestication for smooth communication.

In this regard, the translator tries to keep the authentic cultural identity while making sure that the target audience understands it. Oftentimes, this does not merely involve the linguistic calculations as here there are social implications and cultural fallouts caused by a translator's decision that must be weighed to avoid possible misrepresentation or misunderstanding.

To sum up, translation of cultural realia is a complex negotiation between linguistic fidelity, cultural representation, and audience comprehension. Equipped with an understanding of these challenges and of strategies relevant in this context, the translator can articulate across cultures while not compromising the source culture's identity.

From these facts, it follows that the presence and translation of cultural realia in language teaching have significant implications for what kind of learning process will take place. Language is basically a means of communication related to the culture of people who speak it; it is beyond that of a system of grammar and vocabulary. Hence, the cultural realia would play a significant role in the acquisition of the second language as well as in cultural

competence, which are both important parts in language learning (Byram, 2008; Kramsch, 1993) [8,9]. Adding realia into language teaching will provide learners with better understanding from their different cultural contexts and will enrich their cultural consciousness while that may eventually lead them to better use.

Inclusion of cultural realia in language teaching would sometimes create an ambient condition within which the learner can use the language far beyond the language structures that the learner acquires (for example, Mishan, 2005) [26]. This is because language and culture are one and the same and cultural realia symbolize the particular worldview of a given community. Through realia, learners are put in touch with cultural aspects that cannot be acquired just through linguistic memory regarding the social and historical-political backdrops of certain words or phrases (Thompson, 2003) [27].

For example, to teach English, reference to American Thanksgiving would be used, or the British afternoon tea to impart those social values and practices. These become so much more than cultural facts but lived experiences integrated into a linguistic behaviour that learners should know for them to be able to understand how to communicate effectively and properly. (Chavez, 2011) [10].

One of the important goals of contemporary language teaching is not only linguistic competence but also intercultural competence (Byram, 1997) [8]. While the exact definition of realia comprises all things taken from the real world, realia in this context mostly refer to objects that act as a referent for cultural contexts affecting communicative behaviour, actions, and thoughts. Students learn how to use and interpret those same cultural realia, which prepares them to communicate across cultures with a fuller understanding of what those realia stand for in cultural terms (Kramsch, 1993) [9].

Teaching students about the practical meaning of the word *fiesta* includes considerations on many levels, with the word "party" being too limited. Communal celebrations are a paramount feature of life in Spanish-speaking communities. Thus, the process of relating such words helps students connect with the language on another level: social structures, values, and historical contexts affiliated with that language. Such an approach simultaneously develops students' intercultural sensitivity, putting them on the road to become competent in avoiding possible misunderstandings while engaging appropriately and meaningfully with the culture.

Enriching language education teaching with cultural realia, faces challenges. One of these is the lack of equivalence in realia among languages. Many cultural realia are situated within their source culture and cannot just be put into the target language. For instance, the Russian term *dacha* designates a little rural house, which bears considerable cultural wealth as it is interrelated with social and family life; there is, however, no one English word or phrase that conveys the cultural weight of that term (Katan, 2004) [4]. Similarly, the Swedish concept of *fika*, which refers to a cultural practice involving the sharing of coffee and cake in an informal social event, is untranslatable because it reflects a cultural value and social practice in close connection with such phenomena.

Such a case should require a language instructor to teach not only the linguistic form but also its contextual description and use to make aware students in possible engagements with those elements at a more profound level. Therefore, effective strategies would put together by the instructors for teaching realia, generally constitute contextualization, visual aids, and interaction through role-playing or simulations that bring cultural experiences to students (Alptekin, 2002) [28].

Curriculum design that integrates cultural realia is critical for developing a well-rounded language education. Instructors must be intentional about selecting realia that are both relevant and authentic to the target culture. According to Byram's (1997) [8] model of intercultural communicative competence, an effective curriculum needs to balance language and culture by incorporating realia that serve as both linguistic tools and cultural insights.

An example of a curriculum design might include the introduction of German holiday traditions like Oktoberfest when teaching the language. Students would learn the vocabulary related to the celebration but also gain insights into the cultural significance of such festivals in German-speaking countries. This dual approach fosters cultural literacy—the understanding of social practices and norms within a culture—and helps learners to communicate effectively, avoiding cultural faux pas (Risager, 2007) [29].

Teaching cultural realia needs a student-centred and interactive approach in which learners engage with culture. This, therefore, makes a task-based learning environment, content-based instruction, and immersion strategies to be effective in this area. In task-based learning, students are given real-world problems to solve in the language they are advancing, while also gaining insights into the culture behind the language (Ellis, 2003) [30]. Content-

based instruction could combine teaching language with cultural content to deepen this immersive experience even further.

Indeed, audio-visual tools, such as videos, virtual reality experiences, and interactive online platforms, are very effective introductions to cultural realia in the classroom. These tools give students access to genuine cultural practices and original materials that link the gap between theoretical knowledge and real cultural experience (Thorne, 2006) [31].

Cultural realia have a profound impact on intercultural communication, which refers to the interaction between people from different cultural backgrounds. Understanding and navigating cultural differences are essential for effective communication, and cultural realia play a key role in this process. Realia, with their strong cultural associations, are more than just language-specific items—they carry embedded cultural meanings that shape the way messages are understood in cross-cultural contexts (Hall, 1976; Kramsch, 1993) [1, 9].

Misunderstanding is one of the major problems of intercultural communication. It is frequently manifested when one culture misinterprets meanings, norms, and behaviours from the viewpoint of the other culture because of their peculiarities. Cultural realia are powerful carriers of cultural codes, rendering them easily dysfunctional or causing cultural faux pas when translated or exposed to different cultural contexts. This is because they are so strongly rooted in culture that they seldom perform that task of equivalency with other languages and other cultures. Misunderstanding occurs when the culturally specific meanings are not understood or when a person attaches his or her own cultural assumptions to the realia of another culture.

So, let us take, for example, the American holiday, Thanksgiving. It is filled with cultural realia-including food, rituals and historical connections. Therefore, in a cross-cultural context, a person who does not know this holiday will probably not understand its importance in culture. Hence, phrases like "Happy Thanksgiving" sound like just an informal greeting without realizing how much deeper this phrase goes into family, gratitude, and national identity in the U.S. Likewise, "to break the ice" in English means to initiate a conversation or bring tension down; it has a culture-specific image of the physical breaking of ice, which probably would not ring home with speakers of other languages that do not have similar metaphors (Chavez 2011).

In essence, cultural realia, appropriately defined and employed, can act as strong bridging instruments for mediation across cultural gaps. While realia represent the tangible

and intangible belongings of a culture so far as to assist in developing intercultural competence—the ability to talk with effectiveness and appropriate behaviour among members of culture groups (Byram, 2008) [8]. This competence would go beyond knowing the language; it would include how to deal with culturally loaded situations, behaviours, and values. The Japanese wabi-sabi (the acceptance of beauty in imperfection) is used by a person realizing that this is more than an aesthetic idea. Wabi-sabi refers to an entire philosophy regarding culture, life, and impermanence. To know this word in cultural context enhances one's intercultural competence with the ability to discuss more profoundly in intercultural communication (Moore, 2006) [32]. Following the same lines, understanding the French *joie de vivre*, or the enjoyment of life, raises awareness of the very social values and approach towards daily life in France and consequently allows smoother communication across the two cultures.

In so doing, these culturally laden terms or examples, when integrated into language training or intercultural contexts, allow students to grow beyond stereotypical assumptions. Knowledge of realia counteracts oversimplified notions about culture, thus promoting engagement with the more delicate aspects of another culture (Risager, 2007) [29]. In short, a working knowledge of realia provides the student with not only proficiency in the language but also with the perspective that is considered to be a more subtle nuance that paves the way for mutual respect and understanding in an intercultural exchange.

Cultural realia are important for the acculturation process, which is the process by which people from one culture come into direct contact with another culture and adopt some elements of that culture (Berry, 1997) [33]. Acculturation is not a passive process; it requires active engagement with that culture's practices, symbols, and ideas. Realia provide students with tangible and intangible cultural elements that look in towards one culture's worldview. This gradual adaptation to and integration into new cultural contexts is allowed by realia. Every such experience shows the contrasts between existence in an area where one is expected to speak the local language and how close-in-the-clouds understanding of these realia may allow for somewhat relevant speculation about people and their culture. In those realms, the understandings of culturally conditioned ways of expressing greeting, traditional foods, or even dress codes point to specific cultural realia that tell something about social norms, hierarchies, and values. Knowledge of such realia helps one to fine-tune adjustments in behaviour one

respects in another culture. Thus, the process of acculturation is facilitated by realia that present a practical perspective on the culture's practices and values (Bennett, 1998) [34].

One of the deepest impacts of cultural realia in intercultural communication is their ability to engender cultural empathy. Depending on what the realia are—foods, traditions, or rituals—they allow individuals from one culture to experience the other in a much more bodied and personal way. When learners come into contact with realia in language classes or intercultural exchanges, they are pushed to move from mere surface knowledge of a culture to tap into deeper emotional and cognitive realms of engagement (Bennett, 2009) [35]. Such involvement engenders empathy, whereby learners will understand, not just the nitty-gritty of a culture, but also appreciate its emotional and psychological space.

To give an example, knowledge about the traditional food involving sushi in Japan, tapas in Spain, or dim sum in China can lead learners in understanding the social role of food in these cultures. This view helps them to see food not as a mere object but as an expression of cultural identity, hospitality, and social cohesion. Such experiences build empathy toward cultural diversities, thus giving a higher probability for effective and respectful communication in the intercultural exchange (Hall, 1976) [1].

In reality, intercultural communication is more relevant today than ever as cultural groups meet more and more frequently with one another—by travel, work, or through online talking. Different cultures thus render more realia; the more important the use of cultural realia is in communication, the more important cultural realia hold in communication. Affected by realia culture, smoother communication is established as well as cultural diplomacy. Thus, knowledge of this realia promotes respect and realization of the meanings assigned by a culture, creating a bridge against misunderstanding that works toward more positive relationships in murderous cross-cultural settings, thus creating conditions of world peace and cooperation.

In such exchanges between countries, cultural realia would become a bridge towards mutual respect; that is, among nations. A politician or diplomat understands the symbolic meaning of a gesture or a dish, or perhaps of a whole ceremony, in the culture the politician is in, he or she is better suited to build trust or understanding and can therefore facilitate a better negotiation or co-operation (Ting-Toomey, 1999) [36].

Extracted from the findings of this study on cultural realia is a better comprehension of the latter as the vital realia of such cultural items in translation, language teaching, and intercultural communication. Building a comprehensive elaborated classification system for cultural realia does not only support a systematic and organized approach toward identifying and categorizing realia but also reveals the linguistic and cultural corrosiveness of such realia.

One of the major things that this research has told is that there is a very ethnospecific character of these cultural realia, which constitute great difficulties in translation. Usually, the direct transfer of these realia into any other language proves to be impossible because they embody such, integrally rooted-concept-value complexes, which are difficult to place to another culture from the culture of the source language. It thus shows the techniques of either using loanwords, calques, or explanatory notes to try and keep cultural meaning in these terms. This is also in agreement with findings of Newmark (1988) [2], who expressed difficulties associated with transferring cultural meaning across languages, on the basis of having examined realia in different text renditions as to the necessity of cultural sensitivity in translation as propagated by Venuti (1995) [37], who indicated the role of the translator as that of the cultural mediator.

Pedagogical Implications: The educational conclusions thereby emphasize the teaching of language within the context of realia. Realistic teaching will go a long way in developing both the linguistic and cultural components of learning while making students understand that language is more than just a means of communicating to develop intercultural understanding through language. As Byram (2008) [38] noted, language education should be more than teaching language; rather, it should be about developing an intercultural perspective, and the present study aligns with examples that rebuff realia emerging as having greater potential for language and cultural learning. On the theme of cultural realia in language use in the classroom, this study substantiates the claim made by Kramsch (1993) [9] that the process of re-learning also includes the acquisition of cultural competence as well as proficiency in the language.

Effect on Intercultural Communication: Now the study's focus on cultural realia has captured some of the bridges and some of the barriers created by these materials in intercultural communication. While realia can show one's identity and social membership, a lack of culture can lead to misunderstanding or misinterpretation. This observation resonates with Hall's classification in the theory concerning high-context and low-context communication: if cultural knowledge is not shared, understanding realia represents a

challenge for communication in high-context cultures mostly dependent on other common culture-based parts with high importance. Also, this study supports the conception of Bennett (2009) [35] regarding cultural empathy, which indicates that intercultural communication is made by having the capacity to appreciate and recognize the importance of such cultural realia.

This paper makes notable contributions to the fields of linguistics, translation studies, and intercultural communication. The first of these contributions is a systematic classification system for cultural realia, which provides an unambiguous framework for identifying and classifying realia in different languages and cultures. This type of framework is crucial for translation studies as it highlights the challenges and strategies involved in the translation of culturally-specific items and contributes to the ongoing debate as to the notions of cultural equivalence and adaptation in translation (Baker, 1992) [3].

In the domain of linguistics, the contribution of the study is then in the furtherance of understanding of how language embodies and transmits cultural knowledge. It brings forward the linguistic specific nature of the realia that shapes communication and cultural identity. Besides, it analyses how realia function in the cultures of origin and what difficulties they raise for cross-cultural communication. By focusing on these aspects, the study offers insights into the language-culture intersection that would reinforce the views of scholars like Sapir (1921) [39] and Whorf (1956) [40], who strongly argued that language shapes the way individuals view and understand the world.

Besides, it also extends the scope of research into intercultural communication in the perspective of how realia may be privately facilitators or barriers to understanding in cross-cultural contexts. Such an understanding is, nowadays, becoming almost more essential in intercultural exchanges as the level of global communications continues increasing. This would render the research practically relevant to internationalized communications, diplomacy, and intercultural relations.

Contrary to that, though this study sheds significant light on how cultural realia works, it is not without limitations. First, the classification system as developed here is based only on a select number of examples across various languages, and therefore may be confined to just these languages and cultures. Other research may indeed be able to prove or disprove the robustness of the classification system for other cultural contexts. Further, the current study addresses realia purely from the linguistic and cultural significance, but does not yield

exploration of potential cognitive processes underlying the understanding and processing of them, which may become a very promising analysis for future research.

The findings of this article pave several ways for further research:

1. Creation of Computing Methods for Discerning Cultural Realia: With the ever-increasing digitization of data relating to languages, computation tools may be created that can automatically identify and analyse cultural realia against large corpora of text. Most likely, these tools can facilitate an efficient and systematic empirical study of realia across languages and genres. Real-world and contextual detection of realia could present novel interpretations regarding how and to what they are used and understood via application of techniques of natural language processing (NLP) and machine learning.

2. Applying Classification System to Specific Language-Pairs or Cultural Contexts: The classification system developed in this study can be applied on specific language pairs or cultural contexts to further refine its applicability and usefulness put forward by this study. For instance, this could be extended to such languages that differ considerably in cultural background, Japanese and English, for example, or Arabic and Spanish. Comparative studies could investigate the universality or specificity of cultural realia in different language families and cultural contexts.

3. Influence of Globalization on the Presence and Understanding Cultural Realia: The blending and hybridization of cultures caused by globalization generally impacts the use, understanding, and transmission of cultural realia. Future research on this subject may involve the extent to which some realia remain culturally specific or how they have gained entry into global discourse. Studies could charge the phenomenon of the appropriation of cultures, as well as the commercialization of cultural realia, highlighting how these are repurposed and adapted in different global contexts.

In conclusion, this research marks a first big step toward making sense of the many-sided, tangled relationship of language, culture, and communication. Its findings have practical implications for translation studies, language teaching, and intercultural communication, while also paving the way for further research in these fields. This builds towards filling the gap between language and culture by bringing out the linguistic significance of cultural realia in an inclusive classification system that will enhance more research and application opportunities.

Conclusion:

The article has portrayed an extensive study of the notion, classification, and linguistic values of cultural realia: it has demonstrated their importance for translation, language teaching, and cross-cultural communication. A classification model on the basis of themes, such as material culture, social customs, historical references and others, has been developed for classifying cultural realia and analysing their linguistic properties, such as lexical specificity, idiomatic phrases, and proper nouns, etc. This classification system creates a systematic framework for applications in various languages and cultures.

The paper discusses the main problems connected with the translation of cultural realia by making presence of all source culture nuances and ways like borrowings, calques and explanatory notes. But also, the pedagogy of cultural realia in teaching language has the importance in the training of intercultural competence among students or their readiness to keep on crossing language barriers with the cultural ones. The effect of realia on communication has also been researched and shows how cultural markers can either enable or hinder understandings depending on the cultural knowledge of the communicators.

For such a world, any culture has become globalized but is now becoming the most pressing need to understand culture realia. Nation to nation, society and society link with each other; thus, the demand towards intercultural communication also rises. Cultural realia serve as bridges and barriers to these links. Understanding these realia is critical, not just for translators and language teachers but also for any person involved in cross-cultural communication - business, diplomacy or those who interact in everyday life.

The study adds to discourse in linguistics, translation studies, and intercultural communication by developing a new framework to analyse cultural realia and claims their linguistic and cultural importance. The results also point out that further investigations should be conducted on the metamorphosis of cultural realia across the domain of globalization and setting up of tools that will assist in identifying and analysing these precious cultural indicators.

To wrap up, such a study emphasizes the significance of cultural realia in language and communication and ultimately stresses that these elements should be understood in a globalized world. As the world grows more interconnected, recognizing and appreciating cultural differences will be instrumental in facilitating meaningful and effective cross-cultural communication.

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