

Modern Translation Strategies and Approaches to Linguaculturalogical Factors

Rashidova Mushtariy Farkhod kizi

Master student of Uzbekistan State World Languages University

Abstract: The article considers the relevance of the field of translation, the need to systematize the various and sometimes conflicting studies in the field, as well as to identify the scientific gaps that need to be filled in the translation paradigm. Also, the main approaches to the study of the main concepts of translation studies using the methods of summarizing and interpreting the results were determined: comparative-transformational and communicative-functional, “linguistic barrier”, “equivalence”, “untranslatability”, “linguistic-cultural adaptation strategies of the text” were studied as the main concepts relevant for the study of the “culture” factor in translation.

Keywords: Translation studies, translation theory, linguistics, psycholinguistics, linguoculturology, sociolinguistics, realia.

Introduction. Translation studies in line with the anthropocentric paradigm, since the 70s of the last century, have considered translation activities within the framework of a communicative approach. The focus was also on the study of translation as an activity that differs from other types of language mediation, analysis of the mechanisms of creating the language of the text as norms in the translation process study of the history of translation and translation activity, didactics of translation. Currently, translation theory has become an interdisciplinary phenomenon; it includes aspects of linguistics, psycholinguistics, linguoculturology, sociolinguistics.

Literary review and methodology. The development of translation science was accompanied by the emergence of new problematic issues and the formation of corresponding research tasks. The purpose of this article is to study the state of researches carried out in line with the culturally oriented concept of translation over the past 11 years. The objectives of our research were (1) analysis of the main approaches to revealing the key concepts of translation studies, (2) consideration of the key points and principles of researches, (3) identification of the range of issues that require development in the future. At the moment, the research paradigm of translation studies carried out within the framework of cultural semiotics is heterogeneous. Translation studies, like any other theoretical discipline, does not exclude the possibility of the existence of different, and even opposing, approaches to the object of study. At the same time, translation, of course, is studied and carried out within the framework of the declared anthropocentric paradigm, but ideas about its basic concepts are clarified and expanded (issues of non-equivalence, cultural-pragmatic adaptation, translation of color terms and euphemisms, linguistic representation of concept spheres, frames, semantic fields), new ones appear ideas (study of linguistic and cultural types and feminist discourse in the aspect of translation, transmission of cultural values and value orientations verbalized in the source text).

In the translation dissertations selected for this study, according to our observation, two main approaches are used: comparative-transformational (taking into account the comparative study of languages, translation activity is the process of transforming a set of characteristics of the source

text into a set of characteristics of the translated text according to certain rules) and communicative-functional (considers translation activity within a certain communicative situation, includes factors such as the goal setting of communicants, the purpose of translation, the nature and results of translation activity).

Let us consider the application of these approaches within the framework of the main problem areas relevant for culturally oriented translation research: identifying the linguistic-ethnic barrier in translation and understanding the essence of translation activity; interpretation and understanding of the central problem of translation - equivalence and the related problem of translatability / untranslatability; ways to achieve equivalence in translation (main strategies and transformations / tactics used).

Approaches to the study of the linguistic-ethnic barrier

Let us consider the interpretation of the key concept that expresses the essence of the manifestation of the “culture” factor in translation. In translation studies, there is an established term *linguo-ethnic barrier* (term by L. K. Latyshev), which is defined as “the divergence of *linguo-ethnic* communicative situations, including a combination of factors such as the divergence of the systems of the FL (source language - N. T.) and TL (translating language. - N.T.);

Discussion and results.

Usages operating in groups of FL native speakers and TL native speakers; divergence of communicatively relevant pre-information reserves between FL speakers and TL speakers”. The authors of dissertations consider this concept within the framework of the research approaches they use. A number of scientists use the term *linguo-ethnic barrier* in a rather narrow sense, understanding by it only the divergence of language systems, usages, background knowledge, and intralingual content. Other researchers do not use this term, but talk about linguistic and cultural asymmetry in intercultural communication and translation space [Gonchar, 2009; Sardarova, 2016], about the divergent way of conceptualization and linguistic expression of the surrounding reality, about the difference in cultural and linguistic phenomena, about linguistic and cultural “lacunarity”.

Within the framework of the communicative-functional approach, the linguistic-ethnic barrier is considered not only from the perspective of comparing linguistic cultures, but also as a specific situation of interlingual / intercultural communication, in which participants use different linguistic means of expressing meaning. The theological duality of the works that make up the “translation discourse” (language + cultural barrier) is emphasized.

Different understandings of the term *linguoethnic* in translation activities lead researchers to different ideas about the essence of translation as a means of intercultural communication. From the perspective of a comparative-transformational approach, scientists analyze discrepancies in the compared languages to further determine regular correspondences. The principles of the theory of speech activity are transferred to the theory of translation in terms of the difference between the pragmatic potentials of utterance and translation. A typology of *ethnolinguocultural* asymmetry in the translation process is proposed, ways of its influence on the translation result are identified [Gonchar, 2009], and lexical discrepancies in compared *linguocultures* are studied to determine translation correspondences in the process of *linguocultural* adaptation of the text.

“Comprehension of “translation” within the framework of the communicative-functional approach presupposes its consideration not as a process of transforming a text in one language into a text in another language, but as a tool (our italics - N.T.) for the implementation of substantive activities by multilingual communicants within the framework of an interlingual situation communication, taking into account the functions performed by the original and translation”. This paradigm allows us to identify the direct relationship between the translation process (as well as the actions carried out by the translator) and the communicative situation in which the translation is carried out.

Within the framework of the communicative-functional approach, translation is also considered as “a space, as a form of existence of interlingual, intercultural and interpersonal interaction”, as discourse [Alekseeva, 2016], internal and external exchange processes that take place in the communicative situation of translation are analyzed, the translator’s personality is conceptualized as a secondary linguistic personality.

In our opinion, the reason for the development of different approaches to the essence of translation and the study of the linguistic-ethnic barrier is the multiplicity of interpretations of the basic concepts of “language” and “culture”, an ambiguous understanding of their relationship and mutual influence. Taking into account the “interactional / activity component of culture” within the framework of the linguistic-ethnic barrier as a situation of interlingual and intercultural communication, the communicative-functional approach (although one should not reject the possibility of using a purely linguistic / comparative-transformational approach) allows us to most effectively highlight the most significant characteristics and qualities of translation activity; determine the dependence of the general translation strategy and the means of implementing this strategy (technological component) on the structure of the speech situation.

The factor that unites researches is the common understanding that the linguistic-ethnic barrier is an objectively existing obstacle (imbalance) that the translator needs to neutralize (harmonize) in the proposed communication situation. The translator must neutralize only the barrier that is formed due to the participants in communication belonging to different linguistic cultures. In this sense, a barrier is a kind of tool (filter) that transforms non-linguistic knowledge into linguistic components of the meaning of the text.

Strategies for linguocultural adaptation of text during translation

The final issue that requires coverage in this work within the framework of the stated goal is the issue of translation strategies. In translation theory, strategy is understood as “an action plan that the translator develops”, “a program of practical actions or technology”, “translation methods”, “a set of techniques”, “an algorithm of translator’s actions aimed at creating the translation text” [Alekseeva, 2006, etc.], “a certain general line of behavior in accordance with the translator’s perceived ultimate goal of translation”.

In a number of studies, the strategy of linguocultural adaptation of a text is considered quite straightforwardly: “The strategy of linguocultural adaptation of a text is implemented through the translator’s choice of one of the translation strategies - literal translation (foreignization), semantic translation (domestication) or the “golden mean”. Generalizations by other researchers regarding translation strategies come down to either domestication (elimination of national-cultural specifics) [Sardarova, 2016] or explication. Some works affirm the position of different types of translation: disharmonious translation - translation error, accurate translation - adequacy, identical translation - equivalence, harmonious translation - harmony. Such approaches, in our opinion, are very limiting and do not provide a comprehensive picture of translation activity within a specific communicative situation.

Highlight types of equivalence and corresponding translation techniques, pay serious attention to linguistic and cultural analysis of the original text for translation. The authors propose a strategy of communicative equivalent translation, which includes pragmatic adaptation of the text, reflection of the author’s individual style, transmission of the stylistic specificity of the text, the use of tactics for preserving national flavor and chronological adaptation of the source text, tactics for preserving the figurative system, functions of the formal and structural characteristics of the text. To translate a literary text, such tactics should be used comprehensively.

Conclusion. Analysis of works culturally oriented research on translation showed that there are two main research approaches: comparative-transformational and communicative-functional. The translator deals with a holistic image of the language of the text, and therefore the study of linguistic and communicative-semantic forms in the translation text should be carried out in their interrelation, since the linguistic form provides expressiveness, and the semantic form is based on the principle of its representation.

The problems of culturally oriented translation studies, although in a somewhat updated form, touch on the essence of the main issues: the essence of translation activity, achieving equivalence in translation, neutralizing linguistic-ethnic differences in translation, strategies and methods for achieving equivalence.

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