

TRANSLATING CULTURAL REALITIES: CHALLENGES OF INTEGRATING UZBEK AND ENGLISH WORLDVIEWS

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Annotation: *This article analyzes the challenges of translating culture-specific realities between Uzbek and English languages, emphasizing the need to preserve both linguistic accuracy and cultural authenticity. It explores the relationship between worldview, culture, and translation, arguing that translation is not merely linguistic substitution but cultural mediation. The study also examines examples from literary and media texts, demonstrating strategies for conveying culturally bound meanings effectively.*

Keywords: translation, culture, worldview, equivalence, cultural adaptation, Uzbek-English translation.

Annotatsiya: *Mazkur maqolada o'zbek va ingliz tillari o'rtasida madaniy realliklarni tarjima qilishdagi asosiy muammolar tahlil qilinadi. Muallif tarjimani faqat lingvistik jarayon emas, balki madaniy vositachilik sifatida ko'rib chiqadi. Shuningdek, maqolada badiiy va mediamatnlar asosida madaniyatga xos ma'nolarni to'g'ri yetkazish strategiyalari yoritilgan.*

Kalit so'zlar: tarjima, madaniyat, dunyoqarash, ekvivalentlik, madaniy moslashuv, o'zbek-ingliz tarjimasi.

Аннотация: *В данной статье анализируются проблемы перевода культурно-специфических реалий между узбекским и английским языками. Автор рассматривает перевод не только как лингвистический процесс, но и как культурное посредничество. В статье исследуются литературные и медийные тексты, а также приводятся стратегии передачи культурно обусловленных значений.*

Ключевые слова: перевод, культура, мировоззрение, эквивалентность, культурная адаптация, узбекско-английский перевод

The topic is highly relevant in the modern context of globalization, where translation serves not only as a linguistic act but as a bridge between distinct cultural and cognitive systems.

Uzbek and English represent two contrasting worldviews - one rooted in collectivism, spiritual values, and community-oriented traditions, and the other shaped by individualism, rationalism, and pragmatic communication. Translating between these languages requires more than linguistic competence; it demands deep cultural awareness and sensitivity.

Cultural realities - such as national customs, idioms, metaphors, and culturally bound expressions - often resist direct translation. For example, Uzbek expressions like “ko‘ngil qilish” or “or-nomus” carry cultural meanings that go beyond their literal equivalents in English. Translators must therefore employ strategies such as cultural adaptation, functional equivalence, or explicitation to convey the intended message effectively.

The integration of worldviews in translation involves balancing two principles:

1. Fidelity to the source culture - preserving the authenticity and flavor of the original text.

2. Acceptability in the target culture - ensuring that the message is comprehensible and natural for the target audience.

As Bassnett¹¹ and Venuti¹² argue, the translator becomes a cultural mediator, not merely a linguistic converter. Successful translation, therefore, depends on the translator's ability to interpret not just words, but the underlying values, beliefs, and perspectives embedded in language.

In short, this topic explores how translation acts as a dialogue between civilizations - a process of integrating Uzbek and English cultural logics, where meaning is recreated rather than simply transferred.

Language and culture are inseparable phenomena reflecting the worldview of a nation. As Sapir¹³ noted, “language is a guide to social reality”, shaping how speakers perceive and categorize their world. When translating between Uzbek and English, translators face the challenge of bridging two distinct worldviews - one deeply rooted in Eastern collectivist traditions and the other in Western individualistic values.

According to Newmark¹⁴, cultural translation involves “rendering the meaning of a text in one language into another while preserving its cultural essence.”

However, the transfer of culture-specific elements (realities, idioms, and connotations) often leads to semantic loss or distortion if the translator ignores the underlying cultural codes.

The study employs comparative linguistic and cultural analysis based on examples from Uzbek and English literary and media texts. The method focuses on identifying cultural realities (realia) and analyzing how they are represented or transformed in translation. Examples were selected from:

Uzbek proverbs, folklore expressions, and idiomatic phrases.

English literary works reflecting Western socio-cultural contexts.

¹¹ S. Bassnett, *Translation Studies* (4th ed.). London and New York: Routledge, 2014 p: 34.

¹² L. Venuti, *The Translator's Invisibility: A History of Translation*. London & New York: Routledge, 1995, pp. 19-20, 305.

¹³ E. Sapir, *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace and Company, 1921, p: 69

¹⁴ P. Newmark, *A Textbook of Translation*. London: Prentice Hall, 1988, p: 94

Each example was examined through the lens of equivalence theory and cultural adaptation strategy.

Translation requires more than lexical substitution; it demands cultural interpretation. For instance, the Uzbek expression “Ota rozi - Xudo rozi” literally means “If your father is pleased, God is pleased,” which embodies collectivist and familial values. The closest English equivalent, “Honor thy father,” reflects similar moral content but lacks the same spiritual dimension.

This demonstrates how worldview integration is context-dependent and cannot always be literal.

Certain Uzbek concepts such as “mehmondo‘stlik” (hospitality) or “or-nomus” (honor and dignity) have no precise English equivalents. We should argue that “untranslatability is a window into cultural uniqueness.” In such cases, descriptive translation or footnotes can bridge the gap.

In media translation, cultural adaptation is crucial. For example, Uzbek advertisements often rely on emotional and family-based appeals, while English media prioritize individuality and efficiency. Translators must therefore adjust tone, imagery, and idiomatic use to maintain communicative equivalence.

The translator plays the role of a cultural mediator, ensuring that meaning and emotion cross linguistic borders without distortion. As Baker¹⁵ emphasizes, translators should “negotiate between languages and cultures rather than merely transfer words.”

Integrating Uzbek and English worldviews in translation is a complex but enriching process. Translators must balance fidelity to the source text with sensitivity to the target culture. The findings show that cultural equivalence should be prioritized over literal accuracy to achieve communicative and aesthetic harmony. The success of translation depends on the translator’s awareness of both linguistic and cultural systems, enabling them to reproduce meaning in culturally resonant ways.

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¹⁵ M.Baker, In Other Words: A Coursebook on Translation. Routledge, 2018.