

## CULTURAL ASPECTS OF TRANSLATION IN THE STUDY OF TRANSLATORS

**Kurbanova Gulsara Sodikovna**

PhD, Associate professor

National University of Uzbekistan,

Department of French Philology

shakhzod.rajabov@gmail.com

**Abstract:** This article discusses the views of translation scholars on the relationship between culture and translation. The article describes the concept of culture in close connection with the values, traditions, customs, moral norms of a certain people. The article analyzes the philosophical aspects of the concepts of culture and civilization. The issues of universality and originality of a cultural phenomenon, contradictions between cultures, the relationship of one's own culture to another's culture are studied as cultural aspects of translation.

**Key words:** Culture, civilization, translation, cultural conflict, universality, nationality, community and specificity.

**Introduction.** The concept of "culture" as a complex and multifaceted concept is one of the most discussed topics in modern humanities, especially in translation and linguistics. It is interpreted in different ways, it is classified in different ways and represents many typologies because of its complexity and multifaceted nature, as well as its differential and specific descriptions. No matter how many of these classifications and typologies, none of them can fully explain the concept of "culture", but they complement each other. The word culture was first used by Edward Taylor. According to him, culture is a way of life, traditions, customs adopted by different members of society [8:50].

Half a century ago, in the book by A. Kriober and K. Klahon "Culture, a critical review of definitions" [17:15], more than 400 definitions of the concept of culture were given and divided into 10 groups in accordance with their characteristics. The first group gave a descriptive description of the culture, the second group commented on its traditions, aspects related to the social heritage of society, and the third group commented on the cultural rules that make up the nation, the way of life of people. In these groups, culture is defined as a product of human activity.

**Main part.** It is important to approach the concept of culture from the social (performing a certain function in society), anthropological (representing human activity), philosophical (reflecting the cultural attitude to objective being as the intersection of the interests of society and the individual) [11: 12-13].

Although the concept of "culture" is widely used in translation studies, there is a need to clarify the essence of its content, since in translation studies and linguistics in general, "culture" is usually understood as an intuitive term without explanation.

Naturally, cultural stereotypes are the life experience of humanity, which manifests itself in this cultural society in the interaction of spiritual, not material manifestations (16:14). When we apply

---

the concept of "being" to culture itself, we not only perceive a material being, but also realize that it performs an ideal figurative function in the form of words, stories, written epics or works of art.

In classical philosophy, the concept of the ideal is introduced into the human mind, forming the concept of ideal images as a result of the reflection of reformed material objects. His reflection is seen not in the mirror, but in the point of view of the subject in space and time (historical), evaluative (emotional and psychological) and social conditions [1: 9]. A person as a subject of culture has the task of creating, preserving and transmitting cultural values from generation to generation, and therefore the category of culture is closely related to the category of creation.

L.I. Grishaeva and L.V. Tsurikova in her book "Introduction to the theory of intercultural communication" explains culture as follows: "Culture is the result of the interaction of people in different situations in real situations" [3:42].

The Encyclopedic Dictionary of Cultural Studies defines culture as "a set of concepts that people transmit from generation to generation of meaningful symbols, ideas, values, customs, beliefs, traditions and moral norms that they use in their life activities" [13: 60]. Such an interpretation of culture requires an understanding of all the processes created as a result of physical and mental labor to meet the material and spiritual needs of mankind. The concept of "culture" covers a specific historical period (antique period), a specific sphere of life belonging to a particular nation (artistic culture, everyday culture, labor culture) and, more narrowly, the sphere of the spiritual development of people. a life.

To show the description and development of culture, it is necessary to distinguish between the concepts of "culture" and "civilization". The term "culture" is used in the classical sense as a synonym for the word "civilization" (for example, V.O. Klyuchevsky, Z. Freud, N. Ya. Danilevsky, etc.); in some cases, these concepts are in sharp contrast (for example, Sh. Fure, I. Kant, O. Spengler, A. Berdyaev, etc.).

In our time, the term "civilization" has acquired a universal character and is manifested in connection with the technogenic processes of the formation of cultural values, without participating in all stages of the development of society. Civilization is interpreted in many humanities as the rapid development of science, a change in the way of life of people as a result of the growth of production, the desire for convenience to satisfy their needs in a massive way, that is, perfection from the outside.

The Encyclopedic Dictionary of Philosophy also states that culture and civilization must be distinguished from each other, because "culture is the result of determining the will of the people or of an individual, and civilization is a technical achievement and associated conveniences" [10: 125].

V.V. Ilyin's book History of Philosophy states that "there is no single civilization in the world, but there is a general law of world development that raises the standard of living from a qualitative level to a new level" [5: 265]. In general, scientists have combined new aspects of the standard of living into seven factors: homo sapiens (reasonable person), agrarian, urban, industrial, cultural, intimate relationships, the manifestation of the scientific and technological revolution, and so on. According to philosophers, the influence of one factor or another belongs to a certain period of human development, and sooner or later the whole society will experience such changes, but the process experienced by the same people cannot be fully embraced by all peoples, they can only reach these elements of culture ... Of course, culture is a universal phenomenon; it does not belong only to one nation. Although every ethnos, people, nation has created the main part of its national culture, it will

have its share and influence of the universal culture created by the peoples of the world. This is why culture can never be a social phenomenon. He serves everyone equally. For example, the achievements of science, technology, art, literature, historical and architectural monuments belong to everyone.

Issues of universality and originality are central to cultural relations. Universality exists in any particular culture, for example, the fact that the mind has a universal structure, the psychological unity of mankind, the manifestation of specific characteristics based on its diversity, is the starting point of a common earthly culture [12: 18-19].

We must study the relationship of universality and specificity in culture as a dialectical law of generality and specificity. W. von Humboldt argues that "the most distinctive unit of language is individuality, the main feature of which is its absence in other languages [4:96]", while E. Levinas, one of the great philosophers of Western civilization, claims that he expresses opinion.

As mentioned above, man, as the creator of nature, discovered the second side of culture. Culture is a universal phenomenon (in which a person serves a person), therefore, elements of national culture, especially elements of sister culture, are compatible with each other.

Naturally, the question arises, what does culture give to humanity. In our opinion, it would be appropriate to answer this question as follows: culture arouses interest both in the environment and in another language; culture expands a person's worldview; culture gives endless knowledge; culture encourages us to understand that different points of view are relative; the study of culture opens up a wide path for the development of intercultural relations; culture is the basis for learning language, thinking, reasoning, creating theories, studying human civilization; concepts inherent in any cultural and material wealth are expressed in language and speech.

Therefore, culture manifests itself in interaction and is created by man to meet the needs of humanity. In the process of communication, people can become like-minded if they understand each other's language and culture well. If there are differences in communication between people of different cultures, in the understanding of the cultural context, then there is a conflict between cultures.

There are many examples of misunderstanding of contradictions between cultures as a result of ignorance of each other's cultures. For example, a Spanish firm signs an agreement with Mexico to sell a large champagne cork, but inadvertently dyes the imported product crimson, a symbol of mourning for Mexicans, resulting in a breach of contract. Or there is an assumption that the reason for the crash of a Kazakh plane while landing in Delhi was the fact that Indian air traffic controllers indicated the height not in meters, but with the concept of a pound, characteristic of the English language and culture [9:62].

Reading foreign literature is an unconditional opportunity to get acquainted with the culture of a foreign country. For example, a reader reading Guy de Maupassant's novel "Dondikcha" cannot stomach the fact that a prostitute nicknamed Dondikcha has risen to the level of a hero, because in Uzbekistan such women are not recognized in society.

When the American anthropologist Laura Boxennen reads foreign literature, the reader explains that another culture is perceived in terms of its own culture using the example of Shakespeare's Hamlet. When he reads this work to West Africans, they discuss these heroes from their point of view: Claudius - behaved like a good man, married his brother's widow. Their mentality

cannot accept the spirit of Hamlet's father, who speaks and walks like a living person. They did not justify Poloni's actions, why he prevents his daughter from being the leader's mistress, because it is an honor, and in addition he will have many gifts and greetings "[15: 38-39].

Many such examples are the basis for the study of the world language and culture as a foreign culture that does not know its own culture and other state language and culture [9:20]. However, in the process of globalization of the modern world in the 21st century, the interaction of cultures is inevitable. It is intercultural communication that can constructively respond to a multicultural society (paying more attention to abstract forms in the structure of a work than to ideological content). Recently, translators have been paying more attention to this issue. Scholars and translators emphasize the importance of a cultural approach to the phenomenon of translation, that translation is an important means of intercultural communication, a source of solutions to problems that may arise in the dialogue of different cultures.

Thanks to translation, one culture passes into another, enriching it with new elements and increasing the universality of the translated cultural elements. "In the interaction of cultures, translation has a general educational and pedagogical meaning, allowing the reader to understand that other peoples have different traditions, to respect the culture of others, to expand their worldview as a result of studying the facts and ideas of one person. foreign culture "[6: 130].

Translation as a tool for acquaintance with a foreign culture plays an important role, "since culture crosses not only the linguistic border, but also the cultural border, in the same process the text moves to another language system, as well as to another culture" [14: 37]. Lifestyle, level of mental development, mentality and historical development of peoples of different cultures are associated with national and cultural identity. Despite the universality of human thinking, the existing national cultural environment is assimilated with another culture in a unique way using linguistic means.

Translation solves the problem of the cultural barrier as a communication activity between representatives of two different cultural associations. While acknowledging the influence of cultural factors on the translation process, their importance should not be overestimated. According to the cultural and ethnographic concept of translation, it is not languages that are translated, but Malanians. Such a strict approach to the translated text does not take into account the specifics of the interaction between language and culture, which is reflected in the diversity of the "worldview".

**Features of culture** In a language, national and cultural units (realities, metaphors, onomastic units, phraseological units) represent the meaning of linguistic units and serve as an object describing cultural and historical events, traditions, and customs. That is why translation from one language to another is understood as the translation of one culture into another. "Along with linguistic knowledge, extralinguistic knowledge is also important for the perfect translation" [7: 149-150]. Of course, all this happens under the influence of complex, multi-stage linguistic and cultural processes.

In the process of practical translation, the main "cultural factors" of translators reflect the peculiarities of the translated language culture. These symbols create a level of misunderstanding in translation, such as misunderstanding, misunderstanding, misunderstanding, inability to fully convey the emotional and aesthetic feelings of the translated text.

In translation, these features are called "untranslated" text. According to some culturologists, an untranslated translation is highly valued for the fact that it carries cultural information with all its

paradoxical (illogical) features. This information is transmitted indirectly through language and text, and not through direct acquaintance with a foreign culture.

The reader uses a pragmatic approach to the perception of cultural information in the text: "... his participation in pragmatic relations depends on the extent to which the translator uses language tools in the process of creating the translated text" [6: 209-210]. When analyzing a literary text, the problem becomes even more complex, because the originality of the text is the basis of a cultural character. A fictional text is culturally unique, because it was created by the author with a special approach to real events; in the whole text, the real reality chosen by the author is the main character. These characters bring the world of lyrics to a particular culture. He can use an explicit symbolic interpretation of a culture as a reference or an action associated with a culture model, implicitly indicating specific characteristics.

If the world of translated texts belongs to an unknown reader, then a cultural distance is established between cultures. Although the reader accepts the information in the text, due to the worldview formed in his mentality, he cannot accept any cultural element in the work. In this case, a comparison is made between the reader's real world and the text environment, for example, "as long as the situation described in the text is similar to my worldview (or, conversely, differs from my worldview)." Even the reader can accept the fact that real life differs from the spiritual world of the text as a simple phenomenon, because he understands that all people, each nation have their own way of life, their own culture, and the peculiarities of the texts show cultural markers.

When we talk about the problems of translating a cultural marker, we mean extralinguistic concepts that represent various phenomena or events that are more characteristic of a linguistic-cultural association. If we are talking about translation, neither the author of the original, nor the reader reading its translation, can determine how cultural markers are reflected in the translation, since they are both on opposite sides of the linguocultural barrier. This task can only be accomplished by a translator who acts as an expert on both cultures, on the one hand, supporting the cultural markers of the author, and on the other hand, simplifying (identifying) the cultural markers for the reader. Consequently, linguistic cultural translation takes place in various adaptation (simplification) processes in the translation process and on how to preserve cultural elements when translating a work of art in front of the translator, whether it is preserving the original cultural convention in the text or replacing it with an appropriate cultural convention.

**Conclusion:** The study of cultural elements from the point of view of universality and specificity in contrasting cultural contradictions from the point of view of cultural studies and translation studies is important when studying the linguocultural aspects of translation. Therefore, when conveying cultural information in the source text, it is important for the translator to know in advance the value of the cultural information expressed in the source text. Today, the fact that works in foreign languages in various fields are translated directly into the Uzbek language undoubtedly plays an important role in expanding literary and cultural ties.

**References:**

1. Brandes M.P., Provotorov V.I. Predperevodcheskiy analysis of the text. – M .: NVI-TEZAURUS, 2001.- 224p.
2. 2. Grachyov A., Lomeyko V. Vstrecha civilization: conflict or dialogue? – Paris: UNESCO, 1996. - 216p.
3. Grishaeva L. I., Tsurikova L. V. Introduction to the theory of interculturalism kommunikatsii. – Voronezh State University, 2004. – 369 p.
4. Gumboldt V. fon. Yazyk i filosofiya kultury/Otv. ed. A.V. Gulyga, G.V. Ramishvili - M .: Progress, 1985. - 352 p.
5. Ilin V.V. «Filosofiya istorii» .- M .: Vysshaya shkola, 2003. - 732 p.
6. Komissarov V.N. Translation theory: linguistic aspects, M .: Vysshaya school, 1990. - 253s.
7. Salomov. G'.A. Translation Concerns. Literary and Art Publishing House in Ghafur Ghulam. Tashkent, 1983.- 139 p.
8. Taylor E.B. Pervobytnaya kultura - Moscow: Izdatelstva politicheskoy kultury, 1989. - 573 p.
9. Ter-Minasova S.G. Language and intercultural communication. - M .: Word,2000. - 624 p.
10. Philosophical encyclopedic dictionary. - M .: INFRA-M, 2002. - 569 p.
11. Khayrullin V .I. Lingvokulturologicheskie and cognitive aspects translation: Avtoref. diss. ... D- ra filol. science. - M ., 1998. - S.12 – 13.
12. Xaydegger, M .; Time and bytie. Articles and publications, SPb.– M ., Respublika,1993. - P.18–19.
13. 13. Khoruzhenko K.M. Culturology: Encyclopedic dictionary. – Rostov n / D: Phoenix, 1997. - 640s.
14. Schweitzer A.D. Theory and practice of translation. - M. High school 1998. -215s.
15. Bohannan L. Shakespeare in the Bush // Applying Cultural Anthropology // 1991.S. 38–39.
16. Kramsch C. Language and Culture. - Oxford University Press, 1998. - 325r.
17. Kroeber A.L., Cluckhohn C. Culture, a critical review of concepts and definitions // Papers of the Peabody Museum of American Archeology and Ethnology. - Harvard University, 1952. - Vol. 47 (I).