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STRATEGIES AND SOLUTIONS TO OVERCOME LINGUISTIC AND ETHNIC BARRIERS IN TRANSLATION

Jalilova Lola Jalilovna,
Bukhara State University Faculty of foreign languages
Department of English Literary Studies and Translation Studies, PhD, associate professor
l.j.jalilova@buxdu.uz
Hamidova Xonzodabegim Niyoziyevna,
Bukhara State University Faculty of foreign languages comparative linguistics,
linguistic interpreting (English)
educational course Master of Stage 1

Abstract. This article examines the specifics of the lingua-ethnic barrier in translation and ways to overcome it that is of particular importance at the present stage of the development of lingua cultural studies. The process of translation is fraught with challenges, including linguistic nuances, cultural differences, and ethnic biases. This article explores strategies and solutions to overcome these barriers, drawing on interdisciplinary research from translation studies, sociolinguistics, and intercultural communication.

Keywords: lingua-ethnic barrier, translation, intercultural communication, nonverbal communication, cultural contexts, multilingualism, cultural nuances.

TARJIMADA LINGVISTIK VA ETNİK TO'SIQLARNI BARTARAF ETISH STRATEGIYALARI HAMDA YECHIMLARI

Annotatsiya. Ushbu maqolada tilshunoslik rivojlanishining hozirgi bosqichida alohida ahamiyatga ega bo'lgan tarjimadagi Lingo-etnik to'siqning o'ziga xos xususiyatlari va uni bartaraf etish usullari ko'rib chiqiladi. Tarjima jarayoni lingvistik nuanslar, madaniy tafovutlar va etnik tarafkashliklarni o'z ichiga olgan qiyinchiliklar bilan birga keladi. Ushbu maqolada tarjimashunoslik, sotsiolingvistika va madaniyatlararo muloqot sohasidagi fanlararo tadqiqotlarga asoslangan ushbu to'siqlarni bartaraf etish strategiyalari va yechimlari ko'rib chiqiladi.

Kalit so'zlar: lingvistik-etnik to'siq, tarjima, madaniyatlararo aloqa, og'zaki bo'lmagan aloqa, madaniy kontekstlar, ko'p tillilik, madaniy nuanslar.

СТРАТЕГИИ И РЕШЕНИЯ ДЛЯ ПРЕОДОЛЕНИЯ ЯЗЫКОВЫХ И ЭТНИЧЕСКИХ БАРЬЕРОВ ПРИ ПЕРЕВОДЕ

Аннотация. В данной статье рассматривается специфика лингвоэтнического барьера при переводе и способы его преодоления, что имеет особое значение на современном этапе развития лингвокультурологии. Процесс перевода сопряжен с трудностями, включая лингвистические нюансы, культурные различия и этнические предубеждения. В этой статье рассматриваются стратегии и решения для преодоления этих барьеров, основанные на междисциплинарных исследованиях в области переводоведения, социолингвистики и межкультурной коммуникации.

Ключевые слова: лингво-этнический барьер, перевод, межкультурная коммуникация, невербальная коммуникация, культурные контексты, многоязычие, культурные нюансы.

Literature review: The issue of linguistic-ethnic barriers in translation has garnered significant attention from scholars across various disciplines, including linguistics, cultural studies, and communication. Sapir and Mandelbaum (1961) provide foundational insights into the relationship between culture, language, and personality. They argue that language is not merely a tool for communication but a reflection of cultural identity. This perspective is crucial for translators who must navigate the complexities of cultural nuances and societal values embedded in language. Understanding these elements can help translators develop strategies to bridge linguistic divides and promote effective communication. Jakobson and Halle (2020) further elaborate on the fundamentals of language, emphasizing the structural aspects of linguistic systems. Their work highlights the importance of phonological, morphological, and syntactic features in translation. By recognizing these linguistic structures, translators can devise methods to maintain the integrity of the source text while making it accessible to target audiences. Sadohin (2008) explores intercultural barriers and their impact on

communication processes. He identifies several common obstacles, such as differing cultural norms, values, and expectations that can hinder effective translation. Sadohin suggests that awareness of these barriers is essential for translators to adapt their approaches. He advocates for the development of intercultural competence, which involves understanding both the source and target cultures to facilitate smoother communication. In addressing practical strategies, it is essential to consider the role of context in translation.

Introduction. Language barriers are obstacles that obstruct effective communication between individuals or groups who speak different languages. In our increasingly diverse and interconnected world, these barriers can hinder the sharing of information, ideas, and emotions, resulting in misunderstandings, misinterpretations, and breakdowns in communication. Various types of language barriers, including linguistic differences, cultural subtleties, and challenges related to nonverbal communication, pose distinct difficulties for effective communication. Linguistic differences refer to variations in vocabulary, grammar, and pronunciation, while cultural differences affect communication styles and expectations. According to A.P.Sadohin "Intercultural barriers often stem from differing communication styles and cultural references, making it essential to adapt messages for clarity and understanding." [13.30] Additionally, nonverbal communication barriers, such as body language and gestures, can complicate cultural interactions.

Discussion. In a globalized world, translation plays a significant role in facilitating aforementioned problems in communication, diplomacy, education, and commerce. However, linguistic and ethnic barriers can hinder the effectiveness of translation, leading to misunderstandings, misrepresentations, and perpetuation of stereotypes. Linguistic barriers arise from differences in grammar, syntax, and semantics, while ethnic barriers stem from cultural contexts, values, and historical experiences. Linguistic and cultural elements, including means, concepts, and symbols, go beyond mere linguistic nuances; they embody the cultural, historical, social, and psychological dimensions of each nation. Studies in linguistics and culture can uncover not only the linguistic features of languages but also the intricate nature of national cultures and their evolution. Vocabulary and rhetorical techniques are essential tools for expressing particular emotional, cultural, and informational content. Each culture possesses unique idioms and language patterns that mirror its distinct historical traits. To effectively translate these nuances into another language, a skilled third person is needed to ensure accuracy and fidelity. As language serves as a primary means of communication, and there are certain circumstances where a third person is an optimal way to deliver intention. Interpreters or interlingual mediators carry a great responsibility to keep the originality and authenticity of speech or written text as Roman Jakobson said, "Translation involves two equivalent messages in two different codes. The translator must find a way to convey the same meaning while respecting the cultural nuances of both languages." [5.36] Varying from direct or monolingual communication in mediated communication, interpreters give not the word itself but its translation. In communication through an interpreter, the speaker relinquishes some control over their message. The interpreter acts as a conduit, making choices about phrasing and delivery based on their understanding of both languages. While skilled interpreters strive for accuracy, there is always a risk that the intended message may be altered or misinterpreted during translation. Further reasoning requires an explanation of what exactly we mean by the term "culture" beyond the generally accepted philosophical understanding of this phenomenon. Culture is a complex and multifaceted concept that encompasses the beliefs, values, customs, practices, and social behaviors of a particular nation. It shapes how people perceive the world, interact with one another, and express themselves. Culture impacts significantly the way how they create something or can predict the result of their creative activity based on their cultural knowledge. In a broad sense, the creative activity includes the conscious behavior of an individual, including his speech-thinking behavior in communication, where it involves shared knowledge and fostering reactions. The concept of equivalence, central to translation studies, refers to the relationship between source and target texts. Eugene Nida's distinction between formal equivalence (literal translation) and dynamic equivalence (meaning-based translation) highlights the challenges of balancing accuracy and readability. Nida argued that dynamic equivalence is often necessary to convey the intended meaning, especially when linguistic structures differ significantly. However, some words and concepts are considered untranslatable due to their cultural specificity. Linguist Anna Wierzbicka's work on semantic primes demonstrates that certain emotions, values, and cultural practices lack direct equivalents in other languages. For example, the German word "Schadenfreude" (pleasure derived from another's misfortune) has no direct English equivalent, requiring translators to use descriptive phrases.

Ethnic barriers in translation arise from differences in cultural contexts, values, and historical experiences. Edward T. Hall's theory of high-context and low-context cultures provides a framework for understanding how communication styles vary across cultures. High-context cultures (e.g., Japan) rely on implicit communication and shared knowledge, while low-context cultures (e.g., the United States) prefer explicit and direct communication. Translators must navigate these differences to ensure that the target

audience understands the intended message as Edward Sapir mentioned "Language is a guide to social reality. It is not a mere reporting device for experience but a key vehicle for the transmission of culture." [11]

Additionally, ethnic biases and stereotypes can influence translation practices. Tejaswini Niranjana's critique of colonial translation practices highlights how translations can perpetuate power imbalances and misrepresent marginalized communities. For example, colonial-era translations of Indian texts often imposed Western frameworks, distorting the original meanings and reinforcing stereotypes. For example, the translation of Disney films often involves adapting jokes, idioms, and cultural references to resonate with local audiences. Localization, a subset of cultural adaptation, focuses on tailoring content to specific regions or communities. Researchers like Anthony Pym emphasize the importance of considering local dialects, customs, and preferences in translation. For instance, the localization of video games often involves not only translating text but also adapting visuals and gameplay to suit cultural norms. Another effective way is collaborative translation which involves working with native speakers, cultural experts, and other translators to ensure accuracy and cultural sensitivity. This approach is particularly effective for translating texts with complex cultural or historical contexts. For example, the translation of indigenous literature often requires collaboration with community members to preserve the original meaning and cultural significance. The concept of "thick translation," introduced by Kwame Anthony Appiah, advocates for providing additional context, such as footnotes and glossaries, to help readers understand cultural references. This approach is especially useful for academic and literary translations.

In order to overcome ethnic barriers translators must possess not only linguistic skills but also intercultural competence. Training programs that focus on cultural awareness, empathy, and communication strategies can help translators navigate ethnic barriers. Geert Hofstede's cultural dimensions theory and Edward T. Hall's high/low-context framework are valuable tools for understanding cultural differences. For example, the European Master's in Translation (EMT) network emphasizes the importance of intercultural competence in translator training. Graduates of these programs are better equipped to handle the complexities of cross-cultural communication. Furthermore, translators should prioritize accuracy, fairness, and respect for the source culture, challenging biases and stereotypes. Lawrence Venuti's concept of "foreignization" advocates for preserving the foreignness of the source text, rather than assimilating it into the target culture. This approach challenges ethnocentric biases and promotes cultural diversity. Additionally, translators must be mindful of power dynamics and avoid perpetuating stereotypes. Feminist translation theorists, such as Sherry Simon, emphasize the importance of challenging gender biases in translation. For example, translating a text that reinforces gender stereotypes may require rephrasing to promote gender equality.

Strategies to Overcome Linguistic Barriers

1. **Language Education and Multilingualism.** Language education is one of the most effective strategies for overcoming linguistic barriers. Research by Jim Cummins on bilingual education highlights the cognitive and social benefits of multilingualism. Cummins's Interdependence Hypothesis suggests that proficiency in one language can facilitate learning in another, making multilingual education a powerful tool for bridging linguistic divides. Governments and educational institutions can promote multilingualism by offering language courses, supporting immersion programs, and recognizing the value of minority languages. For example, Canada's bilingual policy and the European Union's emphasis on multilingualism have successfully fostered communication across linguistic groups.

2. **Technology and Machine Translation.** Advances in technology have revolutionized cross-linguistic communication. Machine translation tools, such as Google Translate, have made it easier for individuals to communicate across language barriers. Research by Philipp Koehn on statistical machine translation has significantly improved the accuracy and accessibility of these tools. However, machine translation is not without limitations. Cultural nuances, idiomatic expressions, and context-specific meanings can be lost in translation. To address this, researchers like Mona Baker have emphasized the importance of human involvement in translation, particularly in fields like literature and diplomacy. Additionally, Ziyad Fadil Himood considers some further strategies to overcome culture barriers like:

3. **Providing definition.** Definition is a complementary procedure rather than on its own. It can be combined with borrowing procedure: the definition being given, in the body of the text or as footnote, when the borrowed term is first introduced. Definition is also communicatively too heavy, resulting in overtranslating. To be more specific, this strategy means inventing a new word, phrase, or sentence for something that does not exist in the TL. To achieve a successful conveyance, a translator shall add an explanation to the definition. For example, Muslims have religious terms like halal and Ramadan, which must be defined for readers with different beliefs.

4. **Literal Translation**: Literal translation serves as a strategy for addressing cultural and lexical gaps in translation. Alongside borrowing, it is one of the most prevalent methods for transferring cultural elements

and influencing one culture from another. According to Newmark, literal translation can occur at various levels, including word-for-word, group-to-group, collocation-to-collocation, clause-to-clause, and sentence-to-sentence. [7]The most suitable candidates for literal translation are terms that refer to a commonly understood extralinguistic reality but differ in their lexical representation due to variations in the source language (SL). In collocation-to-collocation translation English "Make a decision" can be interpreted like "Принять решение" (Literally: "To accept a decision."). Literal translation is a strategy that is faithful to the SL expression. Therefore, various degrees of unidiomaticity or unnaturalness resulting from literal translation depend on the communicative function of the cultural element in question as well as language interference. For instance an English idiom "Kick the bucket" (to die) is literally translated as "Chelakni tepish", however, its equivalent would be "Olamdan o'tdi" or "vafot etdi" or the word for word translation of a proverb "Don't count your chickens before they hatch" into Uzbek is "Tuxumdan chiqmasdan oldin tovuqlaringizni hisoblamang" whereas equals to "Suvni ko'rmasdan etikni yechmang" or "To'ydan oldin nog'ora chalmang".

5. Lexical Creation. This strategy means to invent a new word or phrase for something which does not exist in the TL. A newly coined word is established in the language. A word thus has sprung up naturally in response to the communicative needs of the linguistic community of members of the native culture (Iver, 1987:43). Newmark writes some English words like "quaint", "gawky", "murky" which may appear to show lexical gap in the TL. These words tend to be etymologically obscure or at least untranslated to any corresponding words in other languages. Many SL words can profitably be analyzed componentially to their TL cognates, but only in context (ibid.). For example, the word "protocol" can be distinguished contextually. In other cases, the SL words share a common component with a noncognate TL word, whilst the sense of the TL's cognate word may provide an SL distinctive component. For example, "present day" (actual or topical). The reason behind the translator's reluctance to create a lexical word in the TL is that he cannot be sure whether his contribution to the native speaker is convenient or not. The most frequent form of lexical creativity involves new collocations – one or other component in translation depends on the importance of the word in the text. The contributions of words are often descriptively or semi-definitionally to new elements of culture: Hallal (Islamic Way of Slaying)

Conclusion. Overcoming linguistic and ethnic barriers in translation requires a multifaceted approach that combines linguistic expertise, cultural awareness, and ethical practices. By implementing these strategies, translators can bridge linguistic and ethnic divides, fostering mutual understanding and inclusivity.

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