TEACHING STUDENTS HOW TO DEAL WITH LINGUO-CULTURAL PROBLEMS IN TRANSLATION
Rashidova A.F. Email: Rashidova6101@scientifictext.ru

Rashidova Aziza Farkhadovna - Senior Teacher,
DEPARTMENT OF THEORETICAL DISCIPLINES (THE ENGLISH LANGUAGE), PHILOLOGY FACULTY,
UZBEK STATE WORLD LANGUAGES UNIVERSITY, TASHKENT, REPUBLIC OF UZBEKISTAN

Abstract: this article explores the phenomenon of translation in terms of teaching. Author investigates several features of translation and finds the major problem that the translator faces while establishing his duty. She points out to the problem called culture and teaches how to deal with it. According to her when the translator transfers the source language into target language some basic words of the source language will be lost. And these words are sometimes relates to specific culture of the language being translated. In this article author mainly focuses on the discovery of the process that occurs very often in translation, named as allusion.
Keywords: translation, culture, allusion, source, target, feature, literature, meaning, transfer, linguo-cultural, teaching, problem.

ОБУЧЕНИЕ СТУДЕНТОВ РЕШЕНИЮ ЛИНГВОКУЛЬТУРНЫХ ПРОБЛЕМ ПЕРЕВОДА
Рашидова А.Ф.

Рашидова Азиза Фархадовна - старший преподаватель,
кафедра теоретических дисциплин (английский язык), факультет филологии,
Узбекский государственный университет мировых языков, г. Ташкент, Республика Узбекистан

Аннотация: в статье исследуется феномен перевода с точки зрения обучения. Автор исследует некоторые особенности перевода и находит основную проблему, с которой сталкивается переводчик при исполнении своих обязанностей. Она указывает на проблему, называемую культурой, и учит, как с ней бороться. По ее словам, когда переводчик переводит исходный язык на целевой, некоторые основные слова исходного языка будут потеряны. И эти слова иногда относятся к конкретной культуре переводимого языка. В этой статье автор в основном сосредотачивается на обнаружении процесса, который очень часто встречается в переводе, названного как аллюзия.
Ключевые слова: перевод, культура, аллюзия, источник, цель, характеристика, литература, значение, перевод, лингвокультурология, обучение, проблема.

At the turn of the century, the concept of culture acquired a new meaning. If earlier the concept of so-called cultural values, works of art, literature, etc. prevailed, in the modern world the importance of the concept of culture is increasing, in which a significant place is given to the description and interpretation of the national traditions of people, their way of life, the specifics of behavior, thinking and perception of the surrounding world. In this regard, the priorities of linguistics have also changed: at the present stage of its development, more and more attention is paid to issues related to the national-cultural specifics of languages, with the national originality of the image of the world that has developed among the linguo-cultural community [1].

Translators, recognizing the special importance that culture has for translation, emphasize the role of translation as the most important means of intercultural communication. Language as an instrument of nomination interacts with culture not only in the process of its emergence and development as a "second nature created by man", but also in the process of acculturation of the real, primordial world - in the process of adapting it to the needs of human society. Therefore, the well-known linguistic metaphor "language divides the world, language determines the vision of the world by its bearer", apparently, can be clarified: the picture of the vision of the world, its division is determined by culture (with the help of language that consolidates and transfers from generation to generation the results of this division, is vision) [2].

Interacting with culture in this way, linguistic signs are somehow saturated with culture. In the meaning of many signs, the cultural component (the term of N.G. Komlev), represented by the denotative meaning or "accompanying))," can be clearly distinguished by its connotations. The first is a direct result of the process of nomination of national and cultural objects and phenomena: carnival, a block, a bed on the stove, the second more often arise in the process of acculturation of the primordial world: for Russians, the bear is clumsiness, for the Germans, strength; for Ukrainians, pork fat is a favorite food, for Muslims it is something disgusting [3].

Filling the (translated) text with cultural content occurs in various ways: through linguistic units with a cultural component in the form of denotative meaning, with a cultural component in the form of connotations

and through more or less detailed descriptions of various kinds of objects, cultural phenomena, cultural and historical events. These descriptions can be compressed to the size of references (allusions) [3].

Each of the mentioned ways of representing culture in the source text is associated with its own translation difficulties. The largest ones are with allusions, words denoting the phenomena of subcultures (African Americans, all sorts of marginal people, etc.), as well as with "cultural neologisms" designating newly emerging objects and phenomena of a constantly evolving culture.

There are two fundamentally different strategies for conveying the cultural content of the source text. The first is that the culture of the carriers of FL adapts to the perception of carriers of the FL: cultural differences are softened, the sharply specific is replaced by a more general (generalization) or similar (adequate replacement). Another strategy is the opposite: the reader is transported into the world of culture of foreign language carriers: cultural differences are sometimes even emphasized (using a large number of transliterations). Both strategies use explicit and implicit explanations (notes) of the translator. The first strategy can be called strong adaptation, and the second weak. The choice of a strong or weak cultural adaptation is determined by the place that cultural identity occupies in the system of artistic values of a work. If the national flavor is one of its main advantages for the reader of the translation (for example, the fairy tale A Thousand and One Nights"), then the strategy of weak adaptation is chosen. If the main thing is general human problems, then, as a rule, preference is given to strong adaptation [4].

It is known that the translation process is associated with some loss of content. There are also losses of cultural content. There are especially many of them when translating folklore. The brightest and most valuable in artistic and aesthetic terms details of culture are leveled (f.ex. izba ~ house). In these cases, the question arises about the beneficiary feature of translation, the question of using a different type of language mediation (retelling). And here I thought to mention the thesis said by L.K. Latyshev such as translation is not always the best way to overcome the linguo-ethnic barrier. Culturological translatability has its limits, since ethnically determined differences in extra-linguistic experience and the presence of a very bright cultural component in words in some cases represent practically insurmountable obstacles to achieving an equivalent translation [4].

In the process of translation, part of the cultural information is lost. This is normal to the extent that the loss of a part of information within certain (insignificant) limits is a phenomenon inherent in translation. However, losses in excess of this measure, the leveling of ethnic and cultural specifics make an equivalent translation impossible. In this case, they resort to retelling, adaptive arrangement, and etc.

References / Список литературы

1. *Antipov G.A., Donskikh O.A., Markovina I.Yu., Sorokin Yu.A.* Text as a cultural phenomenon. Novosibirsk, 1989.
2. *Apresyan Yu. D.* Connotations as part of the pragmatics of the word (lexicographic aspect) // Selected works. TI: Integral description of language and systemic lexicography. M., 1995.
3. *Arutyunova N.D* National consciousness, language, meaning // Linguistics at the end of the XX century: results and prospects. M., 1995. T. 1.
4. *Babaeva E.V.* Cultural and linguistic characteristics of the attitude to property (based on the material of the German and Russian languages // Dissertation. Candidate of Philology. M., 1997.
5. *Barkhudarov L.S* .Language and translation. M., 1975.
6. *Great A.A.* Culturology. Anthropological theories of cultures. M. ' Open Society Institute, 1998.1. M., 1995. T. 1.