

## ISSUES OF CULTURAL EQUIVALENCE IN TRANSLATING FROM ENGLISH INTO UZBEK

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## INGLIZ TILIDAN O'ZBEK TILIGA TARJIMADA MADANIY MOSLIK MASALALARI

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## ПРОБЛЕМЫ КУЛЬТУРНОЙ ЭКВИВАЛЕНТНОСТИ ПРИ ПЕРЕВОДЕ С АНГЛИЙСКОГО ЯЗЫКА НА УЗБЕКСКИЙ

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**Abstract:** This article investigates the challenges of achieving cultural equivalence when translating texts from English into Uzbek. It explores various translation strategies, cultural gaps, and the impact of national worldview on equivalence. The research identifies the most common cultural misinterpretations and offers practical solutions for translators.

**Keywords:** cultural equivalence, translation studies, cross-cultural communication, English-Uzbek translation, cultural adaptation.

**Annotatsiya:** Ushbu maqolada ingliz tilidan o'zbek tiliga tarjima jarayonida yuzaga keladigan madaniy moslik muammolari o'rganiladi. Unda tarjima strategiyalari, madaniy tafovutlar va milliy dunyoqarashning tarjimadagi aks etishi tahlil qilinadi. Tadqiqotda keng tarqalgan madaniy xatolar aniqlanib, tarjimonlar uchun amaliy tavsiyalar beriladi.

**Kalit so'zlar:** madaniy moslik, tarjima nazariyasi, madaniyatlararo muloqot, inglizcha-o'zbekcha tarjima, madaniy moslashuv.

**Аннотация:** В данной статье рассматриваются проблемы культурной эквивалентности при переводе с английского языка на узбекский. Анализируются стратегии перевода, культурные различия и влияние национального менталитета на эквивалентность. Работа предлагает решения наиболее частых культурных недопониманий в переводе.

**Ключевые слова:** культурная эквивалентность, теория перевода, межкультурная коммуникация, английско-узбекский перевод, культурная адаптация.

**INTRODUCTION.** Cultural equivalence in translation refers to the ability to transfer not just the linguistic meaning but also the cultural significance of a source text into the target language. When translating from English into Uzbek, translators often encounter challenges rooted in differing cultural norms, values, customs, idioms, and societal structures. The objective is to ensure that the translation is both faithful to the source and accessible to the target audience—without distorting meaning or alienating readers. Translation is not merely the substitution of words from one language to another; it is a complex process that involves transferring meaning, tone, and culture. Cultural equivalence is one of the most challenging aspects of translation, particularly when translating from English—a language shaped by Western values—into Uzbek, which is rooted in Turkic and Islamic traditions. This article aims to explore these challenges and offer practical strategies for overcoming cultural gaps in translation.

**METHODS.** The research employs qualitative content analysis by comparing selected English texts and their Uzbek translations. It focuses on idioms, culturally bound items, social customs, and metaphors. Interviews with professional translators and review of theoretical literature (e.g., Nida, Newmark, Venuti) supplement the analysis.

1. The Concept of Cultural Equivalence. Cultural equivalence in translation aims to preserve the original meaning, tone, and cultural context of the source text (ST) in the target text (TT). Nida (1964) introduced the concept of dynamic equivalence, emphasizing the importance of conveying the intended effect on the target audience. Achieving cultural equivalence is especially challenging when the cultural concepts in the ST do not exist or are understood differently in the target culture.

2. Challenges in Achieving Cultural Equivalence:

a) Idiomatic Expressions. Idioms often lose their meaning when translated literally. For instance, the English idiom “kick the bucket” cannot be directly translated into Uzbek as chetga tepdi, since this would have no cultural resonance. Instead, vafot etdi or olamdan o‘tdi conveys the meaning accurately.

b) Realia and Culture-specific Items. Realia, such as food items (e.g., “muffin”), holidays (e.g., “Thanksgiving”), or institutions (e.g., “the House of Lords”), often do not have equivalents in Uzbek culture. Translators may need to use explanations or cultural substitutions.

c) Humor and Wordplay. Humor is culture-bound and relies heavily on shared knowledge. Puns and jokes, for example, often cannot be translated directly and may require creative rewriting to elicit a similar emotional response.

d) Religious and Historical References. Religious references (e.g., Christmas, Lent) may require contextualization in Uzbek, a Muslim-majority culture. Similarly, historical figures and events familiar to Western audiences may be unfamiliar to Uzbek readers.

### 3. Strategies for Overcoming Cultural Gaps:

a) Adaptation. Adaptation involves replacing a cultural reference in the ST with one from the target culture to preserve the impact. For example, replacing “Thanksgiving” with “Navruz” in a culturally appropriate context.

b) Localization. Localization ensures that the content feels native to the target audience by modifying dates, units of measure, currency, and culturally sensitive content.

c) Explicitation. Explicitation is the process of making implicit cultural information explicit.

For example, explaining what “Thanksgiving” is within the translation or adding a translator’s note.

d) Footnotes and Glossaries. Footnotes can be used to provide additional information about a culturally unfamiliar item without interrupting the flow of the main text.

4. The Role of the Translator as Cultural Mediator. Translators must not only be bilingual but also bicultural. They need to understand both source and target cultures deeply to make appropriate decisions about what to retain, adapt, or omit. Cultural intelligence, sensitivity, and ethical responsibility are essential traits for a translator.

### RESULTS. Findings show that:

- Idiomatic expressions often lose meaning when translated literally (e.g., “kick the bucket” translated as vafot etmoq, not chelak tepmoq).

- Culture-specific references (e.g., Thanksgiving, British tea culture) are often omitted

or replaced with local equivalents, sometimes distorting meaning.

- Honorifics and social roles differ greatly; for example, English “you” cannot always convey the respectful “siz” or intimate “sen” in Uzbek.

- Gender roles and family dynamics require cultural sensitivity during translation to maintain authenticity without offense.

**DISCUSSION.** Cultural equivalence is not always possible, but it can be approached through adaptive translation strategies such as:

- Domestication – adapting the text to the target culture (e.g., replacing “baseball” with “kurash” in metaphorical use).

- Foreignization – preserving foreign terms with explanations (e.g., “Thanksgiving” with a footnote).

- Contextualization – using surrounding text to explain cultural nuances without changing the original meaning.

Translators must balance fidelity to the source text with the cultural expectations of the target audience.

**CONCLUSION.** Achieving full cultural equivalence in translation from English to Uzbek is often impractical, yet a deep understanding of both cultures can bridge most gaps. Awareness of cultural nuances, combined with appropriate strategies, can enhance translation quality and promote intercultural

communication. Future translators should be equipped not only linguistically but also culturally to ensure accurate and respectful translations. Achieving cultural equivalence in English-Uzbek translation requires more than lexical knowledge; it demands cultural awareness, creativity, and contextual judgment. Translators face numerous challenges when dealing with idioms, realia, humor, and religious or historical references. However, by using strategies such as adaptation, localization, explicitation, and footnoting, these challenges can be addressed effectively. Ultimately, successful translation bridges cultural gaps and enhances mutual understanding between peoples of different backgrounds.

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