Linguistic-Ethnic Barrier In Translation

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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. In this article, we will identify and substantiate the main factors of lingua-ethnic barriers, and look for ways to overcome them.
Keywords: lingua-ethnic barrier, translation

Introduction. Language is more than just a means of communication; it is a fundamental aspect of human identity and culture. The concept of "lingua ethnica" refers to the connection between language and ethnicity, highlighting how language can serve as a marker of ethnic identity and solidarity. Language serves as a vessel for cultural heritage, traditions, and shared history. It encapsulates the values and beliefs of a community, providing a sense of belonging among its members. According to the Russian linguist Andrey Zaliznyak, language is not merely a tool for communication but also a crucial element of ethnic consciousness [1, p. 45].

Discussion. Language is a powerful tool that shapes our understanding of the world, our culture, and our identity. The concept of "lingua ethnica" emphasizes the relationship between language and ethnicity, highlighting how language serves as a marker of ethnic identity. However, translation across languages can present significant barriers that influence the preservation and expression of ethnic identities. Language is not merely a method of communication; it embodies the cultural nuances and historical experiences of an ethnic group. According to Andrey Zaliznyak, a prominent linguist, "language is the soul of the nation" [1, p. 45]. This perspective highlights how language encapsulates the values, beliefs, and identity of a community. When translating texts from one language to another, these essential elements can often be lost or misrepresented.

We consider the following aspects: 1. Cultural Nuances: Each language carries its own set of cultural references, idioms, and expressions that may not have direct equivalents in other languages. Valentina Terekhova notes, "Cultural context is crucial for understanding the meaning behind words" [2, p. 112]. When translators attempt to convey these nuances, they may inadvertently strip away the cultural significance embedded in the original text.

2. Semantic Differences: Words often carry different connotations across languages. For instance, the Russian word "душа" (dusha), meaning "soul", encompasses a depth of emotional and spiritual significance that may be challenging to convey in English. As Vladimir Napolskikh explains, "semantic fields vary between languages, which can lead to misunderstandings during translation" [3, p. 78]. This can affect how ethnic identities are perceived and represented in translated works.

3. Loss of Identity Markers: Many ethnic groups utilize specific terms and phrases that are integral to their identity. Translating these terms without careful consideration can dilute their meaning. For instance, Elena Kagan emphasizes that "the loss of linguistic markers can lead to a weakening of cultural ties" [4, p. 34]. This highlights the importance of preserving linguistic integrity in translation to maintain ethnic identity.

Translators play a crucial role in bridging linguistic and cultural divides. Their task goes beyond mere word-for-word translation; they must also navigate the complexities of cultural context and identity. As noted by Tatiana A. Mikhailova, "effective translation requires an understanding of both the source and target cultures to convey the intended message accurately" [5, p. 56]. This underscores the need for translators to be culturally sensitive and aware of the implications their choices may have on ethnic identity. The barriers in translation present significant challenges for preserving ethnic identity through language. As highlighted by Russian scholars, understanding the intricate relationship between language and culture is essential for effective communication. By acknowledging these barriers and striving for culturally sensitive translations, we can

better appreciate the richness of diverse ethnic identities and contribute to their preservation in an increasingly globalized world. As a type of intercultural communication activity, translation affects not only two languages, but also two cultures to which they belong. The problem of studying the lingua-ethnic barrier is interdisciplinary and affects the following humanities: ethnology, linguacultural studies, ethnolinguistics, sociolinguistics, etc. The intercultural problem is always the most difficult, especially at present, because in connection with the development of society and technology, most ethnic groups want to understand other cultures and their representatives, but in the process of communication, ethnocultural identity creates many problems. This dilemma causes many disputes and discussions about intercultural communications and the various problems that arise in this process. When talking about various problems in the process of intercultural communication, we most often use the terms "difficulty" and "barrier" to denote the reasons that complicate and disrupt the communication process. Although in principle they are equivalent, they affect communications to varying degrees. According to L. V. Mardakhaev, the concept of "difficulty" should be considered as "experience, and sometimes understanding of the discrepancy that has arisen between the requirements of the activity and the capabilities of the individual" [8, p.302]. In this regard, communication difficulties are always associated with external factors of the activity, which will lead to obstacles on the way to achieving the set goals. In this case, the communication process only changes qualitatively, and does not collapse and stop, and communicators to a certain extent receive information from each other. Attempts to understand the concept of "linguo-ethnic barrier" have been repeatedly made in Russian linguistics. Thus, in the work "Translation: Theory, Practice and Teaching Methods" L.K. Latyshev writes that "the lingua-ethnic barrier includes everything that does not allow the native speaker of the TL (translated language) to directly perceive the text in the SL (source language) and react to it in the same way as if he were a native speaker of the SL" [6, p. 104]. In this case, the barrier that arises between native speakers of different linguo-cultural codes is called linguo-ethnic.

Based on the above, we can conclude that the linguistic aspect of translation focuses on solving linguistic problems or barriers to translation related to linguistic asymmetry and the lack of linguistic equivalence. The ethnocultural aspect of translation involves solving translation problems due to extralinguistic untranslatability caused by ethnocultural features in the process of intercultural communication. Accordingly, the translator acquires a special role in overcoming the lingua-ethnic barrier, the task of which is not only to implement communication between people speaking different languages, but also to ensure cultural exchange between the participants. As A. L. Semenov suggested, "A translator, possessing a horizon corresponding to two cultures, becomes a link through which interactive interaction occurs, as a result of which various unevenness in the development of subject areas (cultures) are smoothed out" [6, p. 106]. Based on the theory of American psychologists D.K. Deardorf, S. McKinnon, Chagina Alina Vladimirovna and Samokhvalova Anna Gennadyevna consider knowledge, skills, and attitude as the main structural components of intercultural competence and create a model for the formation of intercultural competence of an individual.

Language plays vital role in intercultural communication and translation by serving as a medium for expression, reflecting cultural values and influencing interpersonal dynamics. Intercultural communication is a complex process influenced by various linguistic and cultural factors. There are several obvious and hidden difficulties presented by language differences, as well as the socio-cultural nuances that impact effective communication. By comparing English and Uzbek, we can better understand how these challenges manifest in practice.

One of the most apparent challenges in intercultural communication arises from differences in grammatical structures. For instance, English employs a subject-verb-object (SVO) order, while Uzbek typically follows a subject-object-verb (SOV) structure. This fundamental difference can lead to confusion for learners transitioning between the two languages. For example, "I ate an apple" can be translated into Uzbek as "Men olma yedim." Phonetics and spelling also present significant hurdles. In English, the relationship between pronunciation and spelling can be inconsistent, as seen in words like "through" and "though." In contrast, Uzbek has a more phonetic spelling system, where words are pronounced as they are written. This discrepancy can create additional barriers for speakers of one language attempting to learn the other.

Beyond the obvious challenges, hidden language difficulties further complicate intercultural exchanges. One notable aspect is the semantic volume of words. For example, the English word "freedom" encompasses various conceptual nuances that may not have a direct equivalent in Uzbek, where the term "ozodlik" carries

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specific cultural connotations related to historical and social contexts. Stylistic connotations also play a crucial role. In English, phrases such as "I appreciate your help" may convey gratitude but can also imply a degree of formality that might not translate directly into Uzbek expressions. Similarly, certain idiomatic expressions may be rich in meaning in one language while lacking equivalent phrases in the other. Lexical compatibility is another challenge; some English phrases may not easily translate into Uzbek due to differences in how words combine. For instance, the English phrase "make a decision" is translated to "qaror qabul qilish" in Uzbek, highlighting the need for careful consideration when expressing ideas across languages. Additionally, "false friends" pose significant challenges for translators. Words that appear similar in both languages can have entirely different meanings. For example, the English word "actual" means "real" or "existing," while its Uzbek counterpart "actual" refers to something being relevant or topical, leading to potential misunderstandings.

Cultural specificity further complicates communication. Each language contains vocabulary that reflects unique cultural elements. For instance, Uzbek has numerous terms related to traditional customs and practices, such as "Navruz" (the Persian New Year), which may not resonate with English speakers unfamiliar with such cultural phenomena. Proverbs and idiomatic expressions also illustrate this point. The English saying "the early bird catches the worm" emphasizes punctuality and proactivity, while an Uzbek equivalent might focus more on collective effort or community values, reflecting differing cultural priorities.

Hidden socio-cultural challenges often stem from deceptive equivalence. While some words may seem interchangeable across languages, they often carry distinct cultural contexts that shape their meanings. For example, the concept of "family" varies significantly between cultures; in English-speaking contexts, it often refers to the nuclear family, whereas in Uzbekistan, it encompasses extended family ties and communal living arrangements. Sociocultural connotations further complicate communication. The word "home" in English evokes feelings of safety and comfort, while its Uzbek equivalent "uy" may also carry implications of hospitality and community responsibility, illustrating how cultural characteristics influence word meanings. Moreover, sociocultural conditionality affects verbal communication patterns. For instance, greetings vary widely between cultures; while an English speaker might simply say "hello," an Uzbek speaker might employ a more elaborate greeting that includes inquiries about health and family, reflecting deeper social values. Proper names also carry significant socio-cultural weight. Mispronouncing names or failing to recognize their cultural significance can lead to misunderstandings or offense. For example, the name "Shahrukh" in Uzbekistan is associated with cultural pride and historical significance, whereas its mispronunciation by an English speaker could diminish its importance. In addition to verbal communication, non-verbal cues - such as facial expressions, gestures, and attire - are critical components of intercultural interaction. Understanding these non-verbal elements is essential for effective communication.

Conclusion. Linguistic and ethnic barriers present significant challenges in the field of translation that is why by adopting strategies that prioritize cultural competence, collaboration, contextual adaptation, inclusive language, feedback mechanisms, and education, translators can bridge these gaps effectively.

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