



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC  
SOLUTIONS  
CHALLENGES OF LINGUOCULTURAL EQUIVALENCE IN  
TRANSLATION

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**Annotation:** *This thesis explores the critical issue of linguocultural equivalence in translation, emphasizing the challenges translators face when conveying culturally bound expressions, idioms, and national realities across languages. It argues that effective translation demands not only linguistic precision but also deep intercultural competence. The study reviews existing theoretical perspectives and highlights practical strategies for improving translation quality, such as contextual approaches, annotated translations, and culturally sensitive adaptations. It also underscores the pedagogical importance of incorporating linguocultural training in translation education and suggests practical improvements like guides, modules, and methodological reforms in Uzbek higher education.*

**Keywords:** *linguocultural equivalence, idiomatic expressions, national realities, cultural codes, intercultural communication competence, translation strategies, annotated translation, contextual approach, uzbek translation studies, cultural connotation*

In the current era of accelerating global integration processes, the importance of translation activities in ensuring effective communication between different peoples, strengthening cultural ties and developing international cooperation is increasing. In this process, the translator becomes not only a language mediator, but also an active participant in intercultural dialogue. It is at this point that the problem of linguocultural equivalence appears as a pressing issue.

Linguocultural equivalence is the process of correctly expressing in another language the linguistic units characteristic of a particular culture with their cultural content. However, since each language and culture is formed as an expression of its own worldview, value system, and national thought, it is not always possible to find a direct equivalent. This problem is especially evident in the translation of idiomatic expressions, ironic expressions, national realities, and socio-historical terms.

The urgency of paying attention to this problem is determined by several factors. First, incorrect or superficial rendering of linguistic and cultural elements in translation creates the risk of losing the essence of the original text. Second, such shortcomings can lead to cross-cultural misinterpretations. Third, taking into account such subtleties in translation is an important factor in forming a culture of cultural dialogue, ensuring mutual respect and understanding.





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In conclusion, the problem of linguocultural equivalence in translation is one of the important theoretical and practical issues that unites the fields of linguistics, cultural studies, and translation theory. Conducting scientific research on this problem and enriching translation theory based on modern needs is of great importance not only theoretically, but also practically.

The issue of linguocultural equivalence in translation is located at the intersection of translation studies, linguistics, and cultural studies, and the number of scientific research conducted in this area is increasing year by year. In particular, in Uzbek translation studies, this issue is widely studied within the framework of literary translation, intercultural dialogue, and the semantic properties of language units.

The research conducted by Fatkhutdinova IA deeply analyzes the role of linguocultural equivalence in expressing the purpose of communication. The author sheds light on cultural differences in the translation process by identifying levels of equivalence and comparing the semantic proximity between the original and the translated text.

Also, the article “Linguocultural Aspects of Literary Translation and Translation Skills” highlights the role of linguocultural units in the translation process, their national-cultural connotation, and the translator’s cultural competence as important factors. These studies substantiate the need for a translator to have not only linguistic but also intercultural thinking in order to ensure linguocultural equivalence in translation.

“Linguistic and Cultural Aspects of Translation”, published by the Tashkent State University of Oriental Studies, describes the identification of linguistic and cultural units, their translation strategies, and methods for ensuring communicative compatibility based on a systematic approach.

In general, the analysis of the existing literature shows that, although the issue of linguocultural equivalence in translation has been sufficiently studied theoretically and practically, there is still a need for more in-depth research into the reflection of certain national realities, contextual differences, and cultural codes in translation.

Each language is associated with its own cultural codes, historical context, and national mindset. Therefore, finding the correct equivalent for linguocultural units is often difficult. This is especially evident in the following cases:

- Idiomatic expressions (e.g. “in the blink of an eye”)
- National realities (for example, “do’ppi”, “sumalak”)
- Historical-cultural terms (e.g., “neighborhood”, “Soviet era”)
- Ironical and figurative expressions

Idiomatic expressions are expressions that, if translated literally, lose their original meaning, often figurative and context-dependent. For example, the Uzbek phrase “ko’z ochib yumguncha” is translated in English as “in the blink of an eye.” Both express speed, but their lexical composition is different.

The problem is that idiomatic expressions are often based on national thinking, historical experience, and cultural stereotypes. The translator must understand the







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semantic and pragmatic load of these expressions and express them through functional equivalents in another language. Otherwise, the expression will be translated word for word and become strange or incomprehensible.

National realities are concepts, objects, customs, or social institutions that are unique to the life of a particular people. For example, concepts such as “do’ppi”, “sumalak”, “osh” do not have direct equivalents in other languages.

The problem in translation is that these units represent concepts that do not exist in the target language. The translator can use the following strategies:

- Transliteration: “sumalak” → sumalak (with explanation)
- Annotated translation: “do’ppi” → a traditional Uzbek skullcap
- Adaptation: sometimes replacing with a similar cultural unit

These methods can preserve cultural content, but in each case, the context and audience must be taken into account.

This category includes concepts such as “neighborhood,” “Soviet era,” and “people’s poet.” They are associated with a specific historical period, political system, or social institutions and have no direct equivalent in other languages.

and historical connotations of these concepts without losing them. For example:

- “neighborhood” → neighborhood community council (explanatory)
- “Soviet era” → Soviet era (there is an equivalent here, but the connotation may differ)

The translator must enrich these terms with contextual explanations or provide cultural interpretations to convey them in a way that is understandable to the reader.

This type of unit is often found in literary texts, in the journalistic style, or in folk literature. For example, images such as “stone heart” and “heart like a mountain” do not always have the same effect in another language and aesthetic meaning of these expressions. The translator focuses on the following:

- Save the image: “stone-hearted” → stone-hearted
- Image adaptation: “as generous as the mountains” → as generous as the mountains (or big-hearted)

If an image does not exist in the target language, it will need to be replaced with a new image that is appropriate for the context.

### 1. Developing intercultural communication competence in the training of translators

A modern translator is not only a specialist who is fluent in two languages, but also a mediator between two cultures. Therefore, the formation of intercultural communication competence is of great importance in the process of training translators. This competence includes:

- Respecting the thinking of different cultures ;
- Correct interpretation of cultural codes, stereotypes, and realities;
- Be able to choose a translation strategy appropriate to the communicative situation.





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Positive developments in this direction are being observed in the higher education system of Uzbekistan. In particular, methodological guides aimed at developing translation competence and textbooks based on the study of foreign experiences are being created.

2. Creating special guides for linguistic and cultural units are units of cultural content expressed through language, and their translation requires a special approach. Therefore, it is necessary to create special guides, dictionaries, and explanatory catalogs for translators. Such guides serve the following purposes:

- Systematization of translation options for national realities, idiomatic expressions, and cultural terms;
- Explain the cultural connotation of each unit;
- Helping translators choose strategies appropriate to the context.

Research in the fields of linguoculturology and ethnolinguistics serves as a theoretical basis in this direction.

3. Introducing modules on linguocultural equivalence in the field of translation theory

Teaching linguistic and cultural equivalence issues as a separate module within the field of translation theory serves to deepen knowledge in this area. Such a module may include the following components:

- Types of linguocultural units and their translation strategies;
  - Intercultural differences and their reflection in translation;
  - Practical exercises: analysis and translation based on real texts.
- was introduced into the curriculum at the Tashkent State University of Uzbek Language and Literature and is considered a best practice in this area.

4. Prioritizing a contextual approach in the translation process

is complete only when it is carried out not only at the word level, but also based on a contextual and functional approach. The contextual approach implies the following:

- Understanding the overall communicative purpose of the text;
- Taking into account the connotative, emotional, and cultural connotations of words and phrases;
- Choosing a translation option that is appropriate for the audience and cultural environment.

This approach is especially important in the translation of literary, journalistic, and cultural texts. The translator's mindset, psycholinguistic training, and cultural sensitivity play a crucial role in this process.

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