

**INTERCULTURAL TRANSLATION CONCEPT TEXTS UNDER
INTERNATIONAL LAW**

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Abstract:

A high-quality written translation on legal topics will be useful, for example, both for the owner of a judicial organization who has concluded a lucrative contract abroad and for an ordinary foreman who wants to read a competent translation of instructions for legal documents.

Key words: law, international law, legal terms, lexical units, translation, terminology, legalization, contract, documents, dictionary, proficiency, comparison

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There is an undeniable connection between cultural and ethnic peculiarities of peoples and their influence directly on the understanding of texts in the field of international law, in particular, when translating texts from one language to another, taking into account cultural characteristics, which determines the relevance of this study. Quite often, a translator may face a number of translation problems that are associated with the fact that the translator does not have sufficient knowledge of certain information regarding the content of certain concepts in order to perform an adequate and complete translation of the text, therefore, special attention should be paid to the existence of some necessary knowledge in areas of other cultures, since culture has a direct connection with language associated with this culture directly. The problem of cultural and ethnic concepts of translation of texts was reflected in the works of Y. Naida, E. Sapir and B. Whorf, and some others.

It is known that languages differ from each other not only by their vocabulary and grammar, but also by the fact that each of them divides the reflected reality in its own way, creates its own "picture of the world". Therefore, in the translation process takes place not only the interaction of two languages, but also interaction of two cultures, two different "pictures of the world".

Exists facts indicating the impact on the translation process and its result cultural differences between two linguistic groups, the consideration of which allows us to approach this process as an intercultural communication, which involves overcoming not only linguistic, but also cultural barriers. In particular, there is a direction that seeks to justify the dominant role of cultural differences for all translation activities. The well-known statement of J. Casagrande, that "not languages, but cultures are translated" is the best way to characterize this direction. However, as V.N. Komissarov, such the opposition does not take into account the nature of the interaction between language and culture. Cultural differences are reflected in the language and form part of the differences in the

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"worldview" created by languages. Features of culture & affect the meaning and use of linguistic units. That is, "translation from language into language always involves translation from one culture to another" [8, 73-74].

In turn, the well-known concept called "The Sapir-Whorf hypothesis" is of great importance. This concept, which is often called the hypothesis of linguistic relativity, comes from the assumption that the structure of language determines the structure of thinking and the way of knowing the external world. The nature of knowledge of reality depends on language in which the cognizing subject thinks. People divide the world, organize it into concepts and distribute meanings as it is imposed on them language. Cognition does not have an objective, universal human nature: similar phenomena add up to different pictures due to differences in thinking imposed by differences in languages.

Hence it follows that complete mutual understanding between representatives of different cultures speaking different languages is fundamentally impossible: languages erect an insurmountable barrier between the thinking of people of different cultures. Each language creates a kind of linguistic picture of the world, which is one of the reasons for the difficulties that arise when translation. Individuals from the same culture face particularities other cultures in direct communication with the carriers of these cultures both at home and abroad or receive an appropriate information orally or in writing from the screen, from newspaper pages, from literary works and other sources. In particular, one of such sources that are widespread in the modern world, are translations. Revealing the originality and diversity of cultural values, customs and traditions, translations contribute to mutual understanding and mutual respect, enrich the culture of each nation, bring great contribution to the development of his language, literature, science and technology [14, 67-69].

It is necessary to pay attention to the concept of dynamic equivalence of translation, which was widely presented in both Uzbek, and in foreign translation schools, and attached particular importance to cultural and ethnic aspects of translation, including cultural adaptation of the text during translation. At this stage, the cultural component is still was not recognized as a necessary and inalienable condition for a successful translation, but only contributed to the translation fulfilling its main function - was a full-fledged communicative replacement of the text of the original. It is also important in the process of executing a translation program that the translator tries to express the meaning of the original. In the target language, based on their perception and understanding of the text, which is due to its cultural patterns. He has to create a text in new linguistic and cultural conditions for him and try preserve the language and stylistic features of the original in the translation. In particular, we can say that each culture has its own cultural and linguistic models (for example, values and attitudes society), and the texts of a given culture have specific relationships. Entering into inter-textual relations, the text of the translation, in contrast to the original, inevitably acquires a different meaning [25,116].

Thus, summarizing all of the above, it should be emphasized that that within the framework of a culture-logical approach to the problems of translation, it is recognized that translation means not only the transition from one language to another, but also from one culture to another. It follows that the decisions made by the translator are greatly influenced by differences in the socio-cultural experience of the native speakers and the target language. Based

on the above, in relation to the cultural-ethnic concept of translation of texts under international law, the following conclusions can be drawn:

1) Having considered the concept of Y. Naida, which is focused directly on the cultural and ethnic aspects of translation, it should be noted that it can be assumed from this that there is a certain cultural adaptation when translating a text from one language to another;

2) It is necessary that the translation text does not contain alien cultural facts or images or associations based on these facts. It seems that this does not pose a serious problem for the translator, since, if necessary, he can turn to the interpretation of certain other concepts of another culture and thus gain an understanding of the content of a certain concept unfamiliar to him;

3) Despite the differences in the worldview of subjects of different cultures, this fact is not the reason for the difficulties that may arise during translation when it comes to representatives of linguistic carriers who live in similar cultural conditions, since the differences in their understanding of the world will be minimal;

4) It can be assumed that any inaccuracies and liberties in translating official legal and other texts may further lead to a change in the understanding of the text in general, while as in literary translations the situation is allowed when it is possible to make some deviations from the original during translation;

5) There are certain differences in grammatical aspect languages. In English, for example, there is a causative turnover, but in Uzbek, there is no similar design or special means for expressions of causation, so translation in this case can present certain difficulties. Distributed in English positive attributive phrases formed by

juxtapositions of a number of nouns that are difficult for translation due to the variety of semantic relationships between the members of the phrase, as well as poly-semantic is very characteristic of the English language and it must be constantly borne in mind that many words, depending on the context, can have a completely different meaning;

6) There is currently a fairly developed relationship between different cultures as they interact with each other.

This largely determines the fact that the worldview of everyone a particular person is constantly expanding, and in this regard, for the translation this, in particular, will not constitute any particular problem when translating from one language to another, especially when the origin these languages are due to similar cultures. Thus, despite irrefutable differences in the understanding of certain phenomena in another language, there are, rather, more similar concepts than different.

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