

UZBEK NATIONAL VALUES AND THEIR EXPRESSION IN ENGLISH
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Abstract: This article researches the challenges and importance of translating Uzbek national values and cultural elements into English. It examines the intricate relationship between language, culture, and translation, highlighting how cultural differences can pose substantial challenges to the translation process.

Abstrakt: Ushbu maqolada o'zbek milliy qadriyatlari va madaniy elementlarini ingliz tiliga tarjima qilishning qiyinchiliklari va ahamiyati o'rganiladi. U til, madaniyat va tarjima o'rtasidagi murakkab munosabatlarni o'rganib, madaniy tafovutlar tarjima jarayonida qanday muhim to'siqlar yaratishi mumkinligini ta'kidlaydi.

Two languages that reflect the same social reality differ from each other. People living in different societies see the world in their own way, - said Edward Sapir. This idea of Sapir was later confirmed by Benjamin Lee Whorf. They considered literature and art in general as a 2-system, that is, they arose from the 1-forming system of language, and as Sapir or Whorf said, language cannot be without culture. If language is the heart, then culture creates the continuity of the body and their interaction creates the life energy. That is, a surgeon operating on the heart cannot do without taking into account the body that surrounds it.

Linguist Roman Jakobson in his article identifies three types of translation:

1. Translation or renaming within a language (interpretation of verbal signs in one language through other signs);
2. Interlingual translation or translation (expression of verbal signs in another language);
3. Inter-sense translation.

The thesaurus gives a complete synonym or a synonym that is used depending on the situation, but in both cases it cannot be an absolute synonym. Because a complete equivalent cannot be included in any category. According to Jakobson, not all poetic translations are complete translations.

The word "culture" was first used in the book "Primitive Culture" by the English scientist Edward B. Tylo, published in 1871. According to Tylo, culture includes knowledge, beliefs, laws, traditions and various customs adopted by different members of society. Translation is not just an equivalent of a text, it is a difficult and complex process, like rewriting the original. It is the influence of one culture on another. To understand the activity of translation, we need to clarify the concepts of culture and language, and to pay attention to the relationship between language and culture. Linguist Gary Witherspoon has expressed his opinion on these relationships, writing: "If we look at culture from the perspective of linguistics, we have a one-sided understanding of culture. If we look at language from the perspective of culture, we have a one-sided understanding of language."

The process of transferring elements of culture to another language environment through translation is a complex matter. Culture is a complex set of everyday life experiences, which includes history, social systems, religion, everyday customs and traditions.

Social relationships are also an element of culture. In some cultures, people are accustomed to living in large families, and this creates the need to address each family member in everyday communication. Each person is called by his name. Since living in large families is not so common in Western countries, the English language is somewhat lacking in the ability to describe words that express address. In some cultures, people address their elders with a certain degree of respect, such as uncle or aunt. In English, this is not without certain difficulties. Expressing some formalities is also very complicated, for example, the word "thank you" is translated differently depending on the situation (for a gift, for a service, for some reason).

Clothing, jewelry, and food items also pose problems in translation. For example, it is useless to translate the taste of food or its properties to someone who has never tasted it.

Traditions and customs are also part of culture. Whether it's a wedding, a funeral, or a festival, the history, significance, and underlying symbolism behind it all pose challenges for the translator. Beliefs and emotions change from culture to culture. In some cultures, white can symbolize purity, while black can symbolize evil. This means that culture does not only include concrete things like cities, organizations, schools, but also abstract things like ideas, customs, family patterns, and languages. In a word, culture means the way of life, the way of life of a society. It can change and disappear easily. Because it exists only in our minds. Our written language, the state, buildings, and other human-made things are products of culture. Translation, of course, is a rewriting of the original text. Rewriting can reflect new ideas, new inventions, new genres, and the history of translation is the history of literary innovation or the introduction of the merits of one culture to another. Translation as an activity or as a result of an activity is an inseparable concept from the concept of culture. There are two examples in history of this, introducing one culture to another. One is the translation of the sacred book of Buddha, written in various Indian languages, into Chinese, and the other is the translation of the books of Greek (Greek) scientists and philosophers from Greek and Syriac into Arabic in order to introduce them to the Islamic world. The art of translation has played and continues to play an important role in the development of world culture. Translation is an intellectual creative activity that is constantly growing, transferring the charm of one language to another and aiming to gain the respect of readers. The concept of culture is aimed at three types of human activity: personal, because we think and act individually; collective, because we act as a group; expressive, because society reflects itself. Language is social, and without it there is no social activity. In the process of translation, we encounter a foreign culture. For this reason, our success in translation depends on how well we understand the foreign culture, because translation is an intercultural phenomenon. Every communication or original message has a practical value. The translator must know whether the message is a statement of fact, a suggestion, a command or a joke. For example, "Men bilmayman" (hold) is not only translated as a statement, but can also mean hesitation ("Ko'ramiz") "What gives"

- In American dialect, it gives the meaning of the question "How are things?" This translation problem is a process of transferring information across linguistic and cultural barriers. Culture is a way of life and its appearance is unusual for the masses, who use a specific language to express themselves. We must distinguish the term "cultural" from general and personal language. Concepts such as "0 'lmoq", "yashamoq", "yulduz", "stol", "oyna" are general and there is no problem in translating them. But concepts such as "steppe", "dacha",

and “chalets” are specific to a particular culture and create problems in translation. We must pay attention to the similarity between the purpose and source of the language. Language consists of various cultural results in grammar (the names of inanimate objects), and forms of address (sir, janob, xonim). The more a language becomes a special phenomenon (flora and fauna), the more cultural features it acquires, and the more it creates problems for translation. Many cultural customs are described in ordinary language. Edward Sapir calls language a guide to social reality. Human experience is largely determined by the linguistic norms of a society, and each system describes a different reality. No two languages that reflect the realities of the same society are alike. The words used in different societies are also different. For this reason, language is the heart of culture.

Culture is reflected in language. For example, the Japanese generally do not use the word “no.” They use other words or phrases to avoid saying “no.” If a Japanese person replies to your offer with the words, “I need to talk to my wife about this,” this is a rejection. If you call a Japanese person and ask them to meet at 6 o’clock and they reply, “Yes, at six o’clock?”, understand that they do not agree to your offer. National customs are things and phenomena that are unique to them, they cannot be translated, for example, sari, kimono, mahsi, kavish, etc. These are explained to the reader as if they were cultural terms. If a specific word is not important, it is simply replaced by another word. When it comes to social culture, it is important to consider the problems of semantics and the inherent meaning of translation.

The political and social life of the country is reflected in it. For example, the names of the head of state (president, prime minister) or parliament (national assembly, senate) are very simple, that is, they consist of international or easily translated words. The names of national parliaments are not translated: for example, Bundestag (Germany), Storting (Norway), Riksdag (Sweden), Eduskunta (Finland), Knesset (Israel), Duma (Russia), Oliy Majlis (Uzbekistan). These names are written literally for administrative documents. The names of ministries are translated literally, depending on their correct description. For this reason, “Treasury” is the Ministry of Finance; “Home Office” is the Ministry of Internal Affairs; “Guardian of Justice” or “Ministry of Defense”, “Ministry of National Security”, etc.

Thus, one of the most difficult problems that translation faces is finding the lexical equivalent of objects or events. The translator compares not only two languages, but also two cultures. Due to cultural differences, concepts in the target language may not have lexical equivalents in the target language. This may be due to differences in geography, customs, beliefs, worldviews, and so on. The translator must find new ways and methods in the target language to express concepts.

The biggest challenge in translation is distinguishing between cultures. People from a particular culture view things from their own worldview. Words that seem equivalent to each other may not actually be equivalent. For example, the word “чо‘чка” has a somewhat negative connotation in Uzbek. However, “pig” is used in a neutral sense in America. Different cultures have different orientations. For example, in Uzbek culture, gardening, farming, livestock, and household scenes play a large role, while in America, there is a strong focus on work, earning money, sports, and making a profit. Some societies are more focused on technology, some are less. This difference is reflected in the number of dictionaries that can be used when talking about a particular topic. Depending on your own preferences, you can use both technical and non-technical dictionaries when talking. If a text in the source language comes from a highly technical society, it will not be difficult to translate it into a non-technical society in another

language. If someone is translating a book about social science related to African culture, in most cases it will not be difficult to find an equivalent.

It is difficult to translate documents from the Arabic language of the ancient Eskimos, a desert language that has never seen snow. Since cultures are different, it is often difficult to find an equivalent. Culture is reflected in the use of words. For example, in America, the word "sheep" is used to refer to people who act without thinking, are quiet, and are quiet. In Uzbekistan, the word "paxta" is often used, but this word is not used in Great Britain because cotton is not grown there.

Translation of fiction is a complex and multifaceted process, which requires taking into account the differences between languages and cultures, re-creating it using other language means while preserving the spirit, stylistic and artistic features of the original text. This is especially evident when translating works from distant cultures. The translation of Uzbek literature into English is not without such difficulties. On the one hand, there are big differences between the grammatical structure, lexical composition, and stylistic possibilities of the Uzbek language and the English language. On the other hand, the lifestyle, values, and outlook of the Uzbek people are very different from the culture of English speakers. All this has an impact on the translation process. Therefore, researching English translations of Uzbek works, evaluating their quality on a scientific basis, and looking for ways to eliminate shortcomings are of urgent importance for the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution importance. The study of Uzbek novels, which have a strong spirit of nationalism, plays an important role in this regard. After all, the reflection of national characteristics, realities, and examples of folklore and lifestyle in prose works has a wider scope than poetry. Gafur Ghulam's creative work, including his short story "Shum Bola" ("Naughty Boy"), is one of the bright examples of Uzbek national literature. This work is based on the writer's childhood memories and skillfully describes Uzbek neighborhoods, children's lives, lifestyle, and psychology of Uzbek families in the 20s and 30s of the previous century. Therefore, by studying the issues of translation of "Shum Bola" ("Naughty Boy") into English, it is possible to shed light on the problems of conveying the Uzbek national color to foreign readers.

National values play a crucial role in shaping cultural identity, influencing various aspects of society and individual behavior. Research has shown that a shared national identity is essential for motivating citizens in democratic societies to pursue social justice goals (Miller & Ali, 2013). This identity is multifaceted, encompassing national attachment, pride, patriotism, and civic or cultural conceptions of identity.

Interestingly, the relationship between national identity and social justice varies between societies, with the key factor being an appropriate balance between the strength of such identities and their inclusiveness (Miller & Ali, 2013). This balance is particularly important in diverse societies, where cultural heritage, family values, education, and socioeconomic factors contribute to complex identities, as seen in the case of Hispanic leaders in higher education and engineering (Prabhuswamy et al., 2024).

Therefore, national values and cultural identity are deeply intertwined, influencing everything from social cohesion to economic development. The preservation of cultural heritage, both tangible and intangible, plays a vital role in fostering identity formation and societal resilience (Hurova et al., 2024). Moreover, cultural factors significantly impact consumer behavior in e-commerce, highlighting the importance of understanding and adapting to diverse cultural contexts in business strategies (Zimu, 2023). As societies continue to evolve,

maintaining a balance between strong national identities and inclusiveness remains crucial for social harmony and progress. Cultural heritage and family values play a significant role in shaping national identity through various mechanisms:

Cultural heritage, including tangible and intangible elements, contributes to a sense of shared history and collective memory that forms the foundation of national identity. Heritage sites, traditional practices, and local customs serve as physical and symbolic representations of a nation's past, fostering a sense of continuity and belonging among its citizens (Spennemann, 2022). The preservation and promotion of cultural heritage, particularly through education and tourism, can strengthen cultural confidence and national self-confidence (Feng et al., 2023).

Family values, often intertwined with cultural traditions, play a crucial role in transmitting cultural knowledge and identity across generations. For instance, in immigrant communities, family milieu has been found to have a significant impact on cross-cultural adaptation and the maintenance of heritage language and cultural identity (Maloof et al., 2006). This intergenerational transmission of values and practices contributes to the persistence of cultural elements that define national identity. Interestingly, the process of shaping national identity through cultural heritage is not solely top-down but involves active participation from local communities. Local preservation efforts, often driven by voluntary workers, contribute to maintaining social institutions vital to local identity, which in turn feeds into the broader national identity (Mydland & Grahn, 2012). This grassroots approach to heritage preservation highlights the importance of community engagement in shaping and sustaining national identity.

Moreover, the integration of cultural heritage into creative industries and tourism can reinforce national identity while also contributing to economic development. The use of traditional cultural elements in product design and tourism experiences can enhance emotional connections to local culture and strengthen cultural identity (Feng et al., 2023; Yang et al., 2022). This economic dimension adds another layer to the role of cultural heritage in shaping national identity, as it creates tangible benefits associated with cultural preservation and promotion.

In conclusion, cultural heritage and family values are fundamental in shaping national identity by providing a shared historical narrative, fostering a sense of belonging, and facilitating the transmission of cultural knowledge across generations. The interplay between official heritage management and local community initiatives further enriches this process, ensuring that national identity remains dynamic and relevant to its citizens. Uzbekistan's cultural heritage, particularly in the historic cities of Samarkand and Bukhara, plays a significant role in shaping national values and identity. These World Heritage Sites along the ancient Silk Road have been strongly influenced by the recent growth of tourism, highlighting the interplay between cultural preservation and economic development (Allaberganov & Catterall, 2023).

A key aspect of Uzbek cultural identity is the concept of hospitality, an intangible cultural heritage shared by both residents and tourists. This shared perception of hospitality encourages local support for tourism development, demonstrating how cultural values can positively impact economic growth while maintaining cultural authenticity (Allaberganov & Catterall, 2023). This aligns with broader research on cultural ecosystem services, which emphasizes the importance of sense of place and cultural heritage in rural development and tourism (Csurgó & Smith, 2022).

The preservation and promotion of Uzbek cultural heritage through tourism present both opportunities and challenges. While it can strengthen cultural identity and social cohesion, there

is a need to balance economic benefits with the protection of authentic local traditions and values (Allaberganov & Catterall, 2023; Csurgó & Smith, 2022). As seen in other contexts, the sustainable management of cultural heritage requires active participation from local communities and government support to ensure that cultural values are not compromised in the pursuit of tourism development (Yan & Li, 2023). Overall, Uzbekistan's approach to leveraging its cultural heritage for tourism demonstrates the complex relationship between national values, cultural significance, and economic progress in the modern global context.

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