

Translation Problems of Uzbek Non-Equivalent Political Lexis into English

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ABSTRACT

In the interconnected realm of international politics, effective cross-cultural communication is crucial, particularly in the translation of political discourse, which is fraught with unique challenges. This paper examines the complexities involved in translating non-equivalent political lexis, focusing on Uzbek and English political texts. By analyzing political writings, policy documents, and electoral reports, and drawing on the insights of renowned linguists such as Eugene Nida, Lawrence Venuti, and Mona Baker, the study identifies key issues and strategies employed by translators. Methods include qualitative and comparative analyses to evaluate the effectiveness of various translation techniques in maintaining accuracy, cultural sensitivity, and ideological neutrality. The findings highlight the importance of dynamic equivalence, cultural adaptation, and ethical considerations in political translation. The study provides valuable insights into how translators navigate the intricate task of conveying the intended meaning and impact of political texts across linguistic and cultural boundaries.

Keywords: Translation, political lexis, mahalla, hokim, kengash, hokimiyat, Oliy Majlis, transliteration.

INTRODUCTION

More than ever, cross-cultural communication that works is essential in the increasingly interwoven world of international politics. Political discourse, with its distinct lexicon and

frequently loaded words, is a substantial difficulty for translators. Non-equivalent political lexis – terms and phrases in one language that do not have a direct counterpart in another – presents unique challenges that necessitate imaginative and nuanced solutions. Political language translation is more than just linguistics; it is also heavily influenced by cultural, ideological, and environmental elements.

Political terminology frequently have special implications, historical relevance, and ideological weight that are difficult to accurately convey in another language. The possibility of misinterpretation or loss of meaning is great, which can result in misunderstandings or even diplomatic difficulties. As a result, translators must handle these issues with a thorough awareness of both the source and destination languages' political contexts.

Translation is both a linguistic and a cultural practice, particularly in political debate. Political lexicon, or terminology and phrases used in political contexts, frequently carries connotations, historical baggage, and cultural nuances, making straight translation problematic. Accurate translation of such terminology is critical to maintaining the original message's intent and impact.

MATERIALS AND METHODS

A number of materials were used to investigate the complications and techniques involved in translating non-equivalent political lexis, including Uzbek and English political writings written by political leaders, policy documents, political news, and electoral reports. Drawing on the views of renowned linguists like as Eugene Nida, Lawrence Venuti, and Mona Baker, it describes the fundamental issues that translators encounter and the strategies they use to solve them. We will look at a variety of tactics for communicating the intended meaning and impact of political writings across linguistic boundaries, including dynamic equivalence and cultural adaptation, as well as ethical implications for political translation. Samples of translated political literature were obtained from a variety of sources, including official publications, international organizations, and

academic study. These samples provided tangible instances of how translators addressed non-equivalent political terminology.

The methodologies used in this study included both qualitative and comparative studies to address the issues and solutions involved in translating non-equivalent political lexicon. The effectiveness of translation strategies was evaluated based on criteria such as accuracy, cultural sensitivity, ideological neutrality, and the overall impact on the target audience. These criteria were applied to assess the success of different approaches in maintaining the intended meaning and effect of the original political texts.

By combining these materials and techniques, this study hopes to give a comprehensive examination of the issues and tactics involved in translating non-equivalent political lexicon, thereby contributing useful insights to the field of translation studies.

RESULTS AND DISCUSSIONS

In linguistics equivalence plays the most significant role, so text translated into a language should be contemplated through cultural, historical, life style sites. Many translator scientists give their opinion about the importance of equivalence degree and how to translate non-equivalent unities as well.

A comparative research of English and Uzbek political literature and their translations showed some critical results about the challenges and techniques in translating non-equivalent political lexis.

Eugene Nida [4], a prominent linguist, pioneered the concept of dynamic equivalence in translation, emphasizing the significance of communicating the same meaning and effect in the target language even if the exact words or structures differ. Nida's method emphasizes the reader's response and strives for naturalness in the target language.

Venuti [6] suggested two basic translation strategies: foreignization (preserving the original text's foreignness) and domestication (adapting the text to the recipient culture). These tactics are especially important for translating politically heated material with strong cultural differences.

Vinay & Darbelnet [7] identified several translation techniques, such as “borrowing,” “calque,” and “adaptation,” which help in dealing with non-equivalence by providing various ways to handle differences between languages.

According to Bassnett [1], translation is both a linguistic and cultural act. Understanding the cultural contexts of both the source and target languages is critical, especially when translating political terminology.

Jakobson [3] emphasized linguistic relativity and the difficulties of translating specific notions. He claimed that, while some meanings may be impossible to translate, innovative alternatives such as paraphrase might nonetheless convey the desired message.

Baker [2] examined the importance of translation in political contexts, focusing on how translators deal with ideological and cultural disparities. She emphasized the significance of context and the translator's vital role in interpreting meaning.

Translators can better deal with the intricacies of non-equivalent lexis and political lexicons by incorporating these theoretical insights and methodologies, ensuring that translations are both accurate and culturally sensitive. Non-equivalent political lexis is defined as terms in one language that do not have a direct or precise equivalent in another. Cultural, historical, and ideological differences are frequently the cause of this. Here are several instances from Uzbek and English, along with linguistic analysis.

In Uzbekistan, a *mahalla* is more than just a neighborhood; it is a traditional social structure that is essential to community life, including local governance and social support services. The phrase has cultural and sociological overtones that are not entirely represented by the English term “neighborhood.” A *mahalla* leader, or *rais* performs roles and obligations that differ greatly from those of a neighborhood organization leader in Western cultures. The concept of the *mahalla* has been around for generations and is firmly established in Uzbek society. It began as a traditional type of community organization, providing a framework for social activity in both urban and rural regions. A *mahalla* is a close-knit community whose members support one

another through numerous social activities, events, and rituals. It frequently functions as an extended family, instilling a strong sense of belonging and mutual support. The *mahalla* emphasizes traditional values such as elder respect, communal decision-making, and collective responsibility. These ideals are actively upheld and promoted across the community. The *mahalla* is vital in giving social support to its members. This includes help with life events like weddings, funerals, and births, as well as support for the old, sick, and destitute. The *mahalla* preserves and transmits cultural traditions, languages, and customs through local events, festivals, and educational programs.

The *rais* is the elected head of the *mahalla*. Unlike a neighborhood organization leader in Western cultures, the *rais* has a broader duty that includes administrative and social tasks. The *rais* (chairman, head) is in charge of coordinating numerous community services, including cleanliness, maintenance, and security. They frequently collaborate with local government officials to meet the needs and problems of the community. The «rais» also has a vital social role, representing the community in broader socioeconomic and political issues. They are frequently regarded as a moral and social guide, ensuring that the ancient values and norms of the *mahalla* are maintained.

Women were underrepresented in DECs, especially in leadership positions, making up just some 15 per cent of membership. DECs formed the precincts and appointed some 86,000 members of PECs based on recommendations of the **mahallas**, district and **city councils (kengesh)**. 13 Chairpersons, deputies and secretaries are chosen by DEC and PEC members from amongst themselves. PECs consist of between 5 and 19 members. Some 43 per cent of PEC members were women. The criteria for nominating PEC members are not specified by the PEL, although they were generally employees of the institution where the PEC was located or members of the local **mahalla**. PEC chairpersons were often the head of the institution where the PEC was physically located.[8;7]

Transliteration is commonly utilized in English writings for a variety of reasons, particularly when dealing with terminology that are culturally or contextually unique to a place. Let us

explain why *mahalla* and *kengash* are transliterated in the provided English language. Translating these concepts directly into English may not accurately communicate their entire meaning or significance. For example, “neighborhood committee” or “local council” could be employed, although these names may not include the unique administrative and social duties that *mahalla* and *kengash* do. Transliteration ensures precision and minimizes potential misconceptions caused by a poor translation. Readers familiar with the region, as well as those who consult glossaries or explanatory notes, will comprehend the specific entities referenced.

In this context, *mahallas* refers to community-based entities that help to recommend members. Using the term *mahalla* emphasizes the role's community focus. The term *kengash* denotes the type of council within the administrative structure, indicating that it is a local council under the Uzbek system. Transliterating *mahalla* and *kengash* preserves the original terms' meaning, conveys their distinctive cultural and administrative significance, ensures clarity, and respects local language. This method is frequent in works that discuss culturally distinct institutions or notions that do not have direct English equivalents.

The next term mentioned in the essay that plays an important role in Uzbekistan's political process is *hokim*, which holds a position of substantial responsibility, frequently appointed rather than elected, with vast administrative responsibilities. A *hokim*'s function and responsibilities are frequently more broad than those of a mayor or governor in many Western countries, involving both executive and administrative duties that may not have direct counterparts in English-speaking political systems.

However, women are still generally underrepresented in political life, including in government; only 2 out of 27 ministers in the government are women and all regional **hokims** are men.[5;2]

The transliteration of the term *hokim* in the English text follows the same logic as the transliteration of *mahalla* and *kengash*. As previously stated, a *hokim* is a regional governor or leader of an administrative territory in Uzbekistan. This position has certain

tasks and a status within the Uzbek government system that may not have an exact translation in English. By using the original phrase, the text keeps the position's distinct implications and significance. Translating *hokim* straight as “governor” or «regional head» may not fully represent the position's distinctive tasks, powers, and cultural background in Uzbekistan. The term *hokim* refers to certain administrative functions and a hierarchical standing unique to the Uzbek political system.

Transliterating *hokim* demonstrates respect for local terminology and Uzbek government structures. It recognizes that the post has cultural and administrative significance within its own environment. The use of transliteration for *hokim* in the English text is done to preserve the term's distinctive administrative and cultural importance, assure precision, minimize misunderstandings, and respect local government terminology. This approach helps to communicate the precise nature of the function inside Uzbekistan's political and administrative structures.

Besides above analyzed Uzbek political terms, we can count *OliyMajlis* (Supreme meeting), *hokimiyat* (authority), the names of some political parties such as the Liberal Democratic Party (LDPU) and the Democratic Party – MilliyTiklanish (DPU), Social Democratic Party of Uzbekistan Adolat (SDPU) which are often translated by transliteration or sometimes descriptive or direct translation with transliteration in bracket in English political texts.

CONCLUSION

Translating political terminology is a complex task that requires more than linguistic proficiency; it demands a deep understanding of cultural, historical, and ideological contexts. The analysis of Uzbek political terms such as *mahalla*, *kengash*, and *hokim* demonstrates the necessity of transliteration to preserve the unique connotations and administrative significance of these terms. Theoretical frameworks provided by linguists like Nida, Venuti, and Baker offer crucial strategies for handling non-equivalent political lexis, emphasizing the importance of

dynamic equivalence, cultural adaptation, and ethical considerations.

This study's comparative analysis of English and Uzbek political literature reveals the challenges and successful methodologies in translating non-equivalent political terminology. Translators must balance accuracy, cultural sensitivity, and ideological neutrality to ensure that translations convey the original text's intent and impact. The findings underscore the critical role of translation in international politics, where misinterpretation can lead to significant diplomatic consequences.

By integrating linguistic theories and practical examples, this research contributes to the field of translation studies, offering comprehensive insights into the complexities of political translation. Translators equipped with these insights can more effectively bridge linguistic and cultural gaps, facilitating better cross-cultural communication in the global political arena.

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