



**“FILOLOGIK KOMPARATIVISTIKA VA
TARJIMASHUNOSLIK MASALALARI”**
mavzusidagi xalqaro ilmiy-amaliy konferensiya
2025-yil, 12-13-noyabr

**“PROBLEMS OF COMPARATIVE
PHILOLOGY AND TRANSLATION
STUDIES”**
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Mazkur xalqaro konferensiya materiali filologik komparativistika va tarjimashunoslikning dolzarb nazariy hamda amaliy masalalarini zamonaviy ilmiy yondashuvlar asosida yoritishga bag‘ishlanadi. To‘plamda turli milliy adabiyotlar, tillar va madaniyatlar o‘rtasidagi o‘zaro ta’sir, adabiyotlararo aloqalar, qiyosiy-tipologik va qiyosiy-genetik tadqiqotlar, badiiy va maxsus matnlarni tarjima qilish muammolari, tarjima strategiyalari va ekvivalentlik masalalari tahlil qilinadi. Shuningdek, konferensiya materiallarida tarjima nazariyasining zamonaviy konsepsiyalari, tarjimon kompetensiyasini shakllantirish, tarjimoni o‘qitish metodikasi, madaniyatlararo kommunikatsiya hamda globallashuv sharoitida tarjimaning ijtimoiy-madaniy ahamiyati kabi masalalar keng yoritiladi. Ilmiy maqolalar filologik komparativistika va tarjimashunoslik sohalarida faoliyat yuritayotgan olimlar, tadqiqotchilar, doktorantlar, magistrantlar hamda talabalar uchun mo‘ljallangan bo‘lib, fanlararo integratsiyani kuchaytirishga hamda nazariya va amaliyot uyg‘unligini ta’minlashga xizmat qiladi.

Mualliflar qarashi va asarlar nomlaridagi imlo tahririyat nuqtayi nazaridan farqlanishi mumkin.

To‘plam Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti Ilmiy-texnik kengashining 2025-yil 17-dekabrda 6-sonli yig‘ilish qaroriga asosan nashrga tavsiya etilgan.

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This international conference articles are dedicated to illuminating the current theoretical and practical issues in philological comparativistics and translation studies based on the modern scientific approaches. The collection analyzes of mutual influences between different national literatures, languages and cultures; interliterary connections; comparative-typological and comparative-genetic studies; the issues of translating literary and specialized texts; translation strategies and problems of equivalence. Furthermore, the conference materials extensively cover the topics such as: contemporary concepts in translation theory, the formation of a translator competence, methodologies for teaching translation, intercultural communication and socio-cultural significance of translation in the context of globalization. The given scientific articles are intended to scientists, researchers, doctoral students, master’s students and undergraduate students who actively working in the fields of philological comparativistics and translation studies and they serve to strengthen interdisciplinary integration as well as to ensure the harmony between theory and practice.

The views expressed in the articles do not necessarily reflect those of the editorial board.

The publication was recommended by the Scientific and Technical Council of Alisher Navo'i Tashkent State University of Uzbek Language and Literature on December 17, 2025.

TRANSLATION STUDIES: TRADITIONAL AND MODERN APPROACHES

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Abstract. This article provides a comprehensive overview of translation studies as an evolving discipline that bridges linguistic, cultural, and technological paradigms. It traces the development of translation theory from traditional, text-centered models to contemporary, interdisciplinary frameworks that integrate linguistics, culture, cognition, and digital technology. The discussion highlights how translation has evolved from a mechanical linguistic activity to a complex intellectual process involving interpretation, creativity, and intercultural negotiation. The paper also explores how modern technological innovations—such as machine translation, corpus linguistics, and digital tools—are reshaping translation practice and pedagogy.

Keywords: *translation studies, traditional approaches, modern approaches, equivalence, cultural transfer, cognitive translation, digital translation, translator competence, intercultural communication.*

Annotatsiya. Ushbu maqolada tarjimashunoslik fani til, madaniyat va texnologiya paradigmalari o'rtasidagi ko'prik vazifasini bajaruvchi, izchil rivojlanib borayotgan yo'nalish sifatida har tomonlama tahlil qilinadi. Unda tarjima nazariyasining an'anaviy, matnga yo'naltirilgan modellaridan zamonaviy, fanlararo yondashuvlarga qadar bo'lgan taraqqiyoti kuzatiladi. Mazkur yondashuvlar tilshunoslik, madaniyat, kognitiv jarayonlar va raqamli texnologiyalarni o'zida uyg'unlashtiradi. Maqolada tarjima jarayoni oddiy lingvistik amaliyotdan talqin, ijodkorlik va madaniyatlararo muloqotni o'z ichiga olgan murakkab intellektual faoliyatga aylangani ta'kidlanadi. Shuningdek, maqolada mashina tarjimasi, korpus lingvistikasi va raqamli vositalar kabi zamonaviy texnologik innovatsiyalar tarjima amaliyoti hamda o'qitish metodikasini qanday o'zgartirib borayotgani yoritib beriladi.

Kalit so'zlar: *tarjimashunoslik, an'anaviy yondashuvlar, zamonaviy yondashuvlar, ekvivalentlik, madaniy transfer, kognitiv tarjima, raqamli tarjima, tarjimon kompetensiyasi, madaniyatlararo muloqot.*

Introduction. Translation studies form a central part of philological scholarship and cultural exchange. The act of translating is much more than the substitution of words from one language into another—it is a **process of cultural mediation and intellectual interpretation** that allows civilizations to interact and share ideas, values, and knowledge.

Historically, translation has played a pivotal role in the transmission of philosophical, literary, and scientific works. From the translation of Greek philosophical texts into Arabic during the Islamic Golden Age to their later transmission into Latin, translation has consistently served as a **bridge between civilizations**. In the modern era, it remains a vital tool of globalization, enabling the circulation of ideas in a multilingual and multicultural world [Bassnett, 2014:12].

However, the theory of translation has undergone significant transformation. Early translation theories were primarily **linguistic and prescriptive**, concerned with accuracy and fidelity. Modern theories, on the other hand, view translation as a **dynamic act of communication** shaped by culture, cognition, and technology. Understanding this evolution is crucial to developing a holistic view of translation as both an art and a science.

Traditional Approaches in Translation Studies. The traditional phase of translation studies, extending up to the mid-20th century, was dominated by **linguistic and philological perspectives**. Scholars focused on the relationship between source and target texts, the correspondence of linguistic structures, and the preservation of authorial intent.

1. The Equivalence Paradigm. The idea of *equivalence* formed the foundation of classical translation theory. Scholars such as Eugene Nida, J.C. Catford, and Vinay & Darbelnet believed that a good translation must reproduce the meaning of the source text as closely as possible while maintaining linguistic correspondence [Catford, 1965:19]. This approach led to the classification of **types of equivalence**—formal, dynamic, and functional.

While this model provided clear standards for evaluating translations, it often limited the translator’s creativity, reducing the act of translation to a **mechanical reproduction** of meaning rather than a communicative process. Nonetheless, equivalence theory established a **scientific foundation** for translation analysis and remains an important reference point today.

2. Faithfulness, Accuracy, and Literalism. Traditional approaches emphasized the principle of **fidelity to the original**, often summarized in the Latin phrase *verbum pro verbo* (“word for word”). Translators were expected to reproduce the author’s intent and style with minimal alteration. Works by Soviet theorists such as Recker, Komissarov, and Barkhudarov highlighted the **linguistic correspondence** between source and target texts [Komissarov, 1990:33].

However, such literalism often ignored cultural and pragmatic factors. For instance, idiomatic expressions or culturally loaded terms rarely have direct equivalents across languages. As a result, purely literal translations frequently failed to capture the emotional and cultural resonance of the source text.

3. Translator as Mediator of Meaning. Despite these constraints, traditional theorists laid the groundwork for understanding the translator as a **mediator of meaning**, responsible for conveying both the linguistic and intellectual essence of the original work. Their focus on structure, grammar, and lexical precision ensured that translation remained closely tied to **philological analysis**, which continues to inform academic training in translation.

Modern Approaches in Translation Studies. In the late 20th and early 21st centuries, translation studies underwent a profound transformation. The discipline expanded beyond linguistics to include **cultural studies, semiotics, communication theory, and cognitive science**. This paradigm shift reflected a new understanding of translation as a **social, cultural, and cognitive process**.

1. Functionalist and Communicative Approaches. The emergence of the **functionalist school** marked a major departure from traditional models. The **Skopos theory** (from the Greek *skopos* “purpose”) proposed by Hans Vermeer revolutionized translation thinking by arguing that the goal or purpose of a translation determines the strategy used [Vermeer, 1989:67].

This approach recognizes that translation is **context-dependent**: the same text may be translated differently depending on its intended audience or communicative purpose. Thus, a legal document, a poem, and an advertisement each require distinct translation strategies.

Communicative translation [Newmark, 1981:52] further emphasized the **impact on the reader**—the translated text should produce a similar response in the target audience as the original did in its audience. These approaches elevated the translator’s role from a passive transmitter to an **active communicator and interpreter**.

2. Cultural and Postcolonial Perspectives. From the 1980s onward, translation theory increasingly embraced **cultural and ideological dimensions**. Scholars such as Susan Bassnett, André Lefevere, and Lawrence Venuti argued that translation is a **form of cultural rewriting**, shaped by social and political power relations [Venuti, 1995:83].

Postcolonial theorists further expanded this view by examining how translation participates in processes of **identity formation, resistance, and cultural dominance**. Translation thus became a tool of both empowerment and negotiation, influencing how nations and cultures represent each other.

Venuti’s concept of *domestication* and *foreignization*—choosing whether to adapt the text to the target culture or preserve its foreignness—illustrates how translation strategies reflect broader ideological choices.

3. Cognitive and Hermeneutic Approaches. In the 1990s, translation studies began to intersect with **cognitive linguistics**, focusing on how translators think and process meaning. The

cognitive model views translation as a **mental reconstruction** of concepts, images, and associations rather than a direct substitution of words [Tabakowska, 1993:102].

Hermeneutic approaches, inspired by philosophical traditions (Gadamer, Ricoeur), interpret translation as an act of understanding—a dialogue between the translator and the text. Here, meaning is not fixed but emerges through **interpretive interaction**, making translation a profoundly intellectual and creative act.

4. Technological and Digital Approaches. The digital revolution has introduced new challenges and opportunities for translation. **Computer-Assisted Translation (CAT)** tools, machine translation (MT), and corpus-based linguistic analysis have transformed the translation industry.

Modern translators must now possess not only linguistic skills but also **technological literacy**, using digital platforms to enhance productivity, ensure terminological consistency, and manage multilingual databases [O’Hagan, Ashworth, 2016:115].

At the same time, these innovations raise questions about **ethics and quality**. While AI-driven systems like Google Translate or DeepL can produce acceptable literal translations, they often fail to convey **cultural nuance, metaphor, and emotional depth**. Thus, human translators remain irreplaceable as interpreters of meaning, emotion, and cultural identity.

The Role of Translation in Cultural Dialogue. Translation is, above all, a **dialogue between cultures**. Each act of translation reinterprets the source culture through the lens of another, creating a unique hybrid of meanings. Through translation, philosophical ideas, literary masterpieces, and scientific discoveries cross borders and acquire new life in different linguistic environments [Lefevere, 1992:124].

In the context of globalization, translation not only facilitates communication but also contributes to **mutual understanding and tolerance** among nations. It allows smaller languages and cultures to preserve their voice while participating in global discourse. In Uzbekistan, for example, translation plays a crucial role in introducing world literature to Uzbek readers and, conversely, in promoting Uzbek literary and scholarly works to an international audience.

Translation also supports the development of multilingual education, diplomacy, and intercultural communication, making it a cornerstone of **global humanistic exchange**.

The coexistence of traditional and modern translation approaches represents a **continuity rather than a contradiction**. Traditional models provide the structural and grammatical foundation necessary for linguistic accuracy, while modern approaches introduce flexibility, creativity, and contextual awareness.

In today’s interconnected world, effective translation requires **integrative competence**—a balance between linguistic precision, cultural sensitivity, and technological proficiency. Translators must understand not only language systems but also cultural codes, audience expectations, and communicative intentions.

Pedagogically, this shift calls for an **updated translation curriculum** that blends classical linguistic training with digital literacy and intercultural communication skills. Translation is no longer confined to printed texts—it extends to digital media, audiovisual platforms, localization, and global communication networks.

Conclusion. Translation studies have evolved from a narrowly linguistic discipline into a **multidimensional field** that unites linguistics, culture, cognition, and technology. The journey from traditional to modern paradigms reflects the growing recognition that translation is not merely the reproduction of text, but the **creation of meaning across cultural boundaries**.

In the digital era, translation professionals must integrate traditional philological rigor with modern technological tools and intercultural awareness. The translator’s mission remains timeless: to

serve as a **bridge of understanding** between peoples and cultures. However, the methods and contexts of fulfilling that mission are now broader, more complex, and more intellectually demanding than ever before.

By combining the **precision of traditional linguistics**, the **insight of cultural theory**, and the **innovation of digital technology**, translation studies continue to shape the way humanity communicates, learns, and shares knowledge across boundaries.

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