



SOCIOLINGUISTIC WAYS OF USING IN TRANSLATION MEDIA TEXTS

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Annotation

This article examines modern English-language media texts in terms of the implementation of the category of sociology in them. The study establishes that sociology is one of the key text-forming categories in media texts. The dialectics of the relationship between the linguistic properties of media texts and the category of sociology realized in them is noted. The features of the implementation of the category of sociology in English-language media texts are also revealed.

Keywords: sociolinguistics, sociology, media text, text-forming category, speech strategy, translation studies.

Introduction

In modern translation studies, much attention is paid to the issue of the relationship between the language and the social roles of participants of communication, as well as the influence of their status and social position on the language. In fact, social class, ethnic origin, gender, age, territorial identity and professional status - all these factors inevitably change the language we speak.

These changes are inevitably displayed in literature, especially in fiction. Taking into account the need to improve intercultural communication and overcome the conflict of cultures, the translation of significant works of art becomes crucial. In the process of translating a work of art, the translator needs to “transfer” it to another culture, that is, to create a work of equal magnitude and impact on the recipient. In order to achieve this goal, the translator overcomes many difficulties, one of which is the socio-cultural adaptation of the translated text. We can call it one of the most important and difficult obstacles to the creation of an adequate translation. This is one of the reasons for the relevance of the chosen topic for this article.

Sociolinguistics is able either to provide us with a general theory of translation, or to equip us with linguistic theories that illuminate certain aspects of translation. There is an increasing scope of literature, similar to the work of L. Venuti, which is devoted to describing the features of the translation, understandable to the Western English-speaking reader [1]. Such a translation is intended to suppress or naturalize all the features of the original text. Naturally, it is possible to work in the opposite direction.





So, for example, long before L. Venuti, the German philosopher of the 19th century. F. Schleermacher proclaimed the value of translation with elements of foreignization. In his opinion, readers should feel that they are in a foreign environment: the language should have special linguistic areas for translations, and in these areas the translator is allowed to change the language in a way that is not allowed in the language as a whole [2].

For translators who do not pursue the goal of cultural dominance, there is a problem of expressing language variants that are different from the dominant “correct” speech by means of translation. First of all, we are talking about the translation of sociolects and dialects. Despite the fact that both terms have a common “-lect” component in their composition, dialects are usually defined as a manner of speech typical of a group of people living in a certain region, and sociolects characterize the speech of native speakers united by social characteristics, status, profession etc. These two concepts coincide if we recognize the fact that in many countries dialects are usually used among the lower classes of the population of the region, and the middle classes living in the same geographical space use the national sociolect.

As an example, consider the issue of slang. In many cultures, slang is usually a sociolect used by specific population groups. It may be related to the occupation, such as thieves’ slang, most of the vocabulary of which is never known to the general population. So, for example, the expression *to do a creep* refers to a special way of robbing a house, and words such as a twoccer (taken without owner’s consent) are used in relation to a “roadhog” stealing a car. Such words are usually known only to the criminals themselves and the police. Some of them end up in newspapers during a period of sharp increase in the number of crimes, and then are included in dictionaries. Other words may never appear in dictionaries and become a perpetual problem for translators, like undeciphered acronyms.

Knowledge of slang alone does not solve the problem of its translation into another language, since the question arises whether there are such lexical units in the target language. At first glance, such correspondences should exist, but the types of slang, frequency and purpose of its use can vary significantly in the cultures of different peoples. So, in the late 1990s, young French people returned to using the “reverse” slang “verlan” (i.e., words read from right to left) in speech. For example, the word *femme* / woman turned into *meuf* or *laisse tomber* / forget about it was pronounced *laisse béton* / literally leave the concrete. Many such expressions were unknown not only to the generation of parents of young people, but even to their older brothers and sisters. Despite the fact that this type of slang exists in English, the frequency of its use is extremely low. In any modern slang dictionary, we can find the word *deache* as





a synonym for *head* or *essaff* for *face*, but in the speech of young English people they no longer occur, which is a problem when translating this type of slang from French. In such cases, a search is being made for adequate methods of translation using other translation techniques. Thus, the absence in the Uzbek language of a slang equivalent for the word *pot* / marijuana forced the translator to turn to two methods: 1) descriptive translation and 2) replacement of a slang word from the subject area “drugs” with words from general criminal vocabulary. Compare original and translation: if they are caught using pot... / ularni chekish vaqtida ushlab qolishsa... [3]. Such cases of translation are individual for each pair of languages and cultures. Other forms of sociolect also pose problems for translation for the same reasons as slang. In particular, the reflection of class stratification in the society of the original language by means of another language presents great difficulties for the translator. In his book “*Fraffly Well Spoken*”, published in the 1960s of the 20th century, the English writer-humorist Afferbeck Lauder cites short dialogues in which the speech of the characters, using special spelling, imitates the pronunciation of the upper classes of English society (the so-called “public school pronunciation”). Thus, the sentence *The situation is fraught with danger* is as follows: *The sitweshns frott with dencher*. Translation of texts of such sociolinguistic levels into classless languages (for example, into German or French) is an extremely difficult task, so the translator very often resorts to the so-called “leveling procedure” of the original and translated languages, thereby depriving the sociolect of its bright unique features.

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