

THE FORMATION OF THE THEORY OF CULTURAL TRANSLATION AND ITS ROLE AS A NEW PARADIGM IN TRANSLATION STUDIES

Qahramonjon A. Ismoilov
Acting Associate Professor,
PhD on Philological Sciences,
Kokand State University,
Uzbekistan

АННОТАЦИЯ

Данная статья рассматривает формирование теории «культурного перевода» как новой парадигмы в переводоведении. Анализируются взгляды таких теоретиков, как Хоми К. Бхабха, Сьюзан Баснетт и Лоренс Вenuти. Особое внимание уделяется трансформации традиционного понимания перевода в контексте постколониальной теории. Представлена сравнительная таблица, раскрывающая ключевые различия между классическим и культурным подходами к переводу.

Ключевые слова: культурный перевод, постколониализм, переводоведение, Вenuти, Баснетт, Бхабха, лингвокультурология

ANNOTATSIYA

Ushbu maqola “madaniy tarjima” nazariyasining shakllanish tarixini, uning tarjimashunoslikda paydo bo‘lgan yangi paradigma sifatidagi rolini tahlil qiladi. Homi K.Bhabha, Susan Bassnett va Lawrence Venuti kabi zamonaviy nazariyotchilarning yondashuvlari asosida ushbu konsepsiyaning shakllanishi, uning transmadaniy kontekstda tutgan o‘rni va tarjima amaliyotiga ta’siri yoritiladi. Maqolada qiyosiy jadval asosida klassik va postkolonial nazariy yondashuvlar solishtiriladi.

Kalit so‘zlar: madaniy tarjima, postkolonializm, tarjimashunoslik, Venuti, Bassnett, Bhabha, lingvomadaniyat

ABSTRACT

This article examines the formation of the theory of "cultural translation" as a new paradigm in translation studies. The views of theorists such as Homi K. Bhabha, Susan Bassnett, and Lawrence Venuti are analyzed. Special attention is given to the transformation of the traditional understanding of translation within the context of postcolonial theory. A comparative table is provided to highlight the key differences between classical and cultural approaches to translation.

Keywords: cultural translation, postcolonialism, translation studies, Venuti, Bassnett, Bhabha, linguoculturology.

Introduction

The concept of “cultural translation” has emerged as a central theoretical concern in the field of translation studies, especially in the context of globalization and postcolonial discourse. Traditionally focused on the linguistic equivalence between source and target texts, translation studies have undergone a profound paradigm shift with the advent of cultural approaches. The works of Homi K. Bhabha, Susan Bassnett, and Lawrence Venuti have redefined translation as a process embedded in ideology, power, identity, and intercultural negotiation. This article explores how cultural translation has evolved from a marginal notion into a critical theoretical model that challenges the linguistic-centric paradigm and enables broader analyses of textual, social, and political transfer across cultures.

Materials and Methods

This research is based on a comparative literature review and theoretical synthesis. Primary texts include Bhabha’s *The Location of Culture* (1994), Bassnett’s *Translation Studies* (1980, 2002), and Venuti’s *The Translator’s Invisibility* (1995). A historical-methodological approach was used to trace the emergence of the “cultural turn” in translation theory, while a comparative framework was applied to distinguish between traditional and postcolonial paradigms. Sources were analyzed qualitatively through close reading and discourse analysis to identify recurrent theoretical constructs such as hybridity, foreignization, and identity politics.

Results

The theoretical review reveals a radical departure from earlier models of translation. Bhabha reframes translation not merely as the transfer of linguistic units but as a “third space” where hybrid cultural identities are formed. Bassnett, in collaboration with André Lefevere, situates translation within the larger socio-cultural system, thus emphasizing context over text. Venuti challenges the dominant norms of domestication and argues for foreignization to resist the ethnocentric violence of transparent translation. These approaches establish cultural translation as a framework that foregrounds difference rather than equivalence, ethics rather than fluency, and ideology rather than neutrality.

Discussion

The shift from linguistic fidelity to cultural negotiation represents a fundamental transformation in translation studies. In Bhabha’s model, translation is a performative act of cultural survival and negotiation, which disrupts colonial binaries and creates space for subaltern voices. Bassnett’s emphasis on rewriting and patronage underlines the role of institutions in shaping translations. Venuti, meanwhile, critiques the translator’s invisibility in Anglo-American contexts and promotes ethical engagement with the “Other.” Despite their differences, all three theorists challenge the assumptions of traditional equivalence and call for a politicized, culturally sensitive translation praxis. However, this paradigm also

raises challenges: the lack of stable definitions, potential over-politicization, and difficulties in operationalizing cultural translation in practical settings.

Comparative Table: Classical vs Cultural Translation Paradigm

Feature	Classical Translation	Cultural Translation
Main Focus	Linguistic equivalence	Cultural negotiation
Theorists	Nida, Catford	Bhabha, Bassnett, Venuti
Ideology	Claimed neutrality	Ideologically engaged
Visibility of Translator	Invisible	Visible and politically present
Translation Strategy	Domestication, fluency	Foreignization, resistance
Cultural Hybridity	Not considered	Central concern
Application Context	Mostly literary and religious	Postcolonial, global, hybrid cultural spaces

Conclusion

The emergence of cultural translation as a paradigm represents a turning point in translation theory, one that expands the scope of the discipline beyond linguistics into culture, power, and identity. The insights of Bhabha, Bassnett, and Venuti provide valuable frameworks for analyzing the complexities of translation in a globalized, postcolonial world. This theoretical model calls for translators to be not mere conveyors of meaning but active cultural agents. Future research should explore how this paradigm can be applied to non-literary contexts, digital media, and multilingual societies, especially in regions with rich linguistic diversity such as Central Asia.

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