

INTERCULTURAL COMMUNICATION AND THE RECEPTION OF THE CONCEPT OF EDUCATION AND UPBRINGING IN WESTERN LITERARY SPACE: A CASE STUDY OF G'AFUR G'ULOM'S A NAUGHTY BOY

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Abstract

This article examines the role of intercultural communication in the transmission and reception of the concept of education and upbringing (ta'lim-tarbiya) within Western literary space through the English translation of G'afur G'ulom's *Shum Bola* (A Naughty Boy). The study explores how culturally specific values, moral norms, and educational traditions embedded in the original text are represented in translation and perceived by Western readers. Employing qualitative comparative analysis and reception theory, the research identifies linguistic and cultural transformations that occur during the translation process. The findings demonstrate that while the translation successfully conveys the general educational message of the source text, certain national-cultural nuances are partially modified or lost, influencing intercultural understanding and literary reception.

Keywords: Intercultural communication, literary translation, reception theory, education and upbringing, cultural transfer, national-cultural values, *Shum Bola*, Western literary space, concept analysis, Uzbek literature.

Introduction

МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ И РЕЦЕПЦИЯ КОНЦЕПТА «ОБРАЗОВАНИЕ И ВОСПИТАНИЕ» В ЗАПАДНОМ ЛИТЕРАТУРНОМ ПРОСТРАНСТВЕ (НА МАТЕРИАЛЕ АНГЛИЙСКОГО ПЕРЕВОДА ПРОИЗВЕДЕНИЯ ГАФУРА ГУЛЯМА «ШУМ БОЛА»)

Аннотация

В данной статье рассматривается роль межкультурной коммуникации в передаче и восприятии концепта «образование и воспитание» (таълим-тарбия) в западном литературном пространстве на материале английского перевода произведения Гафура Гуляма Шум бола (A Naughty Boy). Исследуется, каким образом культурно обусловленные ценности, нравственные нормы и традиции воспитания, представленные в оригинальном тексте, передаются в переводе и воспринимаются западными читателями. На основе качественного сравнительного анализа и теории рецепции выявляются языковые и культурные трансформации, возникающие в процессе перевода. Результаты показывают, что перевод в целом сохраняет образовательное и воспитательное содержание произведения, однако некоторые национально-культурные особенности подвергаются частичной трансформации, что влияет на межкультурное понимание и литературную рецепцию.

Ключевые слова: межкультурная коммуникация, художественный перевод, теория рецепции, образование и воспитание, культурный трансфер, национально-культурные ценности, Шум бола, западное литературное пространство, концептуальный анализ, узбекская литература.

MADANIYATLARARO KOMMUNIKATSIYA VA “TA’LIM-TARBIYA” KONSEPTINING G‘ARB ADABIY MAKONIDA QABUL QILINISHI (G‘AFUR G‘ULOMNING “SHUM BOLA” ASARINING INGLIZCHA TARJIMASI MISOLIDA)

Annotatsiya

Mazkur maqolada G‘afur G‘ulomning Shum bola (A Naughty Boy) asarining inglizcha tarjimasi misolida “ta’lim-tarbiya” konseptining G‘arb adabiy

makonida qabul qilinishi va bu jarayonda madaniyatlararo kommunikatsiyaning o'zni tadqiq etiladi. Tadqiqotda asl matnda mujassam bo'lgan milliy qadriyatlar, axloqiy me'yorlar hamda tarbiyaviy an'analar tarjimada qay tarzda ifodalanishi va G'arb o'quvchilari tomonidan qanday qabul qilinishi tahlil qilinadi. Sifatli qiyosiy tahlil va retseptsiya nazariyasi asosida tarjima jarayonida yuzaga keladigan lingvistik hamda madaniy transformatsiyalar aniqlanadi. Natijalar tarjima asarning umumiy ta'limiy-tarbiyaviy mazmunini saqlab qolganini, biroq ayrim milliy-madaniy nozik jihatlar qisman o'zgarishga uchrashi mumkinligini ko'rsatadi.

Kalit so'zlar: madaniyatlararo kommunikatsiya, badiiy tarjima, retseptsiya nazariyasi, ta'lim-tarbiya konsepti, madaniy transfer, milliy-madaniy qadriyatlar, Shum bola, G'arb adabiy makoni, konseptual tahlil, o'zbek adabiyoti.

Introduction

In the contemporary era of globalization, literary translation has become one of the most effective means of intercultural communication, enabling the exchange of cultural values, worldviews, and social experiences among different linguistic communities. Translation is no longer viewed merely as a linguistic operation but rather as a process of cultural mediation through which meanings are negotiated and reconstructed in a new socio-cultural environment. As House (2017) argues, translation functions as a form of intercultural communication in which linguistic transfer is inseparable from cultural interpretation. Consequently, literary works translated into foreign languages serve as important channels through which national identities, traditions, and value systems become accessible to international readers.

The growing interest in intercultural communication has highlighted the significance of cultural concepts embedded in literary texts. According to Hall (1976), communication across cultures involves not only the transmission of information but also the interpretation of culturally specific meanings shaped by social norms, beliefs, and collective experiences. Similarly, Hofstede (2001) emphasizes that cultural values influence how individuals perceive and interpret messages within particular cultural contexts. When literary texts cross linguistic and cultural boundaries, translators face the challenge of rendering these

culturally bound concepts in ways that remain comprehensible to target readers while preserving the uniqueness of the source culture.

Among the numerous culture-specific concepts found in Uzbek literature, the concept of education and upbringing (ta'lim-tarbiya) occupies a central place. Unlike the English term "education," which primarily refers to formal instruction and learning, education and upbringing (ta'lim-tarbiya) encompasses a broader system of moral, ethical, social, and behavioral development. It reflects traditional Uzbek views on family responsibility, respect for elders, communal values, and character formation. Such concepts are deeply rooted in the national culture and therefore present significant challenges in translation. Scholars of cultural translation argue that the transfer of culture-bound meanings requires more than lexical equivalence because translators must mediate between different systems of values and expectations (Katan, 2004; Shuttleworth & Cowie, 1997). The issue becomes particularly important when analyzing the English translation of G'afur G'ulom's "Shum Bola" (A Naughty Boy), one of the most prominent works of Uzbek children's literature. The novel portrays the social environment, family relations, and educational practices of early twentieth-century Uzbek society through the adventures of its protagonist. Many episodes in the text reflect the national understanding of upbringing, discipline, social responsibility, and moral development. When these elements are translated into English, they enter a different cultural space where readers may interpret them according to their own cultural frameworks. This process demonstrates that translation is not only the transfer of words but also the transmission of cultural knowledge and value systems.

The reception of translated literature depends largely on the cultural and intellectual background of readers. Reception Theory, developed by Hans Robert Jauss and further elaborated by Wolfgang Iser, emphasizes that literary meaning emerges through the interaction between the text and the reader. Readers approach a text with their own "horizon of expectations," which is shaped by cultural norms, previous reading experiences, and social values. As a result, the interpretation of a translated literary work may differ considerably from the intentions embedded in the original text. The reception of the concept of education and upbringing (ta'lim-tarbiya) in Western literary space therefore provides an important opportunity to examine how cultural meanings are

reconstructed through translation and interpreted by readers from different cultural backgrounds.

Despite the increasing scholarly interest in Uzbek literature and translation studies, limited attention has been devoted to the intercultural reception of culturally significant concepts in translated Uzbek literary works. Existing studies primarily focus on linguistic equivalence and translation techniques, while the broader issues of intercultural communication and reader reception remain underexplored. Therefore, this study investigates how the concept of education and upbringing (ta'lim-tarbiya) is represented in the English translation of “Shum Bola” and how its cultural meanings may be perceived within Western literary space. By integrating perspectives from intercultural communication, reception theory, and translation studies, the research seeks to contribute to a deeper understanding of the mechanisms through which national-cultural values are transmitted across cultures and interpreted by foreign audiences.

Methodology

This study employs a qualitative research design to investigate the representation and reception of the concept of “education and upbringing (ta'lim-tarbiya) in the English translation of Gʻafur Gʻulom’s Shum Bola (A Naughty Boy). Qualitative research is particularly suitable for examining cultural meanings, value systems, and conceptual structures embedded in literary texts because it enables an in-depth exploration of context-dependent phenomena rather than the measurement of quantifiable variables (Creswell, 1998). Since the present research focuses on the intercultural transmission of culturally specific meanings and their interpretation within a different literary environment, a qualitative approach provides the most appropriate framework for textual and conceptual analysis.

The primary data source consists of Gʻafur Gʻulom’s original Uzbek novel “Shum Bola” and its English translation “A Naughty Boy”. The selection of these texts is justified by the significant role the novel plays in Uzbek children's literature and its rich representation of national educational values, family traditions, moral norms, and social practices. Additional data were obtained from scholarly publications on intercultural communication, reception theory, translation studies, and cultural linguistics. These secondary sources were utilized to establish the theoretical foundation of the study and to support the

interpretation of the findings. The use of multiple sources contributes to the credibility and validity of qualitative inquiry by enabling methodological triangulation (Denzin & Lincoln, 2000).

Data collection was conducted through purposive textual sampling. Passages containing explicit or implicit representations of education, upbringing, moral instruction, family relations, social behavior, respect for elders, and value-oriented communication were identified and extracted from both the source and target texts. Purposive sampling is widely used in qualitative studies because it allows researchers to select information-rich cases relevant to the research objectives (Patton, 2002). The selected excerpts were subsequently organized according to thematic categories associated with the concept of education and upbringing (ta'lim-tarbiya). This procedure facilitated a systematic examination of how the concept is linguistically and culturally represented in both versions of the literary work.

The analytical framework of the study integrates perspectives from intercultural communication theory, reception theory, and translation studies. Intercultural communication theory provides a basis for understanding how cultural meanings are transmitted across linguistic and cultural boundaries and how communication is influenced by culturally conditioned systems of values and interpretation (Samovar, Porter, & McDaniel, 2012). This perspective is particularly relevant because the concept of education and upbringing (ta'lim-tarbiya) embodies culturally specific understandings of education, morality, and socialization that may not have direct equivalents in English-speaking cultures. Consequently, the translation process involves not only linguistic transfer but also cultural negotiation.

Reception theory constitutes the second theoretical component of the analysis. According to Jauss (1994), literary meaning is not fixed within a text but emerges through the interaction between the text and its readers. Similarly, Iser (1978) argues that readers actively construct meaning based on their cultural background and expectations. Drawing upon these principles, the study examines the potential reception of the translated concept within Western literary space by identifying textual elements that may invite alternative interpretations among English-speaking readers. Particular attention is given to the ways in which culturally

embedded meanings are preserved, transformed, or recontextualized through translation.

The third analytical perspective derives from contemporary translation studies. The research adopts a cultural approach to translation, emphasizing that translation serves as a process of intercultural mediation rather than a mere linguistic substitution. Bassnett (2002) argues that translation inevitably involves the transfer of cultural values and ideologies, while Baker (2018) highlights the importance of contextual meaning in cross-cultural communication. Furthermore, Katan (2004) emphasizes that translators operate as intercultural mediators who facilitate understanding between different cultural communities. These theoretical assumptions guide the comparative analysis of the original and translated texts and provide criteria for evaluating the effectiveness of cultural transfer.

The analysis was carried out in several stages. First, textual units related to the concept of education and upbringing (ta'lim-tarbiya) were identified in the Uzbek source text. Second, corresponding passages in the English translation were located and compared. Third, linguistic, semantic, and cultural shifts were examined using comparative textual analysis. Finally, the potential implications of these shifts for intercultural communication and reader reception were interpreted within the broader context of Western literary culture. Comparative textual analysis is particularly useful in translation research because it reveals patterns of equivalence, adaptation, omission, and transformation that occur during the translation process (Munday, 2016).

To enhance the trustworthiness of the research, the study follows the principles of credibility, transferability, and analytical transparency commonly associated with qualitative inquiry (Lincoln & Guba, 1985). Detailed textual examples, theoretical triangulation, and systematic interpretation procedures were employed throughout the analysis. Although the study does not include empirical data from actual readers, the reception-oriented discussion is grounded in established theoretical frameworks and intercultural communication research. Therefore, the methodology provides a reliable basis for examining how the concept of education and upbringing (ta'lim-tarbiya) is communicated across cultures and how it may be interpreted within Western literary space through the medium of translation.

Results and Discussion

The comparative analysis of Gʻafur Gʻulomʻs *Shum Bola* and its English translation *A Naughty Boy* reveals that the concept of education and upbringing (*taʻlim-tarbiya*) is represented through a combination of explicit educational references and implicit cultural practices embedded in family and social interactions. The findings indicate that the translator successfully conveys the general meaning of education, discipline, and moral instruction; however, several culturally specific components associated with Uzbek traditions undergo semantic modification during the translation process. In the source text, education and upbringing (*taʻlim-tarbiya*) functions not only as a pedagogical concept but also as a comprehensive cultural framework encompassing family obligations, respect for elders, communal responsibility, and ethical conduct. These dimensions are frequently expressed through culturally marked lexical units, speech etiquette formulas, and context-dependent behavioral norms that have no direct equivalents in English.

The analysis demonstrates that many references to educational practices are translated through lexical generalization. Terms and expressions associated with traditional Uzbek upbringing are often rendered by broader English concepts such as “education,” “discipline,” “good behavior,” or “moral instruction.” While these equivalents preserve the overall communicative function of the original passages, they tend to reduce the cultural density of the source text. Baker (2018) notes that translators frequently employ generalization when culture-specific concepts lack direct correspondences in the target language. A similar tendency can be observed in the translation of *A Naughty Boy*, where the broader semantic range of education and upbringing (*taʻlim-tarbiya*) is narrowed to concepts more familiar to English-speaking readers. As a result, certain cultural associations linked to family-based moral education become less visible in the translated version.

Another significant finding concerns the representation of interpersonal relationships. In the original text, educational and moral values are often communicated indirectly through interactions between children, parents, relatives, and community members. Respect toward elders, obedience, modesty, and social responsibility are presented as essential components of personal development. These values correspond to what Hofstede (2001) describes as

collectivist cultural orientations, where social harmony and group cohesion are prioritized over individual autonomy. In the English translation, such values remain present but are frequently interpreted through linguistic structures more characteristic of individual-oriented cultural contexts. Consequently, the target text may invite readers to view educational experiences primarily as personal rather than communal processes.

The findings further reveal that narrative episodes depicting moral instruction function as important carriers of intercultural meaning. The protagonist's experiences frequently illustrate the consequences of inappropriate behavior and the importance of social accountability. These episodes contribute to the construction of a culturally specific model of upbringing in which education extends beyond formal schooling into everyday social life. According to Samovar, Porter, and McDaniel (2012), cultural values are often transmitted through narratives that reflect shared social norms and expectations. In *A Naughty Boy* storytelling serves precisely this function, allowing readers to observe how educational values are embedded within ordinary social interactions. Although the translation preserves the narrative structure of these episodes, some culturally implied meanings require interpretation by readers who may not share the same cultural background.

The analysis also identifies several examples of cultural adaptation. Certain expressions, references, and behavioral norms are translated in ways that facilitate comprehension for international audiences. Such adaptations support readability and communicative effectiveness but may simultaneously alter the cultural perspective of the original text. Bassnett (2002) argues that literary translation inevitably involves negotiation between cultural preservation and accessibility. The translator's choices in *A Naughty Boy* illustrate this balance, as culturally specific elements are often retained when essential to the narrative while other elements are modified to accommodate target-culture expectations. This strategy enables intercultural communication but may also lead to partial shifts in meaning.

From the perspective of reception theory, the findings suggest that Western readers are likely to interpret the concept of *ta'lim-tarbiya* through their own cultural frameworks. Jauss (1994) emphasizes that readers approach literary texts with a "horizon of expectations" shaped by their social and cultural experiences.

Since Western educational discourse often distinguishes between formal education and family upbringing, readers may perceive these domains as separate rather than interconnected. In contrast, the Uzbek concept integrates intellectual development, moral formation, and social responsibility into a unified cultural model. Consequently, some dimensions of the concept may not be immediately recognized by foreign readers, even when accurately translated at the linguistic level.

The results further support the argument that translation functions as a process of intercultural mediation rather than simple linguistic substitution. Katan (2004) describes translators as cultural mediators who facilitate communication between communities possessing different systems of values and beliefs. In the case of *A Naughty Boy* the translator mediates between Uzbek cultural understandings of education and the interpretive frameworks of English-speaking audiences. This mediation becomes particularly evident in passages where culturally embedded meanings are explained implicitly through contextual adaptation rather than direct translation. Such strategies contribute to cross-cultural understanding while simultaneously demonstrating the challenges of preserving cultural specificity.

The discussion of these findings highlights the broader role of literary translation in intercultural communication. As Byram (1997) argues, intercultural understanding requires not only linguistic competence but also the ability to interpret and appreciate cultural differences. The translation of *A Naughty Boy* introduces Western readers to educational values rooted in Uzbek culture and thereby expands opportunities for intercultural dialogue. Nevertheless, the analysis confirms that complete cultural equivalence remains difficult to achieve because certain meanings are inseparable from their original socio-cultural context. The concept of education and upbringing (*ta'lim-tarbiya*) exemplifies this challenge, as it reflects a culturally integrated understanding of education and upbringing that extends beyond conventional Western definitions.

Overall, the findings demonstrate that the English translation successfully communicates the central educational and moral messages of the original work while simultaneously revealing the complexities of transferring culture-specific concepts across linguistic and cultural boundaries. The reception of education and upbringing (*ta'lim-tarbiya*) within Western literary space therefore depends not only on translation accuracy but also on readers' willingness and ability to engage

with cultural perspectives different from their own. These results reinforce the view that literary translation serves as a dynamic site of intercultural communication where meanings are continuously negotiated, reconstructed, and reinterpreted across cultures.

Conclusion

The present study examined the role of intercultural communication in the transmission and reception of the concept of ta'lim-tarbiya (education and upbringing) in the English translation of G'afur G'ulom's A Naughty Boy. The analysis demonstrated that the concept represents a complex cultural phenomenon that extends beyond formal education and encompasses moral development, social responsibility, family values, and community-oriented behavioral norms. As a culturally embedded concept, education and upbringing (ta'lim-tarbiya) reflects distinctive features of Uzbek society and serves as an important carrier of national-cultural identity within the literary text.

The findings revealed that the English translation successfully communicates the general educational and ethical messages of the original work; however, certain culturally specific meanings undergo modification, adaptation, or partial loss during the translation process. The use of generalized lexical equivalents and culturally adaptive translation strategies contributes to the accessibility of the text for English-speaking readers, while simultaneously reducing some of the conceptual richness associated with the source culture. These observations confirm that the translation of culture-bound concepts involves not only linguistic transfer but also intercultural negotiation and mediation.

The study further demonstrated that the reception of education and upbringing (ta'lim-tarbiya) in Western literary space is influenced by readers' cultural expectations and interpretive frameworks. Drawing on intercultural communication theory and reception theory, the research showed that Western readers may interpret educational and moral values through perspectives that differ from those embedded in Uzbek cultural traditions. Consequently, the meaning of the translated text emerges through an interaction between the cultural knowledge encoded in the original work and the interpretive strategies employed by the target audience.

From a theoretical perspective, the research contributes to the growing body of scholarship on intercultural communication, literary translation, and reception studies by illustrating how culturally specific concepts are reconstructed across linguistic and cultural boundaries. From a practical perspective, the findings highlight the importance of culturally sensitive translation strategies capable of preserving national-cultural meanings while maintaining comprehensibility for international readers.

The study is limited by its reliance on textual and theoretical analysis rather than empirical reader-response data. Future research may therefore investigate the actual reception of Uzbek literary works among English-speaking audiences through surveys, interviews, or experimental reading studies. Comparative analyses involving other Uzbek literary texts and translations may also contribute to a broader understanding of the intercultural transmission of national-cultural concepts in world literature.

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