

## **Issues of Translation of Domestic Service Terms: Focus on Translation Methods**

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**Abstract.** The article addresses the challenges of translating culturally specific domestic service terms from Uzbek into other languages, focusing on the complexities related to cultural nuances and embedded meanings. The study explores different translation methods, including literal translation, adaptation, explicative translation, and functionalist approaches, to evaluate their effectiveness in maintaining cultural integrity. The findings suggest that adaptation and explicative translation are superior methods for conveying cultural meaning and emotional context, while literal translation often fails to capture the depth of cultural significance.

**Key words:** translation, domestic service terms, cultural nuance, adaptation, explicative translation, functionalist approach, uzbek culture.

**INTRODUCTION.** The translation of culturally specific terms, such as those related to domestic services, presents significant challenges for translators, primarily because these terms are deeply embedded in cultural and regional contexts. Domestic services, including household maintenance, hospitality, and various community – related activities, carry meanings that are shaped by the customs, values, and day – to – day practices of a particular culture. For instance, the term “obod,” commonly used in Uzbek, not only conveys a sense of material prosperity but also embodies the cultural notion of collective well – being and communal care, which is difficult to directly translate into other languages without losing its cultural essence. Similarly, terms like "mehmondo'stlik," which conveys the warmth of Uzbek hospitality, require more than a literal translation; they demand an understanding of the cultural values that underline these practices. Language is not only a tool for communication but also a repository of culture. The translation of culturally specific terms thus goes beyond linguistic equivalence—it involves preserving the cultural connotations and ensuring that the message resonates with the target audience in a meaningful way. Translators face the challenge of bridging cultural gaps while maintaining the authenticity of the original message. This is particularly true for domestic service terminology, which often reflects unique social relationships, cultural attitudes towards hospitality, family, and community, and historical practices. Without a careful approach, translating such terms risks either oversimplifying these rich cultural contexts or producing translations that are incomprehensible or irrelevant to the target audience.

This study aims to explore the various translation methods that can be effectively used to translate domestic service terms, ensuring that the cultural connotations are retained. The research focuses on different approaches, including literal translation, adaptation, explicative translation, and functionalist approaches, evaluating their efficacy in preserving the meaning, intent, and cultural nuance of the original terms. By analyzing both successful and problematic examples, this study will offer insights into how translators can better navigate the challenges posed by culturally specific domestic service terms and contribute to more culturally sensitive translation practices.

**BACKGROUND.** Domestic service terms are deeply intertwined with the cultural and social fabric of a community. These terms often carry meanings that go beyond their literal interpretations, encompassing complex ideas, values, and shared experiences. For instance, the term "hashar" in Uzbek culture represents a collective effort where community members come together to accomplish a task, often related to community maintenance or support. This concept reflects not only a practical action but also a sense of unity, solidarity, and mutual aid, making it difficult to translate accurately into other languages without losing its cultural depth. Translating "hashar" into another language as simply "community work" does not fully capture the cultural and emotional context behind the term, such as the mutual cooperation and communal responsibility embedded within it.

Similarly, the term "to'y" (wedding) in the Uzbek context carries far more meaning than its simple English equivalent. In Uzbek culture, "to'y" is not just a ceremony but a grand social event that brings together extended family, friends, and the entire community, often involving elaborate traditions, rituals, and festivities. It embodies cultural values such as family honor, generosity, and the importance of community participation. Translating such culturally loaded terms requires an approach that conveys not only the practical aspects of the event but also the rich social and cultural connotations that define it. This creates a challenge for translators who must navigate the complex task of bridging cultural divides while ensuring that the translated terms remain meaningful to the target audience.

The difficulty in translating domestic service terms lies in the fact that they are more than just words – they are reflections of cultural practices, beliefs, and social norms. Each term is laden with cultural connotations that may not have direct equivalents in other languages. The translator's task is not only to find words that correspond but to bridge the cultural gap between the source and target audiences. This often requires a more nuanced approach, involving creative and adaptive translation strategies that allow the target audience to understand the cultural significance of these terms. This study aims to delve into these challenges and examine the effectiveness of various translation methods in capturing the full meaning of culturally specific domestic service terms.

**LITERATURE REVIEW.** Translation is a complex process, especially when dealing with culturally specific terms that lack direct equivalents in the target language. To navigate these complexities, translation scholars have developed various theories and approaches that can guide translators in making informed choices. *Baker (2011)* emphasizes the concept of equivalence in translation, highlighting the importance of maintaining cultural integrity when translating terms with deep cultural meanings. Baker discusses the different levels of equivalence—ranging from word – for – word to pragmatic equivalence—and the challenge of balancing fidelity to the source text with readability and relevance for the target audience. This is particularly relevant for domestic service terms, which often require translators to navigate between linguistic accuracy and cultural adequacy. *Nida & Taber (2003)* introduce the concept of **dynamic equivalence**, an approach aimed at conveying both the meaning and the cultural nuance of the source text. Dynamic equivalence goes beyond literal word – for – word translation by attempting to evoke the same response in the target audience as the original text would in the source audience. For culturally specific domestic service terms, this means finding ways to adapt terms so that they retain their cultural essence, even if that requires significant restructuring or elaboration. This concept is vital when dealing with terms like "hashar" or "to'y," which embody complex cultural ideas that must be conveyed comprehensibly and meaningfully. *Newmark (1988)* differentiates between **semantic** and **communicative translation**, highlighting the potential conflict between remaining true to the original wording and ensuring the translated term is culturally acceptable in the target language. These distinctions help frame the debate about the best approach to use when translating culturally specific domestic service terms: should the focus be on conveying precise meaning, or on making the term accessible and relatable to the target audience? *Katan (2004)* explores **intercultural communication** and how translators act as mediators between different cultural contexts. This perspective is especially important in the context of domestic services, where even seemingly straightforward terms are deeply influenced by cultural practices, beliefs, and social norms. By focusing on the cultural implications behind terms, Katan provides insight into how translators can better bridge cultural divides.

**RESEARCH QUESTIONS.** This study addresses the following research questions to explore effective ways of translating culturally specific domestic service terms:

**How can translation methods be effectively employed to address the challenges of translating culturally specific domestic service terms?** The first research question focuses on exploring the effectiveness of different translation methods – such as literal translation, adaptation, explicative translation, and functionalist approaches – in overcoming the challenges of cultural specificity. The study will examine each method's strengths and weaknesses, considering the cultural significance of domestic service terms and how these methods can be applied to retain meaning, relevance, and cultural integrity in the target language.

**Which translation methods are best suited for different types of domestic service terms?** The second research question aims to identify the most suitable translation methods for different types of culturally specific domestic service terms. This involves categorizing terms based on their cultural complexity and determining which translation strategies – such as dynamic equivalence or adaptation – are most effective in preserving their intended meanings. For example, terms like "to'y," which involve cultural and emotional nuances, might benefit more from adaptation and explicative translation, while other terms with more straightforward meanings may require less complex approaches. This differentiation is crucial for developing effective translation practices that respect and convey the cultural richness inherent in domestic service terminology.

**METHODS.** This section outlines the approach used to evaluate different translation methods applied to translating domestic service terms. The goal is to determine how effectively various translation strategies capture the cultural and social nuances inherent in these terms and how they maintain cultural integrity in the target language. The methodology involves collecting culturally specific terms, categorizing them, and applying different translation techniques to evaluate their efficacy.

**Data Collection.** The data collection process began by identifying and selecting culturally significant terms from various categories of domestic service in the Uzbek context. These categories include:

1. *Community Terms:* For example, the term “**hashar**” represents a communal effort where members of the community unite for a collective cause, such as building or maintenance. This term reflects a deeper cultural practice of cooperation, solidarity, and community spirit.
2. *Hospitality Terms:* “**To'y**” (wedding) and “**mehmonxona**” (guest accommodation) were selected to represent culturally rich concepts related to hospitality. These terms encompass not only the physical arrangements but also the cultural values of generosity, respect, and community connection.
3. *Family Service Concepts:* Terms that are used in the context of family services, such as “**sunnat to'yī**” (a cultural ceremony for circumcision), were included. Such terms are significant in reflecting the social practices and cultural traditions that shape family interactions.
4. The selected terms were chosen due to their embedded cultural meanings, which are difficult to convey directly in other languages without specialized translation approaches. The terms were then analyzed to determine which translation methods were most suitable for conveying their meanings to a non – Uzbek – speaking audience.

**Translation Methods Evaluated.** Different translation methods were applied to the collected terms, each offering unique ways to address the challenges of cultural translation.

1. *Literal Translation.* The **literal translation** approach involved evaluating each term word – for – word, aiming to preserve linguistic accuracy while assessing its limitations in conveying the full cultural context. For instance, translating “**hashar**” as “community work” retains some of the practical meaning but often fails to encapsulate the underlying cultural ethos of mutual aid and solidarity. **Newmark (1988)** points out that while literal translation can be useful for terms that have close equivalents in the target language, it often falls short when dealing with culturally rich

concepts, as it tends to strip away the cultural connotations that give the term its true meaning (pp. 65 – 72).

2. *Adaptation*: The **adaptation** method was used to adjust terms to fit the cultural context of the target language while preserving their original meaning and emotional significance. This strategy often involved modifying the term so that it became accessible to a target audience unfamiliar with the original culture. For example, “**to'y**” could be adapted as “traditional wedding ceremony,” providing additional context that highlights the cultural significance of the event beyond just the basic meaning of “wedding.” **Katan (2004)** emphasizes that adaptation is a useful strategy for translating culturally embedded terms because it allows the translator to bridge cultural gaps by making adjustments that enhance comprehension for the target audience (pp. 135 – 142).
3. *Explicative Translation*: **Explicative translation** was employed when no direct equivalent existed in the target language, necessitating a detailed explanation to convey the term's cultural and contextual nuances. For instance, translating “**sunnat to'yi**” required more than a simple equivalent—it involved explaining that it is a traditional circumcision ceremony with deep cultural and familial importance, often seen as a rite of passage for young boys. **Nord (2005)** suggests that explicative translation is particularly effective for culturally specific terms because it allows for the inclusion of supplementary information that clarifies meaning and provides cultural context, helping the target audience understand the significance of the term beyond its literal meaning (pp. 69 – 73).
4. *Functionalist Approach (Skopos Theory)*: The **functionalist approach**, particularly **Skopos theory**, was applied to evaluate translations based on their intended function in the target culture. This approach is concerned with ensuring that the translation meets the needs of its intended audience, focusing on how best to convey the purpose of the term in its new context. For example, if “**mehmonxona**” is being translated for a tourist guide, the goal is to ensure that the term conveys not just the physical space for guests but also the hospitality and warmth associated with it in Uzbek culture. **Vermeer (1989)** argues that the functionalist approach is highly effective for culturally embedded terms because it emphasizes the purpose behind the translation, which may vary depending on the context and the target audience (pp. 42 – 46).
5. *Pragmatic and Expressive Translation*: **Pragmatic and expressive translation** methods were used to capture both the practical and emotional undertones of domestic service terms. This approach sought to convey not only the functional meaning of a term but also the feelings and cultural significance associated with it. For instance, translating “**to'y**” as “a joyful and elaborate traditional celebration involving the community” helps to convey the expressive elements of the event, such as joy, cultural importance, and communal involvement. **Hatim & Mason (1997)** emphasize the importance of not only translating words but also communicating the intended emotional impact of the original term, which is particularly relevant for culturally loaded terms that carry significant emotional weight (pp. 98 – 104).

In summary, the data collection focused on selecting culturally significant domestic service terms that reflect the unique social practices of Uzbek culture. A range of translation methods was then applied to evaluate how effectively each approach conveys both the practical meaning and the cultural nuances embedded in these terms. By systematically assessing the strengths and limitations of each method, this study aims to determine the best strategies for translating culturally specific domestic service terms in a way that maintains cultural integrity and ensures comprehension for the target audience.

**RESULTS.** The findings focus on the effectiveness of various translation methods applied to culturally specific domestic service terms. The analysis highlights how different approaches succeed or fall short in retaining the cultural, emotional, and contextual nuances of these terms.

**Literal Translation Limitations – Literal translation** often resulted in a loss of cultural nuance, especially for terms deeply embedded in cultural practices. For example, the term “**yig'in**”, translated directly as “gathering,” fails to fully capture the underlying significance in the Uzbek context. In

Uzbekistan, "yig'in" can imply a communal meeting with cultural and social undertones, such as gatherings for family discussions, neighborhood decisions, or celebrations. It emphasizes community bonds and collective decision – making, which are not conveyed by the simple term "gathering." A literal translation here strips the term of its social weight, reducing it to just a meeting without capturing the sense of unity and shared responsibility.

Another example is the term "**kelin salom**", which refers to a traditional ceremony where a bride greets the elders of her new family as part of her welcome ritual. A literal translation such as "bride greeting" does not adequately convey the deep respect, ritualistic value, and cultural expectations involved in this practice. The cultural connotations of respect for elders, tradition, and family integration are not captured in a simple literal rendition, resulting in a loss of meaning. As noted by **Newmark (1988)**, literal translation is often insufficient for culturally specific terms, as it overlooks the broader cultural implications that give such terms their full meaning (pp. 65 – 72).

**Effectiveness of Adaptation – Adaptation** was found to be a more effective approach for culturally loaded terms, allowing the translator to convey both the literal meaning and the cultural significance. For example, the term "**navruz bayrami**", which refers to the traditional spring festival celebrated across Uzbekistan, was adapted as "a traditional New Year celebration marking the arrival of spring, featuring cultural festivities." This adaptation helps the target audience understand not only the time of the year but also the cultural importance of the holiday, which includes themes of renewal, community, and celebration of nature. By adapting the translation, the cultural and emotional essence of the event was preserved, making it accessible and meaningful to an audience unfamiliar with Uzbek culture.

Similarly, "**xonaqo**" was adapted as "a traditional spiritual retreat space, often used for communal gatherings, meditation, and spiritual learning." This adaptation conveys not just the physical space but also its cultural role as a center for community, reflection, and learning. **Katan (2004)** supports the use of adaptation for culturally significant terms as it allows translators to modify the translation in ways that bridge cultural gaps, thereby enhancing comprehension for the target audience (pp. 135 – 142).

**Explicative Translation Success – Explicative translation** proved particularly successful for terms without direct equivalents, as it allows for a detailed explanation that conveys the cultural and contextual significance. For instance, the term "**o'qituvchilar kuni**" was better translated as "Teachers' Day, a celebration honoring teachers' contributions to education and society, involving various community – led events and student performances." This explicative approach provided the necessary cultural context, helping the target audience understand the importance of the day beyond just its literal title.

Another example is "**so'rpa**", which refers to a traditional dish served at Uzbek gatherings that signifies hospitality and unity. Instead of a direct translation like "broth," explicative translation offered "a traditional broth dish served to guests as a symbol of hospitality and communal togetherness." This explanation gave the target audience a better understanding of the cultural significance of serving so'rpa, which is deeply associated with showing respect to guests and fostering unity. **Nord (2005)** notes that explicative translation is effective for culturally embedded terms because it provides additional information that clarifies the cultural context, making it comprehensible for the target audience (pp. 69 – 73).

**Functionalist Approach Insights – The functionalist approach** focused on the intended purpose of the translation and the needs of the target audience. This was particularly useful for adapting terms for specific audiences or purposes. For example, the term "**o'lan**" was translated differently based on its context. When used in a literary or poetic context, it was translated as "a traditional Uzbek folk chant, often used in celebrations or to tell stories," emphasizing its cultural value and artistic function. However, for a general explanation intended for a broader, less specialized audience, it was translated as "a type of traditional folk music used in community events."

Similarly, the term "**choyxona**", depending on the purpose of the translation, was adapted in various ways. For a tourist brochure, it was translated as "a traditional Uzbek teahouse where people gather

for socializing, tea, and relaxation," focusing on the cultural experience it offers. For an academic study, it was translated as "a communal space traditionally used for social interaction and cultural exchange, central to Uzbek daily life." The functionalist approach, as discussed by **Vermeer (1989)**, emphasizes the importance of tailoring translations to meet the communicative needs of the target audience, ensuring that each version effectively conveys the intended message in the appropriate context (pp. 42 – 46).

In summary, literal translation often failed to retain the cultural richness of Uzbek domestic service terms, whereas adaptation and explicative translation proved more effective in capturing cultural depth and emotional resonance. The functionalist approach provided the necessary flexibility to adapt terms based on their purpose and audience, ensuring cultural meaning was appropriately conveyed. The findings suggest that culturally embedded terms require a more dynamic approach to translation, balancing fidelity to the original meaning with the need for cultural relevance in the target context.

**DISCUSSION.** The discussion interprets the findings to highlight which translation methods are most effective and in what contexts. It also reflects on the implications of these methods for translators working with culturally rich and specific terms, especially those related to domestic services.

**Interpretation of Findings.** The findings revealed that **literal translation**, while simple and straightforward, often resulted in misunderstandings or incomplete representations of cultural nuances. The lack of contextual information and cultural depth when using literal translation was evident in examples like "yig'in" being translated as "gathering." This term, in its literal form, fails to convey the social significance and the sense of community that is intrinsic to the concept in Uzbek culture. As such, literal translations tend to reduce culturally rich terms to their most basic meanings, stripping them of emotional and cultural connotations. On the other hand, **adaptation** and **explicative translation** proved to be far more effective in retaining the cultural and emotional undertones of the original terms. For instance, the adaptation of "navruz bayrami" as "a traditional New Year celebration marking the arrival of spring, featuring cultural festivities" allowed for a richer, more accessible representation of the cultural event, providing the target audience with a clearer picture of its significance. Adaptation was especially beneficial in making culturally specific terms relatable and meaningful to audiences unfamiliar with the original culture.

Similarly, explicative translation successfully conveyed the layered meanings behind terms like "so'rpa," where a detailed explanation was necessary to communicate not just the dish itself but also its role in expressing hospitality and unity. **House (2014)** supports this approach, emphasizing the importance of **pragmatic equivalence** in translation, particularly for culturally embedded terms. Pragmatic equivalence aims to ensure that the target audience experiences a similar understanding and emotional response as the source audience, which literal translation often fails to achieve (pp. 45 – 50). This perspective aligns with the need to bridge cultural divides by focusing on meaning rather than just the lexical level. **Bassnett & Lefevere (1998)** argued that translation must go beyond the word level to consider cultural context. This perspective is supported by the findings in this study, particularly regarding the effectiveness of adaptation in translating terms like "kelin salom." The literal translation "bride greeting" lacked the cultural depth necessary to explain the ritual's importance in terms of respect for elders and family integration. Adaptation, which allowed for an expanded description, worked well to convey the broader cultural context that defines the term, thus illustrating why considering the cultural background is essential in effective translation (pp. 53 – 60).

**Practical Applications.** The findings suggest several practical implications for translators working with culturally rich terms, particularly those related to domestic services. **Translators should prioritize adaptation and explicative translation** when dealing with culturally embedded concepts that have no direct equivalents in the target language. These methods help bridge the cultural gap by providing additional context and making the translated terms resonate with the target audience. For **public – facing documents**, such as government brochures, tourism guides, and cultural exhibits, **adaptation** is particularly effective. For example, translating "choyxona" as "a traditional Uzbek teahouse where people gather for socializing, tea, and relaxation" helps convey the cultural experience to tourists who may be unfamiliar with the concept. It ensures that terms are both accurate and relatable, allowing the target audience to engage more deeply with the culture.

In more specialized contexts, such as **academic texts** or **historical documentation**, explicative translation may be more appropriate. Providing detailed descriptions, as in the case of "o'qituvchilar kuni," allows for a nuanced understanding of cultural practices and their significance, making the translation suitable for audiences seeking in-depth cultural knowledge.

Limitations. Despite the strengths of adaptation and explicative translation, there are limitations to these approaches. The reliance on **adaptation** may lead to **subjective interpretations**, as the translator must make decisions about which aspects of the culture to emphasize and how best to convey them. This subjectivity can result in variations between different translators' work, potentially leading to inconsistencies in how cultural terms are represented. Additionally, successful adaptation requires **a deep understanding of both the source and target cultures**. Translators must be culturally competent and sensitive to nuances in both languages to ensure that the adapted term retains its intended meaning and impact. For instance, capturing the full essence of a term like "hashar" involves understanding not only the concept of community work but also the social values of mutual aid, solidarity, and pride embedded within it. Translators lacking this cultural knowledge may struggle to convey these subtleties effectively.

**Suggestions for Future Research.** While this study focused on a selection of domestic service terms from the Uzbek context, **future research** could expand the scope to include a broader variety of culturally specific terms from multiple languages and regions. Such research could explore how different **translation methods** work across diverse cultural contexts, identifying common challenges and strategies that may be applicable on a broader scale. **Chesterman (1997)** supports expanding translation research to foster a deeper understanding of cultural and pragmatic nuances in translation, which can ultimately improve translation practices across different linguistic and cultural domains (pp. 103 – 110). By examining how similar concepts are treated in different languages – such as hospitality – related terms in Uzbek, Arabic, and Japanese cultures – studies could contribute valuable insights into universal strategies for translating culturally embedded terms while respecting each culture's uniqueness.

Another avenue for future research could be the development of **best practices and guidelines** for translators working with culturally rich terminology. By compiling examples of successful adaptations and explicative translations, researchers could create a practical resource that helps translators make informed decisions about how to handle culturally specific terms in various contexts. Furthermore, research could also focus on the role of **technology and machine translation** in dealing with culturally specific terms. Machine translation tools often struggle with these kinds of terms due to their lack of cultural sensitivity and contextual understanding. Investigating how machine translation algorithms can be improved to better handle cultural nuances – perhaps through integration with cultural databases or by incorporating human – in – the – loop approaches – could offer practical advancements in the field of automated translation.

**CONCLUSION.** The study found that translating domestic service terms requires more than just linguistic skill – it demands cultural sensitivity and the careful selection of translation methods. Domestic service terms are deeply embedded in cultural and social contexts, carrying meanings that go beyond their literal definitions. **Literal translation**, although simple, often led to misunderstandings or an incomplete portrayal of these cultural nuances. It became clear that **adaptation** and **explicative translation** were more effective for capturing the cultural and emotional undertones of the original terms. For instance, adaptation allowed culturally specific concepts to be rendered in a way that made them accessible to the target audience, while explicative translation provided the necessary context where direct equivalents did not exist. Translators must therefore carefully choose their methods based on the cultural and pragmatic needs of the target audience, ensuring that the cultural significance of each term is preserved and effectively conveyed. Moving forward, it is crucial for translators to develop a deep understanding of both source and target cultures to deliver translations that resonate authentically.

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