

KONFERENSIYALAR UZ

ANJUMANLAR PLATFORMASI

**V RESPUBLIKA ILMIY-
AMALIY KONFERENSIYASI**

**YANGI DAVR ILM-
FANI: INSON UCHUN
INNOVATION G'OYA
VA YECHIMLAR**

IYUL, 2025

ELEKTRON NASHR:

<https://konferensiyalar.uz>





YANGI DAVR ILM-FANI: INSON UCHUN INNOVATSION G'OYA VA YECHIMLAR

**V RESPUBLIKA ILMIY-AMALIY
KONFERENSIYASI MATERIALLARI**

2025-yil, iyul

TOSHKENT-2025

Yangi davr ilm-fani: inson uchun innovatsion g'oya va yechimlar. V Respublika ilmiy-amaliy konferensiyasi materiallari to'plami. 1-jild, 5-son (iyul, 2025-yil). – 107 bet.

Mazkur nashr ommaviy axborot vositasi sifatida 2025-yil, 8-iyulda C-5669862 son bilan rasman davlat ro'yaxatidan o'tkazilgan.

Elektron nashr: <https://konferensiyalar.uz>

Konferensiya tashkilotchisi: "Scienceproblems Team" MChJ

Konferensiya o'tkazilgan sana: 2025-yil, 22-iyul

Mas'ul muharrir:

Isanova Feruza Tulqinovna

Annotatsiya

Mazkur to'plamda "Yangi davr ilm-fani: inson uchun innovatsion g'oya va yechimlar" mavzusidagi V Respublika ilmiy-amaliy konferensiyasi materiallari jamlangan. Nashrda respublikaning turli oliy ta'lim muassasalari, ilmiy markazlari va amaliyotchi mutaxassislari tomonidan tayyorlangan maqolalar o'rin olgan bo'lib, ular ijtimoiy-gumanitar, tabiiy, texnik va yuridik fanlarning dolzarb muammolari va ularning innovatsion yechimlariga bag'ishlangan.

Ushbu nashr ilmiy izlanuvchilar, oliy ta'lim o'qituvchilari, doktorantlar va soha mutaxassislari uchun foydali qo'llanma bo'lib xizmat qiladi.

Kalit so'zlar: ilmiy-amaliy konferensiya, innovatsion yondashuv, zamonaviy fan, fanlararo integratsiya, ilmiy-tadqiqot, nazariya va amaliyot, ilmiy hamkorlik.

Barcha huquqlar himoyalangan.

© Scienceproblems team, 2025-yil

© Mualliflar jamoasi, 2025-yil

MUNDARIJA

FIZIKA-MATEMATIKA FANLARI

Muxsinova Musallamxon

TABIY FANLARDA HAYOTIY MUAMMOLAR YECHIMI

(FIZIKA VA MATEMATIKA ASOSIDA) 5-7

TEXNIKA FANLARI

Baxriddinov Nodirbek

RIVOJLANGAN MAMLAKATLARDA INNOVATSION FAOLIYATNI DAVLAT TOMONIDAN

QO'LLAB-QUVVATLASH MEXANIZMLARI: AQSh VA YeVROPA TAJRIBASI 8-11

TARIX FANLARI

To'uchiyeva Dilnoza

ZOMIN TUMANINING IQTISODIY TARIXI XUSUSIDA (2013-2024 YILLAR) 12-19

Норов Шухрат

ИСТОРИЧЕСКИЙ АНАЛИЗ ФОРМИРОВАНИЕ ЭКОЛОГИЧЕСКОЙ КУЛЬТУРЫ СРЕДИ

МОЛОДЕЖИ 20-25

Bazarbayeva Nilufar

O'ZBEK MILLIY HUNARMANDCHILIGI TARIXI XUSUSIDA 26-29

IQTISODIYOT FANLARI

Qo'chqarov Baxtiyor

KICHIK BIZNES SUBYEKTLARIDA AYLANMA MABLAG'LARDAN FOYDALANISHNI

TAKOMILLASHTIRISH ORQALI IQTISODIY FAOLLIKNI TA'MINLASH YO'LLARI 30-34

Кайыбеков Парахат

СОВЕРШЕНСТВОВАНИЕ УПРАВЛЕНИЯ АВТОМОБИЛЬНЫМИ ТРАНСПОРТНЫМИ

УСЛУГАМИ В УЗБЕКИСТАНЕ 35-41

Ibragimov Jakhongir

SANOAT KORXONALARIDA YASHIL INNOVATSIYALARNI JORIY QILISHGA EKSTERMAL IQLIM

O'ZGARISHLARI TA'SIRINI BAHOLASH 42-45

FALSAFA FANLARI

Mamadiyarova Malika

GLOBAL O'ZGARISHLAR SHAROITIDA OILAVIY QADRIYATLAR TRASFORMATSIYASI 46-48

Ro'ziyev Maqsud

ABULHASAN BAXMANYOR MA'NAVIY MEROSIDA TA'LIM VA TARBIYA MASALALARI 49-52

FILOLOGIYA FANLARI

Tursinbaev Ilham

BOLALAR POEMALARIGA OID TADQIQOTLAR TAHLILI 53-57

Pulatjonova Muxtasar

HOW DO UZBEK LEARNERS USE DISCOURSE MARKERS IN ENGLISH SPEAKING: A LEARNER

CORPUS ANALYSIS 58-60

Abdulxayeva Nodirabegim

TRANSLATION OF REALIA IN SIMULTANEOUS INTERPRETATION 61-63

Absalomova Feruza

KOREYS TILI O'RGATISHDA O'QUVCHI MOTIVATSIYASIGA TA'SIR ETUVCHI OMILLAR:
IJTIMOIY-PSIXOLOGIK VA MADANIY KONTEKST 64-68

GEOGRAFIYA FANLARI

Nazirov Mirjalol

FARG'ONA VILOYATIDAGI MIGRATSION JARAYONLARNING RETROSPEKTIV TAHLILI VA
HUDUDIIY DEMOGRAFIK JARAYONLARGA TA'SIRI 69-71

YURIDIK FANLARI

Tog'onova Jemala

MEDIATSIYADA ADVAKATNING RO'LI 72-76

Shomurodov Sanjar

SUN'IY INTELLEKT MAHSULOTLARINI MUHOFAZA QILISHDA HUQUQIY MUVOFIQLIK
MASALASIDA YAGONA XALQARO KONVENSIYA ZARURATI 77-80

Qilichev Nosirbek

SPORT TAVAKKALCHILIGI – QILMISHNING JINOIYLIGINI ISTISNO QILUVCHI HOLAT
SIFATIDA 81-84

Xolmo'minova Barchinoy

DAVLAT PENSIYALARINING TURLARI VA ULARNI TAYINLASHNING O'ZIGA XOS
XUSUSIYATLARI 85-90

PEDAGOGIKA FANLARI

Таджибаева Альбина

РЕФЛЕКСИВНАЯ ПРАКТИКА В ОБУЧЕНИИ: ПЕДАГОГИЧЕСКИЕ ПОДХОДЫ И СТРАТЕГИИ
ФОРМИРОВАНИЯ ТРАСК..... 91-96

Собирова Гулибарно

ИНТЕРАКТИВНЫЕ МЕТОДИКИ РАЗВИТИЯ КРИТИЧЕСКОГО МЫШЛЕНИЯ НА УРОКАХ
РУССКОГО ЯЗЫКА В УСЛОВИЯХ ЦИФРОВОЙ СРЕДЫ..... 97-101

TIBBIYOT FANLARI

Numonjonov Asrorjon, Mansurova Nargiza

ICHKI MUHIT REZONANSINING MIGREN TRIGGERLARIGA TA'SIRI: TIZIMLI VA ICHAK
FAKTORLARINING INTEGRATSIYASI 102-104

PSIXOLOGIYA FANLARI

Kurbonov Munis

KASBIY IDENTIFIKATSIYA JARAYONINI TAKOMILLASHTIRISH..... 105-107

TRANSLATION OF REALIA IN SIMULTANEOUS INTERPRETATION

Abdulkhaeva Nodirabegim

Nordic International University

Teacher of Foreign languages department

E-mail: abdulxayevabegum@gmail.com

Tel: +998995343118

Toshkent, Uzbekistan

ORCID: <https://orcid.org/0009-0008-9988-9626>

Annotation. This thesis explores the challenges involved in translating realia during simultaneous interpretation and discusses the methods commonly used to render such culturally specific terms. Realia, being deeply rooted in a nation's cultural, historical, religious, and social context, often have no direct equivalents in the target language, making their translation particularly demanding. In simultaneous interpretation, where time constraints are critical, the accurate and meaningful translation of realia becomes even more complex. This paper highlights the importance of a translator's cultural competence and background knowledge of both source and target cultures to ensure accurate interpretation. Examples from Uzbek and English are provided to illustrate the nature of realia and the application of translation strategies such as transcription, transliteration, calque, and descriptive translation. The paper emphasizes that a deeper understanding of cultural nuances enables interpreters to convey realia more effectively to diverse audiences, thereby reducing the risk of miscommunication during international conferences and cross-cultural interactions.

Key words: realia, simultaneous interpretation, translation methods, cultural competence, cross-cultural communication, national identity, religion, organization.

SINXRON TARJIMADA REALIA TARJIMASI

Abdulxayeva Nodirabegim Ixtiyorjon qizi

Nordik Xalqaro Universiteti

Xorijiy tillar kafedrasida o'qituvchisi

Annotatsiya. Ushbu tezis sinxron tarjima mobaynida realiyani tarjima qilish bilan bog'liq qiyinchiliklarni o'rganadi va bunda madaniy jihatdan o'ziga xos atamalarni berish uchun keng tarqalgan usullarni muhokama qiladi. Millatning madaniy, tarixiy, diniy va ijtimoiy kontekstida chuqur ildiz otgan realiya ko'pincha tarjima tilda to'g'ridan-to'g'ri ekvivalentiga ega emas, bu esa ularning tarjimasini murakkablashtiradi. Vaqt muhim bo'lgan sinxron tarjimada realiyani aniq va mazmunli tarjimasi yanada qiyinlashadi. Ushbu tezis realialar to'g'ri talqin qilinishini ta'minlash uchun tarjimonning tarjima tildagi madaniyatni bilishi kerakligini ta'kidlaydi. Realianing mohiyatini transkripsiya, transliteratsiya, kalka va tavsifiy tarjima kabi tarjima strategiyalarini qo'llash orqali o'zbek va ingliz tillaridan misollar keltirilgan. Tezisdagi ta'kidlanishicha, madaniy nuanslarni chuqurroq tushunish tarjimonlarga realiyani turli auditoriyalarga samaraliroq yetkazish imkonini beradi va shu bilan xalqaro konferensiyalar va madaniyatlararo o'zaro aloqalar paytida tushunmovchilik xavfini kamaytiradi.

Kalit so'zlar: realiya, sinxron tarjima, tarjima usullari, madaniy kompetentsiya, madaniyatlararo muloqot, milliy o'ziga xoslik, din, tashkilot.

DOI: <https://doi.org/10.47390/Ydif-Res5/No-13>

Every nation has its own language and its own history. In the course of development, its language also changes under internal and external influences. The translation of realia is a problem of transferring national and historical peculiarities. We encounter the problem of realia not only when doing written translation but also when doing simultaneous interpretation.

So, what is realia? What category of words does it include Ketevan Djachy describes realia as "... words and phrases that designate objects and concepts closely linked with a

particular national culture. The main features of realia are their national and historical overtones" [2; p.5.]. I believe that the given conception expresses what realia is. I can state from the mentioned definition that all nations have some words related to their culture that may be strange to others. Not only can the words be unfamiliar, but also their notions can be incomprehensible. To tell the truth, before being informed about what realia is, I had no idea about culture-specific words and how to translate them. When discussing the problems of correspondence in translation, I realized that "differences between cultures may cause more severe complications for the translator than do differences in language structure" [3. p.38.]. While looking for information about realia and the ways of translating culture-specific words, I understood how difficult it is to translate realia. In addition, in order to translate realia, interpreters should possess enough background knowledge about the culture of the nation whose language is being translated.

As we know, in simultaneous translation there is no time to think about what the word's meaning is. In that case, while translating a text from a source language to a target language simultaneously in some conferences, simultaneous interpreters encounter difficulties in explaining the meaning of realia to representatives of other nations, provided that the interpreter is not familiar with the notion of realia. It is true that translating realia or cultural terms causes many translation difficulties, but this does not mean that they cannot be translated. My purpose is to elucidate the difficulties and problems of translating realia.

While studying realia, I found out that this type of nonequivalent vocabulary mainly includes the following groups of words:

1. Words that denote objects, concepts, and situations nonexistent in the practical experience of groups of people speaking other languages.
2. Words that denote objects characteristic of the material and spiritual culture of a particular nation, such as national dishes, clothes, shoes, etc.
3. Words and set expressions denoting the political institutions and social events characteristic of a particular nation [1; p.23.].

Before giving examples of translating culture-specific words, I am going to mention the methods of rendering realia. As Ketevan Djachy and Mariam Pareshishvili state, "It is the translator who decides on the strategy of translating realia... all of the translations can be correct if they accurately convey the meaning..." [2; p.7.].

In addition, Zoya Proshina (2008) offered some ways to render realia, such as transcription, transliteration, calque, and descriptive translation in her book titled Theory of Translation.

The largest part of Uzbekistan's population practices Islam. Therefore, Uzbek people have some words related to religion used in daily life. Evidently, these kinds of words may be unfamiliar to representatives of other religions. For instance, the word "Qibla" denotes the side oriented toward Mecca, the holy city for Muslims. Moreover, Muslims must pray facing this direction. In conferences devoted to Islam, if this word is rendered as "Qiblah" using the method of transliteration, the essence of the realia cannot be fully understood. Therefore, descriptive information, such as "the side oriented toward Mecca," should be added.

Not only religious words, but also words related to specific nations' customs and traditions can be examples of realia. For instance, historically, in Uzbek culture, there is a notion named "Qalin," observed during wedding ceremonies. According to this Uzbek

tradition, the bridegroom's parents used to give a sheep, a cow, or a horse to the fiancée's parents in order to help the bride's family avoid financial troubles during wedding ceremonies. This animal was considered a form of "qalin." However, nowadays, money is given instead of an animal. In other cultures, there is no such notion, so it is considered realia. In other words, it can be translated from Uzbek into English as "money given to the bride's parents by the groom's parents" in a descriptive way.

Just as in Uzbek, English is also rich in this type of nonequivalent words.

Firstly, it is known from history that the English were involved in many wars; likewise, the countries where English people live possess developed armed forces. Therefore, in conferences, political or military matters can be discussed. During those disputes, an interpreter can encounter realias that denote ranks, branches, and so on. For instance, in most countries, including England and the USA, there is a military title of "Lance Corporal," which is considered a rank of a non-commissioned officer who has not earned a commission and can also be called a sub-officer. In Uzbekistan, we don't have such a rank; therefore, it can be translated as "Kichik kapral" using the method of calque.

Furthermore, names of organizations existing in a particular country can be considered realia. For instance, in the United States, there is an organization well-known throughout the country named the KKK (or Ku Klux Klan). "The three Ks stand for three distinct movements that have advocated extremist reactionary positions such as white supremacy..." (Wikipedia, n.d.). Obviously, the title of the organization may be absolutely unfamiliar to our people; in the process of translating a text from English to Uzbek, we can sometimes just translate this word as "Ku Kluks Klan" using the method of transcription. However, rendering such titles of organizations using transcription may not be enough for a full understanding of the text. Therefore, we should provide a definition or explain what kind of organization the Ku Klux Klan is.

In conclusion, during the process of simultaneous interpretation, a translator can encounter various difficulties, and one of these problems can be realia. Thus, to translate realia intelligibly to participants in conferences, the interpreter must be aware of the culture of the nations whose languages are being translated.

Adabiyotlar/Литература/References:

1. Barkhudarov L. S. Yazyk i perevod: Voprosy obshchey i chastnoy teorii perevoda. – Moscow: Mezhdunarodnye Otnosheniya, 1982.
2. Djachy K., Pareshishvili M. Realia as carriers of national and historical overtones // Theory and Practice in Language Studies. – Leiden: Brill, 2014. – Vol. 4, No. 1. – P. 8–14.
3. Nida E. A., Taber C. R. The theory and practice of translation. – Leiden: E. J. Brill, 1969.
4. Proshina Z. G. Theory of translation. – 3rd ed. – Vladivostok: Far Eastern University Press, 2008.
5. Steiner G. After Babel: Aspects of language and translation. – 1st ed. – Oxford: Oxford University Press, 1975.
6. Venuti L. Translation changes everything: Theory and practice. – New York: Routledge, 2013.

**YANGI DAVR ILM-FANI: INSON UCHUN
INNOVATSION G'OYA VA YECHIMLAR**
V RESPUBLIKA ILMIY-AMALIY KONFERENSIYASI MATERIALLARI
2025-yil, 22-iyul

Mas'ul muharrir: *F.T.Isanova*
Texnik muharrir: *N.Bahodirova*
Diszayner: *I.Abdihakimov*

Yangi davr ilm-fani: inson uchun innovatsion g'oya va yechimlar. V Respublika ilmiy-amaliy konferensiyasi materiallari to'plami.
1-jild, 5-son (iyul, 2025-yil). – 107 bet.

Mazkur nashr ommaviy axborot vositasi sifatida 2025-yil, 8-iyulda C-5669862 son bilan rasman davlat ro'yaxatidan o'tkazilgan.

Elektron nashr: <https://konferensiyalar.uz>

Konferensiya tashkilotchisi: "Scienceproblems Team" MChJ

Konferensiya o'tkazilgan sana: 2025-yil, 22-iyul

Barcha huquqlar himoyalangan.
© Science problems team, 2025-yil.
© Mualliflar jamoasi, 2025-yil.