
A domestication and foreignization perspective on methods for translating cultural realia into English in Uzbek children's literature

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Annotation *Cultural authenticity and reader comprehension must be carefully balanced in children's literature, making the translation of cultural realia a major difficulty in literary translation. Many cultural distinctive elements included in Uzbek children's books, such as traditions, rituals, cuisine, attire and social practices frequently have no exact English equivalents. The domestication and foreignization approaches put out by Venuti (199) are the main subject of this study, which investigates the methods utilized to translate cultural realia from Uzbek children's literature into English. Fifty samples of cultural realia chosen from Uzbek folktales and children's stories were subjected to a qualitative content analysis. To ascertain the frequency and efficacy of each approach, the detected elements were grouped based on the translation strategy used. The results show that 36% of the cases involved domestication and 64% involved foreignization. The findings imply that despite introducing English-speaking readers to Uzbek culture, translators typically favor maintaining the cultural distinctiveness of the original text.*

Keywords *Cultural realia, children's literature, translation strategies, domestication, foreignization, Uzbek literature*

O'zbek bolalar adabiyotidagi madaniy realliklarni ingliz tiliga tarjima qilish strategiyalari: domestikatsiya va foreignizatsiya yondashuvlari nuqtayi nazaridan

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Annotatsiya *Madaniy realliklarni tarjima qilish badiiy tarjimaning eng murakkab jihatlaridan biri bo'lib, ayniqsa bolalar adabiyotida madaniy o'ziga xoslikni saqlash va o'quvchi uchun matnning tushunarligini ta'minlash o'rtasida muvozanatni saqlashni talab etadi. O'zbek bolalar adabiyotida urf-odatlar, marosimlar, milliy taomlar, kiyim-kechak va ijtimoiy an'analar kabi ko'plab madaniy birliklar mavjud bo'lib, ular ko'pincha ingliz tilida to'liq muqobiliga ega emas. Mazkur tadqiqotda Venuti (1995) tomonidan ilgari surilgan domestikatsiya va foreignizatsiya yondashuvlari asosida o'zbek bolalar adabiyotidagi madaniy realliklarni ingliz tiliga tarjima qilish strategiyalari tahlil qilinadi. Tadqiqotda o'zbek xalq ertaklari va bolalar hikoyalaridan tanlab olingan 50 ta madaniy reallik misoli sifat tahlili (qualitative content analysis) usuli orqali o'rganildi. Aniqlangan birliklar qo'llangan tarjima strategiyalariga ko'ra tasniflanib, ularning qo'llanish chastotasi va samaradorligi baholandi. Natijalar shuni ko'rsatdiki, tarjimalarning 64 foizida foreignizatsiya, 36*

foizida esa domestikatsiya strategiyasi qo'llanilgan. Shu bilan birga, lingan natijalar tarjimonlar ingliz tilida so'zlashuvchi kitobxonlarni o'zbek madaniyati bilan tanishtirish bilan birga, aslyatning madaniy o'ziga xosligini saqlashga ustuvor ahamiyat berishini ko'rsatadi.

Kalit so'zlar *Madaniy realliklar, bolalar adabiyoti, tarjima strategiyalari, domestikatsiya, foreignizatsiya, o'zbek adabiyoti*

Стратегии перевода культурных реалий узбекской детской литературы на английский язык: с позиции подходов доместикации и форенизации

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Аннотация *Перевод культурных реалий является одной из наиболее сложных задач художественного перевода, особенно в детской литературе, где необходимо соблюдать баланс между сохранением культурной самобытности оригинала и доступностью текста для читателя. Узбекская детская литература содержит множество культурно-специфических элементов, таких как традиции, обряды, национальная кухня, одежда и общественные обычаи, которые зачастую не имеют прямых эквивалентов в английском языке. В данном исследовании рассматриваются стратегии перевода культурных реалий узбекской детской литературы на английский язык с использованием подходов доместикации и форенизации, предложенных Лоуренсом Венути (1995). Исследование основано на качественном контент-анализе 50 примеров культурных реалий, отобранных из узбекских народных сказок и детских рассказов. Выявленные единицы были классифицированы в соответствии с применённой переводческой стратегией, после чего были проанализированы частота их использования и эффективность. Результаты показали, что в 64% случаев использовалась стратегия форенизации, тогда как доместикация составила 36%. Полученные данные свидетельствуют о том, что переводчики, знакомя англоязычных читателей с узбекской культурой, в большинстве случаев стремятся сохранить культурную самобытность оригинального текста.*

Ключевые слова *Культурные реалии, детская литература, стратегии перевода, доместикация, форенизация, узбекская литература*

Introduction

Children's literature is especially significant in this process because it exposes young readers to diverse cultures and helps

develop cultural awareness from an early age (Oittinen, 2000). One of the most difficult aspects of literary translation is the translation of cultural realia, which are culture-specific

elements like traditions, customs, food, clothing and social practices that frequently have no direct equivalents in the target language. In today's globalized world, literary translation plays a crucial role in fostering intercultural communication and promoting the exchange of cultural values among nations. (Gambier & van Doorslaer, 2010) Numerous instances of such cultural realia can be found in Uzbek children's literature, which reflects the Uzbek people's rich cultural legacy and sense of national identity. Thus, it is crucial to accurately translate these components into English in order to maintain cultural authenticity and guarantee readability for the intended audience.

In translation studies, the translation of cultural realia has garnered significant interest. The two main translation procedures of domestication and foreignization played a key role in translation approaches (Venuti, 1995). While, foreignization aims to maintain the distinctive qualities of the source culture, domestication entails adjusting culturally-specific traits to the standards and expectations of the target language. In a similar vein, the difficulties of translating culture-specific expressions have been widely discussed, while the importance of cultural equivalence has also been emphasized in translation studies (Baker, 2018; Newmark, 1988). Translators frequently try to strike a balance between cultural preservation and reader comprehension, according to earlier research on children's literature. However, the target audience, the cultural setting and the translator's goals all affect how effective domestication and foreignization are.

The translation of Uzbek children's literature into English has received comparatively little attention, despite the expanding corpus of study on cultural translation. Central Asian literature is underrepresented in translation studies because the majority of current scholarship concentrates on European, American or East Asian literary works. Additionally, a lot of

research discusses translation techniques from a theoretical standpoint without offering in-depth examinations of particular Uzbek cultural realia. For translators looking for efficient ways to communicate Uzbek cultural notions to English-speaking young readers, his dearth of empirical study presents practical obstacles. Thus, more research is required to examine the roles of domestication and foreignization in the translation of children's literature from Uzbekistan.

The purpose of this study is to examine how cultural realia in Uzbek children's books are translated into English with a focus on domestication and foreignization techniques. While domestication improves reading and comprehension for English-speaking readers, foreignization is seen to help retain Uzbek cultural identity.

The study pursues a number of goals in order to accomplish this goal. Analyzing the translation techniques employed for cultural realia in Uzbek children's literature translated into English is the main goal. The secondary goals are to determine the most popular translation technique, assess the impact of domestication and foreignization on reader comprehension and cultural preservation, compare their efficacy and offer useful advice for translators who work with children's literature.

Methods

Background and Research Setting

This study was conducted within the field of Translation Studies with a particular focus on the translation of cultural realia in Uzbek children's literature into English. The research was carried out between January and March 2026 at a higher educational institution in Uzbekistan. The study was motivated by the increasing international interest in Uzbek literature and growing need to make culturally rich literary works accessible to English-speaking readers. Since children's literature serves as an important medium for cultural transmission, understanding how culture-specific elements are translated is essential

for promoting intercultural communication and preserving national identity in translated texts.

Methodology and Justification

The study employed a qualitative content analysis methodology. This approach was selected because it enables researchers to examine linguistic and cultural phenomena in detail and to interpret meanings within their specific contexts. Unlike quantitative approaches that focus primarily on numerical data, qualitative content analysis allows for a deeper investigation of translation choices and their cultural implications (Creswell & Creswell, 2018). The methodology was particularly suitable for this research because the primary objective was to explore how translators handle cultural realia and to evaluate the effectiveness of domestication and foreignization strategies in preserving cultural meaning. The theoretical framework of the study was based on Venuti's (1995) translation theory, which provides a widely recognized foundation for analyzing cultural translation strategies.

Samples and Materials

The research corpus consisted of three representative works of Uzbek children's literature: *Shum Bola* by G'afur G'ulom, selected Uzbek folk tales and children's stories written by Xudoyberdi To'xtaboyev. These works were chosen because they contain a rich variety of culture specific references that reflect traditional Uzbek life, values and customs. A purposive sampling technique was employed to select examples that were particularly relevant to the research objectives. A total of 50 cultural realia were identified and analyzed these examples included references to traditional food, clothing, family relationships, customs, celebrations social practices and culture-bound expressions. The selected sample provided sufficient diversity to examine different translation strategies across multiple categories of cultural realia.

Ethical Considerations

This study did not involve human participants, surveys, interviews or

experimental procedures. Therefore, formal ethical approval was not required. The research relied exclusively on publicly available literary texts and their English translations. All primary and secondary sources were properly acknowledged and cited in accordance with academic standards. Furthermore, the study respected copyright regulations by using solely for educational and research purposes. The research maintained objectivity throughout the analysis process and avoided any intentional bias in the interpretation of the data.

Research Tools and Procedures

The primary research tool was a content analysis framework adapted from Venuti's theory of domestication and foreignization (Venuti, 1995). The research process was conducted in several stages. First, relevant literary texts and their English translations were selected for analysis. Second, cultural realia were identified through close reading of the source texts. Third, the identified examples were categorized according to their cultural characteristics, such as food, clothing, customs, traditions and social expressions. Fourth, the corresponding English translations were examined and compared with the original Uzbek expressions. Fifth, each translation was classified according to the strategy employed, namely domestication and foreignization. Sixth, examples from both categories were systematically compared to evaluate similarities and differences in translation approaches. Finally, the outcomes of these translation choices were assessed in terms of cultural preservation, readability and accessibility for English-speaking child readers. This systematic procedure ensured consistency and reliability throughout the study.

Data Analysis Techniques

The collected data were analyzed using both qualitative thematic analysis and descriptive statistical methods. Thematic analysis was used to identify recurring patterns and trends in the translation of cultural realia (Creswell & Creswell, 2018). Frequency counts were calculated to determine how often each

translation strategy was employed. Descriptive statistics were used to present the results in percent and frequency distributions. In addition, a chi-square test was applied to determine whether there was a statistically significant difference between the use of domestication and foreignization strategies. This statistical test was selected because the data consisted of categorical variables and the study aimed to compare frequencies across two distinct groups. Other statistical tests, such as t-test or ANOVA were not considered appropriate because the data were not continuous or normally distributed. The combination of qualitative and quantitative techniques allowed for a comprehensive analysis of translation strategies and strengthened the validity of the findings.

Results

Data Preprocessing

The initial stage of data collection resulted in the identification of 58 examples of cultural realia from the selected Uzbek children's literary works and their English translations. During the coding and classification process, eight examples were ambiguous and could not be clearly categorized as either domestication or foreignization. In some instances, translators employed mixed strategies or modified the original expressions in ways that complicated classification. After the exclusion of these

examples, a final sample of 50 cultural realia was retained for analysis. This preprocessing stage improved the consistency and reliability of the dataset and ensured that only clearly identifiable translation strategies were included in the study.

Main Findings

The analysis revealed two dominant translation strategies in the English translations of Uzbek children's literature: foreignization and domestication. Among the 50 analyzed examples, foreignization was identified in 32 cases, while domestication was observed in 18 cases. The results indicate that translators generally preferred preserving the cultural characteristics of the source text rather than adapting them to the target culture.

Foreignization was particularly common when translating culturally significant concepts such as translational food, clothing, customs and social practices. By retaining original Uzbek terms or providing transliterated forms, translators attempted to introduce English-speaking readers to aspects of Uzbek culture. In contrast, domestication was mainly used when translators prioritized readability and ease of understanding for young readers unfamiliar with Uzbek culture.

Descriptive and Inferential Statistics

The frequency and percentage distribution of the identified translation strategies are presented in Table 1.

Strategy	Frequency (n)	Percentage %
Foreignization	32	64 %
Domestication	18	36 %
Total	50	100 %

Table 1. *Distribution of translation strategies*

The results demonstrate that foreignization accounted for nearly two-thirds of all translation choices, making it the dominant strategy in the analyzed corpus. Domestication represented slightly more than one-third of the examples. This distribution

suggests that translators tended to prioritize the preservation of cultural authenticity over cultural adaptation. To determine whether the observed difference between the two strategies was statistically significant preference for foreignization over

domestication. Therefore, the null hypothesis that both strategies were used equally frequently was rejected. This finding supports the study's hypothesis that translators of Uzbek children's literature are more likely to preserve source-culture elements when translating cultural realia into English.

Figure

Figure 1 visually illustrates the distribution of translation strategies identified in the study. As shown in the pie chart, foreignization constitutes 64% of the total sample, whereas domestication accounts for 36%. The visual representation clearly demonstrates the predominance of foreignization and highlights the substantial difference between the two approaches.

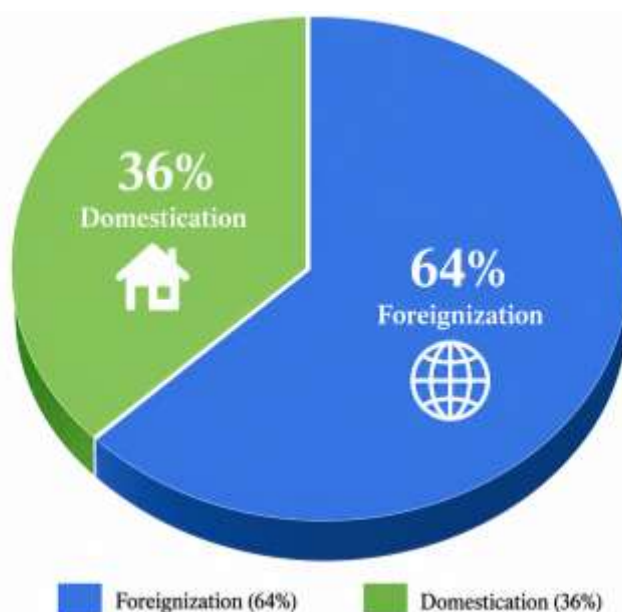


Figure 1. *Distribution of translation strategies*

The graphical representation facilitates a clearer understanding of the overall pattern of strategy usage and confirms the quantitative findings presented in Table 1.

Trends and Patterns

Several important trends and patterns emerged from the analysis of the translated texts. First, food-related terms such as traditional Uzbek dishes were predominantly translated using foreignization. Translators often retained the original names of cultural items in order to preserve their cultural significance and authenticity.

Second, social customs and traditional practices were frequently preserved through transliteration or direct borrowing. This approach allowed readers to encounter unique cultural concepts that do not have exact equivalents in English. Third, domestication was

more commonly used in the translation of children's games, everyday activities and familiar social interactions. In these cases, translators appeared to prioritize comprehension and accessibility for young English-speaking readers.

Finally, a clear relationship was observed between the level of cultural specificity and the choice of translation strategy. The more culturally unique and nationally significant a concept was, the more likely translators were to employ foreignization. Conversely, concepts with functional similarities in the target culture were more likely to be domesticated. These findings indicate that translation strategy selection was strongly influenced by the cultural value and communicative purpose of the source - language item.

Reanalysis

To ensure the reliability and consistency of the coding process, a second coding session was conducted two weeks after the initial analysis. During this stage, all examples were reexamined and reclassified using the same analytical criteria. The results showed that 92% of the classifications remained unchanged, demonstrating a high level of agreement between the first and second coding sessions.

The small number of discrepancies involved borderline cases where translation choices exhibited characteristics of both domestication and foreignization. These cases were reviewed and discussed before the final classification was confirmed. The high percentage of agreement indicates strong coding reliability and enhances the validity of the study's findings. Therefore, the results can be considered dependable and suitable for drawing conclusions regarding the translation of cultural realia in Uzbek children's literature.

Discussion

Recap of main findings

The primary purpose of this study was to investigate the translation strategies used for rendering cultural realia from Uzbek children's literature into English through the frameworks of domestication and foreignization. The findings revealed several important patterns that contribute to our understanding of cultural translation in children's literature.

First, foreignization was used considerably more frequently than domestication, accounting for 64% of all analyzed cases. This indicates a strong tendency among translators to preserve source-culture elements rather than replace them with target-culture equivalents. Second, the analysis demonstrated that foreignization was particularly effective in maintaining the cultural identity of the original texts. By retaining culturally specific references, translators allowed English-speaking readers to encounter authentic aspects of Uzbek culture.

Third, domestication was found to improve accessibility and readability for young readers who may have limited knowledge of Uzbek cultural traditions. In many cases, domestication helped simplify culturally unfamiliar concepts and facilitated comprehension. Fourth, translators were more likely to employ foreignization when translating highly culture-specific items such as translational foods, customs and social practices. Finally, the findings suggest that domestication and foreignization should not be viewed as competing approaches but rather as complementary strategies that can be used together depending on the communicative purpose of the translation. Overall, the results highlight the importance of achieving a balance between cultural preservation and reader comprehension in children's literature translation.

Limitations

Although the study provides valuable insights into the translation of cultural realia, several limitations should be acknowledged. First, the sample size was relatively small, consisting of only 50 cultural items. A larger dataset might reveal additional patterns and provide more comprehensive results. Second, the study focused on only three literary works, which may not fully represent the diversity of Uzbek children's literature. Including a broader range of texts from different authors and historical periods could strengthen the findings.

Third, the research examined only translations into English. Consequently, the results cannot be generalized to translations into other languages, where cultural and linguistic factors may influence strategy selection differently. Fourth, the study focused primarily on textual analysis and did not directly measure reader reception. Therefore, conclusions regarding readability and comprehension are based on theoretical assumptions rather than empirical evidence from child readers. Finally, the classification of

translation strategies inevitably involved a degree of researcher interpretation, despite efforts to ensure reliability through repeated coding. These limitations suggest that the findings should be interpreted with caution and viewed as an initial contribution to a developing area of research.

Strengths

Despite these limitations, the study possesses several important strengths. One of its major contributions is that it addresses a significant gap in translation studies by focusing specifically on Uzbek children's literature, an area that has received relatively little scholarly attention. While numerous studies have examined cultural translation in Western and East Asian literary traditions, research on Central Asian literature remain limited.

Strength lies in the study's systematic analysis of authentic literary texts and their English translations. The use of a clearly defined analytical framework based on Venuti's theory allowed for a consistent examination of translation strategies. Furthermore, the combination of qualitative and quantitative methods enhanced the reliability of the findings and provided both descriptive and statistical evidence regarding strategy preferences. The study also offers practical recommendations that may assist translators, educators and publishers who work with culturally rich literary texts intended for international audiences.

Coherence with Existing Literature

The findings of this study are largely consistent with previous research in the field of translation studies. In particular, the predominance of foreignization supports Venuti's (1995) argument that preserving source-culture elements helps maintain cultural identity and increases cultural visibility within translated texts. The frequent use of foreignization observed in the present study demonstrates that translators often view cultural preservation as an important objective when translating children's literature.

The findings also support Newmark's (1998) discussion of cultural equivalence and the challenges involved in translating culture-bound concepts. Similar to previous studies, the results indicate that no single strategy can adequately address all translation challenges. Instead, translators must make context-dependent decisions based on the nature of the cultural item and the needs of the target audience.

At the same time, this study extends existing scholarship by applying these theoretical perspectives to Uzbek children's literature. Unlike many previous studies that focus on European or East Asian texts, the present research contributes new empirical evidence from a Central Asian context. Consequently, it broadens the geographical scope of translation studies and enriches our understanding of how cultural realia are translated across different literary traditions.

Implications for future research

The findings of this study suggest several directions for future research. First, future studies could analyze a larger corpus of Uzbek literary works, including novels, fairy tales, poems and contemporary children's stories. Such research would provide a more comprehensive picture of translation practices across different genres and authors.

Second, researchers should investigate reader responses to various translation strategies. Surveys, interviews and experimental studies involving child readers could provide valuable insights into how domestication and foreignization affect comprehension, enjoyment and cultural learning. Third, comparative studies involving multiple target languages would help determine whether similar translation patterns emerge across different linguistic and cultural contexts.

Another promising area for future research is the role of translators' cultural backgrounds, professional experience and translation philosophies in shaping strategic decisions. Researchers may also explore the

effectiveness of hybrid translation approaches that combine elements of both domestication and foreignization. Finally, further studies should examine the long-term educational impact of culturally authentic translations on children's intercultural awareness and cultural sensitivity.

Such research would contribute significantly to the development of translation theory and practice and deepen our understanding of cultural transfer in children's literature across diverse linguistic and cultural environments.

Conclusion

This study aimed to investigate the translation of cultural realia in Uzbek children's literature into English through domestication and foreignization strategies. The findings of the study show that foreignization was used more frequently and was more effective in preserving Uzbek cultural identity, whereas domestication improved readability and comprehension for English-speaking readers.

One important contribution of this paper is its detailed analysis of cultural realia in Uzbek children's literature. This paper makes a

valuable contribution to translation studies by providing practical insights into the translation of culture-specific elements for young readers.

The findings have important practical implications for translators, educators and publishers. Translators should carefully balance cultural preservation and reader accessibility when translating children's literature.

This study is limited to a small number of texts and was conducted using literary works from a specific cultural context; therefore, the findings cannot be generalized to all translated children's literature. Despite this limitation, this study makes an important contribution because it addresses an under-researched area and provides empirical evidence regarding translation strategy effectiveness.

Future research should include larger datasets, additional languages and reader-response studies to further explore the translation of cultural realia across cultures.

In summary, the study examined the translation of cultural realia, identified dominant translation strategies, evaluated their effectiveness and contributed new knowledge to the field of translation studies.

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