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PRESERVING THE AUTHOR'S INDIVIDUAL STYLE IN UZBEK TRANSLATION (BASED ON LEE KUAN YEW'S FROM THIRD WORLD TO FIRST)

Abstract: This article analyzes the issue of reflecting the author's voice and individual style from the original language in the Uzbek translation process. The analysis was conducted based on the work "From Third World to First: The Singapore Story" by Singapore's first Prime Minister, Lee Kuan Yew. This article analyzes the Uzbek translation of this fundamental work, focusing on how the linguistic structure and the author's individual style are reflected in the translation. The study employed descriptive-analytical, linguo-stylistic, discursive, and comparative translation studies (comparative) methods. It primarily relied on the functional-pragmatic (Skopos) methodology to conduct a deep analysis of the communicative purposes and stylistic tone of both the original and the translated texts. The analysis revealed that Lee Kuan Yew's technocratic and pragmatic style is distinguished by the active use of key terminology such as "discipline" and "grassroots leaders". The language of the work is rich in official-political and economic terms, and its syntactic structure is characterized by clarity and conciseness. The translator, Abdumajid Mamadaliyev, prioritized preserving the text's communicative intent (the purpose of giving advice and justification) over strict lexical accuracy. For instance, he achieved functional adequacy by translating the phrase "more rugged" as "serg'ayrat" (meaning 'full of vigor/hard-working/energetic'). In conclusion, although Lee Kuan Yew's firm, rational, and responsible leadership "voice" has been retained in the translation, the softening or shortening of certain legal and technical terminology has partially diminished the subtle details related to the text's rational-legal principles. Nevertheless, this translation fully conveys its value as an important practical lesson and an intellectual resource for Uzbekistan's modernization strategies.

Key words: Author's Style / Authorial Style, Lee Kuan Yew, Functional Adequacy, Lexical Equivalence, Extralinguistic Factors, comparative translation

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O‘ZBEK TARJIMASIDA MUALLIFNING INDIVIDUAL USLUBINI SAQLASH (LI KUAN YUNING “UCHINCHI DUNYODAN BIRINCHI DUNYOGA” ASARI ASOSIDA)

Annotatsiya: Ushbu maqolada asl tildagi muallif ovozi va individual uslubni o‘zbek tarjima jarayonida aks ettirish masalasi tahlil qilinadi. Tahlil Singapurning birinchi Bosh vaziri Li Kuan Yuning “Uchinchi dunyodan birinchi dunyoga: Singapur tarixi” asari asosida olib borildi. Mazkur maqolada ushbu fundamental asarning o‘zbekcha tarjimasi lingvistik tuzilma hamda muallifning individual uslubi tarjimada qanday ifodalanganiga alohida e’tibor qaratilgan holda tahlil qilinadi. Tadqiqotda tavsifiy-tahliliy, lingvostilistik, diskursiv va qiyosiy tarjimashunoslik metodlaridan foydalanildi. Asosiy metodologik tayanch sifatida original va tarjima matnlarining kommunikativ maqsadlari hamda uslubiy ohangini chuqur tahlil qilish uchun funksional-pragmatik (Skopos) yondashuv qo‘llanildi. Tahlil natijalari Li Kuan Yuning texnokratik va pragmatik uslubi “intizom” hamda “quyi bo‘g‘in yetakchilari” kabi asosiy terminlarning faol qo‘llanilishi bilan ajralib turishini ko‘rsatdi. Asar tili rasmiy-siyosiy va iqtisodiy terminlarga boy bo‘lib, uning sintaktik tuzilishi aniqlik va lo‘ndalik bilan tavsiflanadi. Tarjimon Abdumajid Mamadaliyev matnning kommunikativ maqsadini (maslahat berish va asoslash vazifasini) qat’iy leksik aniqlikdan ustun qo‘ygan. Masalan, u “more rugged” iborasini “serg’ayrat” deb tarjima qilish orqali funksional adekvatlikka erishgan. Xulosa qilib aytganda, tarjimada Li Kuan Yuning qat’iy, ratsional va mas’uliyatli yetakchilik “ovozi” saqlangan bo‘lsa-da, ayrim huquqiy va texnik terminlarning yumshatilishi yoki qisqartirilishi

matndagi ratsional-huquqiy tamoyillarga oid nozik jihatlarning qisman kamayishiga olib kelgan. Shunga qaramay, ushbu tarjima O‘zbekiston modernizatsiya strategiyalari uchun muhim amaliy saboq va intellektual manba sifatidagi qiymatini to‘liq yetkazadi.

Kalit so‘zlar: Muallif uslubi, individual uslub, Li Kuan Yu, funksional adekvatlik, leksik ekvivalentlik, ekstralingvistik omillar, qiyosiy tarjima

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СОХРАНЕНИЕ ИНДИВИДУАЛЬНОГО СТИЛЯ АВТОРА В УЗБЕКСКОМ ПЕРЕВОДЕ (НА ОСНОВЕ ПРОИЗВЕДЕНИЯ ЛИ КУАН Ю «ИЗ ТРЕТЬЕГО МИРА — В ПЕРВЫЙ»)

Аннотация: В данной статье анализируется проблема отражения авторского голоса и индивидуального стиля исходного текста в процессе узбекского перевода. Анализ проведён на основе произведения первого премьер-министра Сингапура Ли Куан Ю «Из третьего мира — в первый: история Сингапура». В статье особое внимание уделяется тому, как в узбекском переводе этого фундаментального труда отражены языковая структура и индивидуальный стиль автора. В исследовании использованы описательно-аналитический, лингвостилистический, дискурсивный и сравнительно-переводоведческий методы. В качестве основной методологической базы применён функционально-прагматический подход (Skoros), позволивший глубоко проанализировать коммуникативные цели и стилистическую тональность оригинального и переводного текстов. Результаты анализа показали, что технократический и прагматический стиль Ли Куан Ю отличается активным использованием ключевой терминологии, такой как «дисциплина» и «лидеры низового уровня». Язык произведения богат официально-политическими и экономическими терминами, а его синтаксическая структура характеризуется ясностью и лаконичностью. Переводчик Абдумаджид Мамадалиев отдал приоритет сохранению коммуникативного замысла текста (цели наставления и обоснования) над строгой лексической точностью. Например, перевод выражения «more rugged» как «энергичный» обеспечил функциональную адекватность. В заключение следует отметить, что твёрдый, рациональный и ответственный лидерский «голос» Ли Куан Ю в переводе в целом сохранён, однако смягчение или сокращение некоторых юридических и технических терминов частично ослабило тонкие детали, связанные с рационально-правовыми принципами текста. Тем не менее данный перевод в полной мере передаёт свою ценность как важный практический урок и интеллектуальный ресурс для стратегий модернизации Узбекистана.

Ключевые слова: Авторский стиль, индивидуальный стиль, Ли Куан Ю, функциональная адекватность, лексическая эквивалентность, экстралингвистические факторы, сравнительный перевод

Introduction. Lee Kuan Yew (1923–2015) was a politician, statesman, and strategic thinker who left an indelible mark on 20th-century Asian history. From 1959 to 1990, he served as the Prime Minister of Singapore, successfully transforming the country from a poor island state, devoid of natural resources, into one of the world’s most developed nations. From the beginning of his political career, Lee Kuan Yew advocated for synthesizing Eastern and Western values and turning discipline and hard work into state policy. His governance style is distinguished by firmness, responsibility, and a pragmatic approach. For this reason, he is acknowledged as the "Father of Modern Singapore." Lee Kuan Yew was recognized not only as a politician but also as an author who documented the history of his people throughout his career. He wrote *From Third World to First: The Singapore Story* (1965–2000) with the goal of documenting the complex political processes surrounding Singapore's independence for future generations. Indeed, the author himself states on this matter: "I wrote this

book for a younger generation of Singaporeans who took stability, growth, and prosperity for granted. I wanted them to know how difficult it was for a small country of 640 sq. km with no natural resources to survive in the midst of larger, newly independent nations all pursuing nationalistic policies." [6]

The book covers the historical events of Singapore from its separation from Malaysia and subsequent independence in 1965 up to the year 2000. In his memoirs, Lee Kuan Yew illuminates not only political decisions but also human emotions, the hopes, and the fears of the nation. The author calls upon his people to unite based on the values of "a corruption-free society, social cohesion, honesty, and diligence." In this respect, the work is highly valued as a memoir, a historical source, and a political textbook. The "Singapore Story" is one of the unique sources analyzing the geopolitical changes that occurred in the Southeast Asian region during the second half of the 20th century. It extensively covers crucial issues such as inter-ethnic conflicts in the Malay Peninsula, British colonial policy, and the struggle between Soviet and Western ideologies. The book portrays Singapore's path to independence not merely as a political process, but as a journey toward national self-awareness and the formation of a new civic spirit.

The publication of this work in the Uzbek language is not merely a literary event, but rather emerges as an important intellectual resource in defining Uzbekistan's socio-economic modernization strategies. The Singapore model, particularly concerning governance effectiveness, anti-corruption efforts, and mechanisms for economic growth, is highly relevant to Uzbekistan's current political and intellectual discourse. This serious publication, carried out by the translator Abdumajid Mamadaliyev, demands that it be viewed not just as a cultural product, but also as a fundamental tool influencing government policy and the formation of the intellectual elite. The terminology introduced through this work serves to shape a new vocabulary related to international politics and economics in Uzbekistan. "Lee Kuan Yew's memoir not only provides historical information but also presents a rational, and sometimes authoritarian, philosophy of state governance." [2]

Materials. Lee Kuan Yew's political speeches and written works have consistently attracted the attention of linguists and political scientists. P. Chew analyzed this memoir from the perspective of "language policy and language management" [4], determining that political pragmatism and a technocratic approach serve as the central themes. Y. Chia [5], S. Chan, and T. Chong's studies illuminate the "links between leadership language and leadership discourse in Southeast Asia" [3], comparing Lee Kuan Yew's discourse with that of other regional leaders. L. Tan and Z. Lim [9], on the other hand, focus on the role of narrative structures in the formation of Singapore's political identity. A study conducted by Y. Zhai et al. describes Lee Kuan Yew's political style through the model of an "iron fist in a velvet glove" [14]. This metaphor signifies a softer approach aimed at maintaining social stability alongside firmness in leadership. E. Wong [12] analyzes Lee Kuan Yew's diplomatic activities, studying the linguistic tools used in his international speeches and meetings. Finally, M. Goh's article [6] highlights the role of economic discourse and economic terminologies in state strategy.

Methods. In this study, the following methods were applied:

- Descriptive-Analytical Method: Used for analyzing the lexical choices, grammatical, and syntactic structures of both the author and the translator.
- Linguo-Stylistic Method: Employed in the analysis of the author's individual writing style and the shifts between formal and personal styles.
- Discursive Method: Applied to analyze cause-and-effect relationships, the justification of political decisions, and leadership positions.
- Comparative Translation Studies (Comparative) Method: Utilized for comparing the original English text with its Uzbek translation.

A qualitative approach is dominant in the article. The analysis primarily relied on the functional-pragmatic (Skopos) methodology to examine the communicative purpose, stylistic tone, discursive characteristics, and the individual styles of both the author and the translator in the original and translated texts.

Results. Lee Kuan Yew's characteristic technocratic and pragmatic (experience-based) style is evident in his active use of terms such as "discipline," "survival," "Asian values," "grassroots leaders," and other terminology related to corruption and economic crimes.

The main aspects of the linguistic structure of the memoir, *The Singapore Story*, are as follows:

1. Lexical (Vocabulary) Features:

- Official-Political Terminology is widely used, including terms like: *democracy, independence, state governance, meritocracy, national security, etc.*
- Lexical choices are often precise, concise, and direct, serving an analytical rather than emotional purpose.
- Technical and Economic Terms are also frequently utilized: *GDP, foreign investment, infrastructure, corruption, and others.*

2. Grammatical and Syntactic Structure:

- Most sentences have a complex structure—ideas are consistently developed through compound and subordinate clauses.
- Verbs are predominantly used in the past tense, which is characteristic of the memoir genre.
- The frequent use of personal pronouns (*I, we*) strengthens the first-person authoritative position.

3. Stylistic Features:

- The text is written in a formal style, though some sections employ a simpler, more personal tone to ensure closer rapport with the reader.
- Rhetorical devices are sparse, but methods of contrast and comparison are sometimes used (e.g., describing Singapore's state before and after independence).

The translator, A. Mamadaliyev, maintained the logical flow and clarity of the text due to his experience working with expository (explanatory) texts. The translator prioritized functional adequacy and preserving the text's communicative intent (Lee Kuan Yew's purpose of justifying his decisions and offering advice) over strict lexical accuracy.

Discussion. The author's style, rooted in British legal and political traditions, is fact-based, direct, and features a strong rhetorical approach. Regarding the author's style, we found it appropriate to cite G'. Salomov's definition: "Style is the complex of essential, typical ideological and artistic features of a writer's work that recur in their pieces. The author's worldview and core ideas related to the content of the works they create, the sequence of plots and characters primarily depicted by the author, the artistic means of expression frequently encountered in the artist's work, and their distinct language constitute their individual style." [18] Lee Kuan Yew strives not only to justify his political decisions but also to leave them as advice for future generations. The text is rich with Singapore's complex internal realities, including comprehensive terminology drawn from British law and Western political science, as well as Singapore-specific administrative positions. For instance, the titles held by Lee Kuan Yew himself, such as "Minister Mentor" and "Senior Minister," are unique elements of this system. Furthermore, the work vividly describes the conflicts within Singapore's multi-ethnic and multi-linguistic society: "the pressure from Chinese language chauvinists, the anxieties of the Malay and Tamil communities, and the painful process of transition from Chinese to English in education." [1]

The literary and linguistic analysis of this work is closely linked to its language structure and style. The "linguistic structure of the work reflects its language-related framework in a literary or scientific text—that is, the linguistic tools used within it, how the work is shaped through language, how linguistic elements are employed to express the content, and their interconnectedness." [20] In short, stylistically, this work is a fusion of memoir, reportage, and political-analytical text. Pragmatically, the goal is to convey to the reader, based on personal experience, how Singapore's development occurred. Through linguistic means, the author presents himself as an honest, bold, and responsible leader, and details of problems, decisions, and their consequences are provided to capture the reader's attention. From a discursive perspective, the sequence of events and cause-and-effect linkages are clearly reflected in every chapter, with a chronological approach and analytical interpretation serving as the main structural elements. Lee Kuan Yew's written language style is a

complex, multi-layered phenomenon that warrants deep investigation from not only a historical but also a linguistic and political standpoint.

The political leadership experience on the international stage is clearly visible in Lee Kuan Yew's language. The author narrates Singapore's development path by contrasting it with other countries, particularly former colonial nations rich in natural resources but lagging economically and socially. This serves to highlight the unique factors behind Singapore's ascent. "The language of the work explains Singapore's history not just through facts but through the lens of leadership perspectives. These aspects can serve as a model for contemporary leadership." [5]

The linguistic structure of *From Third World to First: The Singapore Story (1965–2000)* and its Uzbek translation is characterized by several key elements. The reliable and analytical tone of the work is maintained from the introduction to the conclusion. The memoir frequently employs logical structures based on cause-and-effect and is primarily expository in nature, presenting a historical and political analysis of Singapore's transformation. It contains explanations, justifications, and reflections on political decisions. "This memoir illuminates political events through personal life experience, accompanied by analytical commentary." [14] The rationale behind political decisions is analyzed in detail. For example, the sentence:

"We had one simple guiding principle for survival, that Singapore had to be more rugged, better organized, and more efficient than others in the region. If we were only as good as our neighbors, there was no reason for businesses to be based here. We had to make it possible for investors to operate successfully and profitably in Singapore despite our lack of a domestic market and natural resources," [7] ...shows that state policy was driven by necessity and a rational approach. This passage includes clear exposition: it outlines the cause (lack of resources), actions (strategies), and the result (survival). Lee Kuan Yew analyzes how he made his decisions, which is a key indicator of the analytical-expository style. This approach enables the reader to understand political processes realistically.

In the Uzbek translation, this is rendered as: "Omon qolish uchun kurashda oddiy prinsipga amal qildik: Singapur mintaqadagi boshqa davlatlarga qaraganda ko'proq uyushgan, samarador va serg'ayrat bo'lishi kerak. Agar qo'shnilarimiz kabi shunchaki, nomiga yaxshi bo'lsak, tadbirkorlar uchun Singapurga kelib joylashishga hech qanday asos qolmasdi. Ichki bozor va tabiiy resurslarimizning yo'qligiga qaramay, investorlar yurtimizda muvaffaqiyatli va foyda ko'rib ishlashlari uchun imkoniyat yaratib berishimiz shart edi." [16] A comparative analysis of the original text and the translated text indicates that the translator, A. Mamadaliyev, primarily relied on the principle of functional adequacy. That is, he prioritized preserving the text's communicative purpose and pragmatic effect over the lexical equivalence of every single word. The most interesting and significant translation solution in this excerpt is the rendering of the adjective "more rugged" (meaning robust, resilient, tough) as "serg'ayrat" (meaning active, diligent, vigorous). The original word "rugged" often implies physical stamina, robustness, or resilience to hardship (in a matter of life or death). Lee Kuan Yew referred to the sturdy spirit required for his nation to survive in difficult circumstances. The translated word "serg'ayrat," however, carries the connotations of active movement, enthusiastic labor, industriousness, and vigor. By choosing "serg'ayrat," the translator shifts the focus from passive endurance (ruggedness) to active diligence and industriousness (serg'ayratlik). This is a strong pragmatic adaptation aimed at conveying the Singapore experience to the targeted audience in Uzbekistan (the political and intellectual elite) as a practical lesson emphasizing order and work discipline. This serves to reinforce the text's didactic (teaching) function.

The relatively long and complex sentence structure in the original text (especially the part *despite our lack of a domestic market and natural resources*) is expressed in a natural and fluid style in Uzbek. The meaning is conveyed in clearly separated segments: "If we were only as good as our neighbors, there was no reason for businesses to be based here." [7] is translated as: "Agar qo'shnilarimiz kabi shunchaki, nomiga yaxshi bo'lsak, tadbirkorlar uchun Singapurga kelib joylashishga hech qanday asos qolmasdi." [16] Here, the addition of the phrase "shunchaki, nomiga yaxshi bo'lsak" (if we were merely good, only in name) intensifies the meaning. Lee Kuan Yew's rational and authoritarian style is also reflected in the translation. The phrase "We had to make it

possible for investors..." is translated as *"imkoniyat yaratib berishimiz shart edi"* (we were obliged/must to create opportunities), which strengthens the sense of necessity and obligation. This confirms the translation's goal of preserving the author's firm and persuasive "authoritarian" style.

In one word, this passage shows that the translator skillfully combines lexical accuracy (*organized-uyushgan, efficient-samarador*) with pragmatic adaptation (*rugged-serg'ayrat*), maximizing the functional effectiveness of the text and successfully preserving the confident and analytical tone of the original.

Lee Kuan Yew's writing style is simple, clear, and unadorned. He utilizes lucid sentence structures and avoids unnecessary complexity. Lee Kuan Yew refrains from using expressions that are difficult to understand and addresses the reader directly. This approach reflects his pragmatic leadership style. For instance, the quote: "I always tried to be correct, not politically correct." This sentence is very simple yet conveys a clear and firm opinion—a hallmark of Lee Kuan Yew's writing style. "One imperative is to confront directly those who accuse me of corruption or misusing the power of my office. I have always met head-on all such allegations... I proceed only after taking the opinions of counsel both in Singapore and in London because, should my action fail, I have personally to carry the heavy costs: my own lawyers' and those of my opponents." [7] This excerpt clearly demonstrates Lee Kuan Yew's style: he expresses his thoughts directly without complex phrasing, accepts responsibility, and clearly substantiates his views. The Uzbek translation:

"Burchlarimizdan yana biri meni korrupsiya va lavozimni suiste'mol qilishda ayblaganlar bilan qat'iy kurashish edi. Bu kabi ayblovlarga hamisha dadil qarshi turganman. ...Singapur va Londondagi maslahatchilarim bilan yaxshilab gaplashgachgina sudga murojaat qilar, agar jarayonda yutqazsam, sud to'lovlarini, advokatlarim qatori raqiblarimning advokatlari o'z hisobimdan to'lovni shaxsan to'lashimga to'g'ri kelardi." [16] These translated sentences confirm a strategic approach in transmitting the political discourse. The greatest achievement of the translation is the successful conveyance of the core pragmatic purpose of Lee Kuan Yew's discourse—his acknowledgement of personal responsibility—to the Uzbek reader. The phrase "I have personally to carry the heavy costs..." in the original is rendered with the firm expression: *"o'z hisobimdan to'lovni shaxsan to'lashimga to'g'ri kelardi"* (I personally had to pay the costs out of my own account). This serves to emphasize not just the financial risk, but Lee Kuan Yew's moral superiority and self-confidence. The units used here, such as *"shaxsan"* (personally) and *"to'g'ri kelardi"* (it would be necessary/obligatory), effectively preserve Lee Kuan Yew's authoritarian and firm tone.

Lee Kuan Yew's style is simple, clear, and direct, stemming from his legal and rational thinking. The translation of "I have always met head-on all such allegations" as *"Bu kabi ayblovlarga hamisha dadil qarshi turganman"* (I have always bravely stood against such accusations) perfectly conveys the author's uncompromising stance and combative spirit. The translator employed the modulation technique to adapt complex legal terminology and procedures to the Uzbek reader's level of understanding. The phrase "taking the opinions of counsel both in Singapore and in London" (getting the opinion of legal counsel) is translated as *"Singapur va Londondagi maslahatchilarim bilan yaxshilab gaplashgachgina sudga murojaat qilar"* (only after a good discussion with my advisors in Singapore and London would I appeal to the court). This approach emphasizes the logical basis of the action (i.e., thorough prior consultation) rather than explaining the legal concept, thereby enhancing the functional effectiveness of the text.

However, the opening part of the text is noticeably shortened in the translation, which leads to the omission of a crucial element of Lee Kuan Yew's thought system. The original: "One imperative is to confront directly those who accuse me of corruption or misusing the power of my office." (Confronting those who accuse of corruption or misuse of office is a key imperative of governance.) The translation is rendered as: *"Bu kabi ayblovlarga hamisha dadil qarshi turganman"* (I have always bravely stood against such accusations). The translation omitted the phrase "One imperative is to confront..." and the specific nature of the accusation (corruption or misusing the power), generalizing it simply to *"Bu kabi ayblovlarga"* (such accusations). As a result of this shortening, the translation somewhat diminishes a core idea of Lee Kuan Yew's policy—the uncompromising fight against corruption and his view of it as an imperative of his governance ethics. The translator strategically

compromised semantic equivalence for the sake of speed and fluidity, which can be interpreted as a gain in reader accessibility achieved at the expense of terminological precision. The translator prioritized simplifying complexity and persuading the reader. Consequently, the translation modulated the analytical, legal tone into a highly fluid and emotionally impactful style. Although the firmness and responsibility aspects of Lee Kuan Yew's style are fully preserved, important and subtle details related to his rational-legal principles are curtailed.

The text is rich with terminology concerning politics, economics, and diplomacy. The use of economic terms reflects Lee Kuan Yew's reliance on a technocratic approach to state governance and "demonstrates his deep knowledge of economic planning and financial stability matters." [4] This shows Lee Kuan Yew's deep involvement in state management and development. "Terminology expresses the technical foundations of political decisions." [6] Terms related to international trade, diplomacy, and economic policy are frequently mentioned. "...suddenly the Arab oil embargo struck... The quadrupling of the price of oil set back the world economy. We urged our people to conserve energy and reduce consumption of fuel and electricity. There was belt-tightening but no hardship. Economic growth slowed down significantly from ...while inflation rose....not suffer a big loss of jobs; our unemployment rate remained around 4.5 percent." [7] The Uzbek translation: "*...arab neftiga embargo e'lon qilindi. Buning oqibatida neft narxi to'rt baravar oshib ketdi va dunyo iqtisodiyotiga qattiq ta'sir qildi. Odamlarimizni yoqilg'i va elektrdan foydalanishda tejamkorlik bo'lishga chaqirdik. Ko'p narsadan o'zimizni tiyishimizga to'g'ri keldi, lekin qiynalmadik. Iqtisodiy o'sish sezilarli darajada susayib ketdi. ... inflyatsiya ...o'sib ketdi. Baxtimizga aholi bandligi bobida jiddiy muammo yuzaga kelmadi, ishsizlik darajasi 4,5 foizda qoldi.*" [16]

The terminology used in this excerpt clearly shows that Lee Kuan Yew was not only a political leader but also a skilled economist and strategist. He thinks in a language grounded in technical and global concepts when governing the state. Lee Kuan Yew's work reflects politically technical decisions that demonstrate deep state intervention. The translator's task was to maximally align these complex economic concepts with the official economic vocabulary in the Uzbek language. The following analysis shows how the translator maintained a balance between equivalence (lexical match) and adequacy (communicative function).

The translator achieved the highest level of formal equivalence in conveying fundamental economic terms. Terms such as *embargo*, *inflation*, *economic growth*, and *unemployment rate* (English originals: *embargo*, *inflation*, *economic growth*, *unemployment rate*) were transferred using a direct calque (borrowing) method, aligning them correctly with the accepted official terminology in the Uzbek economic vocabulary. This increases the text's value as a credible source for academic and professional circles. It strengthens the opportunity for Singapore's technocratic experience to serve as a practical model for Uzbekistan's economic policy. The original phrase "belt-tightening" is an idiomatic expression signifying restriction and thrift. In the translation, this is rendered idiomatically as "*Ko'p narsadan o'zimizni tiyishimizga to'g'ri keldi*" (We had to refrain from many things). This translation effectively conveyed the core meaning (compulsory thrift) in an emotionally impactful manner to the Uzbek reader, avoiding a literal translation that might have been awkward or unclear. This solution ensured high adequacy.

In the original, technical terms were precisely enumerated: "conserve energy and reduce consumption of fuel and electricity." In the translation, the focus was shifted to the main idea of the action—thrift: "*yoqilg'i va elektrdan foydalanishda tejamkor bo'lishga chaqirdik*" (we urged people to be thrifty in the use of fuel and electricity). Here, "conserve energy" was not translated directly but modulated into the general idea of thrift (*tejamkor bo'lishga chaqirdik*). This further confirms that in the translation, rapid comprehension and communicative fluidity were prioritized over lexical precision. This excerpt demonstrates the high functional adequacy achieved by the Uzbek translation of Lee Kuan Yew's memoir. Based on his scholarly approach, the translator, A. Mamadaliyev, succeeded in adapting complex economic and technocratic terminology to the official Uzbek vocabulary. While fluency was ensured by some information reduction, the core technocratic tone and fact-based style of the text were fully preserved. Below, we discuss how this same tone and style in the original language are reflected in the translation.

Where statesmen establish leadership communication through language, the translator conveys their "voice"—their individual distinctiveness and style—to the reader through the target language. "Preserving the author's style in translation means conveying the text's spirit, stylistic features, and ideological and personal tone in the target language as close to the original as possible." [19] The translation process requires adaptation to the target audience, which in turn necessitates a partial modification of the author's tone. V. Toh [10] analyzes the discrepancies between the Chinese and English versions of Lee Kuan Yew's work, *My Lifelong Challenge: Singapore's Bilingual Journey*. According to him, "Lee Kuan Yew adjusted the tone in each language version to suit different audiences." [10] This suggests the relativity of the concept of "author's voice" [8] for the translator. M. Yuldasheva [13] argues that semantic accuracy and lexical congruence should be prioritized to preserve the author's style in translation theory. However, in our opinion, this is not always fully achievable—contextual adaptation is necessary in some places.

Approaches to preserving the author's voice among Uzbek translators vary, with "core idea and tone" considered paramount. Specifically, G. Djambulovna [15] indicates that one of the priorities for Uzbek translators, particularly those involved in literary translation, is the accurate reflection of the author's emotional state and ideology. This means the author's individual style is preserved in the content, although the grammatical form may be partially altered. While it may have been difficult for A. Mamadaliyev's translation to fully preserve Lee Kuan Yew's style, the core ideas, spirit, and ideological direction were conveyed, representing an effective translation of the author's individuality. As my teacher Z. Sadiqov used to say, "A translation may be close to the original, or it may surpass the original. There will never be an absolute translation, i.e., a translation equal to the original." [17]

In the following excerpt, the author's firm political tone is partially preserved: "I had to override his protests but took care to meet the union leaders privately to explain my worries. These off-the-record meetings made them understand why I had to get a new framework in place, one that would make for a trim and lean workforce." [7]

Translated as: *"Uning e'tirozlarini rad etishga majbur bo'lsam ham, kasaba uyushmalari rahbarlari bilan dolzarb masalalarni muhokama qilish uchun yashirin tarzda uchrashib turishga harakat qildim. Ushbu norasmiy uchrashuvlar nima uchun ishchilarimizning mehnatini yanada samaraliroq qiladigan yangi tartib-qoidalarni o'rnatishga intilyotganimni tushunishlariga imkon berdi."* [16] Here, the translator correctly interpreted "override his protests" as *"e'tirozlarini rad etdim"* (rejected his protests). The phrase "took care to meet privately" was translated closely as *"yashirin tarzda uchrashib turdim"* (made an effort to meet secretly), though the original implies a cautious, special manner of meeting, not necessarily constant, but with an air of confidentiality or informality. The translation, however, suggests a recurring action ("harakat qildim" - tried to meet regularly). "Off-the-record meetings" was accurately translated as *"norasmiy uchrashuvlar"* (informal meetings), but the phrase "get a new framework in place" was modulated into *"yangi tartib-qoidalarni o'rnatish"* (to establish new rules and procedures). However, the word "framework" is a broader concept, signifying not just rules but a "labor system or work system." "Trim and lean workforce"—meaning a compact and efficient workforce—was softened in the translation to *"mehnatini samaraliroq qilish"* (to make their labor more efficient), losing the original meaning of optimizing the workforce (reducing excess staff).

Although the semantic accuracy is somewhat lost due to the softening of economic-administrative terms like *framework* and *trim and lean workforce*, the sentences *"majbur bo'lsam ham"* (even though I was obliged) and *"intilyotganimni tushunishlariga imkon berdi"* (allowed them to understand why I was striving) effectively convey the author's sense of political responsibility and determination. This helped preserve the author's unique style, even though the personal intonation in the speech was partially diminished. "I agreed with Keng Swee that overcoming this cultural lag would be a slow adjustment process, but emotionally I could not accept that we could not jolt the men out of their prejudices sooner." [7] Translated as: *"Men aqlan Ken Svining bu madaniy xurofotlarni yengib o'tish sekin kechuvchi jarayon bo'lishi haqidagi fikriga qo'shilar, ammo qalban erkaklarimizni bu qarashlardan tezroq voz kechishga majbur qila olmasligimizga rozi"*

bo'lolmasdim.” [16] “Cultural lag” originally denotes the concept of cultural delay or falling behind, but its translation as “*madaniy xurofot*” (cultural superstition/prejudice) introduces a slight semantic shift (inaccurate equivalent). This is because *lag* means “delay,” while *prejudices* means “superstitions” or “incorrect ideas/views.” The phrase “Jolt the men out of their prejudices” is translated as “*erkaklarimizni bu qarashlardan voz kechishga majbur qilish*” (to compel our men to give up these views). Had it been translated as “to quickly rescue the men from their prejudices,” the meaning of *jolt* (“to shake suddenly, awaken”) would have been better preserved. Although the general meaning is conveyed, the term selection is imprecise, and the emotional force is somewhat softened.

Nevertheless, the translations are quite successful in preserving the author's pragmatic, determined, and self-justifying “voice.” “...if not justified, would give us a bad reputation. Should he proceed against Jim Slater? I decided that we had to...” Translated as: “...*isbotlanmagan taqdirda, bizning obro'yimizga putur yetishi turgan gap edi. Jim Sleyterga qarshi jinoiy ish qo'zg'ashimiz kerakmidi? Menqaror qildim*” This question is used not to show the author's moment of hesitation, but to demonstrate the dramatism of the decision-making process. The immediate firm answer that follows (“I decided that we had to...”) indicates that the question is not a genuine query but a tool for transitioning to a principled stance. The question “*Kerakmidi?*” (Was it necessary?) clearly expresses the dilemma. It compels the reader to contemplate the complex choice faced by the author. Even though the answer part is missing in the provided excerpt, the question itself shows how seriously the author considered issues of reputation and justice. The image of a resolute leader facing a difficult but necessary decision is preserved. The translation successfully conveyed the gravity of the choice and the possibility of negative consequences. The translator, with a deep understanding of the true nature of rhetorical questions, recognized that they are not mere interrogative sentences but powerful stylistic devices expressing the author's viewpoint, emotions, and worldview. The translations are not literal but functionally accurate, making effective use of the grammatical and stylistic capabilities of the Uzbek language. Extralinguistic factors also played a significant role in the translator A. Mamadaliyev's successful endeavor to fully convey the author's individual style.

The translation accurately conveys the term “trading community.” However, Lee Kuan Yew's use of this phrase highlights Singapore's essence—not just as a community, but a quality characteristic of Lee Kuan Yew's style of authoritarianism. While the translation perfectly conveys this concept, in some translation approaches, rendering social terms like *community* with a narrow functional meaning (*savdogarlar* - traders) might slightly narrow the socio-linguistic scope of the text. This is a very subtle critique, however, and does not undermine the overall success of the translation. Simultaneously, the global and internal significance of the English language in the original is also successfully emphasized in the translation. Terminology used in legislation and state governance holds importance as an extralinguistic factor. As English became the language of politics, a number of key terms related to government and governance were updated. For example: “meritocracy” (governance based on ability)—a core principle of Singaporean politics; “multiculturalism” (multi-ethnic policy), “Asian values,” and “grassroots leaders” (leaders emerging from the common people)—which are terms reflecting justice, stability, and pragmatism in the Singaporean political discourse. Moreover, the government based its language policy on the principles of national unity, stable governance, and economic development.

Economic development dictates which areas language is used more frequently in. Singapore's economic progress strongly influenced its language lexicon and practice. As Singapore rapidly became a trading and financial hub, the lexicon in business and economics changed accordingly, and English became the dominant language. “...a cosmopolitan lifestyle with English as the language of business.” [7] (Uzbek literal translation: *Biznes tili sifatidagi ingliz tili bilan kosmopolitan hayot tarzi...*). As a result of economic growth, English economic terms (*gross domestic product, investment, trade, trade agreement*) became widely used in Singapore. English became dominant as the international language of business. As Singapore is one of the largest financial centers in Asia, banking and finance lexicon was formed. Specifically, this lexicon includes concepts such as “National Trades Union Congress,” “foreign direct investment,” and “financial hub.” Indeed, as Lee

Kuan Yew affirmed: "English as our working language has prevented conflicts arising between our different races and given us a competitive advantage because it is the international language of business and diplomacy, of science and technology." [7]

Translated as: "Ingliz tilining ishchi tilimiz sifatida ishlatilishi turli millatli kishilar o'rtasidagi ziddiyatlarni bartaraf etdi. Shuningdek, bu Singapurning raqobatbardoshligini ham oshirdi, negaki ingliz tili xalqaro biznes, diplomatiya, ilm fan tilidir." [16]

Conclusion. In summary, as a result of political, economic, historical, and cultural extralinguistic factors, English became the tool for national unity and development in Singapore. In Singapore's history, extralinguistic factors played a significant role in shaping language policy and the linguistic environment. Specifically, political factors were key in selecting English as the official language; economic factors were crucial for the dominance of English in business and trade; cultural factors influenced the emergence of Singlish in a multi-ethnic society; and historical factors significantly impacted the adoption of English due to British colonialism.

A. Mamadaliyev successfully conveyed these subtle nuances of the extralinguistic factors, while preserving the author's individual style—Lee Kuan Yew's firm, nationally proud, and sometimes ironic language—to the reader in the translation. However, due to stylistic limitations of the Uzbek language and cultural adaptation, this tone was not fully reflected in all instances. Nevertheless, the main political and spiritual context, the author's determined, pragmatic, and constantly nation-first "voice," resonates in the Uzbek text with virtually no loss.

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