

# Structural-Semantic and Linguocultural Aspects of Medical Terms Related to the Psychological State of a Person in English and Uzbek Languages

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## **Abstract:**

This study investigates the structural-semantic and linguocultural aspects of medical terms related to psychological states in English and Uzbek. By analyzing their linguistic roots, cultural connotations, and practical applications, the research highlights the critical role these terms play in effective healthcare communication. The paper explores the challenges of translating psychological terms between these languages and underscores the importance of cultural awareness in medical practice. Specific examples are provided to illustrate the linguistic and cultural interplay.

**Keywords:** medical terminology, psychological state, structural-semantic analysis, linguocultural aspects, English, Uzbek language.

## **INTRODUCTION**

The globalization of healthcare necessitates a nuanced understanding of medical terminology across different languages. Psychological terms, in particular, are deeply embedded in cultural and linguistic frameworks, reflecting the values and beliefs of the societies in which they are used. This study focuses on the structural-semantic and linguocultural aspects of psychological medical terms in English and Uzbek, aiming to uncover their complexities and implications for cross-cultural communication.

Uzbek and English represent distinct linguistic families with unique historical and cultural contexts. English, with its roots in Latin and Greek, often conveys precision in medical terms, while Uzbek, influenced by Arabic, Persian, and Russian, presents a rich tapestry of cultural and historical

meanings. Understanding these differences is essential for medical practitioners, linguists, and translators.

## METHODS

The study employs a comparative linguistic analysis of psychological medical terms in English and Uzbek. Data were collected from medical dictionaries, scholarly articles, and native speakers with expertise in psychology and linguistics. The terms were analyzed based on their morphological structure, semantic characteristics, and cultural significance. Examples were selected to demonstrate key differences and similarities.

## RESULTS

**Structural Features.** The structural formation of psychological terms in English and Uzbek exhibits significant differences, shaped by their linguistic roots and historical evolution. English psychological terms predominantly derive from Greek and Latin. For instance, "schizophrenia" originates from Greek words *schizo* (split) and *phrenia* (mind), emphasizing its diagnostic specificity. In contrast, Uzbek terms like "*ruhiyat*" (psyche or spirituality) stem from Arabic, reflecting historical linguistic influences and a broader conceptual framework.

**English Terms** English psychological terms largely derive from Greek and Latin, which contribute to their scientific precision and uniformity. For example:

- *Schizophrenia* (Greek: *schizo* - split, *phrenia* - mind) demonstrates the reliance on classical roots to denote specific conditions.
- *Hallucination* (Latin: *hallucinari* - to wander in the mind) underscores the descriptive and diagnostic nature of English terms.
- *Obsessive-compulsive disorder (OCD)* highlights the multi-word compound structure often used to capture complex medical phenomena.

Additionally, English terms frequently use prefixes and suffixes to indicate nuances, such as "hypo-" (under) in *hypomania* or "-phobia" (fear) in *arachnophobia*.

**Uzbek Terms** Uzbek psychological terms, influenced by Arabic, Persian, and Russian, have a more culturally embedded and descriptive nature. Examples include:

- *Ruhiyat* (from Arabic: *ruh* - spirit) reflects the broader cultural and spiritual perspectives on mental states.
- *Travmadan keyingi stresslar* (post-traumatic stress disorder) adopts a phrase-based structure, emphasizing clarity for general understanding.
- *Biror fikrga qattiq bog'lanib qolish* (obsession) directly translates the psychological state into relatable everyday language.

Unlike English, Uzbek terms often rely on word combinations rather than prefixes and suffixes, reflecting the syntactic characteristics of the language.

**Hybrid and Borrowed Terms.** Both languages exhibit hybrid and borrowed terms due to globalization and medical advancements:

English adopts terms like *psychotherapy* directly from Greek and Latin.

Uzbek incorporates terms like *psixoterapiya* from Russian, aligning with international medical terminology while adapting pronunciation and spelling.

**Comparison of Conciseness and Clarity.** English terms are generally concise, aiming for scientific clarity. For example, *bipolar* succinctly conveys the concept of dual mental states. Uzbek

terms tend to prioritize explanatory clarity, often resulting in longer expressions, such as *ikki qutbli buzilish* (bipolar disorder).

These structural distinctions highlight the influence of linguistic traditions and practical needs in the development of psychological terminology.

**Semantic Characteristics.** English terms often have narrowly defined clinical meanings. "*Depression*," for example, is strictly a medical condition. However, the Uzbek equivalent "*depressiya*" may extend to general sadness or a cultural expression of emotional states. This difference illustrates the semantic breadth in Uzbek psychological terminology. This broader semantic range reflects cultural interpretations of mental states and their articulation in everyday language, often blending clinical and colloquial usage.

The semantic characteristics of psychological terms also reveal differences in cultural emphasis. For example, English emphasizes individuality, as seen in terms like "*self-esteem*," which denotes a person's internal sense of worth. The Uzbek equivalent, "*o'z-o'zini hurmat qilish*," while conceptually similar, places a stronger cultural emphasis on the relational and societal aspects of self-worth. This reflects the collectivist nature of Uzbek culture, where personal identity is intertwined with community and social harmony.

Semantic evolution also plays a role in the interpretation of terms. In English, phrases like "*panic attack*" carry precise clinical implications, often tied to formal diagnostic criteria. Meanwhile, the Uzbek term "*vahima xuruji*" although technically accurate, may be interpreted with greater flexibility depending on context, including as an expression of heightened but non-clinical distress. This highlights the adaptive nature of psychological terms across cultural and linguistic landscapes, influenced by local idioms and conceptual frameworks.

**Cultural Influences.** Cultural values significantly influence the interpretation and application of psychological terms. In English, terms like "self-esteem" reflect the cultural emphasis on individuality and personal achievement, foundational aspects of Western ideology. This term, denoting a person's internal sense of self-worth, aligns with the broader societal focus on individual mental health and self-improvement. In contrast, Uzbek culture, deeply rooted in collectivist values, emphasizes social harmony and community relationships. The equivalent term, "*o'z-o'zini hurmat qilish*," integrates personal worth with societal expectations, illustrating the interconnected nature of individual and collective identity.

Additionally, metaphoric and idiomatic expressions provide insight into cultural perspectives on mental health. English expressions such as "carrying the weight of the world on one's shoulders" metaphorically describe emotional burden, emphasizing individual responsibility. Conversely, Uzbek expressions like "*yurakka og'irlik tushdi*" (a heaviness fell on the heart) focus on physical sensations of distress, often linked to communal concerns or shared experiences. These cultural nuances underscore the importance of context in understanding and translating psychological terminology, ensuring relevance and resonance within each linguistic framework.

**Challenges in Translation** Translating psychological terms between English and Uzbek poses unique challenges. For example, "*bipolar disorder*" becomes "*bipolyar buzilish*" in Uzbek, but its clinical significance might be less understood in Uzbek-speaking regions. Additionally, idiomatic expressions like "having a breakdown" in English may not have direct equivalents in Uzbek, necessitating context-driven interpretations.

## DISCUSSION

Metaphors and idiomatic expressions further reveal linguistic and cultural nuances. English phrases like "*walking on eggshells*" denote anxiety, while Uzbek expressions such as "*yurak ezilishi*" (heart

strain) connote deep emotional distress, reflecting cultural attitudes towards psychological experiences.

Understanding these linguistic and cultural nuances can improve patient communication and translation accuracy. For example, incorporating culturally appropriate terms into mental health counseling in Uzbekistan can enhance patient trust and comprehension.

The study demonstrates that psychological terms are not merely linguistic constructs but are imbued with cultural and historical significance. English terms, with their scientific precision, cater to a globalized medical framework, while Uzbek terms reflect the region's rich cultural heritage. Bridging these linguistic and cultural gaps is critical for effective healthcare delivery.

The findings also suggest that training programs for medical interpreters and translators should emphasize the cultural and semantic contexts of psychological terms. By doing so, they can mitigate miscommunication and enhance the quality of mental healthcare services.

**Conclusion.** The structural-semantic and linguocultural differences in psychological medical terms between English and Uzbek highlight the interplay between language, culture, and medicine. A deeper understanding of these aspects can improve cross-cultural medical practice, ensuring effective communication and better patient outcomes.

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