

The concept of “health” in russian and uzbek languages: linguocultural perspective

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Abstract: the linguistic essence of the concept of “health” as a multidimensional phenomenon encompassing physiological, sociocultural, and axiological aspects is examined in this paper. It analyzes the structure of a concept, its lexical-semantic field, phraseology, and metaphorical models that highlight the pivotal role of health in various cultural worldviews. The study emphasizes that in modern society, the concept of “health” is continuously expanding with new meanings and practices related to personal development and environmental awareness.

Keywords: concept “health”, socio-cultural and lexical-semantic aspects, phraseological and metaphorical models.

Introduction: Health is traditionally recognized as one of the most crucial life priorities in different cultures. Since language is a mirror of the worldview and social organization of society, the representations of health in the lexicon and phraseology of the Russian and Uzbek languages allow a deeper understanding of the value orientations of these two people. In modern linguistics, the concept is considered as a complex mental and linguistic formation that combines knowledge about the surrounding world, personal experience and cultural and historical values of native speakers.

There are different definitions of the concept of wealth concept. The concept of health in philology, linguistics is related to linguoculturalology.

The concept in philology [7, P. 45]. - is a concept that defines the mental, spiritual, material areas of human consciousness, fixed in the collective experience of society.

Concept in linguistics [1, P. 67]. - is a spiritual formation that replaces to us in the course of an idea an obscure large number of objects of the same kind. This definition of the concept was noticed by the scientist S.A. Askoldov. He used this definition of a concept in scientific literature in the middle of the twentieth century, in 1928.

According to M. Schwartz, a concept [6, P. 70]. - is a concept that helps to explain the units of mental or

psychological resources of our consciousness and its informative structure, which reflects human understanding, knowledge and skills.

Initially, in the linguistic encyclopedic dictionary the definition of “concept” was similar to the definition of “concept”. Thus, V.N. Yartseva defines “concept” and ‘notion’ as synonyms. However, “concept” displays only single, significant features of objects and phenomena, and “concept” is able to display all sorts of features of the subject, not necessarily significant. [7, P. 51].

The term “concept” acquires extensive use in different spheres of linguistic sciences. This term is used not only in linguocultural studies, but also in cognitive science and semantics.

“Health” is one of such concepts that plays a significant role in human worldview and is often correlated with ideas of physical, emotional and spiritual well-being. Below we will consider the key aspects of the linguistic analysis of the concept “health”: from its structural components to the metaphors and phraseological expressions fixed in the language.

The figurative side of the concept “health” is formed by stable associations of health with natural phenomena (in particular, with the sun, light), with cultural artefacts, to which people attribute attributes of

integrity and beauty. The value side consists in the recognition of the physiological and psychological state of a person as the most important aspect of his or her life and the resulting system of priorities and the resulting system of priorities of his/her behavior (observance of hygiene norms, healthy lifestyle, etc.).

The second feature of a concept is its information content. There are usually few informative cognitive features, it is a definitional minimum of features that define the essence of the concept.

The information content, or conceptual core, is most clearly formulated in the definition proposed by the World Health Organization (WHO). Health is not just the absence of disease, it is a “a state of complete physical, mental and social well-being”. The interdependence of health and well-being is already articulated in the definition of health. If health is unsatisfactory, it is impossible to achieve well-being in any of the spheres of life activity, and vice versa.

The interpretative field of the concept “health” determines its place in the linguistic picture of the world.

Having analyzed explanatory dictionaries of Russian and English languages, we came to the conclusion that the concept of ‘health’ contains the following common components:

- normal state of the organism, in which all organs function properly;
- human well-being;
- spiritual and social well-being;
- in the meaning of a toast or a wish.

A whole layer of (a) lexical units formed around the concept of “health”:

«здоровый», «крепкий», «бодрый»,
«больной», «немощный», «недомогающий»,
«болеть», «выздоровливать», «поправляться»,
«лечение», «диагностика», «профилактика»;

b) stable expressions and proverbs:

«Здоровье дороже денег»	emphasis on the priority value of health over material goods
«Береги здоровье смолоду»	a call to preserve the resources of the organism from a young age.
«Здравствуй!»	a greeting based on a wish for good health.

The presence of such formulas in colloquial speech and

Below we will consider how “health” is framed in Russian and Uzbek language systems and cultural practices, analyze the key words and stable expressions, and determine the importance of this concept for linguocultural studies.

Linguoculturology considers concepts as complex semantic units that reflect the totality of knowledge and values accepted in a particular society. From the point of view of V.A. Maslova, “each concept concentrates around itself a variety of perceptions and social attitudes, creating a multidimensional picture of the world” [3, P. 27]. Within the framework of this paradigm, “health” is considered not only as the absence of pathologies, but also as an element of harmony of the individual with the environment, spiritual and social balance.

The structure of the concept “health” includes: direct reference to bodily and mental well-being, allusions to a happy life, spiritual perfection, as well as social and economic success, depending on the state of health. This polysemantics gives grounds to believe that “each language forms a special model of “health” rooted in the history and culture of the people” [4, P.18].

Russian culture from time immemorial attached special importance to health - hence the abundance of ritual practices related to herbal treatment, bathing procedures, and hardening. According to E.N. Zaitseva, “historical conditions, including climate and lifestyle, required people to constantly take care of maintaining the body’s strength” [4, P. 34]. That is why the word “health” (of common Slavic origin) occupies such a prominent place both in folklore and in modern everyday speech.

toasts («За здоровье!»)) testifies to the fact that in Russian tradition health is perceived as a basic value

accompanying happiness.

According to Y.D. Apresyan, “all these units constitute a thematic group reflecting not only the human condition, but also the culture of its interaction with the surrounding world, where the idea of preserving strength is central” [4, P. 108].

Uzbek culture, formed under the influence of Turkic

and Islamic traditions, perceives health in the context of harmony of body and soul. According to R.S. Sultonova, “in Uzbek language, health is often associated with the idea of “well-being”, including both material and moral dimensions “[5, P. 45]. Warm climate, developed tea drinking culture, ablution customs - all these factors form original ideas about «СОҒЛИК».

Lexical-semantic field in Uzbek language:

Соғлик	“health” (Turkic origin),
Саломатлик	“health” (Arabic loanword, more formal)
Касал	“sick”,
Касаллик	“sickness”
Даволанмоқ	“to treat”
Тиббиёт	“medicine”

The word “Соғлик” is closely related to the root “соғ” meaning “whole, unharmed”.

Uzbek sayings and standard wishes demonstrate the equation of health with wealth and emphasize the importance of health:

«Соғлик - бойлик»	health is wealth
«Бир кунлик саломатлик - минг кунлик бойликдан афзал»	one day of health is better than a thousand days of wealth.
«Соғ бўлинг!»	a set of standardized wishes also reflects the important role of health
«Соғлиқ учун!»	wish - for health!

In addition, Uzbek established formulas of greeting and farewell mention motives of calmness and security (“Omon bo‘ling!”), which, in fact, are a variation of the concern for the “integrity” of a person’s body and soul.

In both Russian and Uzbek, health is at the top of the priority system. “Both cultures regard health as an indispensable condition for a happy life and urge to cherish it above all else” [3, P. 53]. Proverbs and toasts demonstrate the same attitude to health as “wealth”, although “fortress” is more often emphasized in Russian and “integrity” in Uzbek.

Expression of speech formulas and etiquette:

- in Russian: “Здравствуйте!” at the level of greeting contains the idea of wishing for health.

- In Uzbek: “Assalomu alaikum!” is an Islamic form of “Peace be upon you!”, while the wish for health is

heard in farewell formulas or additional addresses (Sog‘ bo‘li!).

Folk representations and folklore:

- Russian linguoculture: the figure of a “strong” person (“like a bull”, “like a cucumber”) emphasizes physical strength.

- Uzbek linguoculture: emphasis is placed on the combination of a healthy body and peace of mind, and material success is associated with the ability to work and live a full life thanks to “sog‘lik”.

The system of vocabulary and phraseology reflecting the theme of health contributes greatly to the formation of the national mentality. For Russians, the image of health is closely intertwined with the ideas of hardening, endurance and fortitude, while for Uzbeks it is associated with harmony, prosperity and hospitality (through treats, tea ceremonies, joint meals).

According to Maslova, “in the process of intercultural communication, it becomes evident that each nation attaches to health an interpretation that is consistent with social norms, eating habits, religious beliefs and everyday practices” [3, P. 78].

CONCLUSION

The concept of “health” in Russian and Uzbek languages is a multidimensional category, which includes not only medical and biological aspects, but also socio-cultural values. The similarity lies in the recognition of health as an unconditional important condition for a happy existence. The differences are manifested in the fact that in Russian, the formula “здравия” is initially fixed in greetings, while in Uzbek such wishes for health are often complementary to farewell phrases or are uttered in certain situations (toasts, expressions of care for loved ones). In both cases, however, health is seen as the foundation of human well-being, calling for a respectful and careful attitude to one's body and spirit. “It is the concept of health and illness that forms in the minds of speakers a complex idea of how to preserve the body's resources, overcome illnesses and ensure longevity - and these ideas are deeply nationally coloured” [4, P. 25].

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