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PSYCHOLOGICAL FACTORS IN TRANSLATION: A COMPARATIVE STUDY OF COGNITIVE AND EMOTIONAL PROCESSES IN ENGLISH-UZBEK TRANSLATION

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Abstract. The article provides a comparative analysis of the psychological basis of the translation process, specifically the cognitive (attention, memory, decision-making, working load) and emotional (emotional involvement, empathy, stress, motivation) factors, using an English-Uzbek translation as an example. The article highlights how typological differences between the two languages (the analytical structure of English and the agglutinative structure of Uzbek, as well as semantic-cultural differences) affect the translator’s mental activity. The article is theoretical and comparative in nature and also offers methodological guidance for practical research. Additionally, the linguistic and cultural differences between English and Uzbek are comparatively highlighted in terms of the additional demands they place on the translator’s cognitive activity. The results of the analysis show that enhancing translation quality requires not only linguistic knowledge but also the ability to manage the translator’s psychological readiness and emotional state.

Keywords: translation psychology, cognitive load, emotional intelligence, English-Uzbek translation, decision-making, empathy, translator, stress.

Introduction

In today’s globalized world, translation is one of the important tools that ensures communication between different peoples and cultures. The development of science,

education, technology, the economy, and international relations is further increasing the need for translation. However, it is not enough to assess the translation process solely as a linguistic activity. The translator simultaneously carries out several mental processes: reading or listening to the text, understanding its content, storing important information in memory, selecting an appropriate equivalent, and expressing it in another language. Therefore, translation is directly linked to a person's cognitive and emotional activity.

Studies by Krings (1986) and Lörscher (1991) using the "thinking aloud" method laid the groundwork for treating the translation process as an observable psychological phenomenon. Subsequently, the cognitive approach to translation was reinforced in the works of Shreve and Angelone (2010) and Muñoz Martin (2016), while Hubscher-Davidson (2017) introduced the issue of emotions in translation into scholarly discourse. Because English and Uzbek differ significantly in structure, cultural codes, and communication practices, investigating psychological factors in this pairing is considered timely.

From this perspective, the psychological study of English-to-Uzbek translation is a pressing issue. The purpose of this article is to identify the role of cognitive and emotional processes in English-to-Uzbek translation and to conduct a comparative analysis of their effects on the translation process.

Translation is a complex activity that requires keeping two languages active simultaneously, understanding the source text, representing meaning at a language-independent level, and reshaping it in the target language. Researchers divide this process into three stages: comprehension, meaning processing, and reformulation. The "Effort Model" proposed by Gile (1995) (Effort Model) was originally developed for oral translation, but its core idea also applies to written translation: the translator's attention resources are limited, so the processes of comprehension, memory, and expression compete for those resources.

Hubscher-Davidson (2017) emphasizes that the translator's emotional intelligence—that is, the ability to understand and manage one's own and others' emotions—directly influences translation decisions. This, in turn, affects the quality of those decisions. In particular, in literary, journalistic, and medical-psychological texts, perceiving the author's emotion (empathy) determines the tone of the translation.

The study employs theoretical analysis, the comparative-typological method, and contextual analysis. The examples are selected and illustrative in nature, intended to demonstrate the semantic and pragmatic differences between English and Uzbek.

English is an analytic language, where grammatical meaning is often expressed through word order and auxiliary verbs. Uzbek, on the other hand, is an agglutinative language: grammatical meanings are conveyed through a chain of affixes, and the predicate comes at the end of the sentence.

First, the burden of restructuring the sentence. In an English sentence, the predicate immediately follows the subject, and information is revealed "from left to right." In Uzbek, the predicate is moved to the end, so when translating long, complex sentences, the translator is forced to hold many pieces in working memory. For example, an English sentence rich in multi-clause restrictive and appositional constructions is often split into several shorter sentences in Uzbek. This decision reduces working memory load but risks disrupting stylistic coherence.

Second, the requirement for precision. Some meanings that are not explicitly expressed in English demand mandatory clarification in Uzbek. The translator must reconstruct information missing from the text's context, which requires an additional inference process.

Emotions are categorized differently in languages. The English word "love" in Uzbek can be rendered as "sevgi," "muhabbat," "mehr," or "ishq," depending on the context. These terms differ in tone, intensity, and social acceptance. The translator's choice depends on how they perceive the emotion in the text. An emotionally sensitive

translator strives to preserve the text's emotional tone, whereas a "dry" translation conveys the meaning but loses the impact.

In idiomatic expressions like "I am feeling blue," it is also necessary to find an emotional equivalent. A literal "I am feeling blue" would be nonsensical, while options like "I'm feeling down" or "I'm dejected" evoke a similar emotional impact in the Uzbek reader. Here, the translator compares the emotional experiences of the two cultures and selects a functional equivalent. In Uzbek culture, respect, modesty, and indirect expression play an important role. If an English direct command or refusal is literally translated into Uzbek, it may sound rude or impolite. In such cases, the translator consciously analyzes their emotional reaction (for example, "the tone of this phrase sounded rude to me") and adapts it to suit the target audience's reception.

Conclusion

The analysis led to the following conclusions: Translation is an integrated mental activity where cognitive and emotional processes are interconnected. Typological differences between English and Uzbek (word order, kinship terminology, forms of address) create additional cognitive demands for the translator, particularly regarding working memory and inference. Differences in emotional lexicon and cultural codes require the translator to possess not only linguistic knowledge but also empathy and emotional control. It is advisable to include modules on cognitive strategies (decision-making, attention management) and emotional competencies (stress management, emotional sensitivity) in translator training programs.

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