

# Lingo-Cognitive And Lingocultural Aspects Of The Concept Shame In Uzbek And English

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**Received:** 22 September 2025; **Accepted:** 13 October 2025; **Published:** 18 November 2025

**Abstract:** The concept shame represents one of the most culturally loaded emotional constructs in human cognition, and it plays a central role in regulating social behavior, moral responsibility, and interpersonal communication. This study provides an expanded comparative examination of the lingo-cognitive and lingocultural characteristics of the concept shame in Uzbek and English, focusing on how speakers of these languages conceptualize shame at the level of mental representation, linguistic encoding, and culturally prescribed norms. Through the use of conceptual analysis, cognitive semantic interpretation, and cross-cultural comparison of linguistic and phraseological expressions, the research elucidates both universal psychological mechanisms of shame and highly culture-specific distinctions shaped by the Uzbek collectivist worldview and the English individualistic framework. The findings demonstrate that while English speakers primarily experience shame as an inner moral emotion related to personal responsibility, Uzbek speakers tend to understand *uyat* as a socially enforced construct closely tied to communal expectations, family honor, gender roles, and culturally regulated behavior.

**Keywords:** Shame, *uyat*, lingo-cognitive analysis, linguoculture, conceptual metaphor, Uzbek worldview, English worldview, emotional semantics.

**Introduction:** The concept of shame has long been recognized as a fundamental component of human emotional and moral experience, yet the ways in which different cultures perceive, express, and regulate this emotion vary widely, reflecting divergent worldviews and cultural priorities embedded in their linguistic systems. In Uzbek society, where collectivist values and strong social cohesion dominate, the notion of *uyat* functions not only as an internal feeling but as a culturally institutionalized mechanism for maintaining public morality, reinforcing behavioral expectations, and safeguarding family reputation. In contrast, Western societies, particularly English-speaking ones, conceptualize shame primarily as an individual's internal moral judgment, emphasizing personal responsibility, psychological discomfort, and self-awareness rather than community-imposed norms. Because linguistic systems encode culturally-grounded perceptions of emotional experience, studying the concept shame from lingo-cognitive and lingocultural perspectives provides insights into how cognitive

models shape emotional understanding and how languages reflect social structures and moral codes. This article examines the structural, semantic, and metaphorical features of shame in Uzbek and English, highlighting their similarities and differences to better understand cross-cultural communicative behavior and emotional conceptualization.

## METHODS

The methodological framework of this study is based on an integrative approach combining conceptual analysis, cognitive semantics, and linguocultural comparison to thoroughly investigate the mental and cultural representations of shame in both languages. Conceptual analysis was applied to identify the core, near-core, and peripheral layers of meaning that constitute the concept by examining dictionary definitions, semantic associations, and culturally embedded connotations. Cognitive linguistic tools, particularly conceptual metaphor theory, were used to reveal metaphorical mappings that shape how speakers visualize and experience shame, enabling the

identification of embodied, spatial, and social metaphors. Linguocultural analysis involved examining Uzbek and English proverbs, idioms, phraseological units, literary examples, and speech practices to uncover how cultural values, gender norms, social expectations, and ethical frameworks influence the interpretation of shame. Comparative analysis enabled systematic identification of similarities and divergences across the two languages. The empirical data were drawn from Uzbek explanatory dictionaries, the Oxford English Dictionary, national corpora, contemporary prose, traditional folklore, and natural spoken discourse, providing a comprehensive and multi-layered material base for analysis.

## RESULTS

The analysis reveals that the lingo-cognitive structure of the concept shame in both Uzbek and English consists of a multilayered semantic organization, including a universal core representing the emotional experience of moral discomfort, embarrassment, and perceived wrongdoing, yet significant differences emerge in the periphery of the concept reflecting culturally specific triggers, behavioral scripts, and social implications. In Uzbek, the concept *uyat* encompasses a wide spectrum of meanings linked to social control, communal harmony, gender expectations, and the preservation of honor, as demonstrated by expressions such as “*uyat bo'ladi*,” which functions as a normative warning rather than a psychological description, and phraseological units like “*yerga qarab ketmoq*,” which linguistically encode bodily manifestations of shame. Conversely, English conceptualizations of shame focus more intensively on internal moral conflict, as illustrated by expressions like “I am ashamed of myself,” where the subject explicitly acknowledges personal responsibility, and idioms such as “*carry shame*,” which metaphorically represents shame as an emotional burden. Metaphorical analysis shows that while both languages use downward spatial imagery to describe shame, Uzbek prioritizes metaphors of social falling, loss of honor, and exposure to community judgment, whereas English employs metaphors of contamination (“a stain on one's reputation”) and psychological weight, reflecting individualistic understandings of emotional experience. Overall, the data highlight that Uzbek shame is deeply relational and collectivist, while English shame is primarily psychological and individualized.

## DISCUSSION

The findings illustrate that the concept of shame functions not merely as an emotional category but as a powerful cultural tool shaping social behavior and moral consciousness within each linguistic community,

with Uzbek *uyat* and English shame differing notably in their sociocultural foundations and communicative implications. The collectivist orientation of Uzbek society promotes a model of shame that is externally regulated—individuals experience shame largely in relation to how they may be perceived by others, how their actions reflect upon their family, and the extent to which they adhere to gendered moral expectations, making *uyat* a form of social surveillance embedded in everyday communication. In contrast, the individualistic values predominant in English-speaking societies foster a more introspective orientation, where shame arises primarily from self-reflection and moral evaluation rather than external judgment, making it more closely tied to guilt and personal conscience. These cultural differences influence communication patterns: in Uzbek culture, shame-based expressions are frequently used to regulate youth behavior and set communal boundaries, while in English, explicit articulation of shame is less common and often connected with psychological discourse. The metaphors associated with shame reflect these orientations, with Uzbek emphasizing social exposure and moral fall, while English highlights moral contamination and internal burden. Thus, the comparative analysis confirms that shame is simultaneously a universal emotion and a culturally specific construct shaped by societal norms, moral values, and linguistic expression.

## CONCLUSION

In conclusion, the comparative study of the concept shame in Uzbek and English demonstrates that while both cultures share a universal emotional foundation rooted in moral discomfort and social evaluation, their lingo-cognitive and lingocultural interpretations differ significantly due to contrasting sociocultural priorities and worldview structures. Uzbek *uyat* is predominantly a socially constructed concept deeply linked with collective morality, honor, and gender-regulated expectations, serving as an external mechanism for maintaining social harmony and behavioral norms. English shame, on the other hand, is primarily conceptualized as an internal psychological state associated with individual moral judgment, guilt, and self-awareness, reflecting the ethical autonomy valued in Western societies. Understanding these distinctions is essential for effective cross-cultural communication, translation studies, intercultural pragmatics, and the interpretation of emotional discourse. The research highlights that emotional concepts such as shame cannot be fully understood without examining the cultural, cognitive, and linguistic frameworks that shape them, and future studies may involve empirical corpus-based research or ethnographic interviews to

further deepen the understanding of this complex emotional construct.

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