

THE COGNITIVE DICHOTOMY OF "SHAME" IN KARAKALPAK AND ENGLISH:
A COMPARATIVE STUDY OF "FACE" METAPHORS

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QORAQALPOQ VA INGLIZ TILLARIDA "UYAT" KONSEPTINING KOGNITIV DIXOTOMIYASI:
"YUZ" METAFORALARINING QIYOSIY TADQIQI

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КОГНИТИВНАЯ ДИХОТОМИЯ КОНЦЕПТА "СТЫД" В КАРАКАЛПАКСКОМ
И АНГЛИЙСКОМ ЯЗЫКАХ: СРАВНИТЕЛЬНОЕ ИССЛЕДОВАНИЕ МЕТАФОР "ЛИЦА"

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Tayanch soʻzlar: sharmandalik konsepti, qoraqalpoq tili, ingliz tili, yuz metaforalari, sharaf tizimi, kognitiv tilshunoslik, ijtimoiy obroʻ.

Rezyume. Maqolada qoraqalpoq va ingliz tillari lisoniy olam manzarasida "Uyat" konseptining lingvokognitiv tabiati "yuz" metaforalari vositasida qiyoslanadi. Tadqiqot kognitiv dixotomiyani koʻrsatib beradi: ingliz tilidagi "yuzni saqlash" (face-saving) iboralari individual obroʻ-eʼtiborga qaratilgan boʻlsa, qoraqalpoq tilidagi "yuzi qora boʻlish" iboralari jamoaviy nomus tizimini aks ettiradi.

Ключевые слова: концепт стыда, каракалпакский язык, английский язык, метафоры лица, система чести, когнитивная лингвистика, социальная репутация.

Резюме. В статье сопоставляется лингвокогнитивная природа концепта "Стыд" в каракалпакской и английской языковых картинах мира сквозь призму метафор "лица". Исследование выявляет когнитивную дихотомию: если английские выражения "сохранения лица" (face-saving) ориентированы на индивидуальную репутацию, то каракалпакские идиомы "почернения лица" (juzi qara bolw) отражают коллективную систему чести.

Key words: shame concept, Karakalpak language, English language, face metaphors, honor system, cognitive linguistics, social reputation.

Summary. This article compares the linguocognitive nature of "Shame" in Karakalpak and English linguistic worldviews using "face" metaphors. The research highlights a cognitive dichotomy: English "face-saving" expressions focus on individual reputation, while Karakalpak "face-blackening" idioms reflect collective honor

Introduction. In the contemporary paradigm of cognitive linguistics, emotions are no longer viewed merely as internal psychological states or universal biological reactions; rather, they are recognized as culturally constructed concepts that are fundamentally reflected in and shaped by language. Among the vast spectrum of human affect, the emotion of "Shame" stands out as a crucial social regulator, acting as a moral compass that maintains the boundaries of acceptable behavior within a community. While the physiological experience of shame, such as blushing or averting one's gaze, is a shared human trait, the linguistic encoding and conceptualization of this emotion reveal profound cultural divergences.

In both English and Karakalpak linguistic worldviews, the concept of shame is deeply and inextricably intertwined with the somatic metaphor of the "Face". The face serves as the primary "somatic canvas" upon which an individual's social standing, dignity, and moral integrity are displayed and judged. However, the metaphorical mapping of the "face" to navigate social shame differs significantly based on the underlying cultural scripts of each society.

• In the English-speaking world, which is largely characterized by an individualistic culture, the "face" is predominantly associated with personal reputation and the maintenance of an autonomous public image. In this context, shame is often processed as an internal, psychological burden, a "weight" on the individual's conscience, where the focus remains on the preservation of individual dignity.

• In the Karakalpak tradition, rooted in collectivist and nomadic values, the "face" (bet or juz) functions as a shared entity that reflects the honor of the entire kin group or lineage. Here, shame is not merely a personal failure but an existential crisis that "blackens" the face of one's family and ancestors, emphasizing a visceral connection to the community.

This paper aims to analyze these distinctive divergences through the lens of modern Conceptual Metaphor Theory (CMT) and Linguoculturology. By examining how "face" operates as a cognitive hub for social shame, this study seeks to uncover how ethnic heritage and social structures dictate the choice of somatic metaphors. Understanding these nuances is vital for advancing cross-cultural linguistics and ensuring accuracy in literary translation, as it reveals how different nations "wear" their social honor and shame through the prism of their unique somatic worldviews.

Methodology. The methodological framework of this research is grounded in an interdisciplinary approach that combines cognitive linguistics, comparative typology, and linguoculturology. To investigate how the concept of "Shame" is somaticized through the metaphor of the "Face" in divergent cultures, this study employs a multi-layered analytical process rooted in Conceptual Metaphor Theory (CMT).

Theoretical Foundations and Analytical Tools.

The primary analytical tool utilized is Conceptual Metaphor Analysis, as established by Lakoff and Johnson

[4:54], which treats metaphor as a cognitive mechanism for understanding abstract experiences through concrete physical domains. Specifically, the research focuses on somatic metonymy - the conceptual formula where a body part (the Face) stands for a complex social emotion (Shame). By applying this framework, we can decode how cultural scripts determine whether the "Face" is viewed as an individual asset or a collective responsibility.

Data Extraction and Literary Corpora.

The linguistic data and phraseological units analyzed in this study were meticulously extracted from high-quality literary sources that serve as cultural archetypes for their respective languages:

- Muratbay Nizanov (Karakalpakstan): Nizanov's prose is utilized as a primary source for Karakalpak cultural scripts. His works provide a rich repository of traditional idioms and social interactions that highlight the collectivist nature of shame (e.g., *beti qara, betine basıw*), where the individual's face is inextricably linked to the honor of the kin group.

- Kazuo Ishiguro (English-language context): Ishiguro's work is selected to represent English social dynamics and the nuances of individualistic emotional management. His narratives often explore the internal, silent nature of shame and the "face-saving" mechanisms typical of Western social structures, where the emphasis remains on personal dignity and reputation.

Comparative-Typological Method.

The research employs a comparative-typological method to identify systemic correspondences and divergences between the English and Karakalpak linguistic worldviews. This involves:

1. Identification: Isolating SPUs (Somatic Phraseological Units) related to the "Face" in contexts of social failure or moral transgression.

2. Mapping: Analyzing the source-to-target domain mapping to see how physiological reactions (e.g., turning red or "losing" the face) are interpreted through cultural lenses.

3. Contrastive Analysis: Evaluating the shift from the English individualistic-reputational model to the Karakalpak collectivist-honor model.

By integrating these methods, the study provides a robust scientific basis for understanding how ethnic heritage and historical worldviews dictate the choice of somatic hubs in emotional mapping.

Analysis: The Metaphorical "Face"

English: Face as Personal Reputation.

In English, the concept of shame often relates to the loss of individual prestige. The term "face" is used as a metaphor for social standing that one must protect.

- Saving Face: *"It was a matter of dignity, a way to save face even when everything was falling apart"* [3:167]. In the English linguistic context, "saving face" is a defensive strategy used to preserve one's social standing and perceived dignity during a failure. Unlike the Karakalpak "júzi qara bolıw," which implies a moral stain, "saving face" often focuses on the maintenance of a public facade and the avoidance of social awkwardness. It suggests that as long as the outward "face" remains intact, the individual can navigate the social hierarchy without losing their professional or personal status.

- Individual Embarrassment: *"I was terrified that I would make a fool of myself..."* [2:114]. This expression highlights the ego-centric nature of shame in Western worldviews. Here, the focus is primarily on self-assessment - the fear of appearing incompetent or inferior in the eyes of a social group. While Karakalpak shame involves the "blackening" of the family name, English expressions like "making a fool of oneself" emphasize the individual's isolated experience of embarrassment and the potential damage to their unique social persona.

Karakalpak: Face as Ontological Honor

In the Karakalpak linguistic worldview, "face" (*bet/júz*) is more than a reputation; it is an ontological state of the soul. Shame is often visualized through the metaphor of "blackening" the face, which has a permanent moral weight.

- Collective Shame: Unlike the individualistic approach in English culture, Karakalpak "shame" is inherently collective, where one person's actions reflect upon their entire lineage (*áwlad*) and community (*el-jurt*). This is best exemplified by the metaphor of "blackening the face": *"Seniń munay isińnen keyin el-jurt aldında júzi qara bolasan..."* [5:142]. In this context, "júzi qara bolıw" (to have a blackened face) signifies a loss of status that is not easily restored, as it stains the honor of the family tree. The shame is felt not just by the offender, but by their parents and kin, as the "face" is shared across the social group. This creates a high level of social accountability where the preservation of the "white face" (*júzi jaqtı*) is a communal duty.

- Moral Integrity: Phrases like *"arın satıw"* (selling one's honor) indicate that shame is an ontological loss of spiritual worth. As noted in Karakalpak literature, *"Dúnyanıń tushshısına qızıǵıp, nápsi ushın arın satıw – er jigittiń isi emes"* [1:108], which implies that trading one's integrity for material gain is the ultimate form of disgrace. Furthermore, the physical and psychological pressure of shame is highlighted through the phrase *"beti shıdamaw"* (the face cannot endure). This suggests that an individual's "face" serves as a moral shield that collapses under the weight of social or ethical transgressions: *"Qılǵan isińnen keyin el-jurt aldına qalay shıǵasań, betiń shıday ma?"* [5:142].

4. Cognitive Mapping of "Face" and "Shame" in English and Karakalpak

Table 1.

Feature of Comparison	English Linguistic Worldview	Karakalpak Linguistic Worldview
Primary Metaphorical Model	Individualistic-Reputational: Focuses on the individual's social facade and prestige.	Collectivist-Ontological: Focuses on the shared honor of the kin group and lineage.
Somatic Priority	Face-Saving: A strategy to preserve dignity and avoid social awkwardness.	Face-Whitening /Blackening: A moral state reflecting spiritual purity or disgrace.
Scope of Shame	Localized: Shame is an internal, individual burden.	Extended: Shame is a collective crisis affecting parents, kin, and ancestors.

Key Idiomatic Examples	"To save face", "To make a fool of oneself".	"Júzi qara bolıw", "Betine basıw", "Arın satıw".
Social Function	Protects individual ego and professional standing.	Acts as a rigid social regulator for tribal and communal integrity.

Conclusion. The comparative investigation of the concept of "Shame" in Karakalpak and English linguistic worldviews reveals that while the physiological basis of this emotion is universal, its conceptualization is profoundly culture-specific. The analysis demonstrates that the anatomical term "Face" serves as a primary somatic canvas for mapping social and moral integrity, yet the "somatic priorities" of each language reflect divergent social structures.

The research highlights a significant cognitive dichotomy between the two languages:

- The English model is predominantly characterized by an individualistic-reputational orientation. In this framework, metaphors like "saving face" focus on preserving personal dignity and maintaining a public facade to avoid social embarrassment. Shame is often processed as an internal psychological weight, centered on the individual's unique social persona.

- The Karakalpak model, conversely, is rooted in a collectivist-honor system, where the "face" (*bet/júz*) is perceived as an ontological reflection of the entire lineage (*áwlad*) and community. Metaphors such as "*júzi qara bolıw*" (blackening the face) signify an existential crisis that stains not just the offender, but their ancestors and kin, making the preservation of a "white face" (*júzi jaqtı*) a communal obligation.

Furthermore, the study confirms that in Karakalpak cognition, shame is not merely a social inconvenience but an ontological loss of spiritual worth, as evidenced by expressions like "*arın satıw*" (selling one's honor). This visceral connection between anatomy and morality emphasizes that the individual is a permanent representative of the collective whole.

In conclusion, these findings underscore the necessity of considering cultural scripts in cognitive linguistics and translation studies. Understanding the shift from the English defensive "face-saving" strategy to the Karakalpak permanent "face-blackening" moral stain is essential for bridging the gap between Turkic and Indo-European worldviews. Such insights provide a robust foundation for advancing cross-cultural communication and ensuring that the deep emotional nuances of literary works are accurately preserved across linguistic boundaries.

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