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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SHAME AS A CULTURAL CONCEPT IN UZBEK SOCIETY****Munirakhon Makhmudova**

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ABOUT ARTICLE

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Abstract: The anthropocentric approach in linguistics studies language in its inextricable link with human thought, culture, and social life. Language is an important tool in human perception and evaluation of the world, through which a conceptual picture is formed. A concept is a central unit connecting thought, language, and culture, and is formed in the individual consciousness and manifested in social space through linguistic units. Concepts related to the historical experience, customs, and social norms of the people are considered cultural concepts.

One of such cultural concepts, the concept of "shame," plays an important role in regulating personal behavior, strengthening moral standards, and forming collective responsibility in Uzbek society. It is closely related to family prestige, intergenerational relations, and social balance. The concept of "shame" is actively used in everyday speech, proverbs, and works of art, and is expressed through various lexical and phraseological units. This work analyzes the concept of "shame" as a linguistic and cultural unit, highlighting its semantic field and sociocultural characteristics.

Introduction. The inextricable link between language, thinking, and the human factor has become a central issue in linguistics with the formation of the anthropocentric approach.

In this approach, language is interpreted not as an independent system separate from individuals, but as a phenomenon closely related to his cognitive activity, experience, and social life. In modern linguistics, language is considered not only a means of communication, but also as the main mechanism for conceptual perception and modeling of the world. In this process concepts are formed in human thinking.

A concept is a generalized unity of knowledge, experience, and assessments that is formed in the human mind and accumulated throughout life. It is a product of individual thinking, but also arises with a particular culture and social experience. Therefore, the concept occupies a central place in cognitive linguistics and linguocultural studies. Each concept embodies not only rational, but also emotional-psychological content, forming a specific model of perception of the world.

Linguocultural concepts are basic units that express the cultural experience, moral norms and social values of a particular people. The basic concepts of culture are defined as the core (basic) units of the worldview inherent in culture, which have existential significance both for an individual linguistic personality and for the linguistic and cultural community as a whole [1, P. 39]. Such concepts are transmitted from generation to generation through language and serve as a mechanism for regulating behavior in society. Concepts related to social emotions, in particular the concept of "shame", play an important role in understanding the place of an individual in society and regulating social relations. The feeling of "shame" is formed in the unity of cognitive and emotional processes and is gradually strengthened in the socialization. "In psychology, shame is one of the ten main emotions that make up the motivational system of human existence (along with joy, sadness, anger, disgust, hatred, fear, guilt, surprise, interest)" [2]. E.P. Ilyin classifies shame as a communicative emotion. He states: "shame is one of the strongest emotions that a person experiences and completely absorbs him, it is a social emotion associated with fear and anxiety" [3, P.180].

In Uzbek society, the concept of "shame" is connected to the concepts of moral norms, honor, eloquence and self-respect. It is actively used in everyday speech, proverbs, the process of upbringing and social discourse, going beyond the scope of personal feelings and merging with collective values. Therefore, "shame" is considered not only an individual emotion, but also an important cultural mechanism that regulates social behavior. This article examines the concept of "shame" in the Uzbek linguistic and cultural space from a linguistic, cognitive, and social perspective.

Materials and methods. In modern cognitive and linguistic-cultural research, a concept is interpreted as a complex mental structure formed in the human mind. A concept embodies a

generalization of knowledge of various contents and forms, acting as a reference point for categories formed in the human mind. Although in scientific literature a concept is often considered an abstract unit with an unclear internal structure, such an approach is relative. Because the nuclear part of the concept - that is, the image of the main object - is relatively clear, and although the secondary elements are abstract, they are systematically united around a single semantic basis. Therefore, it is appropriate to interpret the concept as a complex, but integral mental system with an internal structure.

The knowledge formed as a result of the conscious perception of objects and phenomena, their formation of an image in the imagination, differs in content and nature. This situation leads to the emergence of concepts of different types and levels in the human mind. In any case, the main tool for the formation and systematization of knowledge is language. Since the concept is manifested as a unit of thought and a mental phenomenon, its linguistic realization is carried out through the activity of verbal thinking. In this regard, language is considered not only a means of expression of conceptual content, but also a mechanism that actively participates in its formation.

One of the researchers who introduced the term concept into scientific circulation in Russian linguistics was S.A. Askoldov-Alekseyev, who interpreted the concept as a product of thought that generalizes a large number of vague and ambiguous objects, actions, and mental tasks in the process of thinking. [4]. This definition emphasizes the generalizing and abstract nature of the concept. Y.S. Stepanov, on the other hand, interprets the concept more broadly, showing it as a mental unit that embodies abstract, specific-associative, emotional-evaluative aspects, as well as historically formed cultural signs [5]. This approach emphasizes the need to take into account not only cognitive, but also cultural and emotional aspects of the concept.

Based on these theoretical approaches, it can be concluded that the concept is an integral part of the human mind, is formed throughout life, and has the property of being expressed in verbal and nonverbal forms. It is these aspects that allow us to study concepts in their inextricable connection with culture and create a solid theoretical basis for analyzing concepts with socio-emotional content, including the concept of "shame", from a linguocultural perspective.

In modern humanities, the concept of shame is interpreted as a multi-layered phenomenon reflecting the complex relationship between the individual and society. Most researchers consider shame as a concept that is formed on the basis of the internal moral norms of a particular culture, arising at the intersection of social experience and individual consciousness. In this regard, shame is not only an emotional state, but also a linguistic and

cultural indicator closely related to the cognitive process. It is connection between the concept of the individual "I" and is formed individually on the basis of the national, cultural and social experience of a person. In studies conducted on the concept of shame, the emergence of a sense of shame is often explained by the fact that a person feels himself outside a comfortable and controlled space. Some scientists argue that shame is not a result of external control or the direct presence of others, but arises from the internal demands that the individual places on himself. In particular, R.Ye. Gergilov seeks the source of shame not in external norms, but in the individual's claim to himself and his internal assessment [6, P.19]. In his opinion, a person compares his actions with internal criteria, and the state of non-compliance with these criteria causes the emergence of a feeling of shame. This approach allows us to interpret shame as a product of internal reflection.

Within the framework of the cultural-semiotic approach, Yuri Lotman interprets shame as an important mechanism regulating behavior in society [7, P. 435]. Comparing fear and shame, the scientist emphasizes that while fear is a factor controlling prohibitions inherent in biological nature, shame is a social tool regulating human behavior within the framework of cultural prohibitions that have long been formed. This view reveals the cultural nature of shame and connects it with the moral codes of society.

From an anthropological and philosophical point of view, Helmuth Plessner considers shame as a universal sign of human existence [8, P. 295]. In his opinion, shame is associated with the dual nature of human consciousness - that is, the individual lives simultaneously in society and in his own "I". In society, a person adheres to moral norms, etiquette and social rules, which manifests itself as a strategy of "not being ashamed". However, when a person is left alone, he is freed from these restrictions and expresses his inner "I" more freely. Therefore, Plessner interprets shame as an essentially social phenomenon.

Studies also note that the intensity of the feeling of shame depends on the nature of communicative relations. As the degree of intimacy between individuals increases, the feeling of shame intensifies, and in situations where alienation is strong, its manifestation is minimal. This indicates that the concept of shame acts as a mechanism that determines the boundaries of relations in society. These aspects confirm the need to study shame in relation to social communication, moral control and cultural values.

From the point of view of linguistics, the concept of "shame" has been studied mainly within the framework of cognitive, semantic and linguocultural approaches, and these studies serve to identify the universal and national characteristics of this concept. In particular,

research conducted on the basis of Russian, German and English materials reveals the complex nature of “shame” as a moral assessment, social norm and emotional state.

In Russian linguistics, the work of N.D. Arutyunova plays an important role in the study of the concept of “shame” [9, 10]. The scientist interprets shame within the framework of evaluative semantics, closely linking it with moral norms and speech assessment. Arutyunova’s approach allows us to understand “shame” not only as an emotional state, but also as a mechanism that regulates social values.

Within the framework of the lexical-semantic approach, Yu.D. Apresyan analyzes the units related to “shame” as an evaluative lexicon, identifying its synonymic layer and semantic field. This approach is of great importance in explaining the relationship between units such as “shame”, “shame”, “or”, “honor” [11, P. 411].

The emotional and cognitive aspects of “shame” are thoroughly covered in the studies of E.V. Bazhenova, A.A. Grigoryan and E.I. Lazaridi [12, 13, 14]. In these works, shame is interpreted as a phenomenon associated with internal experience, psychological state and speech situation. These views create a methodological basis for analyzing the emotional and situational manifestation of shame in literary texts.

In German linguistics, in the works of T. Jenkova and N. Chizhova [15, 16], “shame” is interpreted in connection with internal discipline and social responsibility. These studies reveal the issue of personal and social boundaries of shame.

In studies based on English language materials, shame is more associated with individual responsibility and internal control. While N.V. Kalinina analyzes the emotional speech realization of shame [17], E.V. Varfolomeyeva studies it from an intercultural perspective and emphasizes the role of national mentality [18].

It is worth noting that although these studies have highlighted important aspects of the concept of “shame”, systematic linguistic and cultural analyses based on the material of Turkic languages, in particular, Uzbek, have not been carried out sufficiently. In particular, the realization of the concept of “shame” in Uzbek proverbs, phraseologisms and literary texts has not been studied in a comprehensive manner. This article aims to fill this scientific gap and analyzes the formation and social meanings of the concept of “shame” in the Uzbek linguistic and cultural environment.

In Uzbek culture, the concepts of shame and honor are manifested as important moral criteria that regulate everyday communication and social behavior. While the concept of shame is directly expressed in the language system through lexical units such as embarrassment, shame, honor, modesty, modesty, and eloquence, in some cases its semantic load arises only in

the process of a communicative situation. In particular, repeated speech units, stuttering, or pauses can be manifested as indirect linguistic indicators of a sense of shame.

Phraseological units play a special role in expressing the concept of shame. Phraseologisms serve to reflect a person's internal emotional state in a figurative and evaluative form and serve to strengthen social meanings. In the Uzbek language, phraseologisms and proverbs related to shame sometimes interpret this concept as an attribute and honor, and sometimes as an emotional state. This situation clearly demonstrates the functions of social control and moral self-evaluation of the concept of shame.

In Uzbek and regional linguistics, the concept of shame is interpreted mainly as a concept related to moral values, social norms, and cultural behavior.

In regional studies (in Russian and Turkic linguistics), the concept of shame has been studied in relation to social control, emotional evaluation, and cultural codes. However, in existing works, the linguistic forms, phraseological means, and their social meanings of the concept of "shame" in the Uzbek language have not been analyzed systematically, based on a holistic conceptual model. This study aims to fill this gap and reveal the multilayered nature of the concept of "shame" in the Uzbek linguistic and cultural space. The analysis of the above literature shows that the concept and phenomenon of shame have been widely studied in various scientific areas - cognitive linguistics, linguistic and cultural studies, anthropology, and sociology. While in international studies, shame is interpreted mainly as a multilayered concept related to social control, internal reflection, and cultural norms, in Uzbek and regional studies it is more highlighted as an element of moral value and national worldview. However, existing scientific works have not sufficiently analyzed the linguistic forms, phraseological means and social meanings of the concept of "shame" in the Uzbek language based on a holistic and systematic conceptual model. Therefore, this study aims to reveal the cognitive, linguistic and social aspects of the concept of "shame" in the Uzbek linguistic and cultural space based on an integrative approach and to fill the existing scientific gap.

Result and discussion. The results of the analysis showed that phonetic units, in particular, vowel lengthening and consonant doubling, actively participate in the emergence of subjective-modal meanings associated with shame. Such phonetic changes directly reflect the speaker's internal mental state - embarrassment, hesitation, discomfort.

Vowel lengthening is often observed in situations accompanied by shame or psychological discomfort. This indicates that phonetic means have not only an expressive, but also a modal load. Therefore, phonetic units can be considered as an independent linguistic means that evoke the concept of shame.

The study showed that lexical units expressing modality are distinguished by their emotional-expressive coloring. In the Uzbek language, the concept of shame is manifested not only through directly expressing lexemes (xijolat, sharmanda, or, nomus, haya, ibo), but also through units that evoke the sense of shame only in context.

Special attention is paid to the fact that such phenomena as repetition of words, stuttering, and interruptions of speech activate the semantics of shame in a communicative situation. This confirms that the concept of shame is dynamic and context-dependent.

The results of the analysis showed that phraseological units are one of the most figurative and culturally loaded means of the concept of shame. Phraseologisms such as “to bow one’s head”, “to go into the ground”, “to be ashamed” express not only the internal emotional state of a person, but also his position in society.

With the help of phraseologisms, shame is interpreted not only as an individual emotion, but also as a product of social assessment and collective consciousness. The analysis of proverbs further clarifies the normative and moral character of the concept of shame.

Intonation, voice pitch, timbre, and pauses are the leading means of expressing subjective modal meanings associated with shame. Low, soft or trembling voices are considered to be the priority in expressing shame and embarrassment.

Pragmatic analysis has shown that the concept of shame is manifested through evaluative speech acts. A situation assessed by the speaker as shameful has a perlocutionary effect on the addressee, aimed at changing his behavior.

Based on the analysis, three types of shame frames were distinguished:

1. Purposeful,
2. Unintentional,
3. Unconscious actions.

This classification systematically reveals the communicative and social mechanisms of the concept of shame.

The analysis has shown that the concept of shame is expressed in the Uzbek language in a complex way through verbal and non-verbal means. Shame, as an emotional-evaluative component of subjective modality, is formed at the intersection of linguistic, pragmatic and cultural factors.

The results of the analysis show that the concept of “shame” is a multi-layered phenomenon in the Uzbek linguistic and cultural space, which simultaneously expresses social, moral and emotional meanings through linguistic forms. The literary texts analyzed in the study

show that “shame” is not only an individual feeling, but also a mechanism of social control supported by society.

Firstly, the concept of “shame” is distinguished by its social nature. Speech units such as “You shamed me in front of my comrades” indicate that shame is a state that occurs in front of a group. In Uzbek culture, a person’s reputation is interpreted not as an individual, but as a social value. Therefore, lexemes such as “shame”, “shame”, “honor” are closely related to public opinion.

Secondly, shame is often manifested in the form of moral assessment and reprimand. “Aren’t you ashamed?”, “Do you have a conscience?” Rhetorical questions such as “I” have an emotional impact, forcing the interlocutor to reevaluate his actions. These units represent shame not just as a feeling, but as a moral criterion. The use of the lexeme “conscience” in conjunction with shame strengthens the mechanism of internal self-control. In this case, shame arises as a result of the conflict between the inner “I” of the individual and the demands of society.

Third, the analyzed texts reveal the connection of shame with gender and social roles. The different interpretations of shame in relation to male and female behavior reveal cultural stereotypes existing in society. The humiliation of a woman in front of a group or the responsibility of a man related to “honor” are assessed through the concept of shame. This confirms that shame is not only an individual phenomenon, but also a phenomenon determined by social expectations.

Fourth, the concept of shame is also linked to age and status factors. Expressions such as “An older man, there will be shame” reflect the idea that older people should be exemplary in society. Here, shame is associated with discipline and responsibility. The behavior of older people is evaluated more strictly by society, which strengthens the social function of shame. This aspect is also observed in the works of Abdulhamid Cholpon.

Fifth, shame is often expressed through external physiological signs. Situations such as “suddenly” heart palpitations, blushing, inability to speak are physical manifestations of shame. These signs indicate that shame is not only a linguistic, but also a psychophysiological phenomenon. In particular, self-blame, inner suffering, and silence indicate deep forms of shame. Such situations reveal how much the hero is dependent on the assessment of society.

Sixth, the results of the analysis show that shame has a prohibitive and regulatory function. Units such as “Be ashamed”, “You will be ashamed” are used in everyday communication as a means of preventing inappropriate behavior. These units serve as

admonition, reprimand, and social warning. Shame here appears as a mechanism that ensures that socially accepted norms are not violated.

Seventh, the concept of shame is situational and relative. Behavior that is considered shameful in one situation may be acceptable or even praiseworthy in another context. The different assessments of bride kidnapping (“qoyil qipti” / “g’irt ahmaqlik”) show that shame depends on cultural and individual interpretations. This confirms that shame is not absolute, but a product of social agreement.

Finally, the analysis showed that there are also soft, positive forms of shame. The feeling of blushing, discomfort and modesty after a compliment are constructive forms of shame. In such cases, shame does not disrupt social communication, but rather serves to maintain respect, modesty and balance. This aspect is closely related to the values of modesty and self-control in Uzbek culture.

Overall, the results of the analysis show that the concept of “shame” is a complex and systemic phenomenon in Uzbek culture as an emotional state, moral assessment and a mechanism of social control. Through linguistic forms, shame serves to reinforce the basic values of society and ensure social balance.

The above analysis shows that the concept of “shame” is a multi-layered and functionally complex phenomenon in the Uzbek linguistic and cultural landscape. It not only expresses the internal emotional state of a person, but also actively implements the moral norms and mechanisms of social control established by society. The analyzed literary texts, phraseological units and proverbs confirm that “shame” performs various functions in the communicative process: to reprimand, warn, limit behavior, encourage a person to self-evaluate himself, and strengthen the values of society.

Based on empirical materials, it was found that shame is often manifested in connection with the collective consciousness. Through such units as “to be ashamed in front of the people”, “what do people say?”, shame moves from a personal feeling to the level of a collective assessment. This situation indicates the importance of the concepts of social prestige and honor in Uzbek society. Shame acts as a powerful factor that governs behavior, especially within social institutions such as parents, family, relatives, and neighbors.

The analysis of phraseological units shows that shame is often expressed through physical and visual images: expressions such as “to look at the ground”, “to go into the ground”, “to bow one’s head”, “to blush” confirm that shame is an internal emotional experience, as well as manifested through external signs. This indicates that the cognitive and emotional aspects of shame are connected together.

Based on the analysis of proverbs, it is determined that the concept of “shame” is formed at the intersection of deontic (normative) and emotional approaches. On the one hand, shame is interpreted as a negative assessment resulting from non-compliance with moral norms, on the other hand, it is closely associated with positive virtues - modesty, modesty and conscience. This dual nature indicates that “shame” has a relative and situational character.

The concept of “shame” in the Uzbek language and culture simultaneously functions as an emotional state, a moral criterion, and a social regulator. The results of the analysis show that linguistic means expressing shame – proverbs, phraseologisms, and literary texts – are important indicators of the national mentality, through which the value system, social relations, and moral ideals of the Uzbek people are clearly manifested.

One of the important scientific sources that systematically analyzed the culture of shame and shame in Central Asia is Uyat and the Culture of Shame in Central Asia [19]. This collection sheds light on the phenomenon of shame based on anthropological, sociological, and cultural studies approaches, revealing the role of shame as a mechanism for maintaining social order in Central Asian societies. The book interprets shame more in connection with the concepts of social control, collective responsibility, and prestige.

The authors emphasize the interpretation of shame as a collective assessment, rather than a personal feeling. This aspect is also consistent with the Uzbek cultural environment, since “shame” often arises together with the question “what does the people say?” However, the linguistic analysis in the book is not sufficiently in-depth: the lexical, phraseological and paremiological units expressing shame are poorly covered, and are mainly limited to socio-practical examples.

The following shortcomings are observed in the scientific literature reviewed above:

In Central Asian societies, shame has been studied more as a social phenomenon, and its expression through language has been relegated to the background.

In many studies, literary texts, proverbs, and phraseologisms have not been sufficiently involved as empirical material.

The situationality and context-dependence of shame (shame in one situation, acceptable in another) have not been sufficiently systematized.

The influence of gender, age, and social status factors on the interpretation of shame is often mentioned in general terms, but is not supported by linguistic examples.

Based on these analyses, it can be said that the concept of “shame” is a multifaceted linguocultural phenomenon in Central Asian, and in particular, Uzbek, culture, which is formed at the intersection of emotional, moral, and social layers. Although the book Uyat and the

Culture of Shame in Central Asia provides an important theoretical basis, there is a need for a deeper analysis based on linguistic materials.

Therefore, the novelty of this study is that it analyzes the concept of shame on the basis of literary texts, proverbs and phraseological units, combining deontic and emotional approaches. This allows us to interpret “shame” not only as a social norm, but also as a conceptual unit reflecting the national mentality.

Conclusion. The results of this study showed that the concept of “shame” functions in the Uzbek linguistic and cultural space not only as an individual emotional state, but also as an important conceptual mechanism regulating social behavior. The analyzed linguistic units, phraseologisms and artistic contexts confirm that shame performs evaluative, warning and limiting functions in relations between the individual and society. This indicates that shame is a complex concept in which the cognitive, emotional and social layers are linked.

The results obtained partially coincide with the theoretical views put forward in international studies and expand them in some respects. In particular, the approaches that interpret shame as a mechanism of social assessment and internal control were confirmed in this study based on linguistic materials. However, the difference is that in Uzbek culture, shame is more often associated with the concepts of collective consciousness, public opinion and reputation. This indicates that shame, along with individual reflection, is a means of forming collective responsibility.

The analysis of phraseological units and paremiological materials showed that the linguistic realization of the concept of shame is mainly realized through indirect, figurative and evaluative forms. Units such as “to look at the ground”, “to blush”, “to be ashamed” indicate that shame is not only an emotional state, but also a response to a violation of social norms. Through these units, the moral boundaries accepted by society are strengthened and the behavior of a person is brought under control.

The results of the study showed that the concept of shame is directly related to gender, age and social status. While shyness, modesty, and modesty are considered positive qualities for women, the concepts of honor and responsibility are considered to be the priority for men. The demand for shame is also stronger in relation to older individuals. This situation indicates that, along with the universality of shame, it is also culturally differentiated.

This study makes an important theoretical contribution by interpreting the concept of “shame” in the Uzbek linguistic and cultural landscape based on an integrative model. Shame is here grounded as a multi-layered concept that simultaneously manifests itself as an emotional state, a moral criterion, and a social regulator. This approach allows us to understand shame

not only as a psychological or moral category, but also as a cultural mechanism operating through language.

At the same time, the study has some limitations. The analysis was based mainly on written sources and literary texts, and did not sufficiently cover live oral speech and contemporary discourses. In the future, studying the concept of shame based on comparative (Turkic languages), psycholinguistic, or discursive research may reveal deeper aspects of this concept.

In conclusion, the concept of “shame” is an important linguocultural unit in Uzbek culture that provides a balance between the individual and society, strengthens moral norms, and reflects the national mentality. Its deep and systematic study within the framework of linguistics serves not only to understand the national worldview, but also to shed light on the cultural characteristics of general human socio-emotional concepts.

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