

Semantic Features Of Ethical Concepts In Karakalpak And English Languages

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Abstract: This article explores the conceptual and semantic field of ethical concepts in the English and Karakalpak languages, focusing on notions such as honesty, respect, goodness, and conscience. The study compares the linguistic and cultural manifestations of these ethical values, emphasizing how each language reflects its nation's worldview and moral consciousness. The author highlights the interaction between language, culture, and ethics, showing that ethical categories in both languages are shaped by historical, religious, and social factors. Special attention is given to the concept of conscience (hujdan in Karakalpak) as a universal moral category that embodies inner self-awareness, guilt, and moral responsibility. The analysis reveals both shared and distinct features in the linguistic expressions of ethical concepts, demonstrating the influence of linguoculturological and cognitive factors on their formation.

Keywords: Ethical concepts; linguoculturology; English language; Karakalpak language; conscience; morality; semantics; cultural values; conceptual field; moral consciousness.

Introduction: It is natural that ethical concepts in the linguistic appearance of English and Karakalpak languages, which are not genetically close to each other and have typological differences, have their own peculiarities. Although ethical concepts are emotionally linked to a number of norms and feelings, they have a variety of lexical variations in English and Karakalpak. Although ethical concepts in the languages being compared are formalized in connection with the content, culture, and historical circumstances of folk wisdom, both languages share similarities such as honesty, respect, and conscience, their conceptual content, form of expression, and cultural loads differ from each other. These differences reveal how each nation perceives the world - that is, the world in its linguistic form.

The tradition of approaching the analysis of the linguistic picture of the world from a polysystematic point of view is an idea that has long been put forward in the history of language research. Safarov, in his work "Language Theory and Linguomethodology," explains the positive and negative aspects of this approach. According to the scholar: "The composition of a system

of distinct features has its own consciousness, ready to perform the function of maintaining its balance and ensuring its systematicity when required." Based on this, research developing a plan for establishing a system that takes the form of simultaneous and heterogeneous relationships and structures related to linguistic phenomena at that time also requires a theoretically sound foundation.

The harmony of language and culture, as well as the integrity of concepts within the complex of linguistic and cultural derivatives, is analyzed as a research object of linguoculturology. The newly emerging and developing field of linguoculturology takes all aspects of cultural and linguistic phenomena under its purview. National culture and spirituality are reflected in the mirror of the national language. Sh. As Usmanova noted: "A number of human sciences study various aspects of human life, its physical (biology, medicine) and spiritual (psychology, philosophy, philology) meanings, its activities (economics, sociology), its formation and development (history)." All these disciplines are closely interconnected in terms of their object of study, and they constitute a unified organism.

In our opinion, linguoculturology can undoubtedly be included among the listed disciplines. Because in this regard, the main characteristic of a person is their ability.

The problem of national-cultural characteristics of understanding and knowing reality has long interested researchers, and they have attempted to emphasize that the opinions expressed about this problem do not fully correspond to the universal understanding of various, and sometimes even entire, peoples: "All peoples understand and describe the same reality differently". Human activity takes place within the framework of a specific national culture and environment. Therefore, it is natural that national coloring emerges in the structures and systems related to any type of cognitive process.

In this article, we will study the conceptual field of ethical concepts in English and Karakalpak languages, which have positive semantics, by comparing them in the national linguistic context.

As the saying goes, "Everything cannot exist without history," let's begin with the development of the ethical evolution of the Karakalpak people and highlight their historical and cultural foundations: The Karakalpak people's system of values is closely linked to ancient rituals, Islamic etiquette norms, and Turkic culture. In a society based on the clan system, concepts such as honor, dignity, and respect were expressed. These values, as moral norms, regulated social life and defined people's relationships with one another. With the advent of Islam, these values were enriched with new religious ethical concepts such as faith, patience, and humility, which can be seen in Karakalpak paremiology. For example:

Opasızda Watan joq,
Soksanarda iyma joq.
Jaqsılıq hám jamanlıq,
Bir Allanıń ózinde.

When comparing ethical concepts in Karakalpak and English, the linguocultural differences between these languages are evident. In Karakalpak linguoculture, the concept of "kindness and compassion" serves as an example of a social and ethical concept that has become deeply ingrained in the minds of older people; "suyiu" (kindness) refers to showing compassion, expressing closeness, care, respect, and kindness. In English culture, showing kindness and compassion to elders, and expressing these feelings towards them, signifies discrimination against them. In the Karakalpak language, ethical concepts are more associated with social norms and community; in English, they are associated with individual personal responsibility and freedom. One of the foundations of Eastern civilization is the embodiment of humanity, viewing the inner and outer spheres of human development in harmony.

Adab irfon ilmi ichradur shami

Aql siynasida chehradur shami.

(Anbar Otin)

Kerak tarbiya yoshlikdan kerak,

Ulug' bo'lsa lozim kelur g'am emak.

Hayo, nomus imona dalildur,

Hayosiz doimo xoru zalildur. (Abdulla Avloniy)

Ethics is distinguished not only by its linguistic nature but also by its socio-cultural characteristics. The concept of ethics manifests itself in people's relationships and interactions with each other. According to their interpretation, ethical concepts have both verbal and nonverbal forms, and in the process of analyzing folk epics and folk treasures in literature, we can see that there are more verbal forms than nonverbal ones.

In verbal form, ethical concepts are expressed directly through words. Through this type of expression, a person openly expresses their behavior, views, opinions, and attitudes.

Ethical concepts:	Verbal expression
Respect: Hürmet	Familiarity breeds contempt. «Хан сыйлаған қалый болмас», -деген ақ кийизге салайық, тум-тусынан көтерип, жигитти хұрметлеп алып барайық», - дейди. (Алпамис дастаны 2786 Огиз жирау)
Patience / Sabır:	Patience is bitter, but its fruit is sweet. (Aristotle) Түргел төрем сабыр ет, Сабыр түби сары алтын, Сабырлы Жетер муратқа, Бийсабыр қалар уятқа, Сабырлылық Жақсы болмай маў

	Ақбилек келди Жаныңа (82б Едиге)
Goodness/ Jaqsılıq:	What goes round, comes around Ne ekseñ sonı orasañ.
Conscience/ Hùjdan:	«Conscience is a man's best judge», «Hùjdani tazanıń uyqısı tınısh boladı»,
Evil/Jamanlıq:	The body sins not; 'tis the will That makes the action good or ill. (Robert Herrick) Билмеген истиң анығын, Шуғыл сөзге ереді. Исенимлі достынан, Жаманлық келсе көреді. (Qq.x.n.)

In the imperative-servile sense, good and evil seem to represent two sides of the same coin. They are closely interconnected. The Karakalpak national world recognizes evil because it has a certain perspective on goodness. He appreciates good and knows what evil is. Good and evil are equally primary foundations in this world, and they are always an inevitable struggle. Within the universe, there are two independent forces - good and evil, or light and darkness. Sincerity also belongs to the conceptosphere of goodness; a sincere person sees the happiness of others as social happiness and rejoices in it.

During their continuous collision, the elements of good and evil mix with each other. For a clearer understanding of the concepts of good and evil, the following should be stated:

1. Kindness manifests itself in the division between people, overcoming alienation, and establishing mutual understanding, harmony, and human relations.
2. As humanity, goodness manifests itself in compassion and love, while evil manifests itself in conflict and wickedness. In the English language, the concept of "goodness" is associated with eternity: Truth and goodness will prevail. Evil cannot last forever. Goodness is its own reward. Goodness is its own reward.

The linguistic manifestation of this relationship in the Karakalpak language is expressed through the concept of "gratitude": expressing gratitude, showing appreciation. The functional functioning of the concept of "gratitude" allows for the identification of actions that are evaluated positively and fall under the category of goodness. These word forms are used in the accusative case: to express gratitude for help, for support, for attention, for communication, for advice, for a gift. Depending on the meaning of expressing gratitude, forms of gratitude in the Karakalpak language, used alongside emotionally enriched

vocabulary, are divided into the following groups:

- a) in the composition of internal organs: expressing gratitude from the bottom of one's heart;
- b) gratitude expressing the meaning of "hot/cold": warm gratitude, cool, shallow, dry gratitude;
- c) expressing gratitude in a loud voice: expressing gratitude in a loud, soft voice.

Conscience is one of the fundamental and universal ethical concepts in English and Karakalpak linguocultures. Conscience is explained as follows:

"Ethical consciousness, the ethical sense or feeling in a person; the inner expression of good and evil" (V. Dal);

The connection between ethical concepts and religious studies lies in the fact that both aim to address the same issue - the issue of ethical standards. For example, if we take Islam, the Holy Quran and Hadith had a great influence on the formation of the level of morality in the East. Because the issue of a well-rounded individual is common to both sciences. Their difference is that ethics approaches this issue from both a scientific understanding and a modern educational perspective.

Y.D. Apresyan, based on linguistic data, describes the complete image of conscience as follows: a conscience cannot be destroyed, it can only be suppressed temporarily. The impartiality of the internal court is its best quality: it provides a single, just decision for everyone. Conscience puts a person's perspective above their own interests, which, in turn, encourages them to be fair not only in their own actions but also in the actions of others.

In Karakalpak language, the concept «hujdan» relates to a person's face and is used in the sense of shame: «betim uyalıp tur» (my face is ashamed) corresponds to the meaning of «hujdan azabı» (I am ashamed for my face). However, in this case, the concept of conscience does not refer to the inner world of a person, but rather to the concept of "I" (I-ego - self-exaltation) within it. I

am ashamed of myself, my other Self, located in my consciousness, shames myself and turns me from the level of subject to the level of object. Furthermore, the Karakalpak people's linguistic perspective holds an ethical view that moral and ethical criteria constitute the measure of a person's inner world.

As for the English conceptual and semantical field of the word «conscience»

conscience refers to a moral and psychological concept that represents a person's inner sense of right and wrong. It is the inner moral compass that guides human behavior according to ethical principles, social norms, and personal values.

Conceptually, conscience can be viewed as:

*A moral judge within the human mind (deciding what is good or bad);

*A self-reflective mechanism, evaluating one's own thoughts and actions;

*A source of guilt or peace, depending on whether one acts according to moral beliefs.

In philosophy and psychology, conscience is often connected with moral responsibility, empathy, guilt, shame, repentance, and moral freedom. The word "conscience" derived from Latin «conscientia» — "knowledge within oneself," from con- ("together") + scire ("to know"). Thus, conscience literally means "to know together with oneself," implying inner awareness or co-knowledge between the self and moral truth.

Cognates: French: conscience, Spanish: conciencia, Russian: совесть, German: Gewissen.

CONCLUSION

In conclusion, the comparative study of ethical concepts in English and Karakalpak demonstrates that language serves as a mirror of a nation's spiritual and moral world. While both languages share universal human values such as goodness, patience, faith, respect, and conscience, their conceptual interpretation and linguistic realization differ significantly due to cultural, historical, and religious backgrounds. In Karakalpak culture, ethical concepts are closely tied to social norms, collective responsibility, and Islamic moral values. In contrast, English ethical expressions emphasize individual moral responsibility and personal integrity. The concept of conscience emerges as a central moral construct in both linguistic systems, uniting cognitive, emotional, and spiritual dimensions of human morality. Thus, the analysis confirms that ethical language not only expresses moral experience but also shapes national consciousness, demonstrating the inseparable unity between language, culture, and ethics.

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