EXPLORING ETHICAL CONCEPTS IN THE LINGUISTIC PICTURE OF THE WORLD: ACOMPARATIVE ANALYSIS OF ENGLISH AND KARAKALPAK LANGUAGES

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Annotation. Language serves as a lens through which we perceive and interpret the world around us. Embedded within linguistic frameworks are ethical concepts that shape our understanding of morality, justice, and human behavior. This article delves into the linguistic landscapes of English and Karakalpak languages to uncover how ethical concepts are reflected and understood within their respective cultural contexts.

Keywords: discourse, conscience, compassion, integrity, moral principles, Golden rule, internal form of a person.

Аннотация. Язык служит линзой, через которую мы воспринимаем и интерпретируем окружающий мир. В лингвистические рамки встроены этические концепции, которые формируют наше понимание морали, справедливости и человеческого поведения. Эта статья углубляется в лингвистический ландшафт английского и каракалапского языков,чтобы раскрыть, как этические концепции отражаются и понимаются в их соответствующих культурных контекстах.

Ключевые слова: дискурс, совесть, сострадание, честность, моральные принципы, золотое правило, внутренняя форма человека.

It is claimed that discovering ethical concepts within linguistics offers insights into how language shapes and reflects values, perceptions, and power dynamics. Understanding the ethical dimensions enriches our comprehension of language's role in society and fosters more inclusive and responsible communication practices. Even though, many researches have been done on the theme ethical concepts in the Linguistic, there is still need to discover comparative analysis of English and Karakalpak languages on the term of ethical concepts in the Linguistic picture of the World. According to Humboldt "Language is the organ that forms thought,therefore, in the formation of the human personality, in the formation of its system of concepts, in the appropriation of the accumulated experience of generations, language plays a leading role". Moreover, Humboldt says that *"Different languages are not different designations for the same thing, but different visions of it".* [Humboldt, 1984; 397]

The main provisions of Humboldt's concept to the following:

1) language embodies material and spiritual culture;

2) the national character of a certain culture is expressed in language through a special vision of the world;

3) the language is specific to each people internal form (IF), it is an expression of the culture of the people;

4) language is the connecting link between a person and the world around him. It is considered that English, as a widely spoken global language, encompasses a rich tapestry of ethical concepts. Words such as "justice,""equality," and "compassion" reflect fundamental values that underpin ethical discourse in English-speaking societies. Morality and justice have apparent similarities. Both facilitate social interaction, coordination, and cooperation. Both can feel like external standards that somehow should carry more weight than individuals' preferences [Madzhidova, 2019; 237]. As Konow mentions that morality and justice are not synonymous. Furthermore,scholars as far back as Aristotle have identified ways that morality and justice differ. To illustarate that, morality refers to personal principles or beliefs about what is right and wrong, often influenced by cultural, religious, or philosophical perspectives [Arutyunova, 1999; 869]. Justice, on the other hand, focuses on fairness and the application of laws or principles to ensure equitable treatment and resolution of conflicts within a society. While morality guides individual behavior, justice aims to establish and maintain societal order and harmony.

The language also contains nuanced terms like "integrity,""responsibility," and "accountability," which emphasize personal and social ethics.Furthermore, idiomatic expressions and proverbs in English often carry ethical implications. Phrases like "actions speak louder than words" which means *Actions convey more than words.";"It's not what you say, but what you do that matters.* and "do unto others as you would have them do unto you" that gives meaning*"Treat other people with the concern and kindness you would like them to show toward you. This saying has come to be called the Golden Rule''*encapsulate moral principles and guide ethical conduct. Through literature, media, and everyday communication, English continually reinforces ethical norms and ideals.

When we take consideration ethical concepts in Karakalapak which rooted in the cultural traditions and values of its speakers, Karakalapak language contains words and phrases that embody communal ethics, respect for nature, and intergenerational harmony. As for the brief defenetion, Karakalapak language, spoken by the indigenous peoplé of a specific region, provides a uniqe perspective on ethical concepts.

In Karakalapak, concepts like "harmony with nature" (tabiyat penen qarim-qatnas),"ancestral wisdom" (ata-babalar aqili) and "collective well-being"(awizbirshilik) are central to ethical discourse. Words may carry layers of meaning that emphasize the interconnectedness of individuals, communities, and the natural world. Respect for elders, stewardship of resources, and reciprocity are ingrained ethical values expressed through language. Analysis of language data allows us to state that in the language in the consciousness of both Karakalpak, and English, the idea ofcollectivity, adherence to unwritten moral standards, the opinions of others play a very important role.[Honglian Zheng, Thus, we can distinguish two criteria by which it is verified compliance with ethical standards of judgment and behavior:

1) reaction of others: *"adamlar ne aytadi? - what will people say?"* In this case, the fear of negative evaluation is manifested: *"adamlardan uyat - shame from people"*. The concept of *"uyat"* is closely related to empathy, which allows you to look at your own actions from the point of view of Another. At the same time, conscience protects the interests and desires of the individual. This is evidenced by the deep meaning of the word *"conscience"* - joint knowledge (cf.: sympathy, co-experience). understanding that an action is not a personal matter of the applicant, but a matter of his relations to other sovereign persons. Conscience helps not only to navigate in the world of values, but also to navigate relative to the values of other participants in the situation [Brown, Kerry, 2023; 45] .

2) compliance with the accepted way of action: "a*dam bo'lgansha - as to be a person", "adamina qarap - as befits a person"*.

A comparative analysis of English and Karakalapak reveals both commonalities and contrasts in ethical concepts. As for the similarities in both languages the ethical concept of *"face"*, *"bet";* the English semantic field for "face" words meaning "prestige; honor" is smaller than the corresponding Karakalpak field.

The concept "bet" is part of many stable combinations characteristic of colloquial speech and represents a certain set of rules by which one should live. A noble, reliable, conscientious, honest person. "has the face" of a beti bard, i.e. conscience. A person without conscience is characterized as a person with thick facial skin: *"beti qalin' adamdi so'z benen uyaltiralmaysan'- you can't shame a person with thick facial skin with a word"*; (* meaning: you can't shame an unscrupulous person with a word)

The face is the most open and semiotized part of the human body, and this is no coincidence. It fulfills its role - it helps to reveal the degree of ethical culture of the

individual: any beti aita turada the person speaks about him. Thus, in the Karakaplak ethical concept, there is a tendency "to preserve one's face"; conscience is directly connected with a person's face: adamny beti betinde, elni beti adetinde the conscience of a person on his face, the conscience of the people in customs. [Lu Xun, 1959; 129] English face meaning "prestige; honor, respect, dignity, status, reputation, social acceptance, or good name.[Brown, Kerry, 2023; 59]

Face is an image of self delineated in terms of approved social attributes in the language picture of world in English;

*the respectability and/or deference which a person can claim for themself or from others;

*a quality that can be lost, maintained, or enhanced, and must be constantly attended to in interaction; [Hu, Hsien Chin , 1944; 64]

* a sense of worth that comes from knowing one's status and reflecting concern with the congruence between one's performance or appearance and one's real worth.

In the Language picture of world of Karalpakpak language, conscience does not form a combination with the components "torments," "torments," "gnaws," "sentence of conscience," expressing the functions of a moral judge. In the Karakalpak ethical concept, conscience is a moral guideline, a norm according to which an individual acts: *"betine qarap" - according to conscience,*

"betim qoymaydi"- conscience does not allow.

So, an unscrupulous act is condemned by everyone with such a definition as *"betsiz - shameless"* (word by word translation a person without a face). A person who deserves the *"betsiz"* rating experiences the most negative evaluation from other people and loses what was given to him from birth. He is impersonal, which means he does not exist for others.

In this ethical understanding, the inhibiting function of conscience predominates to a greater extent. The post-reaction of conscience to a certain action is manifested in the judicial and executive roles of conscience. In the Karakalpak language, these roles are expressed through a feeling of shame for one's own face: *"betim uyalip turda"- my face is ashamed or shamefaced:* I am tormented by remorse, I'm shamefaced. But in this case, in manifestation post-functioning of conscience, it is not the conscience within a person that acts (Other), and the inner "I" (Ego), i.e. The ego is ashamed of its own face in this case; the Other is localized in consciousness and shames the Ego, turning it from a subject of knowledge into its object.

While English emphasizes individual rights, legal frameworks, and personal autonomy, Karakalapak prioritizes communal harmony, environmental stewardship,

and respect for tradition.Despite these differences, both languages recognize the importance of ethical behavior in fostering social cohesion and individual fulfillment. Whether through explicit terms or implicit cultural norms, language shapes ethical frameworks and guides human conduct in diverse societies.

In conclusion the linguistic picture of the world is intricately woven with ethical concepts that reflect the values, beliefs, and priorities of different cultures. English and Karakalapak languages offer unique insights into the complexities of human morality and the varied ways in which ethical principles are articulated and upheld.By exploring the ethical dimensions of language, we gain a deeper understanding of societal norms, cultural identities, and the universal aspirations for a just and compassionate world. As languages evolve and cultures interact, the exploration of ethical concepts in the linguistic landscape remains a vital endeavor in fostering mutual understanding and ethical awareness across diverse communities.

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