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## ATTITUDE TO THE “UYAT” PHENOMENON AMONG THE POPULATION

The article is devoted to the sociological analysis of the category of “uyat” (shame) in Kazakhstan society, with an emphasis on its role in the formation of cultural and social norms. The article analyzes interdisciplinary studies of the emotion of shame as a complex phenomenon determined by both individual and sociocultural factors. Various theoretical approaches to the study of shame are considered. Particular attention is paid to social theories of shame, including cultural, ritual and structural concepts that emphasize the importance of interaction between the individual, society and norms of behavior.

The study included a pilot survey involving 123 respondents from three cities in Kazakhstan: Almaty, Astana and Pavlodar. Particular attention was paid to the perception of the concept of “uyat” as a behavior regulator, a limiter of social and cultural norms. The data analysis revealed different attitudes towards traditional norms: from respect for their basic elements to recognizing them as outdated and irrelevant. The study emphasizes the influence of urbanization, age and mass culture on the weakening of traditional norms, especially among young people. Modern challenges such as shaming and its consequences in society are considered.

Conclusions are made about the need to education and active dialogue between generations to preserve positive aspects of traditions.

**Key words:** sociology of emotions, “uyat”, shame, theories of shame studies, shaming, “uyatmen”.

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### Халық арасындағы «ұят» феноменіне қатынас

Мақала мәдени және әлеуметтік нормаларды қалыптастырудағы рөліне баса назар аударатын, қазақстандық қоғамдағы «ұят» санатын әлеуметтанулық талдауға арналған. Мақалада жеке және әлеуметтік-мәдени факторлармен анықталған күрделі құбылыстың ұят эмоциясы туралы пәнаралық зерттеулер талданады. Ұятты зерттеудің әртүрлі теориялық тәсілдері қарастырылады. Ұяттың әлеуметтік теорияларына, соның ішінде жеке тұлға, қоғам және мінез-құлық нормалары арасындағы өзара әрекеттесудің маңыздылығын көрсететін мәдени, ритуалдық және құрылымдық тұжырымдамаларға ерекше назар аударылады.

Зерттеу аясында Қазақстанның үш қаласынан: Алматы, Астана және Павлодардан 123 респондент қатысқан пилотаждық сауалнама жүргізілді. «Ұят» ұғымын мінез-құлықты реттеуші, әлеуметтік және мәдени нормаларды шектеуші ретінде қабылдауға ерекше назар аударылды.

Деректерді талдау дәстүрлі нормаларға әртүрлі көзқарастарды анықтады: олардың негізгі элементтерін құрметтеуден бастап оларды ескірген және маңызды емес деп тануға дейін. Зерттеу урбанизацияның, жастың және бұқаралық мәдениеттің дәстүрлі нормалардың, әсіресе жастар арасындағы сәйкестіктің әлсіреуіне әсерін көрсетеді. Шейминг және оның қоғамдағы салдары сияқты заманауи қиындықтар қарастырылады.

Дәстүрлер туралы ағарту және олардың оң аспектілерін сақтау үшін ұрпақтар арасындағы белсенді диалог қажеттілігі туралы қорытындылар жасалды.

**Түйін сөздер:** эмоциялар әлеуметтануы, «ұят», ұятты зерттеу теориялары, шейминг, «ұятмен».

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### Отношение к феномену «ұят» среди населения

Статья посвящена социологическому анализу категории «ұят» (стыд) в казахстанском обществе, с акцентом на ее роль в формировании культурных и социальных норм. В статье проанализированы междисциплинарные исследования эмоции стыда как сложного феномена, определяемого как индивидуальными, так и социокультурными факторами. Рассматриваются различные теоретические подходы к изучению стыда. Особое внимание уделяется социальным теориям стыда, включая культурологические, ритуальные и структурные концепции, которые подчеркивают значимость взаимодействия между личностью, обществом и нормами поведения.

В рамках исследования проведено пилотажное анкетирование, в котором участвовали 123 респондента из трех городов Казахстана: Алматы, Астана и Павлодар. Особое внимание уделено восприятию понятия «ұят» как регулятора поведения, ограничителя социальных и культурных норм.

Анализ данных выявил различное отношение к традиционным нормам: от уважения к их основным элементам до признания их устаревшими и неактуальными. Исследование подчеркивает влияние урбанизации, возраста и массовой культуры на ослабление соблюдения традиционных норм, особенно среди молодежи. Рассмотрены современные вызовы, такие как шейминг и его последствия в обществе.

Сделаны выводы о необходимости просвещения и активного диалога между поколениями для сохранения положительных аспектов традиций.

**Ключевые слова:** социология эмоций, “ұят”, стыд, теории изучения стыда, шейминг, “ұятмен”.

### Introduction

One of the important aspects of Kazakh culture is the concept of “uyat”. This is a traditional concept that covers many aspects of the life of the Kazakh people, including ethics, morality, social relations and customs.

The great Abai dedicated his 36th word of edification to shame. In many nations, having shame has always been considered beneficial. According to Abai: “Shame is a human dignity that forces you to admit your guilt from within and punish yourself. Whoever has shame has faith, iman. There is shame for the other, for his misdeeds and for himself, for his misdeeds. The people I see now are not ashamed of anything and do not know how to blush. What should we call such a person?” he asks (Sanbaev, 2012).

In addition, “uyat” affects social relations in Kazakh society. It defines the expectations and roles of different groups of people, such as men and women, older and younger. The study of this phenomenon will help to reveal the relationship between the social structure of Kazakh society and various forms of social interaction.

The study of the phenomenon of “uyat” in Kazakh culture is an important step for the preservation and promotion of the rich heritage of the ethnic group. This will allow for a deeper understanding of

the features of Kazakh society, its ethical and cultural values, as well as ways to preserve and pass them on to future generations. The study of “uyat” can also have a positive impact on modern society by promoting mutual understanding and intercultural dialogue.

It is especially important to study the phenomenon of “uyat” among young people, because with the change of generations there is a change in values.

The main purpose of the article is to reveal the social and cultural aspects of the perception of the concept of uyat and its impact on everyday life, norms and relations in society.

In accordance with the purpose of the article, the following tasks are set:

- to analyze the theoretical foundations of the concept of “uyat” (shame) in sociology.

- to study how the concepts of “uyat”, “uyat bolady” are perceived and interpreted.

- to study the role of “uyat” in the formation of moral and ethical norms, its impact on relations in the family, team and society as a whole.

- analyze the impact of globalization, urbanization and other social changes on the perception of “uyat”.

- to consider “uyat” in connection with the formation of an individual’s identity, as well as its impact on social and cultural practices.

## Literature review

Of all the emotions, those associated with self-awareness are the most social, including shame, guilt, pride, and embarrassment. There are at least two opposing theoretical approaches to the study of shame – Darwinists note the social nature of shame, explaining it only through relationships between people. Tomkins sees shame as an innate affect that arouses interest (Näslund & Jern, 2006)

The phenomenon of shame is present in many cultural contexts, studied from different angles by many disciplines, both from the individual and from the social sides. According to the author Chertykova, “shame, being one of the main emotions of human character, is associated with such moral qualities as responsibility for one’s own and other people’s actions, behavior that determines the boundaries of moral norms” (Chertykova, 2017)

To understand the behavior of a person experiencing shame, it is not enough to rely only on psychological, physiological research, it is also necessary to take into account the many interpretations devoted to shame in philosophical, cultural, anthropological, culturological, and sociological works. It can be concluded that the feeling of shame is not so much innate, not only a natural phenomenon, but is brought up in us by the people around us, i.e. it is a manifestation of cultural and social life. Thus, the emergence of a sense of shame is based not only on individual psychological factors, but also on socio-cultural factors (Bazhenov, 2021).

Veronika Magyar-Haas notes that from an anthropological point of view, subject and object, i.e. the difference between “I” and “Me”, determines the structural state of the feeling of shame. Shame can be defined as a universal feeling, but the historical and cultural relativity of this phenomenon should be taken into account. As well as its intensity and forms of manifestation differ historically, culturally and socially. It can be noted that in the experience of shame, the “I” is revealed as a vulnerable state that is in interaction with other people and social norms (Magyar-Haas, 2020).

Some studies look at the manifestations and consequences of shame in organizations. In particular, these studies talk about the unique consequences of shame, such as motivational consequences that can lead to fundamental changes in oneself. It is noted that in organizations, shame has a critical consequence for employees and for the organization as a whole. In some circumstances, shame, along with isolation and aggression, leads to constructive

behavior. The authors conclude that the study of reactions to shame in organizations allows for the regulation of work performance and ethical behavior (Daniels & Robinson, 2019).

In modern society, cultural life and the content of traditions are undergoing changes. One reason is the process of urbanization. Urbanization leads to a decrease in traditional villages, thereby to a decrease in traditional moral imperatives, which include “uyat”. This tendency is inherent in all modern societies. Thus, in his studies of the “civilization process”, Elias shows that the importance of shame in modern societies has decreased. Shame threshold and a decrease in the recognition of shame have an impact on a person’s self-control and awareness (Scheff, 2003: 239-262).

According to the definition of N. Shelekbayev, “uyat” from the Kazakh language means “shame”, on the one hand, it is ethically unacceptable behavior, on the other hand, it is condemnation following a misdeed. According to the author, since the end of the 2000s, “uyat” has moved from the category of personal ethics to the socio-political sphere. Also, most often “uyat” is used to condemn unethical behavior mainly of women, in the form of body shaming, victim-shaming. But the author does not exclude the prevalence of censure among both sexes (Shelekbayev, 2020).

In general, several theoretical approaches to the study of emotions, including the emotion of shame, can be divided. Turner and Stets classified 5 main theoretical approaches:

- Culturological theories consider emotions through the culture of society, with its norms, values, beliefs. They arise during the development of patterns and are mastered in the process of socialization. In society, there is a culture of expressing emotions, an emotional vocabulary, rules of feelings and rules of their expression. Culture determines emotional experiences and self-expression, but it does not determine them. Individuals are able to strategically manipulate their emotions.

- In the theories of symbolic interactionism, it is noted that individuals imagine themselves in the image that they have – the self-concept, and various identities in specific situations (role identity). Thus, when our self-image coincides with the perceptions of others, we experience positive emotions, when they do not coincide, we experience negative emotions such as anxiety, anger, shame and guilt. For social interactionists, the emotions that arise from social interactions play an important role in social control.

- Ritual theories consider “focused interactions”, i.e. rituals, as the basis of social dynamics. Rituals form group emotions that are associated with symbols that underlie beliefs, thinking, morals, and culture.

- Structural theories substantiate the type of emotions experienced by actors in social interaction. According to Kemper, there are two dimensions of relationships – power and status. Actors with power will experience positive emotions such as satisfaction, confidence, and security, actors with high status will experience a sense of pride, while actors without power will experience a negative emotion of fear, and actors without high status will experience a negative emotion of shame.

- In exchange theories, social interaction is considered as a process where actors exchange valuable resources for advantage and benefit. People feel good when they receive a reward and feel bad if they do not receive a reward. In general, emotions depend on many factors – the type of exchange, the structure and nature of social networks, the power and dependence of actors, expectations, norms, and the results of exchange (Bericat, 2016: 491-513).

Thus, there are different approaches to the study of shame: from biological and psychological to cultural and sociological. These approaches emphasize both the innate nature of some aspects of shame and its upbringing within the social and cultural environment. Various theoretical concepts, such as symbolic interactionism, structural and ritual theories, explain the relationship between shame emotions

and social interactions, including the influence of power, status, and role identity.

Current research also focuses on the changing meaning of shame in the context of urbanization and globalization, pointing to a decrease in its threshold in modern societies. However, despite this, shame continues to play an important role in both personal and social life, influencing norms, behaviors, and social interactions.

## Materials and methods

Studying the concept of “uyat” (shame) in a sociological context requires the use of various methods and approaches that will help to better understand its social functions and cultural significance (Kambekova, 2019).

The main methods of studying “uyat” within the framework of this study are:

- Questionnaire method.
- Statistical analysis to process the data obtained.

These methods helped to study the perception of the “uyat” phenomenon.

In order to study “uyat” and the attitude of Kazakhstanis towards it, a pilot study (survey) was conducted, in which 123 people were interviewed from three cities – Almaty, Astana and Pavlodar. For comparative analysis, the southern and northern megacities and the regional center were selected as a peripheral city. The survey was conducted online.

Representatives of various age categories took part in the survey, most of the respondents were in the age category of 18-25 years.

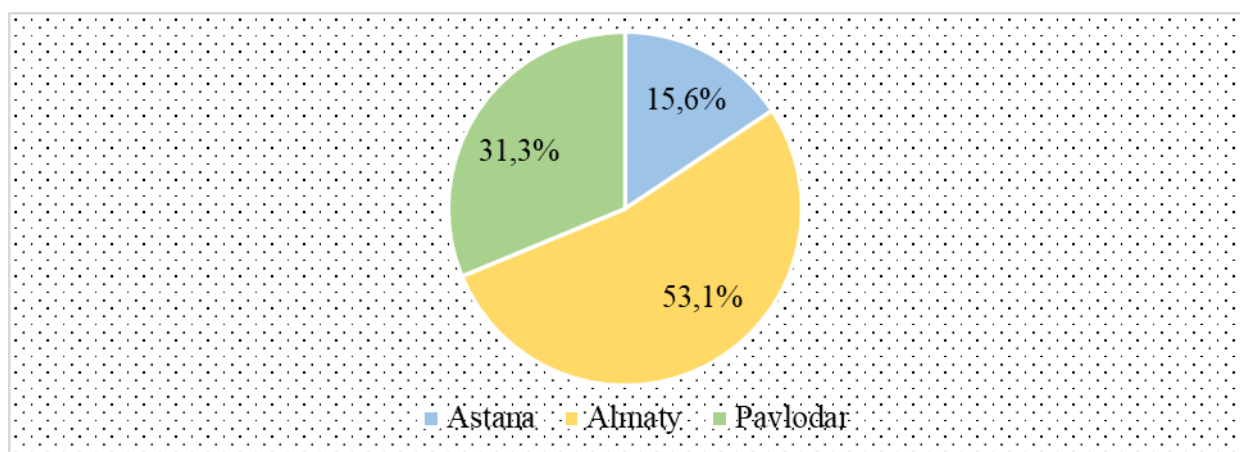


Figure 1 – Place of residence of the respondents

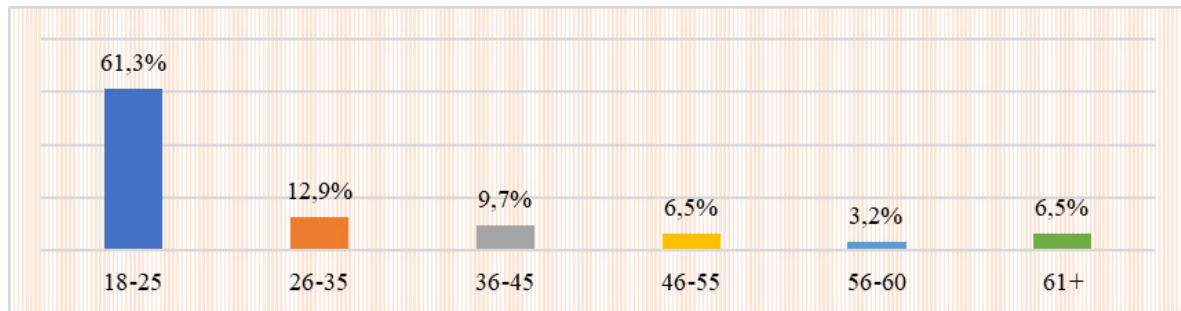


Figure 2 – Age of respondents

Due to the fact that the sampling was carried out in a random form, the majority of respondents were female – 70%.

In terms of ethnicity, the majority of respondents are Kazakhs – 90.6%. 3.1% of respondents represent Uzbek, Ukrainian and mixed ethnic groups.

According to marital status, most of the respondents are not married.

Half of the respondents noted the Kazakh language as the language of everyday communication, one quarter of the respondents communicate daily in Russian, 21.5% of the respondents use Kazakh and Russian equally and 3.1% of the respondents

use the Uzbek language in everyday communication.

### Results and discussions

According to the results of the study, it was revealed that respondents generally respect the traditions and culture of the Kazakh people, as well as all traditions of the peoples living in Kazakhstan – 46.9%. Also, some of the respondents noted that despite the positive attitude to the culture and traditions of the Kazakh people, some traditions are outdated and unnecessary – 40.6%.

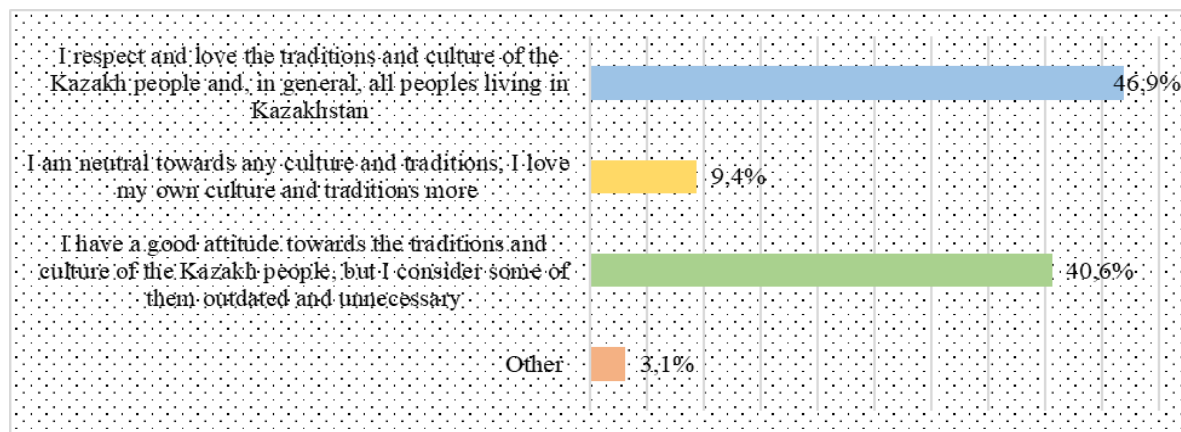


Figure 3 – “What is your attitude to the traditions and culture of the Kazakh people?”

It is worth noting that among those surveyed, 43.8% of respondents noted that they adhere only to basic traditions concerning important things, such as marriage, funerals, birth of a child, etc. Another 31.3% of respondents noted that they do not strictly adhere to traditions, adhering to them only when the need arises. Only 21.8% of respondents noted that

their families fully adhere to the traditions and customs of the Kazakh people.

It should be emphasized that the majority of the surveyed population does not strictly adhere to traditions and considers compliance with traditional norms not entirely mandatory. Such results may be strongly influenced by the place of residence of



the respondents – cities, and age – mainly young people.

Among the listed categories, the majority of respondents noted the expression “uyat emes” (means “not ashamed”). (34.6%) as especially important in the upbringing of the younger generation, another 26.9% of respondents noted the importance of the expression “jurt aita beredi” (means “people can say whatever they want”).

17.3% of respondents noted the importance of the expression “uyat bolady” (from Kazakh means caution – “do not do this, it will be inconvenient, embarrassing”), 9.6% of respondents noted the importance of “kызга кырык уйден тыйм” (a Kazakh proverb that means that a girl is warned against un-

desirable actions from forty houses, i.e. it can be fenced, warn the whole community, village), 5.8% of respondents noted the expression “jurttyн balasy” (an expression meaning parents giving an example of success of other children).

Some of the respondents noted the importance of such concepts as “respect the environment, be hardworking”, also stressed “these categories do not correspond to the modern concept of education, are not relevant”, “Kazakh culture is fraught with a lot of wisdom, can stand on a par with the Japanese system of education, there are many similarities”.

Thus, urban residents and young people choose an education focused on mass culture and modern world trends.

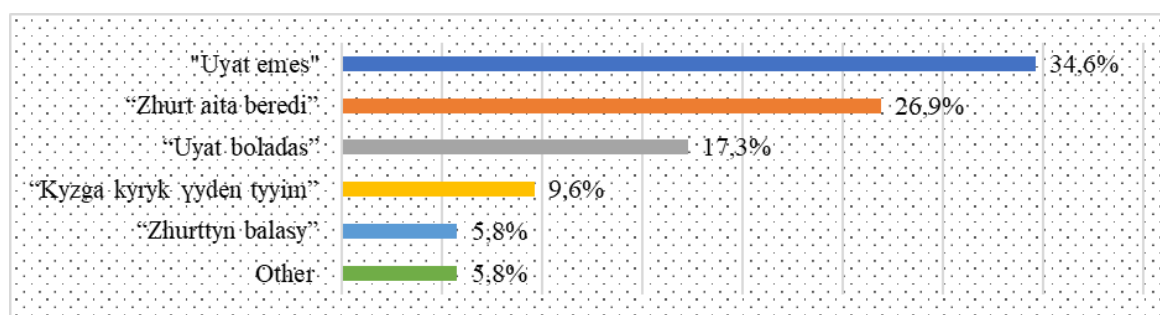


Figure 4 – “Which of the following categories are important for you in raising the younger generation?”

When asked what the category of “uyat bolady” is for them, the majority answered that it is a kind of limitation of actions, both wrong and positive – 40.6%, another 34.4% of respondents noted that it is pressure on a person through customs and tradi-

tions. 21.9% of respondents noted that it is a regulator of behavior that is passed from generation to generation. Another answer was: “On the one hand, this is a limiter for crossing the border of what is “permissible”.

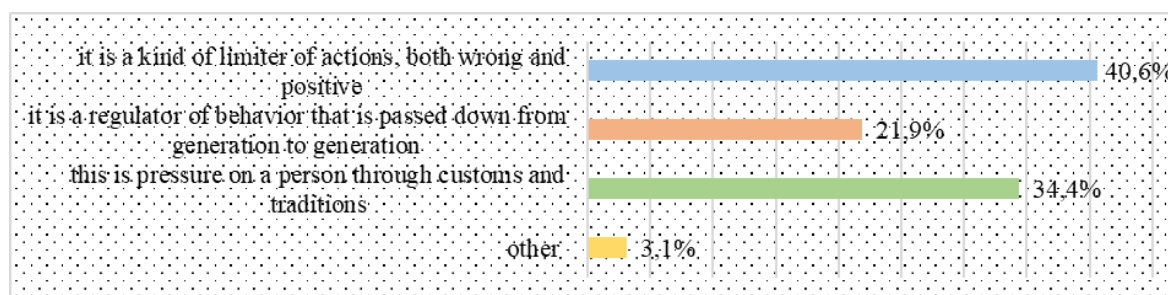


Figure 5 – “What does the concept of “Uyat Bolady” mean to you?”

As for the understanding of the category of “uyat”, for the majority of respondents it is to forget their language, culture, traditions – 39.1%. Also, for 17.4% of respondents, “uyat” means “failure to fulfill their traditional Kazakh duties – improper holding of events, meeting guests, etc.”, 15.2% of respondents noted that “uyat” for them is a failure to fulfill their son’s / daughter duties, 13.0% of respondents noted that “uyat” is to lose authority among their relatives.

That is, for the majority of respondents, the concept of “uyat” is associated with generally accepted traditional norms and values.

10.9% of respondents noted other answer options, among which “uyat” is corruption, lying, forgetting about one’s “I”, not respecting oneself”, “shame for me is not related to traditions, more, to social norms”,

“inappropriate behavior”, “for me, all this is not shame, but they are very important aspects”.

For 4.3% of respondents, “uyat” is associated with social relationships, for example, losing authority among their colleagues.

In the recent past, with the development of the Internet, the concept of “shaming” (public condemnation or shame) appeared, which remains an urgent and acute problem, especially in social networks. People are shamed for different actions, beliefs or appearance. This is often accompanied by aggression and bullying. The main forms of shaming include “body shaming” (condemnation of appearance), “slat-shaming” (condemnation for sexual behavior), “victim-shaming” (blaming the victim for what happened). Every year the types of shaming are growing (Titlova, 2024: 60-63).

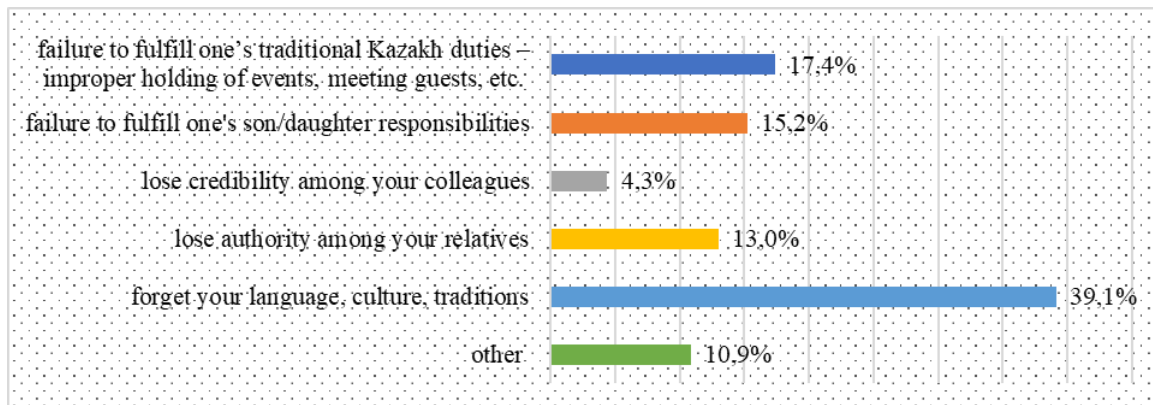


Figure 6 – “What is “uyat” for you?”

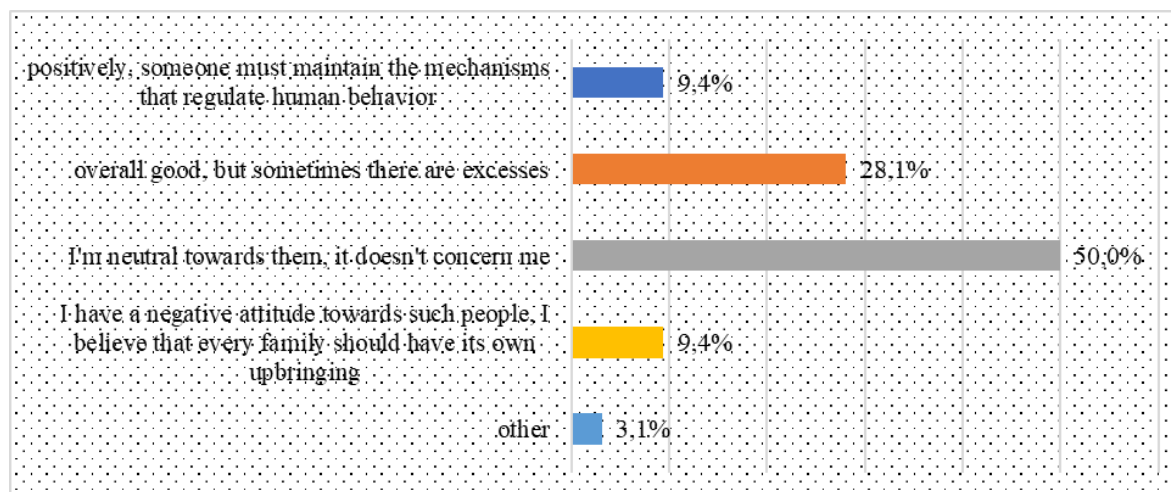
The Internet makes it easier to spread negative comments, which increases public pressure and psychological impact on the victim. Due to the prevalence of this concept, the survey asked respondents about their attitude towards people who publicly condemn non-compliance with traditional norms.

Half of the respondents noted that they are neutral towards people who publicly condemn deviations from traditional norms.

28.1% of respondents noted that they generally treat them well, but sometimes there are excesses,

9.4% of respondents noted that they treat such people positively, because they believe that someone should preserve the mechanisms that regulate human behavior. Also, 9.4% of respondents noted that they have a negative attitude towards such people, believing that each family should have its own upbringing.

3.1% of respondents noted a different answer – “it is necessary not to condemn, but to be an example, that is, to live yourself, not forgetting traditions and norms.”



**Figure 7** – “What is your attitude to people who publicly condemn deviations from the generally accepted traditional norms of the Kazakhs?”

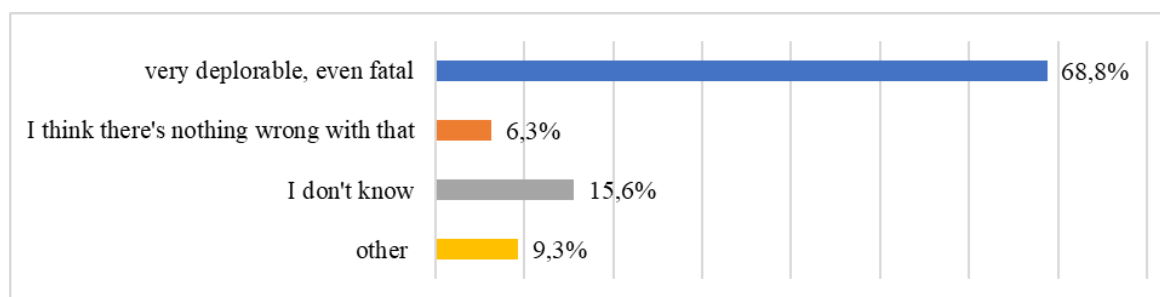
In general, there is a tendency among the respondents to adhere to neutrality or non-interference in the issue of shaming on the part of users.

It should be noted that in the vastness of the Kazakh media space, the term “uyatman” is used (Kazakh “uyat” – shame, English “man” – person) are those people who are fighting for compliance with traditional norms, morality, morality, who are trying to cause public censure and a sense of guilt among the “violators” of traditions (Makulbekova, 2022: 139). They can be identified with the concept of “Kazakh shamers”. The term “uyatman” appeared thanks to the Almaty artist Murat Dilmanov, who in 2016 created caricatures with the character of “uyatman”, dedicated to the debate between a Kazakh deputy-body-shamer and a doctor – a supporter of body positivity.

In connection with the prevalence of shame based on deviation from the traditional norms of

the Kazakhs in any manifestation, the question was asked when and on what occasion the respondents last encountered shaming, “uyatman”. The majority of respondents noted that they had met shamers condemning the discourteous behavior of young people in public transport, violation of religious and other rituals, reproaching people for their clothing, appearance, non-use or improper use of the Kazakh language, etc.

When asked about the consequences of shaming, the majority of respondents answered that it can lead to unpleasant things, even death – 68.8%. 15.6% of respondents noted that they do not know what the consequences of shaming can be. 9.3% of respondents noted other answer options, such as “suicide”, “depends on the circumstances”, “moral damage for the victims”. 6.3% of respondents answered that there is nothing wrong with this.



**Figure 8** – “What can be the consequences of shaming?”



In the question of whether it is possible to change the attitude of the shamers and uyatmen to those phenomena that they consider unacceptable, the respondents were equally divided into those who think that traditions are gradually modernized over time and those who believe that the shamers will never put up with what they consider unacceptable, a violation – 34.4% each. 15.6% of the respondents noted that the shamers will change their opinion over time. 9.4% of the respondents found it difficult to answer the question. 6.2% of the respondents noted other options answers, among which “their attitudes and opinions have already been fixed in their minds. Probably, you can change the attitude, but this process will be very long and difficult”, “It all depends on upbringing and the environment. It is quite difficult to change a person’s thinking if his brain has been programmed this way for a long time.”

To the question “What do you think should be done in order to leave only the useful norms of Kazakh traditions and customs?” the majority of respondents note the importance of the positive aspects of traditions, the preservation and integration of national traditions into modern norms of behavior, especially in the upbringing of the younger generation, education and enlightenment: “it is necessary to treat traditions neutrally, reasonably and calmly”, “Kazakh traditions are always positive”, “We need to study history”, “It will happen by itself. A generation is changing, a generation is growing that is already removing some customs for themselves”, “in order to preserve the useful aspects of Kazakh traditions and customs, it is important to carry out education and enlightenment, maintain a dialogue between generations, as well as integrate values into the modern context so that they remain useful for society”, “more introduce education in the education of children and youth in the norms of Kazakh traditions, with tangible encouragement or further opportunities for the implementation of knowledge in the world level”, “promoting open and mutual communication between generations to transfer experience and values, creating platforms for the exchange of knowledge”, “education should not exclude traditional norms and features, but people should understand the meaning and application of these norms to the place. There are good and correct norms of tradition that were observed by our ancestors, but it is necessary to take into account the generational aspect of modern youth”, “to increase horizons, awareness of social phenomena”.

Some of the respondents noted the struggle and rooting of negative aspects of traditions: “active

struggle against elements of traditions that contradict the rights of women and children, and propaganda of equality and justice”, “introduce a program in schools about Kazakh traditions, and give a scientific basis for these traditions and customs – why some traditions and customs have outlived themselves and in general, about the importance of preserving traditions”, “gradually abandon irrelevant traditions. But sometimes people misinterpret the meaning of certain traditions. Perhaps it is worth educating this”, “parents need to explain and show the difference between positive and negative features of culture. Also, media tools can be used to preserve traditions.”

As a result of the survey, we come to the following conclusions:

1 The majority of respondents emphasize the importance of preserving and integrating the positive norms of Kazakh traditions into modern life. Particular attention is paid to their role in the upbringing of the younger generation, education and enlightenment. People believe that it is necessary to take a meaningful approach to traditions, study their history and take into account the current needs of modern society.

2 Many respondents emphasize the importance of educational work, including the introduction of Kazakh traditions into the educational process. This will help the younger generation to better understand cultural values and apply them in a modern context. It is also important to stimulate intergenerational dialogue for the transfer of experience and knowledge.

3 Respondents note the need to identify and gradually abandon traditions that are contrary to modern norms, human rights and the principles of equality. The elimination of negative elements of culture should be accompanied by the promotion of positive values and justice, as well as the explanation of the meanings of outdated customs.

4 In order to preserve and popularize traditions, as well as to explain their meanings, respondents suggest using the media and modern technologies. These tools can be useful in communicating cultural heritage to a wide range of people and stimulating public debate.

5 Respondents emphasize that traditions must adapt to modern realities. The preservation of cultural heritage is possible only if the changes taking place in society and a differentiated approach to their relevance are taken into account.

Thus, the preservation of useful aspects of Kazakh traditions requires a conscious and balanced

approach based on a combination of education, enlightenment, dialogue between generations and the fight against negative manifestations.

In general, the study allows us to draw positive conclusions about the attitude of the respondents to traditional nature, the use of “uyat” on a reasonable scale in the education of young people. But at the same time, among modern researchers, there are those who consider the phenomenon of “shame” to be destructive for society.

In the sociological, anthropological, and cultural sciences, the study of shame encompasses the study of different regions, religions, and cultures. It is no exception in the regions of Central Asia, where shame is of great importance in the mentality of peoples. For example, anthropologist Collette Harris, in her ethnographic study conducted in Tajikistan, notes that the concept of shame (known there as “aya”) also plays a central role and exposes people to the social isolation (Harris, 2004). In many cases, shame is identified with negative consequences for people.

The emotion of shame, according to Sieghard Neckel, has social characteristics and arises due to the non-coincidence of one’s Self from the ideal image, just as the violation of norms is different in the eyes of other people. In his opinion, social “decline” occurs when the work or needs of people are not valued, such devaluation in material or social terms causes a feeling of inferiority.

He concludes that the individuality of social situations and the interpretation of social shortcomings as personal failures generates shame and causes feelings of inferiority. In his opinion, the feeling of shame can serve the heterogeneous distribution of respect and recognition in society (Neckel, 2021).

Shame and shaming play an important role in the system of self-control and social control, as well as in various forms of collective behavior. They can carry with them stigma that undermines integration. These designs are becoming more popular and play a bigger role in society. Shame and shaming are expanding their influence in connection with technological advances, the development of mass communications and information.

In some cases, according to Bates and LaBrecque (2020), collective shame has led to extreme forms of dehumanization, e.g., condemnation of a group or legitimization of a group may be a prerequisite for social exclusion, slavery, or genocide.

Elias, in his later writings, added complex concepts such as “group charisma and group shame” to explain the growing anxiety about etiquette, citing

the example of the court nobility of the Palace of Versailles, who sought to preserve their collective charisma, and the violation of etiquette undermined this support and caused shame.

The opposite of group charisma is group shame and falling into disgrace is perceived more acutely than living in disgrace from generation to generation. Such a fall can be with a family, an ethnos, a social stratum or a nation.

Helen Lewis and Thomas Sheff noted a connection between anger and shame that may have appeared early in evolution, when there was a link between fear and aggression as a reaction to danger, and there is also a link as alternative responses to social threats (Lewis, 1971: 419–438; Scheff, 2003: 239–262).

In its most brutal form, group shame leads not only to humiliation, exile, but also to total annihilation or genocide. Shame as a social activity and individual experience can be devastating (Goudsbloom, 2016).

Shame or the emotion of shyness can be used as a social control to change social behavior, it is found everywhere in all cultures. The threat of shame motivates people to adhere to social norms of behavior. The consequences of shame can be devastating and can lead to social isolation, loss of freedom, depression or even suicide. Shame imposition does not lead to the desired changes in behavior (Walker, 2014).

Thus, the consideration of shame covers many aspects of life: social, public, even economic; in some cases, shaming is destructive, and the use of shame as a regulator of behavior does not always lead to the desired results.

## Conclusion

Shame acts not only as a personal experience, but also as a powerful social regulator that forms norms of behavior and contributes to the maintenance of social order.

An analysis of the socio-cultural aspects of shame shows that it plays a key role in the formation of identity and social ties. Across cultures and societies, the expression of shame can vary, indicating its dependence on historical, cultural, and social contexts. Yet, despite these differences, shame serves as a universal tool through which individuals and groups regulate their behavior and interactions with others.

Identifying the relationship between shame and social norms opens up new horizons for understand-

ing how social structures and cultural traditions affect personal development and social interaction. In this context, shame can be seen not only as a mechanism of self-control, but also as a tool for strengthening social cohesion and resolving social conflicts.

The results of the pilot study demonstrate that “uyat” performs both a control function and contributes to the maintenance of collective values, reflecting the moral attitudes and social expectations of society. However, with the development of society and changes in the worldview of new generations, the role of “uyat” is transforming, which requires further study and adaptation.

The phenomenon of “uyat” closely resonates with modern manifestations of shaming. Both phe-

nomena perform control functions, but their methods and consequences differ. If the traditional “uyat” was built on the basis of moral norms and collective responsibility, then shaming often becomes destructive, discriminating and stigmatizing people on various grounds.

Thus, an in-depth study of the interaction between traditional norms, such as “uyat”, and modern practices, such as shaming, is necessary, which can be useful for identifying mechanisms for adapting cultural values to the realities of a globalized society. This opens up new prospects for creating a balance between preserving the positive aspects of traditions and preventing the negative impact of modern forms of social control.

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