



## NATIONAL-CULTURAL FEATURES OF THE ENGLISH AND KARAKALPAK FAMILIES

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**Abstract:** The article analyzes the concept of "family" in English and Karakalpak from a linguocultural point of view. The reflection of the concept of family in national and universal features, rituals, values, and linguistic units is shown. Through comparative analysis, the role and spiritual significance of the family in society are revealed in both cultures.

**Keywords:** family, family, concept, linguoculturology, value, ritual, comparative analysis.

The family is the main social institution that creates culture. The family is the center of the foundations on which all other social forms are built. The family system provides the foundation of both culture and civilization. Family culture is determined by a person's daily, personal life and influences all its spheres. Although family is a common concept for representatives of all cultures, the families of each nation have their own mentality, rules of conduct, and traditions.

The concept of "family" occupies a central place in English and Karakalpak linguocultures, which is due to its deep roots in the value system of these peoples.

In English culture, the family is traditionally associated with the concepts of "house," "heat," "support," while in Karakalpak culture, the extended family and its place in the list of society are emphasized. Comparative analysis of this concept allows us to identify universal and specific features inherent in each culture. [1.67]

Studying the concept of "family" in the linguocultural aspect opens up new prospects for understanding the role of language in the formation and transmission of cultural values, as well as for studying the national specifics of the perception of family relations. In every nation, after the creation of a new family, parents dream of having children. For the Karakalpak people, a child is the continuation of life, the joy of the family. Child-rearing occupies a special place in the family. Raising a child is the main task of the family, and this task receives special attention not only from the family, but also from the state and society[2].

The traditional English family, with its unique features formed under the influence of national customs, traditions, and moral norms, undoubtedly arouses interest. The English are characterized by restraint, politeness, self-control, the ability to feel one thing and express another in themselves, orderliness, as well as





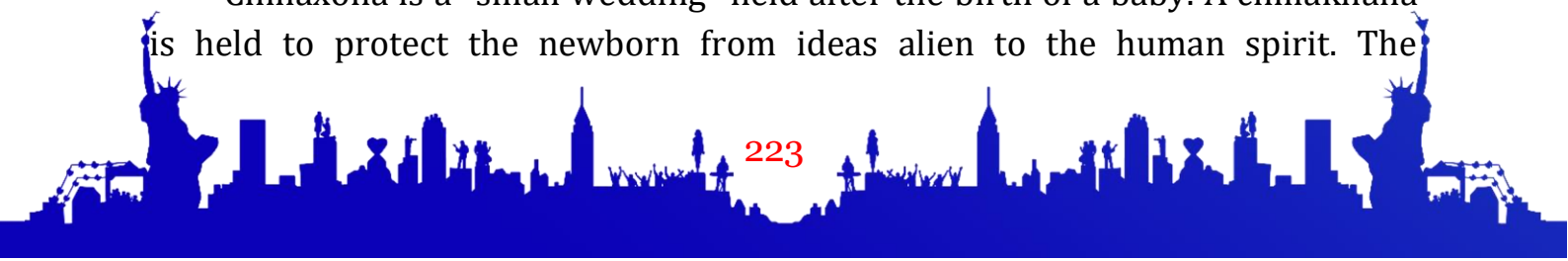
rationalism and practicality in relationships. Also, since both the family itself and its values are products of culture, practically any example of material and spiritual activity can become the basis for the emergence of traditions in the family. For example, in English families, the practice of planting trees in honor of newborns or newlyweds, marking the day a child enters school, passing the first independently read book from father to child, maintaining a family photojournal (currently - videojournals), etc., has developed. Traditions passed down from generation to generation, adapting to current living conditions, do not remain static. Their role in human society remains unchanged: they are designed to serve to strengthen family and kinship ties and relationships, serving as mechanisms for conveying personal and socially valuable qualities of a person, such as love, kindness, compassion, mutual understanding, and readiness to help a loved one.

In a Karakalpak household, a ceremony of cutting the umbilical cord is performed when a baby is born. The umbilical cord serves as a bridge connecting this world with the next. Only a respected, honorable woman cuts the umbilical cord. If the baby was to stretch, then the men would cut his umbilical cord with an axe at the threshold of the yurt. In this case, the male father represents the organizer of initiatives, and the threshold represents the sign of life. In the Karakalpak language, the word *kindik* (*kindik tamir*, *kinddigenen jaradi*, *kinddigenen baylangan*, *kindik sheshe*, *kindigi bir*) can be found in phrases such as *kindik tomir*, *kindikdan yaradi*, *kindikdan bog'langan*, *kindik ona*, *kindik bir*. [3]

The sowing ceremony, which is one of the national traditions of the Karakalpak household, is of great importance. In the explanatory dictionary of the Karakalpak language, the word "*sochish*" is given in the meaning of "*maysøk*," which is given when a bride is born, when she has a child.[4] When a baby is born, when a bride is born, when a matchmaker arrives, when relatives return from a long journey, women scatter their hair on such joyful days. Those who come to the ceremony collect the scattered fruit, perform a ritual, and give it to their children. Through this ceremony, the Karakalpak people share their joy with others and express their best wishes to them.

In an English family, relatives and friends often bring gifts to a ceremony called community support, expressing good wishes for the child's health and success. Prostrations and prayers are widespread in many religious and cultural groups.

Chillaxona is a "small wedding" held after the birth of a baby. A chillakhana is held to protect the newborn from ideas alien to the human spirit. The





linguocultural meaning of chillaxona is that the birth of a baby is associated with joy, it is a protection of the baby from evil, from the forbidden. Chillaxona is a tradition of celebrating the birth of a baby. Qirqidan chiqarish - originated from the tradition of forty days after a baby's birth. In this tradition, a boy is given a bride price after 37-38 days, a girl is given a bride price after 42-43 days, and a boy is given a bride price after 37-38 days. According to the custom of forty days, the child is bathed, forty spoonfuls of water are poured on top, rings, earrings, coins, and money are placed in the bathing vessel, then the items in the vessel are distributed among the children. [6]The birth of a child is an important event in the life of every family and is associated with many rituals, traditions, and cultural characteristics. In each country, this process has its own peculiarities, reflecting the mentality, religious and social norms of the population. In an English family, the birth of a child is traditionally perceived as a good wish, and there are many religious and secular rituals associated with this event.

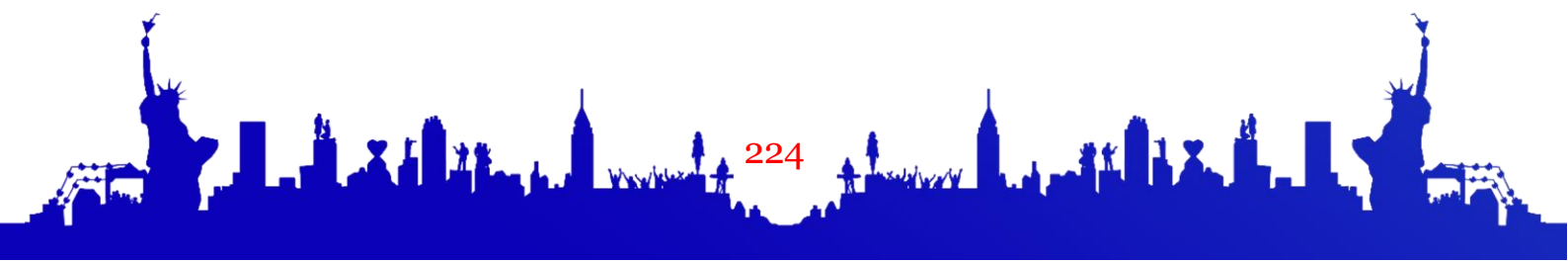
The birth of a child is considered an important event in any nation. English culture, along with its deeply rooted traditions and rituals, has many customs associated with the emergence of a new family member.

In English culture, great importance is attached to the planning and preparation of childbirth. One of the modern traditions is the holding of a ritual called "baby shower" - "life for the child." This is a festive event usually organized for the expectant mother during the last months of pregnancy. Friends, relatives, and acquaintances are invited to the celebration. They will receive gifts for future babies - clothing, toys, and care items.

In English culture, the tradition of "To propose bride" to the future bride is an important stage in establishing family ties and preparing for the wedding. Although in modern society these customs have risen to an informal and friendly level, the role of in-laws and the process of introducing future family members remains relevant. The term "matchmaking" refers to the process of acquaintance and agreement between prospective relatives, as well as the verification of compatibility and mutual expectations. In the English family, this includes several stages:

"Family introduction" - parents and close relatives meet to think about wedding plans and make sure the two parties are compatible.

"Gifts and Relationships" - traditionally, relatives can exchange small gifts, visit each other to strengthen mutual relationships.





"Discussion of terms and plans" - the parties discuss wedding arrangements, accommodation, and other important matters.

In contrast to the fact that in some cultures becoming in-laws can be a formal and lengthy process, in the English family it is often friendly and informal. In modern society, the role of parents and relatives consists not of strict rituals, but of acquaintance and mutual respect.[7]

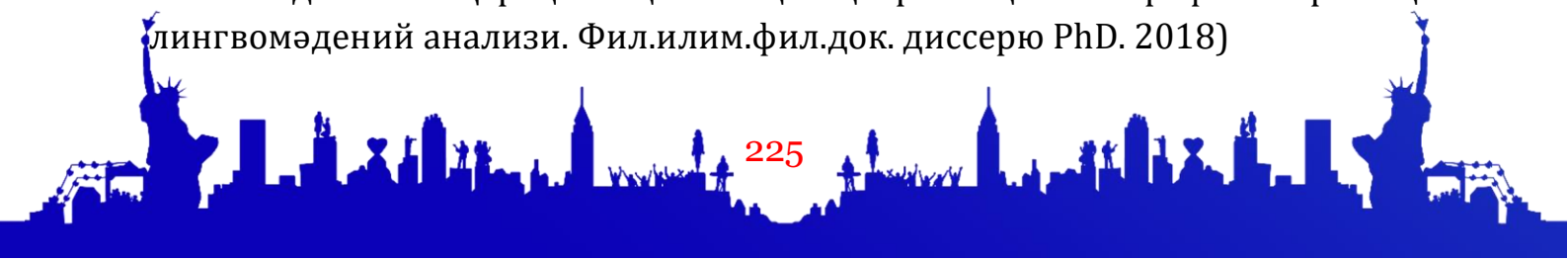
Thus, despite the change in traditions, the role of in-laws in English culture remains an important part of the wedding process. They help make this day special, strengthen family and friendship ties, and create an atmosphere of support and affection that will help young brides and grooms in their new marriage.

In an English family, becoming in-laws is the process of establishing trusting relationships between future relatives based on respect and mutual understanding. Traditions can be different, but the main goal is to create the basis for a happy life together, to strengthen family ties. In the Karakalpak household, the highest type of marriage customs arose on the basis of kinship, in-lawship. Most importantly, these kinship ties are based on nationalities and clans, with subsequent intermarriage. It is associated with a ceremonial gathering held in joyful situations in life.

In English and Karakalpak cultures, the concept of "family" is valued as the most important social institution of society. The rituals and customs of both peoples serve the sanctity of the family, the upbringing of children, and the strengthening of kinship ties. In English families, personal independence, religious rites, and modern traditions (for example, baby shower) prevail, while in Karakalpak families, continuity of generations, respect for parents, and collective solidarity stand out as the main values. Thus, a comparative analysis shows that although the concept of "family" exists as a universal value in both cultures, its meaningful interpretation is expressed differently based on national mentality, religious views, and customs..

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