

National And Cultural Features of English And Karakalpak Families

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Received: 21 July 2025; **Accepted:** 18 August 2025; **Published:** 14 September 2025

Abstract: This article examines the national and cultural characteristics of family traditions in English and Karakalpak societies from a comparative linguocultural perspective. He explores how both cultures value the family as a central social institution, but differ in terms of traditions, rituals, and social roles. While English families emphasize religious traditions such as individualism, housewarming, and baptism and godfatherhood, Karakalpak families focus on community values, extended family roles, and complex rituals such as umbilical cutting, spraying, and chillakhana. The article highlights how both cultures have preserved their unique family traditions, reflecting their worldview, values, and social development. The role of matchmaking, parental responsibilities, and ritual customs will also be discussed. The role of matchmaking, parental responsibilities, and ritual customs are also discussed, and both universal and culturally specific elements of family life are shown.

Keywords: Family traditions, English family, Karakalpak family, linguoculture, kinship, matchmaking, naming, baptism, umbilical cord, shillehana, wedding traditions, in-laws.

Introduction: The word "family" has different meanings for different people. However, regardless of whether they have a specific family, in most cases they have common values. Traditions exist in every nation. This society and each of its parts is the foundation upon which the family rests. Traditions unite people, encourage them to remember their roots, and help them build confidence in themselves and their loved ones. Traditions provide a sense of stability and security. There are traditions that are equally preserved by the peoples of different countries, as well as traditions specific to a particular nation.

The family is the main social institution that creates culture. The family is the center of these foundations, on which all other forms of society are built. The family system provides the foundation of both culture and civilization. Family culture is determined by a person's daily and personal life and influences all its aspects. Although family is a common concept for representatives of all cultures, the family of each nation has its own mentality, rules of conduct, and traditions. In English and Karakalpak linguocultures, the concept of "family" occupies a central place, which is connected

with its deep roots in the value system of these peoples.

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

In every nation, after starting 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. Child-rearing is the main responsibility of the family, and not only the family, but also the state pays special attention to this responsibility. The traditional English family, with its unique characteristics formed under the influence of national customs, traditions, and moral norms, is undoubtedly of interest. The English are

characterized by patience, politeness, self-control, the ability to perceive one thing and show another, discipline, as well as rationality and practicality in their relationships.

Moreover, since both the family itself and its values are products of culture, practically any model of material and spiritual activity can serve as the basis for the emergence of traditions in the family. For example, in English families, tree planting in honor of a newborn or bride and groom, celebrating a child's first day at school, passing the first book they read independently from father to child, maintaining a family photo journal (now called a video journal), and so on. Traditions passed down from generation to generation, adapting to current living conditions, do not become rigid.

Their place in human society remains unchanged: they are designed to strengthen family and family ties and relationships, serving as mechanisms for conveying personal and socially valuable qualities such as love, kindness, compassion, mutual understanding, and readiness to help one's neighbor.

In a Karakalpak family, a ceremony of cutting the umbilical cord is performed when a newborn is born. The umbilical cord serves as a bridge connecting the afterlife and this world. Only a respectable, honorable woman can cut the umbilical cord. If the baby was not pregnant, the men would cut his umbilical cord with an axe at the entrance of the yurt. Here, the man is the organizer of initiatives, and the threshold is a symbol of life. In the Karakalpak language, the word *kindik* is found in such phrases as *kindik tomir*, *kindikdan yaradi*, *kindikdan bog'langan*, *kindik ona*, *kindik bir*.

Desire is a gift a child receives from their parents. (that is, a gift given to the umbilical cord mother). The root of this ethnographism is the city, which means "to touch, to ask."

In an English family, a ceremony called "Naming and Baptism" is held when a baby is born. The English often hold baptism ceremonies in churches, especially if the family is religious. Parents choose one or more names and surnames. Baptism is widespread in traditional English Christian families, especially in the Church of England and Catholic families. Baptism is an important ceremony as a sign of accepting a child into a religious community. God's parents (god-mother, god-father) play a major role in a child's life. Such parents should help raise their children in the Christian spirit. After the baby is born, relatives and friends give gifts to the newborn - clothes, toys, and care items. The soching ritual, which is one of the national traditions of the Karakalpak family, is of great importance. In the explanatory dictionary of the Karakalpak language, the word "sochish" is given in the meaning of "maysök,"

which is given when a bride or child is born. When a baby is born, when a bride arrives, when in-laws arrive, when relatives return from a long journey, women lay down their hair on such joyful days. Those who come to the ceremony take the sickle and bring it to their children as a ritual. 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 the community support ceremony, expressing good wishes for the child's health and success. Prayer and worship are widespread in many religious and cultural groups.

Shillahana is a "small wedding" held after the birth of a baby. In order to protect the newborn from illusions alien to the human soul, a shillakhona is organized. The linguocultural meaning of shillakhona is associated with the joy of the birth of a newborn, protecting him from evil and impurity. Shillahana is a tradition of celebrating a baby's birthday. The forty-day ceremony originated from a custom held forty days after the birth of a newborn. According to this tradition, after 37-38 days, the son is married with a large bride price, and after 42-43 days, the daughter is married with a large bride price. According to the forty-day ritual, the child is bathed, forty spoonfuls of water are poured over them, rings, earrings, coins, and money are placed in the bathing vessel, and the contents are distributed to the children.

In English culture, traditions related to wedding ceremonies and family ties are distinguished by special respect for relatives and close friends. Among them, matchmakers and matchmakers play an important role in the preparation and conduct of wedding ceremonies, as well as in strengthening family ties. A matchmaker (in-law) is a relative or close friend of the family who participates in the organization of the wedding, helps in setting the wedding date and choosing the venue, and sometimes acts as a witness or advisor. In traditional English culture, the in-law is often depicted as a representative of the male side who helps the groom. A matchmaker (bride) is a woman who assists the bride in preparing for the wedding, assists in choosing dresses and jewelry, and participates in organizing the wedding. In England, a close friend, relative, or professional wedding counselor can act as a matchmaker.

In the English family, the role of in-laws includes not only organizational issues, but also moral support. They help reduce stress associated with preparing for an important event, give advice, and take on part of the organizational tasks. In some cases, in-laws serve as a spiritual mentor or a symbol of harmony between

families.

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 these customs are informal and have risen to the level of friendship in modern society, the role of in-laws and the process of introducing future family members remains important. The term "matchmaking" refers to the process of acquaintance and reconciliation of future relatives with each other, as well as compatibility and testing of mutual hopes. In the English family, this includes several stages:

"Family acquaintance" - parents and close relatives meet to discuss wedding plans and ensure compatibility between the two parties. "Gifts and relationships" - traditionally, relatives can exchange small gifts and visit each other to strengthen mutual relationships. "Coordination of conditions" - the parties discuss wedding ceremonies, accommodation, and other important matters. In contrast to the fact that in some cultures matchmaking can be a formal and lengthy process, in an 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. Thus, despite changes in traditions, the role of in-laws in English culture remains an important part of the wedding process. They will help make this day special, strengthen family and friendship ties, and also help the newlyweds in a new life. In the English family, matchmaking is the process of establishing trusting relationships between future relatives based on mutual respect and understanding. Traditions can be diverse, but the main goal is to lay the foundation for a happy life together and strengthen family ties. In the Karakalpak family, the highest form of marriage tradition arose on the basis of kinship and in-law relations. Most importantly, this kinship is based on relations between nations and ethnic groups, and then on the relationship between bride and groom. It is associated with a ceremonial gathering held on joyous occasions.

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