

The Concept Of Hospitality In English And Karakalpak Idiomatic Expressions

Toreniyazov Nurali Miralieovich

Master's degree of Uzbekistan State World Languages University, Uzbekistan

Received: 31 July 2025; **Accepted:** 27 August 2025; **Published:** 29 September 2025

Abstract: Hospitality has long been recognized as a universal cultural value that strengthens human connections across societies. This article explores the concept of hospitality in English and Karakalpak cultures, with a particular focus on idiomatic expressions as reflections of cultural identity. While English idioms often highlight politeness, elegance, and material comfort, Karakalpak idioms emphasize spirituality, blessings, and communal responsibility. By analyzing and comparing these expressions, the study demonstrates how hospitality functions not only as a social practice but also as a cultural philosophy that embodies moral and ethical values. The article further argues that idiomatic expressions serve as cultural mirrors, preserving traditions and offering insights into the worldview of a community. Ultimately, the comparative study of English and Karakalpak hospitality idioms enriches intercultural understanding and underlines the universal importance of kindness, generosity, and respect.

Keywords: Hospitality; idiomatic expressions; English culture; Karakalpak culture; generosity; cultural values; comparative linguistics; intercultural communication.

Introduction: Hospitality has always been regarded as one of the fundamental moral values that unites people across cultures. It is not only an act of kindness shown toward others but also a reflection of a society's worldview, moral codes, and traditions. In different parts of the world, hospitality may take on different forms, but its essence remains the same: welcoming and respecting guests. When we examine the concept of hospitality in depth, it becomes clear that this phenomenon goes beyond the simple act of serving food or offering a bed for the night. It encompasses the host's willingness to create a comfortable and warm environment for guests, to show generosity, and to treat visitors as part of the family. In fact, in many cultures, the arrival of a guest is associated with prosperity, blessings, and good fortune. Both in English and in Karakalpak societies, hospitality has been considered a vital social value. However, the ways of expressing this hospitality, especially through language, differ considerably. Idiomatic expressions serve as windows into these cultural traditions because they reveal not only literal actions but also symbolic meanings. By studying idioms connected to hospitality,

we can understand the cultural priorities, historical experiences, and ethical values of both English and Karakalpak people. Therefore, this article aims to explore the cultural and linguistic concept of hospitality in both English and Karakalpak traditions. It will discuss idiomatic expressions in detail, compare similarities and differences, and analyze the cultural implications behind them.

To begin with, hospitality has been studied by anthropologists, linguists, and sociologists as a key element of human culture. Scholars often emphasize that hospitality is not just an individual act but also a cultural code that determines social behavior. For instance, Jacques Derrida, a French philosopher, once described hospitality as an ethical responsibility toward others. Similarly, traditional communities often treat hospitality as a sacred duty, believing that welcoming a guest is equal to welcoming blessings. In many parts of the world, hospitality is linked with religious and moral teachings. Christianity, Islam, and other world religions encourage believers to treat strangers kindly and to provide them with shelter and food. This religious dimension is particularly visible in Karakalpak society,

where proverbs highlight the sacredness of hospitality. For example, “Qonaq – baylıq” (a guest is prosperity) reflects the belief that guests bring blessings to the household. Meanwhile, in English-speaking societies, the concept of hospitality has been influenced by historical traditions of politeness, etiquette, and service. Hosting a guest politely, offering them comfort, and ensuring their well-being are central to the English understanding of hospitality. This is reflected in idiomatic expressions such as “make yourself at home,” which assures the guest that they are treated as family. Thus, cultural studies show that hospitality is universal in its essence but unique in its cultural expressions [3, 19-25].

In English culture, hospitality is strongly associated with the values of politeness, respect, and comfort. From historical times, English society has placed emphasis on good manners and etiquette, which directly influence how hospitality is expressed. For example, offering tea to a guest is a long-standing tradition in Britain, and it symbolizes friendliness, care, and warmth. Idiomatic expressions also demonstrate this cultural perspective. Phrases such as “to roll out the red carpet” represent the idea of giving guests the highest honor, often associated with royalty or celebrities. Similarly, “to wine and dine someone” refers to entertaining guests with luxurious meals, highlighting generosity and effort in making visitors feel special. Moreover, in modern English-speaking societies, hospitality extends beyond family gatherings to the business and tourism industries. The expression “the customer is always right” reflects how businesses strive to prioritize guests’ satisfaction, treating clients with the same respect as personal visitors. Therefore, in English culture, hospitality is not only a private matter but also a professional value that defines the service industry. Importantly, English idiomatic expressions often link hospitality with elegance and comfort. Unlike some cultures where spirituality dominates, English expressions focus on material comfort, politeness, and satisfaction [4, 221-224].

In contrast, Karakalpak culture views hospitality as a sacred and communal duty. It is considered shameful for a household not to welcome a guest properly, regardless of their background or social status. This cultural norm is deeply rooted in the traditions of nomadic life, where strangers were often given shelter and food because survival in harsh conditions required mutual support. Karakalpak idiomatic expressions reveal this spiritual and communal understanding of hospitality. For example:

“Qonaq – baylıq” – a guest is prosperity.

“Qonaqtan keyin úy sıpırıw” – to clean after the guest’s

footprint, meaning that the presence of a guest is sacred and leaves blessings behind.

“Qonaqqa as beriw” – if food is not offered to a guest, the food will not bring blessings.

These expressions demonstrate that hospitality in Karakalpak society is not only about generosity but also about ensuring the moral and spiritual well-being of the household. Refusing hospitality is seen as a violation of social and ethical norms. Furthermore, Karakalpak hospitality often extends to strangers and travelers. Even today, in rural communities, it is common for households to welcome unexpected visitors warmly, offering them tea, bread, and a place to rest. This reflects the collective value system where generosity, unity, and honor play a central role.

When comparing the idiomatic expressions of hospitality in English and Karakalpak, both similarities and differences emerge. On the one hand, both cultures see hospitality as an essential virtue. The English idiom “welcome with open arms” and the Karakalpak expression “Qoldı keń ashıw” (to open one’s hands wide) both symbolize warmth, generosity, and sincere reception of guests. On the other hand, the differences stem from cultural orientations. English idioms often emphasize external gestures such as politeness, elegance, and providing comfort. For instance, “the red-carpet treatment” illustrates a focus on formality and prestige. In contrast, Karakalpak idioms stress spirituality, blessings, and moral obligations. For example, “Qonaq baylıq” directly connects guests with divine prosperity, showing a spiritual interpretation of hospitality. Therefore, English hospitality idioms tend to reflect an individualistic approach, focusing on the host-guest relationship in terms of comfort, while Karakalpak idioms reflect a collectivist tradition where the entire community values the guest as a source of blessings.

Studying idiomatic expressions of hospitality is valuable for several reasons. First of all, from a linguistic perspective, it enriches the learner’s vocabulary and improves their ability to understand figurative language. Idioms often carry meanings beyond their literal sense, and learning them allows students to grasp the cultural nuances of a language. Secondly, from a cultural perspective, hospitality idioms open doors to intercultural competence. By comparing English and Karakalpak idioms, learners can see how different societies view the same concept in unique ways. This promotes tolerance, mutual respect, and appreciation of cultural diversity. Finally, from an academic perspective, the study of idioms contributes to comparative linguistics and cultural studies, showing how language serves as a mirror of thought and

tradition.

CONCLUSION

In conclusion, hospitality is a universal human value that has been expressed in diverse ways across cultures. Both English and Karakalpak idiomatic expressions emphasize generosity, kindness, and respect toward guests. However, English idioms often highlight elegance, politeness, and comfort, while Karakalpak idioms focus on spirituality, blessings, and communal responsibility. Through the analysis of idiomatic expressions, we can see that hospitality is not merely a social practice but also a cultural philosophy that reflects the worldview of a people. English idioms reveal an individualistic and formal approach, whereas Karakalpak idioms reveal a collectivist and spiritual orientation. Ultimately, the study of hospitality in English and Karakalpak idiomatic expressions reminds us of the universality of kindness and the timeless importance of welcoming others with warmth and respect.

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