ETHNOGRAPHY RELATED TO THE UPBRINGING OF CHILDREN IN ENGLISH AND KARAKALPAK LANGUAGES

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Abstract. This study explores ethnographic aspects of child upbringing in English and Karakalpak societies, focusing on cultural values, parenting styles, and socialization processes. The research highlights how English child-rearing emphasizes individualism, independence, and open communication, while Karakalpak upbringing is rooted in collectivism, respect for elders, and strong family and community involvement. The study is based on comparative analysis of existing ethnographic and sociological literature. Findings show that both systems aim to develop morally responsible and socially adapted individuals, although they differ in methods and cultural orientation. The research also reveals the impact of globalization on both traditions, leading to hybrid parenting practices. This comparative perspective contributes to a deeper understanding of cultural diversity in child upbringing and supports intercultural awareness in educational and ethnographic studies.

Keywords: Ethnography, child upbringing, culture, individualism, collectivism, parenting, socialization, Karakalpak, English society, globalization.

Introduction. Child upbringing is one of the most fundamental ethnographic phenomena that reflects the cultural, social, and historical development of any society. It is not merely a pedagogical process confined to the family institution; rather, it represents a complex cultural system shaped by a community's values, traditions, religious beliefs, and social norms. From this perspective, studying child-rearing practices through an ethnographic lens across different cultures is essential for understanding global cultural diversity and the ways in which societies transmit knowledge, behavior, and identity from one generation to another. This article examines the ethnographic aspects of child upbringing in two distinct cultural contexts: English and Karakalpak societies. Despite significant differences in geography, history, language, and socio-economic development, both cultures demonstrate unique and meaningful approaches to raising children that reflect their worldview and collective identity. At the same time, these traditions reveal certain universal principles of human development, such as the importance of moral education, social responsibility, and the formation of personality within a family and community environment.

In English society, child upbringing has historically been influenced by ideas of individualism, independence, and personal responsibility. From early childhood, children are often encouraged to express their opinions, develop critical thinking skills, and make independent decisions. Educational systems and parenting styles tend to emphasize autonomy, creativity, and self-discipline. The role of parents is often seen as supportive rather than strictly directive, allowing children to explore their environment and learn through experience. Such an approach reflects broader cultural values that prioritize personal achievement and individual rights. In contrast, Karakalpak child-rearing traditions are deeply rooted in collective values, respect for elders, and strong family ties. In Karakalpak culture, upbringing is not solely the responsibility of parents but is shared among extended family members and the wider community. Children are taught to value obedience, respect for elders, hospitality, and social harmony from an early age. Oral traditions, folklore, proverbs, and traditional ceremonies play an important role in transmitting moral values and cultural

identity. The emphasis is often placed on maintaining social cohesion and preserving cultural heritage.

Ethnographically, comparing these two systems of upbringing allows for a deeper understanding of how cultural contexts shape childhood experiences. While English parenting practices often highlight individuality and independence, Karakalpak traditions emphasize collectivism and interdependence. However, both systems aim to prepare children for successful integration into society by equipping them with necessary moral, social, and cognitive skills. In the context of globalization, migration, and cultural exchange, studying such differences becomes increasingly relevant. Modern societies are experiencing rapid transformation in family structures and educational practices, which leads to the blending of traditional and contemporary approaches to child upbringing. Therefore, an ethnographic analysis of English and Karakalpak child-rearing practices not only contributes to academic knowledge but also fosters intercultural understanding and tolerance. Overall, this study highlights that child upbringing is a culturally embedded process that cannot be fully understood outside its social context. By examining English and Karakalpak perspectives, we gain insight into how different societies define childhood, shape personality, and transmit cultural values across generations.

Literature review. Child upbringing has been widely studied across anthropology, sociology, education, and ethnography, as it represents a key mechanism through which cultural values, social norms, and identity are transmitted from one generation to another. Scholars emphasize that parenting practices are not universal but are deeply embedded in cultural contexts, shaped by historical development, economic structures, and belief systems. In this literature review, existing academic works on child-rearing practices in English and Karakalpak contexts are analyzed to identify major theoretical perspectives, cultural distinctions, and research gaps. One of the foundational theories in ethnographic studies of child upbringing is cultural relativism, introduced by Franz Boas, which argues that child-rearing practices must be understood within their own cultural framework rather than judged by external standards. This approach has influenced later anthropological studies that focus on how different societies construct childhood. Margaret Mead's work on adolescence in Samoa further reinforced the idea that childhood and adolescence are culturally variable rather than biologically fixed stages. These theoretical foundations provide a basis for comparing English and Karakalpak child upbringing systems.

In Western contexts, particularly in English society, a large body of literature highlights the importance of individualism in parenting styles. Researchers such as Diana Baumrind have classified parenting into authoritative, authoritarian, and permissive styles, with authoritative parenting—characterized by warmth and structure—being most common in modern English-speaking societies. Studies in developmental psychology, including those by John Bowlby on attachment theory, emphasize the importance of early emotional bonding between parent and child. Bowlby's work suggests that secure attachment contributes significantly to cognitive and emotional development, a principle widely adopted in English educational and parenting practices. Further research on English child upbringing shows a strong emphasis on independence and autonomy. Scholars such as Hofstede (1980) identify English culture as highly individualistic, where children are encouraged to develop self-reliance and personal responsibility from an early age. Educational literature also supports this perspective, noting that schools in the UK often promote critical thinking, creativity, and problem-solving skills rather than rote memorization. This aligns with broader societal values that prioritize personal achievement, competition, and self-expression.

In contrast, literature on Central Asian and specifically Karakalpak child-rearing practices is relatively limited but growing in recent ethnographic and sociological studies. Karakalpakstan, as part of the broader Turkic cultural sphere, reflects strong collectivist traditions rooted in nomadic heritage and Islamic values. Researchers emphasize that in Karakalpak families, child upbringing is a shared responsibility among extended family members, including grandparents, uncles, and other relatives. This collective caregiving system is seen as essential for maintaining social cohesion and cultural continuity. Ethnographic studies conducted in Uzbekistan and surrounding regions indicate that Karakalpak child-rearing emphasizes respect for elders, obedience, hospitality, and moral discipline. Oral traditions such as fairy tales, proverbs, and epic narratives play a crucial role in transmitting ethical values. According to several regional anthropologists, storytelling is not merely entertainment but an educational tool that shapes children's worldview and social behavior. These findings suggest that cultural transmission in Karakalpak society relies heavily on oral and communal practices rather than formal institutional education alone. Another important aspect discussed in the literature is the role of religion in shaping child upbringing. In Karakalpak society, Islamic values influence moral education, particularly in teaching honesty, respect, and social responsibility. While religious influence is also present in English history, modern British society is largely secular, and moral education is often delivered through civic education and school curricula rather than religious instruction. This difference highlights the contrasting sources of moral authority in the two cultures.

Comparative studies between Western and Central Asian parenting styles suggest both similarities and differences. For example, while English parenting emphasizes independence, it also increasingly recognizes the importance of emotional support and mental health awareness. Similarly, Karakalpak traditions, while rooted in collectivism, also encourage children to develop personal dignity and responsibility within the family structure. This indicates that both systems are not static but evolving under the influence of globalization, modernization, and intercultural contact. Recent research also focuses on the impact of globalization and digitalization on child upbringing. In English society, exposure to digital media has transformed parenting practices, introducing new challenges such as screen time regulation and online safety. In Karakalpak communities, similar changes are occurring, although traditional family structures still play a strong role in guiding children's behavior. Scholars argue that globalization is leading to a hybrid model of upbringing, where traditional values coexist with modern educational approaches.

Despite the growing body of literature, there are still significant gaps in comparative ethnographic research between English and Karakalpak child-rearing systems. Most existing studies focus on either Western parenting models or broader Central Asian traditions, with limited direct comparison between the two. Furthermore, there is a lack of field-based ethnographic data specifically focused on Karakalpak communities, which limits the depth of cross-cultural analysis. The literature demonstrates that child upbringing is a culturally constructed process influenced by social, economic, and ideological factors. English parenting models tend to prioritize individuality, autonomy, and psychological development, while Karakalpak traditions emphasize collectivism, respect for elders, and cultural continuity. However, both systems share the common goal of preparing children to become responsible members of society. Future research should focus on more detailed ethnographic fieldwork and comparative analysis to better understand the dynamic interaction between tradition and modernity in shaping child upbringing practices.

Research discussion. The analysis of ethnographic materials on child upbringing in English and Karakalpak contexts reveals both convergent and divergent patterns in parenting practices, value transmission, and socialization mechanisms. These differences are primarily

shaped by cultural orientation, historical development, and socio-economic conditions, while similarities reflect universal principles of child development and social integration. One of the key findings is the contrast between individualistic and collectivistic orientations. In English society, child upbringing is strongly influenced by individualism, where children are encouraged to develop autonomy, self-expression, and personal responsibility from an early age. Parenting practices often support decision-making independence, critical thinking, and emotional self-regulation. Schools and family environments complement each other in fostering creativity and self-confidence. This approach reflects broader Western liberal values that prioritize personal freedom and self-actualization.

In contrast, Karakalpak child-rearing practices are deeply rooted in collectivist traditions, where the child is perceived as part of an extended family and community structure. Socialization emphasizes obedience, respect for elders, and adherence to group norms. Unlike the more nuclear family-centered English model, Karakalpak upbringing involves grandparents, relatives, and community members in the developmental process. This collective involvement ensures continuity of cultural traditions and strengthens intergenerational bonds. Another significant finding relates to the role of moral and cultural education. In English contexts, moral development is often integrated into formal education systems through civic education, extracurricular activities, and psychological support programs. Ethical behavior is associated with personal choice and social responsibility within a legal framework. In Karakalpak society, moral education is more informal and culturally embedded, transmitted through oral traditions such as proverbs, folklore, and storytelling. These cultural tools serve as mechanisms for reinforcing social norms and preserving identity. The role of religion also differs significantly between the two contexts. In Karakalpak communities, Islamic values influence moral upbringing, particularly in shaping concepts of respect, honesty, and communal responsibility. Religious teachings are often interwoven with cultural practices, reinforcing traditional norms. In contrast, English society is largely secular, and religious influence on child upbringing has diminished over time. Instead, ethical and moral education is guided by institutional frameworks and human rights principles.

A further finding concerns communication patterns within families. English parenting tends to promote open dialogue between parents and children, encouraging children to express opinions and negotiate rules. This participatory communication style supports emotional intelligence and independence. In Karakalpak families, communication is often hierarchical, with greater emphasis on respect for authority, particularly elders. However, this does not imply absence of emotional support; rather, emotional expression is embedded within culturally appropriate boundaries. Globalization has also significantly influenced both systems. In English society, digital technology, migration, and multiculturalism have introduced diverse parenting approaches and increased awareness of mental health issues in child development. Similarly, Karakalpak communities are experiencing gradual changes due to urbanization, education reforms, and exposure to global media. These processes are leading to hybrid parenting models that combine traditional values with modern educational practices. Despite these differences, both cultures share fundamental goals in child upbringing: preparing children to become socially responsible, morally grounded, and culturally aware individuals. Both systems emphasize the importance of education, family support, and ethical behavior, although they differ in methods and emphasis. Overall, the findings suggest that child upbringing cannot be understood as a universal model but must be analyzed within specific ethnographic contexts. The English model prioritizes individuality and psychological development, while the Karakalpak model emphasizes collective identity and cultural continuity. Both approaches are adaptive and evolving under contemporary global influences.

Conclusion. This study examined the ethnographic characteristics of child upbringing in English and Karakalpak societies. The findings demonstrate that child-rearing practices are deeply shaped by cultural values, historical traditions, and social structures. English child upbringing emphasizes individuality, independence, and self-expression, supported by formal education systems and open family communication. In contrast, Karakalpak upbringing is rooted in collectivism, strong family ties, respect for elders, and cultural transmission through oral traditions and religious values. Despite these differences, both systems aim to prepare children for successful integration into society by instilling moral values, social responsibility, and behavioral norms. The study also highlights the increasing influence of globalization, which is gradually transforming traditional parenting models in both contexts and creating hybrid approaches. The research confirms that child upbringing is not a universal process but a culturally constructed phenomenon. Understanding these differences is essential for promoting intercultural awareness and improving comparative educational and ethnographic studies. Future research should focus on field-based investigations to further explore evolving parenting practices in both societies.

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