

## GENDER FEATURES OF PERSONAL NAMES: A LINGUOCULTURAL ANALYSIS (BASED ON ENGLISH AND UZBEK LANGUAGES)

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**Abstract:** *Personal names are an essential part of human communication and cultural identity. One of their key features is the ability to reflect gender distinctions shaped by social and cultural norms. This paper examines gender characteristics in English and Uzbek personal names from a linguocultural perspective. The study focuses on how meanings, structure, and cultural associations influence gendered naming practices. The analysis shows that while both languages clearly distinguish gender through names, the underlying mechanisms and cultural motivations differ significantly.*

**Keywords:** *anthroponyms, gender, linguoculture, English, Uzbek, semantics, naming traditions*

### INTRODUCTION

Anthroponyms are not simple labels; they often carry cultural meanings and reflect social expectations. In English-speaking and Uzbek communities, as in many other societies, names are related to gender identity. From the moment a child is named, certain cultural assumptions about masculinity or femininity may already be implied.

This topic has attracted attention in linguistics because it connects language with culture and society. In particular, studying gender in names helps us understand how people perceive roles of men and women in different cultures. The present paper aims to explore how gender is reflected in English and Uzbek anthroponyms and their cultural significance.

In a language, the category of gender can be expressed in various ways. It can be represented grammatically, lexically or culturally. In the English and Uzbek languages, gender is mainly reflected through meaning and usage rather than grammar.

In English, gender differences in names are usually clear, although they are not marked grammatically. Most names are traditionally associated with either

males or females. For instance, names like John and Michael are typically male, while Mary and Elizabeth are female.

One noticeable feature is the use of certain suffixes that historically indicated feminine forms, such as -a, -elle, or -ina. Examples include Paula, Danielle, and Georgina. However, in modern usage, these patterns are less productive and not always obvious (Crystal, 2003, p. 289).

Another important point is the meaning of names. Female names are often linked with beauty, nature, or positive qualities, such as Lily, Rose, Grace, and Hope. Male names, on the other hand, tend to reflect strength, leadership, or protection, as seen in William or Edward (Hanks & Hodges, 2006, p. 312).

At the same time, recent trends show a growing number of gender-neutral names like Alex, Taylor, and Jordan. This change can be explained by shifting social attitudes toward gender and identity.

Uzbek personal names are strongly influenced by cultural traditions, religion, and historical background. Unlike English, many Uzbek names have clear and transparent meanings, which makes their gender associations more obvious.

Female names in Uzbek often express beauty, kindness, or emotional qualities. For example, Gulnora, Dilnoza, and Malika all carry positive and aesthetically pleasing meanings. The element gul ("flower") appears frequently in female names and symbolizes beauty and grace (Rahmatullayev, 2010, p. 78).

Male names, by contrast, are usually associated with strength, courage, and power. Names like Bahodir, Jasur, and Temur clearly reflect these qualities. Such naming practices show how society traditionally values different characteristics in men and women.

Religious influence is also significant. Many Uzbek names are derived from Arabic and Islamic traditions, including Muhammad, Abdullah, and Fatima. These names not only indicate gender but also reflect spiritual and cultural identity (Karimov, 2008, p. 134).

There are a number of similarities in English and Uzbek personal names. In both languages, gender distinctions are clearly present, and names often reflect culturally valued traits.

However, there are also notable differences. English names are more likely to lose their original meanings over time, whereas Uzbek names usually retain their semantic transparency. This makes Uzbek anthroponyms more directly connected to cultural values.

The flexibility of naming traditions is another distinction. English-speaking societies are more open to innovation and change, which explains the rise of gender-neutral names. In contrast, Uzbek naming traditions remain more stable and conservative.

The analysis of gender in names reveals broader cultural patterns. In Uzbek culture, names often reinforce traditional gender roles by emphasizing specific qualities expected from men and women. In English-speaking cultures, naming practices are gradually becoming more flexible, reflecting social changes.

As noted by Alford, naming is a universal practice that reflects cultural norms and social organization (Alford, 1988, p. 56). Therefore, studying names can provide valuable insights into how societies understand gender and identity.

Conclusion. The study confirms that gender features in personal names are shaped by both linguistic and cultural factors. While English and Uzbek anthroponyms share some similarities, such as clear gender distinction, they differ in terms of semantic transparency and cultural stability.

English naming practices show a tendency toward change and inclusivity, while Uzbek names remain deeply rooted in tradition. These differences highlight the close relationship between language, culture, and social values.

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