

The Transformation of English and Uzbek Anthroponyms in the Context of Globalization

Akhmedova Sarvinoz Hikmatovna¹, Ibodova Mehribon Baxtiyorovna²

¹Associate Professor, docent of the English Linguistics Department, Bukhara State University

²1st year master student of Bukhara State University

mehribon.ibodova93@gmail.com

s.h.axmedova@buxdu.uz

Abstract: *The research investigates how English and Uzbek anthroponymic systems undergo changes because of globalization. The study demonstrates that globalization results in two different yet simultaneous changes which affect naming practices through increased cross-cultural name adoption and name form changes and new reasons for choosing names. The research shows that both languages have developed modern name systems but their name conventions still show the cultural heritage which comes from their historical and linguistic backgrounds.*

Keywords: *anthroponyms, globalization, naming traditions, onomastics, linguistic adaptation, cultural identity, comparative linguistics.*

Introduction

The Anthroponyms function as essential components that define personal and group identity while they store cultural traditions and historical memories and social organization within their linguistic framework. The worldwide naming practices of various linguistic groups have changed through time because of ongoing cultural interactions and modern advancements and the need to create new social identities. The English and Uzbek anthroponymic systems show how globalization creates common language between different cultures while maintaining their unique linguistic characteristics [1,2]. English serves as a worldwide common language that connects different nations while Uzbek functions as a Turkic language that originates from Central Asian territories and has developed through Persian and Arabic and Russian linguistic interactions. Recent studies have shown that anthroponymic research involves more than just name classification to investigate how people develop their identities through different cultural influences and linguistic changes in multicultural environments [3]. The evolution of naming customs in English and Uzbek societies shows how global cultural movements combine with local customs to create new cultural expressions that preserve their traditional elements while incorporating international trends [4].

Methodology and Literature Review.

The research uses a complete literature review process to combine recent academic work on English and Uzbek naming systems with studies of comparative anthroponymic research. Abdurahimova's first research on English and Uzbek anthroponyms establishes essential knowledge about how names change their form when they move between languages because both languages use different affixation methods which show their unique grammatical rules yet enable name adaptation from foreign languages [5,6]. Mamaziyayev's study of cross-cultural naming customs show how English-speaking communities and Uzbek communities use personal names to express different social functions and symbolic meanings because their naming ceremonies and family consultation processes and religious practices show different cultural patterns while both systems adopt international naming practices [7].

Yuldashev and Khadjieva present a detailed study that compares the linguistic elements which

define personal names in English and Uzbek, showing that both languages have distinct ways of pronouncing sounds and forming words and establishing name origins which remain unchanged through modern world influences [8]. The research conducted by Jalilova and Nazarova demonstrates that different languages create meanings through anthroponym systems which treat English names as more valuable when they sound pleasant and look attractive while Uzbek names show greater ties to their meanings and genuine emotions [9]. Nazarova's extensive study about structural features and semantic elements together with linguacultural aspects shows how anthroponyms serve as bridges that transmit cultural heritage while social values protect their religious traditions and ethnic customs through their choice of names [10]. Avloyorova's research on personal name development through time provides a historical framework which helps explain present-day name changes because both English and Uzbek naming systems have transformed their practices in response to political, religious, and social changes while still preserving elements from their historical naming traditions [11]. The research conducted by Saidova about how anthroponyms function within Uzbek society reveals essential information about how personal names are used in different social situations, showing that people choose names based on their formal and informal surroundings and their age and whether they live in cities or rural areas [12].

The diachronic analysis of Uzbek anthroponymy by Abdurahimova and Muminov traces systematic changes across historical periods, revealing how political ideologies, particularly during the Soviet era, significantly influenced naming practices and how post-independence Uzbekistan has witnessed a partial return to traditional Islamic and Turkic naming patterns [8:159-160]. Abdullayev's research on wish-names found in Uzbek and German demonstrates that different linguistic groups share particular anthroponymic categories which include parental aspirations and blessings yet display distinct lexical and structural patterns based on their cultural backgrounds. Another study of anthroponyms in classical literary texts demonstrates how names within traditional narratives represent intricate cultural meanings which establish social strata that remain active in shaping modern naming trends and aesthetic standards.

Results and Discussions.

The existing body of research shows that English and Uzbek anthroponymic systems undergo particular changes because of globalization. The two languages show increased foreign name adoption but their borrowing methods and name sources show different patterns of development. The English naming system has historically incorporated names from multiple languages which include Germanic and Romance and Celtic and Hebrew and now globalization through international migration and cultural contact has expanded this name collection to include Asian and African and Middle Eastern names. The Uzbek naming system shows limited international name adoption which mainly uses names from Arabic-Islamic and Persian and Russian sources while each historical period shows different patterns of international cultural exchange and political power. The two languages show distinct methods of handling foreign names they acquire through borrowing according to their different systems of name adaptation[13].

The English language adopts foreign personal names with their basic structure intact because its morphologically simple system handles name pronunciation through English sound patterns. Uzbek uses its productive affixation system to create native name forms from imported names through diminutive and hypocoristic processes that transform foreign names into Turkic phonetic and morphological patterns. The two linguistic communities exhibit different name selection practices because their underlying semantic motivations have changed over time. Traditional English naming practices emphasized family continuity through patronymic transmission and religious significance through biblical names, whereas contemporary English-speaking parents increasingly prioritize aesthetic qualities, uniqueness, and personal significance over traditional familial and religious considerations. Uzbek naming practices have evolved from their original focus on religious and wish-based name meanings toward a more diverse system that includes aesthetic aspects and international name trends while people still expect names to have deep meanings which they seem essential in their cultural context that differs from English-speaking countries[14,15].

The structural organization of personal names shows both shared elements and ongoing separate pathways of development. The English and Uzbek anthroponymic systems both use the international

standard which requires given name to come before family name yet their actual implementation shows different cultural patterns. English naming typically involves one or two given names plus a heredity surname, with middle names often honoring family members or carrying special significance. Uzbek naming conventions use given name and surname structure but they usually add patronymic elements which show patrilineal descent because this practice remains more common in Uzbek culture than in modern English practices.

Conclusion.

The comparative analysis of English and Uzbek anthroponymic transformations under globalization reveals a complex dialectic between convergence and divergence, homogenization and differentiation. Both linguistic communities exhibit increased openness to international naming influences, morphological flexibility in accommodating foreign elements, and evolving semantic motivations that reflect changing social values. However, these superficial similarities mask fundamental differences in the cultural functions, structural patterns, and linguistic constraints that continue to distinguish English and Uzbek naming practices. The research demonstrates that globalization does not produce uniform outcomes across linguistic communities but rather interacts with existing cultural frameworks, historical trajectories, and linguistic structures to generate locally specific manifestations of global trends. English anthroponymy, shaped by centuries of linguistic diversity and contemporary multicultural immigration, exhibits high tolerance for phonological and etymological variety while maintaining relatively simple morphological structures. Uzbek anthroponymy, influenced by its position at the crossroads of Turkic, Persian, Arabic, and Russian cultural spheres, demonstrates selective borrowing patterns that privilege names compatible with Islamic religious identity and Turkic linguistic structures while increasingly acknowledging international fashions. The persistence of distinctive naming practices despite intensive cultural exchange suggests that anthroponyms serve as resilient markers of cultural identity that communities actively employ to negotiate relationships between local traditions and global modernity.

References

- [1] D. T. Abdurahimova, "Affixation in English and Uzbek anthroponyms: A comparative study," *American Journal of Philological Sciences*, no. 10, pp. 15–18, 2025.
- [2] O. X. Mamazyayev, "Cross-cultural aspects of naming traditions in English and Uzbek," *International Journal of Multidiscipline*, no. 1, pp. 45–50, 2024.
- [3] A. A. Yuldashev and M. Q. Khadjayeva, "Comparative linguistic features of English and Uzbek personal names," *International Journal of Artificial Intelligence*, no. 1, pp. 905–909, 2026.
- [4] Y. A. Jalilova and N. B. Nazarova, "Comparative analysis of the lexical and semantic properties of Uzbek and English anthroponyms," *International Journal of Artificial Intelligence*, no. 1, pp. 309–313, 2026.
- [5] N. D. Nazarova, "Structural, semantic, and linguo-cultural features of anthroponyms in English and Uzbek," *International Journal of Artificial Intelligence*, no. 1, pp. 1074–1077, 2025.
- [6] G. O. Avloyorova, "The diachronic evolution of personal names in English and Uzbek languages," *American Journal of Philological Sciences*, no. 3, pp. 26–28, 2025.
- [7] L. M. Saidova, "Places of use of anthroponyms in Uzbek," *Ethiopian International Journal of Multidisciplinary Research*, vol. 11, no. 9, pp. 33–35, 2024.
- [8] D. T. Abdurahimova and S. M. Muminov, "Diachronic analysis of Uzbek anthroponymy," *Academicia Globe: Inderscience Research*, vol. 3, no. 11, pp. 158–161, 2022.
- [9] X. Umurova, "Semantical features of folklore samples," *Solid State Technology*, vol. 63, no. 4, pp. 5207–5212, 2020.
- [10] D. Jabborova et al., "Possibilities of using technologies in digital transformation of sustainable development," in *E3S Web of Conferences*, vol. 491, p. 01002, 2024.
- [11] Z. Abdullaev, "Cross-cultural analysis of personal names meaning 'wishes' in Uzbek and German," *Web of Humanities: Journal of Social Science and Humanitarian Research*, vol. 2, no. 10, pp. 105–107, 2024.
- [12] F. B. Sayfullayeva, "Linguocultural characteristics of anthroponyms in the epic 'Lison ut-Tayr',"

- Educational Research in Universal Sciences, no. 5, pp. 120–124, 2023.
- [13] A. Saitkhanova, “Translation of anthroponyms and problems in translating anthroponyms,” *Western European Journal of Linguistics and Education*, vol. 2, no. 11, pp. 17–20, 2024.
- [14] D. G‘aniyeva and N. X. Mamataliyeva, “Contrastive analysis of proper names in English and Uzbek languages (in the materials of hydronyms, toponyms and anthroponyms),” *Modern Science and Research*, no. 1, 2024.
- [15] W. Van Langendonck, *Theory and Typology of Proper Names*. Berlin, Germany: Mouton de Gruyter, 2007.

emotional connotation on internet slang processing: Evidence from a lexical decision task,”
Journal of Psycholinguistic Research, 2024.

- [1] A. R. Zenkov, “Statistical analysis of the influence of English borrowings on the Russian language,” Scientific Reports, 2020.