

POSSIBILITIES OF FORMING THE LINGUOCULTURAL CONTENT OF NEOLOGISMS IN THE GERMAN AND UZBEK LANGUAGES

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Abstract: this article examines the potential of neologisms in the formation of linguocultural meaning. Neologisms are interpreted not only as lexical units that name new realities but also as semantic tools reflecting and shaping socio-cultural transformations in society. Based on examples from German and Uzbek, the study provides a comparative linguocultural analysis of the semantic structure of neologisms, their axiological components, and their relationship with national worldviews. The findings demonstrate that neologisms function as indicators of social values and cultural paradigms, revealing the priorities and ideological orientations of a particular society. In German, neologisms often reflect values such as rationality, institutional responsibility, and efficiency, whereas in Uzbek they emphasize social solidarity, moral responsibility, and collective values. Consequently, neologisms serve as an important linguistic mechanism through which cultural meanings and social attitudes are conceptualized and transmitted.

Keywords: neologism, linguoculture, axiological semantics, national worldview, language and culture, comparative linguistics, semantic analysis

NEMIS VA O'ZBEK TILLARIDA NEOLOGIZMNING LINGVOMADANIY MAZMUN SHAKLLANTIRISH IMKONIYATLARI

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Annotatsiya: ushbu maqolada neologizmlarning lingvomadaniy mazmunni shakllantirishdagi roli va imkoniyatlari tahlil qilinadi. Tadqiqotda neologizmlar faqat yangi realiyalarni nomlovchi leksik birlik sifatida emas, balki jamiyatdagi ijtimoiy-madaniy o'zgarishlarni aks ettiruvchi hamda ularni konseptual jihatdan shakllantiruvchi semantik vosita sifatida talqin etiladi. Nemis va o'zbek tillaridagi zamonaviy neologizmlar misolida ularning semantik tuzilishi, aksiologik komponentlari hamda milliy dunyoqarash bilan bog'liqligi qiyosiy-lingvomadaniy jihatdan ko'rib chiqiladi. Tadqiqot natijalari shuni ko'rsatadiki, neologizmlar orqali jamiyatda ustuvor bo'layotgan qadriyatlar tizimi, ijtimoiy ideallar va madaniy paradigmalarning lingvistik ifodasi yuzaga keladi. Nemis tilida ratsionallik, institutsional tartib



va samaradorlik kabi qadriyatlar ustuvor bo'lsa, o'zbek tilida ijtimoiy hamjihatlik, ma'naviy mas'uliyat va jamoaviy manfaat kabi konseptlar neologizm semantikasida muhim o'rin egallaydi.

Kalit so'zlar: neologizm, lingvomadaniyat, aksiologik semantika, milliy dunyoqarash, til va madaniyat, qiyosiy tilshunoslik, semantik tahlil

Introduction. In contemporary society, ongoing socio-cultural transformations are rapidly and precisely reflected in the language system through neologisms. Changes in social relations, technological progress, and shifts in value systems are, first and foremost, manifested in lexical innovation. In this regard, neologisms function not only as linguistic units that denote new realities, but also as linguocultural markers that embody the cultural cognition, social priorities, and worldview of a particular period. Therefore, the analysis of neologisms provides an opportunity to identify, on a scientific basis, prevailing social trends, cultural paradigms, and mental transformations within society.

Literature Review and Methodology. This approach corresponds to both traditional and modern linguistic theories that emphasize the intrinsic connection between language and society. In particular, W. von Humboldt interprets language as “not a finished product, but an activity that is continuously created”¹, stressing that it embodies the dynamic nature of social thought. His idea that “Language is the external expression of the spirit of a people”² is especially clearly manifested in the case of neologisms. In this sense, neologisms occupy an important position within the language system as a rapid, sensitive, and conceptual indicator of ongoing changes in social consciousness.

This tendency can also be explained within the framework of N. Fairclough's theory of Critical Discourse Analysis. According to him, “discourse not only reflects social change, but also shapes it”³, meaning that language functions as an active component of social practice. In this regard, neologisms in German related to ecology and digitalization become standardized through the discourses of state policy, mass media, and the education system, thereby reinforcing a specific value system in public consciousness. Through such linguistic units, ecological responsibility and social sustainability are established as normative concepts. Thus, these neologisms go beyond mere lexical innovation and also perform normative, ideological, and socio-cultural functions.

In the Uzbek language as well, neologisms associated with recent socio-cultural transformations have become increasingly active in recent years, reflecting shifts in national ways of thinking. In particular, units such as *ochiq jamiyat* (open society), *ijtimoiy mas'uliyat* (social responsibility), *fuqarolik faolligi* (civic engagement), *raqamli taraqqiyot* (digital development) and *innovatsion tafakkur* (innovative thinking) indicate the formation of a new paradigm in state-society relations. These neologisms promote transparency in governance culture, active civic participation, and an innovative approach to development. As a result,

¹ Гумбольдт В. фон. Избранные труды по языкознанию / пер. с нем. под ред. Г. В. Рамишвили. – М.: Прогресс, 1984. – С. 127-128.

² Гумбольдт В. фон. Избранные труды по языкознанию / пер. с нем. под ред. Г. В. Рамишвили. – М.: Прогресс, 1984. – С. 128.

³ Fairclough N. Discourse and Social Change. – Cambridge: Polity Press, 1992. – P. 64-65.



through such linguistic units, values based on collective interest, social responsibility, and openness are becoming linguistically consolidated in contemporary Uzbek society.

According to A. Wierzbicka, the key concepts of a language constitute the semantic core of national culture, and it is precisely through these units that a community expresses how it perceives itself and what it considers important⁴. The aforementioned neologisms in the Uzbek language also conceptually express society's attitude toward modernization, civic responsibility, and public participation. This phenomenon indicates the emergence of an active social stance and a development-oriented worldview model within national thinking.

An important aspect is that although the socio-cultural reality reflected in neologisms has a universal character, its semantic structure is closely linked to the national worldview. In the context of globalization, many emerging neologisms express universal human problems; however, in each language they are semantically re-coded in accordance with the national mentality. In German, concepts of rationality, institutional order, and individual rights tend to be dominant, whereas in Uzbek, notions of social cohesion, moral responsibility, and collective values occupy a significant place in the semantics of neologisms. Therefore, through neologisms, contemporary reality is not only named but also reinterpreted and reshaped within social consciousness according to specific models of national cultural thinking.

This phenomenon is also consistent with modern interpretations of the Sapir–Whorf hypothesis. In particular, the interaction between language and thought becomes especially evident through the example of neologisms. As E. Sapir notes, “human beings perceive the external world through language”⁵; thus, the same reality acquires different conceptual and pragmatic meanings in different languages. The national semantic features manifested in neologisms reflect the cultural orientations and social experience of a given society. This, in turn, makes their comparative linguocultural analysis a methodological necessity.

From this perspective, in the linguocultural analysis of neologisms, they can be regarded not merely as a result of linguistic innovation, but as indicators of ongoing social and cultural transformations within the national consciousness. Neologisms not only name new social realities but also shape society's attitudes toward them. Through these linguistic units, prevailing values, social norms, and worldview models within a society are conceptualized. In this sense, neologisms perform an important semiotic and cognitive function in the process of societal self-understanding.

Discussion. It is evident that evaluative and axiological components within the semantics of neologisms clearly reflect the dominant tendencies in a society's social thinking and ensure the linguistic representation of contemporary cultural paradigms. Through neologisms, social realities are not only named but also acquire nationally specific attitudes, evaluations, and layers of meaning.

A neologism is not limited to expressing a purely denotative meaning; it also incorporates nationally specific evaluative orientations, axiological frameworks, and value systems formed within a particular social discourse. In linguistic studies devoted to axiological semantics, it is emphasized that any new lexical unit, while naming social reality, simultaneously encodes society's attitude toward it, including evaluation and normative

⁴ Wierzbicka A. *Semantics: Primes and Universals*. – Oxford: Oxford University Press, 1996. – P. 115.

⁵ Сепир Э. *Язык. Введение в изучение речи / пер. с англ.* – М.: Прогресс, 1993. – С. 24.

positioning⁶. In this sense, neologisms function as semantic indicators of the values that are becoming dominant in societal consciousness. For instance, in Uzbek, neologisms such as raqamlashtirish (digitalization), shaffoflik (transparency), ochiq budget (open budget), ekotaraqqiyot (eco-development) and ijtimoiy mas'uliyat (social responsibility) not only denote specific processes but also implicitly convey a positive and supportive evaluation of them. Conversely, units such as byurokratlashuv (bureaucratization) and ma'muriy to'siqlar (administrative barriers) are dominated by negative evaluative components and are conceptualized in social consciousness as undesirable phenomena. Thus, through neologisms it becomes possible to identify which phenomena are evaluated as positive, negative, or neutral within society, thereby revealing the intrinsic interconnection between language and social values.

In the semantics of German neologisms, evaluative components are often closely associated with values such as rationality, efficiency, ecological responsibility, and institutional discipline. For example, in neologisms such as *Effizienzsteigerung* (“increase in efficiency”), *Klimaneutralität* (“climate neutrality”), *Verantwortungsgesellschaft* (“responsibility-based society” or “accountable society”), and *Transparenzkultur* (“culture of transparency”), a normative-evaluative attitude toward social processes is expressed either explicitly or implicitly. These lexical units conceptualize certain social practices as ideal or exemplary models, thereby consolidating them in the consciousness of society members as normative standards. A similar process can also be observed in the Uzbek language: through neologisms such as ochiq ma'lumotlar (open data), yashil iqtisod (green economy), innovatsion ekotizim (innovative ecosystem) and faol fuqarolik pozitsiyasi (active civic engagement), the criteria of modern development are positively evaluated and reconfigured within the framework of the national worldview. As W. von Humboldt noted, language not only expresses thought but also shapes it⁷. From this perspective, through the meanings of neologisms, axiological priorities in both German and Uzbek societies are linguistically reinforced, ensuring the dynamic renewal of the national worldview.

In Uzbek, the national evaluative components within the semantics of neologisms are primarily associated with *ijtimoiy hamjihatlik* (social cohesion), *ma'naviy mas'uliyat* (moral responsibility), *jamoaviy manfaat* (collective interest), and *adolat tamoyillari* (principles of justice). Such neologisms do not merely serve the function of naming specific social processes; they also implicitly express a positive ethical and social evaluation of them. For instance, lexical units such as *ijtimoiy adolat* (social justice), *ma'naviy mas'uliyat* (moral environment), *ochiqlik siyosati* (policy of openness) and *mas'uliyatli jamiyat* (responsible society) reflect an ideal model of social relations and are conceptualized within society as desirable and supportive constructs. Through such neologisms, prevailing ethical norms – such as fair governance, transparency, and prioritization of public interest – are semantically reinforced and tend toward institutionalization. From this perspective, evaluative meanings in Uzbek neologisms are characterized by an orientation not toward individual success, but rather toward collective stability and moral balance.

⁶ Wierzbicka A. *Semantics: Primes and Universals*. – Oxford: Oxford University Press, 1996. – P. 175.; Телия В. Н. Типы языковых значений. Связанное значение слова в языке. – М.: Наука, 1999. – С.168.

⁷ Гумбольдт В. фон. *Избранные труды по языкознанию* / пер. с нем. под ред. Г. В. Рамишвили. – М.: Прогресс, 1984. – С. 77-78.

Results. It is important that national evaluative and value-based elements in the semantics of neologisms are integrated with universal axiological tendencies, while simultaneously being expressed through distinct culture-specific cognitive models in each language. The same global concepts – such as “openness,” “justice,” and “responsibility” – may acquire different semantic orientations and evaluative connotations across languages. In German, these concepts are often evaluated from the perspective of institutional efficiency and legal accountability, whereas in Uzbek they tend to be conceptualized in connection with moral integrity, civic duty, and social cohesion. Therefore, a comprehensive understanding of the axiological meanings of neologisms requires a comparative linguocultural approach. Such an approach demonstrates the necessity of studying neologisms not merely as lexical innovations, but as dynamic linguistic expressions of national worldviews and value systems.

The analyses show that the semantics of neologisms are not limited to a mere naming function; rather, they actively incorporate national evaluative and axiological components. Through new lexical units, the system of values, social ideals, and normative relations that are becoming dominant in society are linguistically expressed and reinforced. In this process, neologisms function as semantic tools that shape collective attitudes toward social reality.

Conclusion. It is evident that, in German, evaluative components in the meanings of neologisms are primarily expressed in connection with values such as rationality, institutional responsibility, and efficiency, whereas in Uzbek they are characterized by an axiological orientation that prioritizes social cohesion, moral responsibility, and collective interest. This situation demonstrates, on the one hand, the existence of universal tendencies, and on the other, the preservation of nation-specific evaluative orientations within each language’s worldview.

Thus, the axiological meaning of neologisms plays an important theoretical and methodological role in reconstructing the national worldview, identifying the hierarchy of societal values, and revealing the intrinsic connection between language and culture. This, in turn, once again confirms the necessity of systematically studying neologisms from both linguocultural and comparative perspectives.

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