

The Perception of Neologisms in The Cultural Consciousness of The German And Uzbek Languages and The Reflection of Processes of Renewal in The National Worldview

Anvar Botirovich Akhmedov

Independent Researcher, Karshi State University, Republic of Uzbekistan

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Abstract: The article examines the perception of neologisms in cultural consciousness and their role in reflecting processes of renewal in the national worldview from linguocultural and cognitive perspectives. The study focuses on the stabilization of neologisms in the language system and demonstrates that their integration depends on their acceptance in collective consciousness, semantic content, and function within social discourse. Based on examples from the German and Uzbek languages, the research analyzes how new lexical units correlate with cultural concepts, value orientations, and social priorities of society. The theoretical framework relies on the works of E. Sapir, P. Bourdieu, G. Lakoff, M. Johnson, and T. van Dijk. The findings show that neologisms not only reflect the dynamic development of language but also serve as linguistic indicators of deeper socio-cultural and cognitive transformations in the national worldview.

Keywords: Neologism, cultural consciousness, national worldview, linguoculture, cognitive model, social discourse, semantic stabilization, concept.

Introduction: The stabilization of neologisms within the language system primarily depends on how they are accepted in cultural consciousness and how their meanings become consolidated. According to Edward Sapir, language both expresses social experience and structures and organizes it; therefore, for any new linguistic unit to be accepted in collective cognition, it must harmonize with the existing semantic structure. Agar neologizm ijtimoiiy tajriba bilan bog'liq kognitiv modellarga mos kelmasa, u nutqda faollashmaydi va semantik jihatdan barqarorlashmaydi. If a neologism does not correspond to the cognitive models associated with social experience, it does not become activated in speech and does not stabilize semantically.

LITERATURE REVIEW AND METHODOLOGY

The process of accepting neologisms in cultural consciousness is explained by Pierre Bourdieu through the concept of recognition as a social norm. In his view, new linguistic units become firmly established in

collective consciousness when they are supported by social institutions and acquire legitimate status within official discourse. From this perspective, the repeated use of neologisms in mass media, the education system, and official discourse strongly influences their acceptance in cultural consciousness.

In the German language, the consolidation of neologisms in cultural consciousness occurs precisely through this institutional mechanism. For example, the term Klimaneutralität is not merely an ecological term, but has developed into a concept that also carries the meaning of a "moral obligation" in political discourse and public discussions. Through this unit, responsibility toward the environment is conceptualized not as a personal choice, but as a mandatory norm for society. Similarly, the neologism Nachhaltigkeitsmanagement requires economic activity to be interpreted not only in terms of profit, but also in relation to long-term social consequences, which elevates it to the level of a cultural symbol.

From the perspective of the conceptual metaphor theory proposed by George Lakoff and Mark Johnson, the consolidation of neologisms in cultural consciousness is connected with their ability to “fit” into existing cognitive models. For example, the neologism *Digitalstrategie* is based on the metaphor “the state as a governing subject” and serves to perceive digital development as a planned and manageable process. Through this, the new technological reality becomes established in collective consciousness not as a dangerous novelty, but as a controlled form of progress. Thus, the acceptance of neologisms in cultural consciousness and their semantic stabilization are the result of the interaction between language, culture, and social institutions. In this process, new lexical units function as cultural instruments that organize meanings in collective cognition, define social orientations, and reconstruct the national worldview.

In the Uzbek language, the acceptance of neologisms in cultural consciousness often occurs through their alignment with moral-ethical experience and social ideals. For example, neologisms such as *ochiq budget* (open budget), *ijtimoiy sheriklik* (social partnership), *faol fuqarolik* (active citizenship), and *ma’naviy muhit* (spiritual environment) have become firmly established with positive meanings in public consciousness due to their widespread use in public discourse, the education system, and media communication. These units not only designate specific governmental or social initiatives, but also shape a supportive attitude toward them.

DISCUSSION

An important point is that the semantic stabilization of neologisms depends not only on their frequent and widespread use, but also on their evaluative, axiological, and pragmatic potential. If a new lexical unit clearly expresses social problems, satisfies communicative needs, and corresponds to the concepts already present in cultural consciousness, it quickly approaches lexical normativity. In this way, neologisms become semantically stabilized in collective consciousness and gradually turn into an active layer of the language.

Thus, the acceptance of neologisms in cultural consciousness and their semantic stabilization clearly demonstrate the close interconnection between language, society, and culture. Through this process, transformations in the national worldview, social priorities, and systems of values acquire linguistic form. Therefore, the study of neologisms should be approached not only from structural or semantic perspectives, but also from cultural-cognitive and

linguocultural viewpoints, which constitutes one of the important tasks of modern linguistics.

In the Uzbek language, the acceptance of neologisms in cultural consciousness can be explained by the need within Uzbek society to strengthen social stability, collective solidarity, and moral responsibility through language. According to Teun A. van Dijk, social discourse is considered one of the main mechanisms for shaping meanings and attitudes in collective consciousness. From this perspective, the neologism *ochiq budget* (open budget) not only denotes the transparency of public finance, but also implicitly expresses the principles of public oversight and trust. Through its systematic use in media texts and educational materials, this unit is becoming established in collective consciousness as a positive moral norm. Similarly, the neologism *ijtimoiy sheriklik* (social partnership) refers not only to cooperation between state and public institutions, but also encompasses the concept of mutual responsibility and trust among members of society. Through this unit, the axiological position is reinforced that social relations should be built not on conflict, but on agreement and solidarity. The neologism *faol fuqarolik* (active citizenship) in public discourse serves to interpret an individual’s participation in social life as a moral duty. According to Yuri S. Stepanov, cultural concepts are formed in societal consciousness through language as “normative models”. These neologisms are likewise becoming activated as lexical expressions of such normative models.

An important aspect is that the semantic stabilization of neologisms is determined not only by their frequency of use, but also by their evaluative, axiological, and pragmatic potential. According to Aleksei A. Leontiev, the communicative value of a linguistic unit is measured by the function it performs in human activity. For example, the neologisms *ochiq budget* (open budget) and *faol fuqarolik* (active citizenship) clearly express existing social problems—more precisely, the lack of transparency or civic passivity—and thus meet communicative needs. Therefore, these units correspond to existing concepts in cultural consciousness, approach lexical normativity, and are actively used in both formal and informal discourse.

Thus, the acceptance of neologisms in cultural consciousness and their semantic stabilization clearly demonstrate the intrinsic interconnection between language, society, and culture. Through this process, innovations in the national worldview, social priorities, and systems of values acquire linguistic form. Language innovations serve as a mirror reflecting the spiritual and social dynamics of society. Therefore, the study of

neologisms should not be limited to structural or semantic perspectives alone, but must also be approached from cultural-cognitive and linguocultural viewpoints, which represents one of the priority tasks of modern linguistics.

Neologisms are an important linguocultural indicator reflecting the processes of renewal occurring in the national worldview. Through new lexical units, emerging values, social orientations, and cognitive models in society are expressed in language and gradually become consolidated in collective consciousness. As Edward Sapir emphasized, language does not merely reflect social experience, but also conceptually organizes it. In this sense, neologisms are not merely innovations within the language system, but also function as semiotic tools that contribute to the conceptual restructuring of the national consciousness. For example, the neologism *faol fuqarolik* (active citizenship), increasingly used in Uzbek in recent years, helps to conceptualize the individual not as a passive observer of social life, but as a responsible participant. Through this unit, the relationship between the individual and the state in the national worldview is being reshaped based on a new cognitive model.

The renewal of the national worldview is primarily associated with the reinterpretation of the relationship between traditional and modern values. Neologisms serve precisely as a “bridge” at this point: through them, traditional moral norms are harmonized with contemporary social reality. As Yuri S. Stepanov noted, cultural concepts become stabilized in language as normative models. For example, the neologism *ochiq jamiyat* (open society) in Uzbek connects the notions of collectivism and justice inherent in the national mentality with modern democratic values. Similarly, the unit *ijtimoiy mas’uliyat* (social responsibility) elevates the concept of personal ethics to the level of a social duty. As a result, in the national worldview, the relationships between members of society are reconceptualized as a synthesis of “loyalty to tradition” and “modern civic engagement”.

In German, the renewal of the national worldview through neologisms is often shaped around the concepts of *ratsionallik*, *ekologik mas’uliyat* va *institutstional tartib*. For example, the neologism *Nachhaltigkeit* functions in German collective consciousness not as unlimited economic growth, but as *uzoq muddatli javobgarlik bilan bog’langan jarayon*. As Pierre Bourdieu emphasized, such linguistic units become legitimate norms in collective consciousness through official discourse supported by social institutions. Similarly, the neologism *Klimabewusstsein* conceptualizes environmental issues not merely as a scientific or technical matter, but as a moral

responsibility. The term *Digitalgesellschaft* describes society not as a spontaneous system shaped by technology, but as a planned, manageable, and normatively regulated *ijtimoiy makon* (social space). From the perspective of George Lakoff and Mark Johnson’s conceptual metaphor theory, such neologisms help new social realities become anchored in collective consciousness by fitting them into existing cognitive schemas.

Renewals in the national worldview are expressed through neologisms not only in terms of content, but also in evaluative and axiological dimensions. New lexical units not only name a particular social situation or process, but also shape an evaluative attitude toward it, whether positive or negative. According to Anna Wierzbicka, evaluative meaning in language is not universal but is determined by the value system specific to a particular culture. For example, the neologism *ochiq budget* in Uzbek not only expresses transparency in public finance, but also incorporates a positive social norm – concepts of trust and public oversight. Similarly, the German neologism *Bürokratieabbau* (“reduction of bureaucratic barriers”) conveys a negative evaluation of administrative processes while promoting simplicity and efficiency as positive values. In this way, neologisms in collective consciousness define phenomena that are considered “to be accepted” or, conversely, “to be criticized,” thereby establishing normative boundaries within the national worldview.

From a cognitive perspective, neologisms reinforce the renewal of the national worldview through conceptual metaphors and cognitive models. As George Lakoff and Mark Johnson emphasize, human beings understand social reality not directly, but through conceptual metaphors. For example, the Uzbek neologism *raqamli iqtisod* conceptualizes economic development as an “innovative movement,” thereby forming a cognitive frame that differs from the traditional production model. The German term *Energiewende* (“energy transition”) conceptualizes societal development as a sharp yet controllable shift in direction. When new social realities are interpreted in accordance with traditional patterns of thinking, they are more readily accepted in collective consciousness; otherwise, neologisms create new conceptual frameworks, leading to semantic shifts within national thinking itself. This clearly demonstrates language’s function not only as a means of expression, but also as a force that shapes worldview.

RESULTS

It is evident that renewal tendencies in the national worldview, expressed through neologisms, are formed within the integral unity of language, culture, and social

experience. According to Teun A. van Dijk, social discourse is a key mechanism for reorganizing meanings and values in collective consciousness.

New lexical units linguistically express how a society understands itself, which values it prioritizes, and how it imagines the future. For example, the Uzbek neologisms *faol fuqarolik* and *ma'naviy muhit* turn social stability and personal responsibility into key elements of the national worldview. The German neologism *Zukunftsfähigkeit* ("future viability") is becoming increasingly active as a concept that directs society toward strategic planning and long-term thinking. Thus, neologisms represent an important source of dynamic changes in the national worldview, and their study makes it possible to scientifically substantiate deep transformations in societal thinking.

CONCLUSION

Neologisms in contemporary society serve not only to name new realities but also function as linguocultural tools that reflect national worldview and cultural cognition. Through them, social values and systems of evaluation are conceptualized: in German, rationality and institutional responsibility are prioritized, while in Uzbek, social cohesion and moral responsibility dominate. Their acceptance in cultural consciousness is reinforced through institutional and media mechanisms. Thus, neologisms function as sensitive indicators of renewal processes in the national worldview and broader social transformations. Their analysis represents an important research direction that reveals the intrinsic interconnection between language and culture.

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