

**NEOLOGISMS AS AN EXPRESSION OF NATIONAL  
WORLDVIEW****Akhmedov Anvar Botirovich**

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**Abstract.** *This article examines neologisms as linguocultural indicators reflecting transformations in the national worldview. It analyzes how new lexical units conceptualize social values, cognitive models, and cultural attitudes in Uzbek and German languages. The study demonstrates that neologisms function as mechanisms for expressing social change, shaping collective consciousness, and integrating traditional and modern cultural perspectives.*

**Keywords:** *neologism, national worldview, linguoculture, conceptualization, social discourse, cognitive model*

Neologisms constitute an important linguocultural indicator reflecting the processes of renewal occurring within the national worldview. Through newly emerging lexical units, the values, social orientations, and cognitive models that become dominant in society are expressed in language and gradually consolidated in collective consciousness. As Edward Sapir emphasized, language not only reflects social experience but also organizes it conceptually [4, 12-13]. In this sense, neologisms are not merely innovations within the linguistic system; they also function as semiotic instruments that contribute to the conceptual restructuring of national consciousness. For instance, the Uzbek neologism *faol fuqarolik* (“active citizenship”), which has become widespread in recent years, represents an individual not as a passive

observer but as a responsible participant in social life. Through this lexical unit, the relationship between the individual and the state in the national worldview is being reconstructed on the basis of a new cognitive model.

Renewal within the national worldview is primarily connected with the reinterpretation of the relationship between traditional and modern values. At this point, neologisms perform a bridging function: they enable traditional moral norms to harmonize with contemporary social realities. As noted by Yuri Stepanov, cultural concepts become stabilized in language as normative models [1, 112]. For example, the Uzbek neologism *ochiq jamiyat* (“open society”) connects the culturally rooted notions of collectivism and justice with modern democratic values. Similarly, the expression *ijtimoiy mas’uliyat* (“social responsibility”) elevates the notion of personal morality to the level of social duty. As a result, the national worldview reconceptualizes social relations as a synthesis of “loyalty to tradition” and “modern civic engagement.”

In the German language, neologisms reflecting changes in the national worldview are often formed around the concepts of rationality, ecological responsibility, and institutional order. For instance, *Nachhaltigkeit* (“sustainability”) conceptualizes economic development in German collective consciousness not as unlimited growth but as a process associated with long-term responsibility. According to Pierre Bourdieu, such linguistic units become legitimate norms within collective consciousness through official discourse supported by social institutions [2, 46]. Likewise, *Klimabewusstsein* (“climate awareness”) conceptualizes ecological issues not merely as scientific or technical matters but as moral responsibilities. The term *Digitalgesellschaft* (“digital society”) represents society not as a spontaneous technological system but as a structured and regulated social space. From the perspective of the conceptual metaphor theory developed by George Lakoff and Mark Johnson, such neologisms integrate new social realities into existing cognitive schemas within collective consciousness [3, 27].

An important aspect is that transformations within the national worldview are expressed through neologisms not only semantically but also axiologically. New lexical units not only name social phenomena but also shape evaluative attitudes toward them. As emphasized by Anna Wierzbicka, evaluative meanings in language are not universal but are determined by culturally specific systems of values [6, 175]. For example, the Uzbek neologism *ochiq budjet* (“open budget”) reflects transparency in public finance while simultaneously expressing positive social norms such as trust and civic oversight. Similarly, the German neologism *Bürokratieabbau* (“reduction of bureaucracy”) conveys a negative evaluation of excessive administrative procedures while promoting simplicity and efficiency as positive values. Thus, neologisms define which social phenomena should be accepted or criticized within collective consciousness, thereby shaping normative boundaries within the national worldview.

From a cognitive perspective, neologisms reinforce transformations within the national worldview through conceptual metaphors and cognitive models. As argued by George Lakoff and Mark Johnson, individuals comprehend social reality not directly but through conceptual metaphors [3, 4]. For instance, the Uzbek neologism *raqamli iqtisod* (“digital economy”) conceptualizes economic development as an innovative dynamic process distinct from traditional production models. The German term *Energiewende* (“energy transition”) conceptualizes societal development as a controlled but decisive change in direction. When new social realities are interpreted through familiar cognitive patterns, they are more readily accepted by collective consciousness; otherwise, neologisms create new conceptual frameworks that lead to semantic shifts within national thinking. This phenomenon demonstrates the role of language not only as a means of expression but also as a mechanism for shaping worldview.

It is evident that transformations within the national worldview through neologisms emerge from the close interaction of language, culture, and social experience. As noted by Teun A. van Dijk, social discourse serves as a key mechanism for reorganizing meanings and values in collective consciousness [5, 10]. New lexical units linguistically express how society perceives itself, which values it prioritizes, and how it envisions the future. For example, Uzbek neologisms such as *faol fuqarolik* (“active citizenship”) and *ma’naviy muhit* (“spiritual environment”) position social stability and personal responsibility as central elements of the national worldview. In German discourse, the neologism *Zukunftsfähigkeit* (“future viability”) increasingly functions as a concept promoting strategic planning and long-term thinking. Therefore, neologisms serve as sensitive indicators of dynamic changes in national worldview and social transformation. Their study provides an important scholarly approach for revealing the deep interconnections between language, culture, and social cognition.

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