



Section 2. General philology and linguistic

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FUNCTIONING OF NEOLOGISMS AND INFLUENCE ON THE NATIONAL LANGUAGE IN CONDITIONS OF INTERFERENCE CULTURES

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Abstract

The article examines the linguistic and cultural specificity of the conceptual spheres that form the neologisms of the modern English language. The findings make it possible to establish and compare a set of basic concepts that reflect cultural values, as well as changes in the life of the corresponding societies. The concept of a bilingual linguacultural dictionary of neologisms containing national cultural features of units of new vocabulary of a foreign language is substantiated.

Keywords: *culture, neologisms, linguaculturology, globalization, neology*

Introduction

Culture is indeed a complex phenomenon with material, spiritual, and social components. When we discuss the interaction of cultures, we are referring to the relationships between large groups of people, including cultures and subcultures. In modern times, cultural ties are realized in various spheres of human life, such as tourism, sports, and personal relationships. Global social, political, and economic changes have also led to large-scale migrations, resulting in the mixing and blending of different cultures. As a result, people are increasingly overcoming cultural barriers and experiencing interactions with other cultures. This interaction oc-

curs through relationships between individuals, both through direct and indirect forms of communication.

Intercultural communication is interaction, communication between representatives of different cultures, including indirect communication between people, as well as indirect forms of communication (language, speech, writing, electronic communication) (Usmanova Sh., Rixsiyeva G., 2017).

Culture is one of the basic concepts of intercultural communication. Therefore, it is appropriate to consider the ontology of culture, its semiotic and other features.

E. Sapir describes culture as "... a set of socially inherited practical skills and ideas

that describe our way of life” (Sapir E. 1921. 185).

According to another interpretation by E. Sapir, “culture is a set of values realized by society” (Sapir E. 1921. 193), “...culture is compared with behavior” (Sapir E. 1921. 207).

What do we mean by culture? One of the first definitions of the word culture in scientific literature was given by E. Taylor, who defined culture as knowledge, beliefs, art, laws, morals, customs, skills and abilities acquired by a person, a member of society (Taylor E. B., 1989).

Summarizing the above, culture can be defined as follows: culture is the totality of all forms of activity of subjects based on a system of norms, values, ideals, examples and guidelines that interact with other cultures, the inherited memory of the community in which he lives. So, each person does not inherit a culture, but assimilates it and becomes a representative of a certain culture.

Language plays a crucial role in culture as it serves as a reflection of the society’s values, beliefs, traditions, and way of life. It acts as a medium of communication and also facilitates the transmission of cultural heritage from one generation to another. Language is deeply intertwined with the culture of a society and serves as an indicator of its development and evolution. As a society’s material and spiritual life progresses, language evolves to reflect the accumulated knowledge, principles, and moral standards of the community.

Language is a mirror of culture, which reflects not only the real social identity surrounding a person, but also his mentality, national character, way of life, traditions, customs, mores, as well as a set of values and worldview (Usmanova Sh., Rixsiyeva G., 2017).

Language is not only the main means of communication in society, it also performs the function of communication and at the same time allows the transmission of cultural heritage from one generation to another through the function of processing (collecting).

Language is inextricably linked with the culture of society and is one of the indicators of its development and perfection. Any historical period experienced by a people changes it and leaves its mark on the national mentality. As the material and spiritual life of a person develops, language changes and de-

velops, reflecting the positive experience of knowing the people and mistakes in human life, life principles, moral standards, moral ideas, understanding and assessment of the surrounding reality.

The author of the linguistic concept, Wilhelm von Humboldt, identifies the following theoretical principles about the interdependence of language and culture (Humboldt W., 1985).

1) material and spiritual culture is embodied in language;

2) language is the “soul of the people” and its task is to record, preserve and reflect the knowledge accumulated by civilization;

3) language is the most important factor in the formation of an image of the world that reflects a reality that does not belong to language.

W. von Humboldt’s opinion that “language reflects the spirit of the people” can be seen in the works of the Uzbek linguist N. Makhmudov, peculiarly continued: “... in language, folk customs, everyday life, economic situations, in short, reflect wealth nation. To know the language of a particular people means to understand its entire existence. Understanding the meaning and essence of a particular national language means understanding the history and future of this people. Language is the priceless and sacred wealth of the people; it is both the duty and obligation of every indigenous child of the people to be persistent in their language and faithful to their language” (Mirtojiev M., Mahmudov N. 1992).

The anthropocentric nature of language is a fundamental concept in modern linguistics. It recognizes that language revolves around the individual and their perception of the world. Through language, individuals study and understand themselves, engage in theoretical and practical activities, and analyze language as an integral part of their identity. From the position of the anthropocentric paradigm, a person studies the world, getting to know himself, his theoretical and subject-related activities; this paradigm is based on the transfer of the interests of the researcher from objects of knowledge to the subject, i.e. language in a person and is analyzed as a person in language.

According to N.L. Shamne, we believe that the formation of a national cultural

sphere is influenced by human experience and activity. Each culture is characterized by its own unique features, and these features are often expressed through language. The concepts, ideas, images, and other semantic structures that exist in the human mind are considered as a system of symbols that coordinate significant forms and their relationships. New words that emerge in a language are a result of human activity and can carry cultural significance.

The specific features of a certain culture are described in the scientific literature as the “language of culture,” that is, a concept, idea, image and other semantic structures that exist or arise in the human mind are understood as a system of symbols that coordinate significant forms and their relationships (Shamne, N. L. 2000). Any new word is the result of human activity and can have cultural force.

Linguistics is one of the main, leading areas of linguistic research. Based on the spirit of language, certain phenomena associated with linguistic mentality (originality), he studies the national-cultural specific patterns of constructing speech communication. It shows the national spirit reflected in the language. This area of linguistics is associated with philosophical thinking, national character and mentality. It represents knowledge that has a national-cultural character, the structure of a complex of speech communication (URL: https://www.researchgate.net/publication/337655935_TIL_VA_MADANIAT_konvertirovan/link/5de34c3592851c836457de24/download).

According to V.V. Vorobyov, “today linguaculturology is the study of a set of cultural values identified and organized in a certain way, living communicative processes of speech formation and perception, the experience of a linguistic personality and national mentality. that this is a new philological science that studies and systematically describes the linguistic picture of the world...” (Ter-Minasova S. G. 2000. 18).

Linguaculturology, as a branch of linguistics, focuses on the study of cultural values, communication processes, linguistic person-

alities, and national mentalities. It explores the correlation between language and culture and examines the changes in language and its components due to cultural dynamics. The study of linguaculturology provides insights into the linguistic worldview and the cultural meanings embedded in language.

V.N. Telia defines linguaculturology as a part of ethno linguistics devoted to the study and description of the correspondence between language and culture in their synchronous interaction. The subject of linguaculture is fundamental issues related to the changing side of the connection between language and culture: changes in language and its components as a result of the dynamics of culture, as well as the linguistic implementation of the cultural meanings of a predetermined culture, changes in its structure and activity” (Telia V.N. 1996. 217).

The study of neologisms, new words or expressions that emerge in a language, is closely related to both the linguistic and cognitive approaches. Linguists and cognitive researchers seek to understand the structure of knowledge that underlies neologisms and their impact on the linguistic and conceptual worldview of individuals within a linguistic community. These approaches contribute to the ongoing development of linguistic research.

In conclusion, the study of language and culture is vital for understanding the complexities of human interaction and societal development. Language serves as a reflection of culture, and the interplay between language and culture shapes the worldview of individuals and communities. The field of linguaculturology provides valuable insights into the relationship between language and culture, contributing to our understanding of linguistic and sociocultural processes.

Taking into account that the anthropocentric paradigm predominates in linguistics and newest words appear in the socio-political, scientific, technical and cultural spheres of human activity, at the present stage of development of linguistics, linguistic and sociocultural processes, as well as distant areas of knowledge are studied in their functional relationships.

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