



IJTIMOIIY-GUMANITAR SOHADA ILMIIY-INNOVATSION TADQIQOTLAR

ILMIY METODIK JURNALI



VOL.3 № 3

2026

OKKAZIONAL LEKSIK YASALMALARINING LINGVOMADANIY O'LCHOVLARI

Saliyeva Shakhlo Saidaliyevna
Kokand State University, assistent o'qituvchi

Annotatsiya

Maqolada okkazional leksik yasalmalar lingvomadaniy nazariya nuqtayi nazaridan tahlil qilinib, til, mentalitet va dunyoning milliy modeli o'rtasidagi o'zaro bog'liqlik yoritiladi. Okkazional birliklar muallifga xos individual til innovatsiyalari sifatida talqin qilinib, ular shaxsiy lingvistik ijodkorlik hamda madaniyatga xos tafakkur modellari bilan bog'liqligi ko'rsatiladi. Tadqiqot til faqat kommunikativ vosita emas, balki madaniy ma'nolar va mental tuzilmalar shakllanib, uzatiladigan muhit ekanini asoslaydi. Shuningdek, konnotativ ma'no, lingvistik shaxs hamda voqelikni idrok etish va talqin qilishni shakllantiruvchi til modellari ramziy tabiatiga alohida e'tibor qaratiladi.

Kalit so'zlar: lingvomadaniyatshunoslik, okkazional leksik birliklar, lingvistik shaxs, konnotatsiya, dunyoning milliy modeli, lingvistik ijodkorlik, madaniy semantika, dunyoqarash.

ЛИНГВОКУЛЬТУРНЫЕ ИЗМЕРЕНИЯ ОККАЗИОНАЛЬНОГО ЛЕКСИЧЕСКОГО ОБРАЗОВАНИЯ

Салиева Шахло Саидалиевна
Кокандский государственный университет, ассистент преподавателя

Аннотация

В статье рассматриваются окказиональные лексические образования в контексте лингвокультурологической теории, с акцентом на взаимосвязь языка, ментальности и национальной модели мира. Окказиональные единицы трактуются как индивидуальные авторские инновации, отражающие как личную языковую креативность, так и культурно обусловленные модели мышления. В исследовании обосновывается, что язык выступает не только средством коммуникации, но и средой формирования и передачи культурных значений и ментальных структур. Особое внимание уделяется коннотативному значению, языковой личности и символической природе языковых моделей, формирующих восприятие и интерпретацию реальности.

Ключевые слова: лингвокультурология, окказиональные лексические единицы, языковая личность, коннотация, национальная модель мира, языковая креативность, культурная семантика, мировоззрение.

LINGUOCULTURAL DIMENSIONS OF OCCASIONAL LEXICAL FORMATION

Saliyeva Shakhlo Saidaliyevna,
Kokand State University, Assistant teacher

Abstract

This article examines occasional lexical formations through the lens of linguocultural theory, emphasizing the interrelationship between language, mentality, and the national model of the world. Occasional units are treated as individual authorial innovations that reflect both personal linguistic creativity and culturally embedded patterns of thinking. The study argues that language serves not only as a communicative instrument but also as a medium through which cultural meanings and mental structures are constructed and transmitted. Special attention is given

to connotative meaning, linguistic personality, and the symbolic nature of language models that shape perception and interpretation of reality.

Keywords: lingua-culturology; occasional lexical units; language personality; connotation; national model of the world; linguistic creativity; cultural semantics; worldview.

Occasional lexical units emerge at the intersection of individual creativity and shared cultural frameworks. Each innovation reflects the linguistic personality of its author while simultaneously drawing upon national traditions, historical experience, and symbolic systems embedded in language. Such formations reveal how mentality — understood as a culturally mediated system of perception — influences linguistic expression. The language model of the world functions as a cognitive and cultural structure that organizes meaning and guides interpretation, shaping how speakers experience and verbalize reality.

Materials and Methods

This study explores how linguocultural factors shape the emergence of occasional, newly created lexical units. The relevance of the research stems from the need to understand the linguistic and cultural characteristics underlying individual authorial neologisms, which reveal how such innovations are perceived within the consciousness of native English speakers. The article seeks to clarify the role that linguocultural influence plays in the creation of nonce formations. To achieve this aim, the research addresses several tasks: defining the concepts of occasional units and linguistic culturology, examining occasionalisms as products of individual creative expression, and analyzing how the national linguistic worldview affects their formation. The study emphasizes that the interdependence of language and culture represents a central concern of contemporary linguistics. Linguistic culturology, in this regard, focuses on how cultural and linguistic systems interact, overlap, and mutually shape one another.

Language functions as a gateway into human mentality and cultural experience. Cultural values and national identity are encoded within a language-specific worldview, which provides a framework for examining the relationship between language, cognition, and reality. This perspective highlights the formative role of language in constructing and expressing an individual's inner conceptual world. Particular attention is given to occasional units as manifestations of an author's linguistic identity. The creator of such formations is viewed not only as an individual language user but also as a representative of a specific cultural community. Linguistic culturology is therefore presented as an essential discipline for investigating occasionalisms, since these units embody both personal creativity and culturally shaped meaning.

The study argues that every occasional formation carries implicit information about its author and reflects broader cultural and historical patterns associated with a given nation. Consequently, analyzing occasional vocabulary through the lens of national and cultural specificity remains highly relevant. Such analysis deepens our understanding of collective thinking patterns and cultural expression, while underscoring the strong influence of a national linguistic worldview on the development of occasional lexical innovation.

The rapid expansion of vocabulary in modern languages has encouraged linguistics to adopt diverse theoretical frameworks for examining newly emerging lexical nominations. Words function not merely as naming units but as carriers of cultural knowledge, serving as a mechanism through which culture is preserved and transmitted. From this perspective, a linguocultural approach becomes particularly valuable in studying newly coined lexical formations. Occasional units are not abstract linguistic phenomena; each of them is connected to a specific author whose worldview is shaped by national traditions, history, literature, and language. Linguistic culturology, being anthropocentric in nature, focuses on the individual as a cultural bearer whose background knowledge, behavioural norms, and national identity influence

linguistic creativity.

Scholarly research into occasional formations builds upon a broad intellectual tradition that recognizes the interplay between language, culture, and cognition. Contemporary linguistic thought increasingly views historical experience not as a distant prerequisite, but as an active component of present linguistic reality. This shift highlights how language continuously accumulates and preserves cultural and historical meanings, making vocabulary a living archive of collective memory. In this sense, occasionalisms function as micro-models of cultural interpretation: they reveal how an author conceptualizes reality and translates subjective perception into verbal form.

Nonce formations typically arise spontaneously within a particular communicative context. They represent an attempt to verbalize unique or secondary realities that cannot be fully captured by conventional vocabulary. When an author's conceptualization lacks an established cultural equivalent, a new lexical creation emerges. Such innovations are not random; they are deeply motivated by the author's linguistic consciousness and cultural background. The process demonstrates that lexical creativity is inseparable from how individuals structure and interpret their environment. From a lingua-cultural viewpoint, language mirrors the surrounding world — social conditions, value systems, national character, and worldview. Every speaker organizes thought through language in a distinctive manner, which explains why occasional formations often reflect a desire for originality and expressive precision. These units embody the tension between shared cultural norms and personal linguistic experimentation. For example, creative blends or metaphorical constructions reveal how cultural references are reinterpreted through individual imagination, forming meanings that resonate with both collective knowledge and personal experience.

The emergence of linguistic culturology as an interdisciplinary field underscores the inseparability of language and culture. Innovations in vocabulary carry not only expressive or emotional colouring but also cultural significance. Each culture operates through its own symbolic system — sometimes referred to as the “language of culture” — which structures values, concepts, and collective representations. Occasional lexical units participate in this symbolic system by encoding culturally marked meanings that extend beyond literal reference. Importantly, the creation of occasionalisms demonstrates the dual nature of linguistic personality. While lexical innovation reflects individual creativity, it remains grounded in socially shared knowledge and cultural frameworks. An author's vocabulary serves as an indicator of social affiliation, education, worldview, and identity. Occasional units therefore act as markers of authorial presence: they convey denotative meaning alongside emotional, associative, and culturally embedded layers of interpretation.

From an analytical standpoint, studying occasional vocabulary offers insight into how speakers conceptualize reality through the prism of culture. These units reveal cognitive processes in which perception, cultural memory, and linguistic structure intersect. They highlight how language does not simply describe the world, but actively constructs it within culturally shaped mental models. Consequently, the investigation of occasional formations contributes to a deeper understanding of the relationship between linguistic creativity, cultural identity, and human cognition. In summary, occasional lexical innovations should be viewed as culturally meaningful expressions of individual linguistic consciousness. Their analysis demonstrates that language functions simultaneously as a personal creative tool and as a collective cultural system. Exploring such formations allows researchers to trace how national worldview, historical experience, and personal interpretation converge in the dynamic process of meaning creation.

Language is one of the primary instruments through which humans interpret reality and construct conceptual representations of the world. It does not merely label objects and phenomena but serves as a gateway into human mentality and cultural consciousness. Mentality

can be understood as a system of internalized images and conceptual frameworks that shape how individuals perceive their place in the world and guide their behaviour. It becomes visible in a person's judgments, value orientations, and interpretations of lived experience. Particularly during periods of social or historical transition, mentality plays a decisive role in shaping human choices and revealing mechanisms of identity formation. Although culture, language, and communicative practices exist as relatively autonomous systems, they simultaneously participate in the formation and transformation of mentality.

A distinction is often made between mentality and the model of the world based on the degree of conscious awareness involved. The model of the world represents a generalized cognitive image that structures a person's perception of reality. Despite the diversity of individual world models, they share a symbolic nature: language functions as a sign system that organizes and expresses this symbolic structure. Through linguistic forms, humans encode their understanding of reality, creating layered representations that integrate sensory, emotional, and conceptual experience.

The world model exists as a construct of human consciousness that individuals continuously refine in order to make reality more coherent and intelligible. Worldview positions play a central role in shaping what is often termed the language model of the world — a linguistic projection of cultural understanding. While closely connected to the broader cultural model, the linguistic model represents only part of that cultural complexity. Nevertheless, it reflects national character, shared values, and historically accumulated experience. For native speakers, this model influences patterns of thought and interpretation, incorporating scientific knowledge alongside everyday, mythological, and experiential understandings.

From a linguistic perspective, the language model of the world provides a framework for examining how language mediates the interaction between cognition and reality. It reveals how individuals internalize culturally shaped meanings and express them through linguistic structures. Scholars have emphasized that this model embodies a system of value-based beliefs formed through social and spiritual activity. Philosophical reflections on this idea highlight that different languages encode distinct modes of perceiving and conceptualizing the world. Each linguistic community selects and organizes fragments of reality in culturally specific ways, shaped by collective experience and symbolic tradition.

Results and discussion

Modern approaches narrow this broad philosophical understanding to the concept of a national language model of the world — a culturally determined linguistic worldview shared by members of an ethnic community. Within this framework, individual authorial innovations acquire particular significance, as they represent creative reinterpretations of the national linguistic picture. Each language reflects centuries of cognitive and cultural development, and its uniqueness becomes especially evident in comparison with other linguistic systems. Vocabulary, in this sense, serves as a record of how a community conceptualizes reality.

Researchers emphasize that national and cultural components of worldview emerge through socialization and form an essential part of communicative competence. These components shape mental and linguistic patterns characteristic of a given community, influencing perception, behaviour, and interaction. Although the cultural image of the world precedes its linguistic expression, language remains the primary medium through which this image is verbalized and preserved. It does not exhaustively capture cultural meaning, yet it provides the tools necessary for describing and transmitting it. Contemporary linguistic scholarship increasingly focuses on the scientific study of the language model of the world rather than purely philosophical interpretation. Evidence suggests that national and cultural specificity is embedded not only in vocabulary but also in grammatical and syntactic structures. Language encodes culturally shaped ways of organizing experience at every structural level, reflecting

relationships between perceived elements of reality.

Ultimately, the language model of the world is fundamentally anthropocentric. It centers on the human subject as an active interpreter of reality who constructs linguistic means for storing and communicating knowledge. Through this process, language becomes both a cognitive instrument and a cultural archive, enabling individuals to participate in shared systems of meaning while simultaneously expressing personal perspectives.

A single idea may be expressed through multiple linguistic forms that differ in stylistic colouring and semantic nuance. These differences are largely shaped by connotation — the layer of meaning that extends beyond a word's core denotation. Connotation introduces emotional, evaluative, or stylistic overtones that influence how an utterance is perceived, allowing speakers to convey solemnity, familiarity, irony, or expressiveness without altering the literal meaning. Thus, connotation functions as an interpretive filter that enriches communication and situates language use within a broader cultural and emotional framework. From a lingua-cultural perspective, cultural meanings embedded in language can be uncovered through modern analytical approaches, including cognitive linguistics, frame semantics, logical language analysis, and semiotics. Researchers emphasize that culture is encoded not only in isolated lexical items but also in figurative and phraseological structures. Metaphors, idioms, and culturally marked expressions serve as repositories of collective experience, reflecting shared historical memory and symbolic values. Idiomatic expressions are especially significant because they often preserve meanings that resist direct translation, revealing culturally specific conceptualizations that are deeply rooted in a linguistic community.

Occasional lexical innovations carry a particularly strong cultural imprint. Each such unit implicitly points to its author, embodying elements of personal style while simultaneously reflecting broader cultural and historical traditions. National specificity emerges through language as a medium that conveys collective patterns of thought and identity. When an author introduces a creative lexical formation, the innovation becomes a site where individual expression intersects with national linguistic consciousness. This interaction demonstrates how personal style enriches and complicates shared cultural meaning. The concept of language personality is essential for understanding this process. A linguistic personality represents the synthesis of an individual's communicative habits, worldview, and creative intentions. Within artistic discourse, this personality shapes a distinctive language model of the world. The author's biography, intentions, and aesthetic goals influence how reality is interpreted and verbalized, resulting in unique linguistic constructions that nevertheless remain grounded in the cultural system of the language community.

Reproducing a national language worldview involves several interconnected dimensions. At the semantic level, language encodes culturally specific vocabulary, including both universally translatable and culturally unique elements. The connotative dimension introduces emotional and historical colouring, while the pragmatic dimension governs how meanings are adapted to communicative context. Together, these layers ensure that language functions not merely as a descriptive system but as a dynamic cultural medium.

In conclusion, the linguocultural approach provides a productive framework for examining the relationship between language and culture, particularly in the study of occasional lexical formations. Investigating such units through the lens of national and cultural specificity enhances our understanding of how linguistic creativity reflects collective thinking patterns. This perspective is especially valuable in intercultural communication, where awareness of culturally embedded meanings supports more effective interaction. Occasional vocabulary demonstrates how speakers transform lived experience into linguistic innovation. Through this process, the language model of the world becomes visible as a reflection of mentality, cultural identity, and individual creativity, illustrating the inseparable connection between linguistic form and human

perception.

REFERENCES

1. Humboldt W. von. On Language: The Diversity of Human Language Structure and Its Influence on the Mental Development of Mankind. – Cambridge: Cambridge University Press, 1988.
2. Karasik V. I. Language Circle: Personality, Concepts, Discourse. – Volgograd: Peremena, 2004.
3. Krasnykh V. V. Ethnopsycholinguistics and Linguoculturology. – Moscow: Gnosis, 2002.
4. Maslova V. A. Linguoculturology. – Moscow: Academia, 2001.
5. Telia V. N. Russian Phraseology: Semantic, Pragmatic and Linguocultural Aspects. – Moscow: Languages of Russian Culture, 1996.
6. Wierzbicka A. Semantics: Primes and Universals. – Oxford: Oxford University Press, 1996.
7. Dobrovolsky D. O. Cultural Components in the Semantics of Idioms // *Language and Culture Studies*. – 1996. – Vol. 3. – P. 67–75.
8. Poluzhyn M. M. Occasional Word Formation and Cultural Semantics // *Linguistic Studies*. – 2011. – Vol. 22. – P. 113–120.
9. Heidegger M. The Question Concerning Technology and Other Essays. – New York: Harper & Row, 1977.
10. Розенталь Д. Э., Теленкова М. А. Словарь лингвистических терминов. – Москва: Просвещение, 1985.