



DYNAMIC NATURE OF LANGUAGE AND CULTURE

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ABSTRACT

This article explores the dynamic nature of language and its intrinsic relationship with culture, emphasizing the continuous processes of evolution, adaptation, and transformation within linguistic systems. Language is not a static entity; it reflects historical, social, and cultural developments, simultaneously shaping and being shaped by human experience. The study examines mechanisms of lexical change, including the emergence of neologisms, the obsolescence of archaic forms, and the functional redistribution of active and passive vocabulary layers. Special attention is given to the interaction between linguistic innovation and cultural values, demonstrating how shifts in society, technology, and ideology influence both language use and cultural expression. By analyzing theoretical perspectives from contemporary linguistics, sociolinguistics, and linguistic anthropology, the article underscores the role of language as a dynamic cultural tool that transmits knowledge, identity, and heritage across generations.

Keywords: *dynamic language; cultural change; lexical evolution; neologisms; archaic words; active and passive vocabulary; sociolinguistics; linguistic anthropology; language and identity; cultural transmission*

Language and culture are dynamic and continuously evolve in response to societal changes, technological advancements, and global influences. Linguoculturology examines how cultural shifts, such as globalization or technological development, impact language use and vice versa. Language may adapt to new cultural realities, and new cultural practices may emerge from changes in language.

In summary, the main principles of linguoculturology focus on understanding the deep interconnection between language and culture. It emphasizes that language is not just a tool for communication but also a medium through which cultural identity, values, and worldviews are expressed and transmitted.

In current etymology the investigation of language through its interrelation with culture has become a real issue. The investigation of the issue "language and culture" from one point, has an old, long-standing history, being specified at first by the interest of etymology to their communication and interrelation, from another point, regardless of the presence of a lot of logical work, numerous issues keep on being left not completely talked about and created. Language not only reflects the reality, but also deals with its interpretation creating particular reality, in which human being exists. The prominent thinker A.M. Khaydegger named language as "the house of objective reality". Language, according to linguist Maslova V.A., is considered to be the way, on which we penetrate not only into modern mentality of nation, but also into the outlook of ancient people to the world, society and themselves. The repercussions of longpassed years, outliving through the ages, are preserved today in proverbs, sayings, phraseological units, metaphors, symbols of culture. They are considered to be valuable sources of information about culture and mentality of nation, tinned with myth, legend, and custom. Linguoculturology as an independent field of linguistics first appeared in the 70th of the 20th century on a base of the triad by Emil Benvenist: language, culture and human personality. The aim was to activate the facts about language and culture of the country of studying language with the help of philological methods of teaching. The scientists who works in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. According to V.

Maslova's research the term "linguoculturology" means the science, which appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language. It should be emphasized that linguoculturology concerns both the science of culture and the science of language. It represents a certain unity of knowledge about national-cultural peculiarities of nation and their reflection in language.

The aim of linguoculturology is to study the methods which the language embodies in its units, to keep and to transmit culture.

The main task of linguoculturology is to study and to describe language and culture in their interaction. According to V. Teliya goal of this field of linguistics is to study and to describe interrelation of language and culture, language and ethnos language and national mentality.

As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic aspect. Linguoculturology is linked with culture-through-language studies as a system of ruling principles of solving general schooling and humanitarian tasks, but besides it, linguoculturology possesses a number of specific features: 1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology; 2) the main object of culturology is interrelation of language and culture and interpretation of this interaction; 3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming "the language picture of the world"; 4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country (Vorobyov, p. 32).

The subject of linguoculturology is the public types of presence of countries which are imitated in an arrangement of language correspondence and which are based upon their social belongings. All in all the subject of linguoculturology is the language image of the world.

At present object of linguoculturology is the language-talk action, considered by the esteem importance see point. Such an assurance of the object of linguoculturology gets from Humboldt origination, as per which, language takes dynamic part in immensely significant circles of social talk life; in reasoning and understanding the truth. "Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook" (Postovolova, 30).

Thoughts of B. fon Humboldt effectively created in the Russian science. For instance, Tolstoy believed that relations among culture and language can be considered as the connection of an entire and its parts. Language can be caught as a segment of culture or instrument of culture, especially, when we manage artistic language or the language of the legends. Simultaneously in connection with culture, it is overall, self-ruling. It tends to be thought about separated from culture, which is being finished by "unadulterated" efficient primary etymology or in correlation with culture it is considered as a marvel of equivalent importance and equivalent right. Thought of these two articles independently, and simultaneously, similarly, makes it conceivable to apply various terms what's more, ideas identified with culture, utilized and getting old in the semantics. Such a development of "etymological way to deal with the wonders of culture for no situation can be considered as something of "progress" of terms of culturology to the etymological terms, however with primarily more definite way to deal with culture as something like semantic entirety.



According to the purposes of the investigations Linguoculturology can be divided into five main fields:

1. Linguoculturology of separate social group, ethnos in any bright epoch from the point of view of culture (the investigation of concrete linguistic situation).

2. Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos in a period of time. 3. Comparative linguoculturology (the investigation of linguocultural demonstrations of different but interconnected ethnoses.

4. Confrontational linguoculturology (the youngest field). There are only several works in this area. The most interesting is M. Golovanivskaya "French mentality from the point of view of Russian person".

5. Linguocultural lexicography (practice the compiling of linguo-area studies dictionaries).

Consequently, we came to conclusion that linguoculturology is a new actively developing field of linguistics. Every culture has a number of concepts which are the markers of its identity. For example, the key markers in British culture are law, lie, privacy, etc. Moreover, every language is an original system which is etched in native speakers' mind and build up their world perception, therefore linguoculturology is a promising field for linguistic investigations.

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