THEORETICAL FARMEWORK OF LINGUOCULTURAL STUDIES IN PRAYER CONCEPT

Nabiyeva Shohsanam Azizjonqizi
O'zDJTU tarjimonlik fakulteti, 2-kurs magistri

Annotation. *In this article, the linguistic features of the term prayer are highlighted, and the importance of this term in modern linguistic studies is explained. The following article analyzes the linguistic and cultural features of the expression of the concept of prayer and methodologies for linguocultural analysis.*

Key words: *Linguo-culturology, concept, religious terms, prayer concept, linguocultural peculiarities, methodologies.*

Linguocultural studies, also known as linguoculturology, is an interdisciplinary field that explores the intricate relationship between language and culture. It seeks to understand how cultural knowledge and values are embedded within linguistic structures and how language serves as a medium to transmit cultural norms, beliefs, and practices. Scholars such as Kostomarov and Verescagin have emphasized that the study of linguocultural elements involves not only linguistic analysis but also the incorporation of cultural context into understanding language usage and semantics (Kostomarov&Verescagin, 1975) .

Linguocultural studies encompass various aspects of language, including idioms, metaphors, proverbs, and other culturally significant expressions. This approach recognizes that language is not a neutral tool but a reflection of a community's shared values, traditions, and historical experiences. The focus of linguocultural studies extends beyond language mechanics to include the sociocultural factors that influence communication and language evolution (Utegaliyeva&Zhumabekova, 2023) .

The origins of linguocultural studies can be traced back to the field of cultural linguistics, which itself emerged from the need to bridge gaps between language and cultural anthropology. Early contributions by scholars such as Sapir and Whorf laid the foundation for what would later evolve into more structured approaches to studying the intersection of language and culture. The Sapir-Whorf hypothesis posited that language influences thought and perception, a concept that is central to linguocultural analysis.

The discipline was further developed with the introduction of terms like "lingvostranovedenie" in Russian studies, which specifically focused on the cultural aspects embedded in language learning and usage (Guliyants et al., 2021) . This focus on cultural semantics laid the groundwork for contemporarylinguocultural methodologies, which aim to provide a comprehensive understanding of how language both shapes and is shaped by cultural norms.

One of the central concepts in linguocultural studies is the notion of "linguocultural competence," which refers to an individual's ability to effectively communicate and understand the cultural nuances inherent in language use. This competence goes beyond linguistic fluency to include an awareness of the cultural references and connotations that language carries (Tashkuvatovich et al., 2022) .

Methodologically, linguocultural studies often utilize a case-study approach to analyze specific linguistic phenomena within their cultural contexts. This allows researchers to identify and interpret cultural elements in language more precisely. For example, the formation of linguocultural competence has been shown to be effectively developed through structured educational programs that emphasize the integration of cultural elements into language teaching (Utegaliyeva&Zhumabekova, 2023) .

Modern linguocultural studies have expanded to include the analysis of how globalization and technological advancements influence language use across cultures. As societies become increasingly interconnected, the need to understand cross-cultural communication through a linguocultural lens has grown. Studies have shown that incorporating linguocultural elements into language education can significantly enhance learners' ability to navigate diverse communicative situations (Safonova, 2017) .

Additionally, the use of linguocultural glossaries and dictionaries has been identified as a vital tool for developing sociocultural competence in language learners. These resources help bridge the gap between linguistic knowledge and cultural understanding, enabling users to better interpret culturally specific language features (Strukova, 2019) .

In conclusion, linguocultural studies represent a crucial area of research within both linguistics and cultural studies. It provides a framework for analyzing how language functions as a carrier of cultural knowledge, facilitating a deeper understanding of the symbiotic relationship between language andculture. The integration of linguocultural elements into language education not only enhances communication skills but also promotes cultural sensitivity and awareness, which are essential in today's globalized world.

The Concept of Duo (Praying) in Linguistics

Duo, commonly understood as the act of praying, is not only a religious or spiritual practice but also a significant subject of study in the field of linguistics. The term 'duo' encompasses a broad range of linguistic expressions that articulate supplication, worship, or spiritual communication. In linguistic studies, the concept of duo is often analyzed through the lens of performative language, where prayer serves as a speech act that creates a spiritual or emotional connection between the speaker and a higher entity (Sequeira, 1994) .

Prayer, as a linguistic act, involves structured language patterns, often utilizing repetition, formulaic expressions, and specific intonations that convey respect, humility, and reverence. The study of these language patterns in prayer, such as those seen in the Christian tradition of speaking in tongues, highlights the performative nature of religious language (De Jager, 2019) .

Historically, the use of duo in religious practices can be traced back to ancient cultures where prayers were seen as a means to communicate with divine beings. In these cultures, the linguistic structure of prayers was believed to hold mystical power, capable of invoking divine intervention or blessings. For instance, the Sumerians

used structured hymns that concluded with a prayer or doxology, signifying the importance of precise language in religious contexts (Metcalf, 2015).

The concept of duo has also been observed in traditional prayers, exorcisms, and magic rituals in different linguistic traditions, such as the Russian and Finnish poetic languages. These prayers often employ grammatical parallelism, a technique that reinforces the incantatory power of words through rhythmic and syntactic repetition (Jakobson, 1966) .

The linguistic analysis of duo reveals significant cultural variations in its usage and expression. For example, in the Islamic context, the concept of duo is deeply embedded in the Arabic language, where it is not only a form of worship but also a linguistic practice that reflects cultural values and social norms. The prayer language in Islam is rich in symbolic meanings, metaphors, and cultural references that connect the worshipper to a broader spiritual and historical narrative (Khasanova, 2023) .

Similarly, in Christianity, the linguistic analysis of duo often involves examining how specific terms like "Father" are used in prayers to create a sense of intimacy and direct communication with the divine (D'Angelo, 1999) . This usage reflects the theological belief in a personal relationship with God, as emphasized in the prayers of Jesus in the New Testament.

The study of duo in linguistics also touches upon its role in shaping linguistic identity. Prayer as a linguistic act can reinforce the speaker's cultural and religious identity through the use of specific language forms that are unique to their faith tradition. For instance, the concept of speaking in tongues in charismatic Christian communities is seen as both a linguistic and spiritual phenomenon that transcends ordinary language, creating a direct line of communication with the divine (Van der Merwe, 2018) .

Furthermore, the performative nature of duo in liturgical settings highlights the collective aspect of prayer, where language is used not just for individual supplication but for communal expression. This collective use of prayer language serves to unify the participants, creating a shared spiritual experience that transcends individual linguistic differences (De Jong, 2007) .

In conclusion, the concept of duo (praying) in linguistics is a multifaceted subject that encompasses the performative, cultural, and linguistic dimensions of prayer. As both a personal and communal act, duo serves as a powerful tool for expressing faith, invoking divine presence, and reinforcing cultural identity. Through the lens of linguistics, duo reveals the intricate relationship between language, thought, and spiritual experience, making it a vital area of study in understanding the role of language in shaping human belief systems.

Methodologies for Linguocultural Analysis

Linguocultural analysis is an interdisciplinary approach that combines elements of linguistics, cultural studies, and cognitive science to examine the interplay between language and culture. The methodologies employed in linguocultural analysis are designed to uncover how cultural norms, values, and beliefs are embedded within language structures, expressions, and communicative patterns. Among the most

frequently used approaches are discourse analysis, ethnolinguistic studies, and cognitive linguistics (Hasanova, 2014) .

Discourse analysis is one of the primary methodologies used in linguocultural analysis. It focuses on the study of language in use, examining how spoken and written texts reflect social and cultural contexts. This method involves analyzing language structures, such as grammar, vocabulary, and syntax, as well as non-verbal cues like tone, gesture, and body language, to understand their cultural significance (Yusupov, 2023) .

In the context of linguocultural analysis, discourse analysis can reveal how cultural ideologies are communicated and reinforced through everyday language. For example, analyzing mass media texts can highlight how certain linguistic elements are used to shape public perception and cultural narratives (Yusupov, 2023) .

Ethnolinguistic methodologies focus on understanding the relationship between language and cultural identity. This approach often involves the use of ethnographic techniques, such as participant observation, interviews, and surveys, to collect data on how language is used within specific cultural groups. The goal is to examine how cultural values, traditions, and social norms influence linguistic behavior (Xinghua et al., 2022) .

Ethnolinguistic methods have proven particularly effective in understanding the nuances of language use among indigenous communities or culturally distinct groups. For instance, studying the language patterns of communities in cross-cultural settings can reveal insights into how language functions as a marker of cultural identity and group cohesion (Golubkova et al., 2017) .

Cognitive linguistics provides a framework for analyzing the mental processes involved in language comprehension and production. This approach focuses on how language shapes and is shaped by the cognitive functions of the human mind, such as perception, memory, and conceptualization. In linguocultural analysis, cognitive linguistics is used to study how language encodes cultural knowledge and worldview (Ge, 2022) .

One of the significant tools within cognitive linguistics is conceptual metaphor analysis, which explores how abstract ideas are understood in terms of more concrete experiences. This methodology helps to identify the cultural metaphors that underpin linguistic expressions and how these metaphors influence the way speakers of a language perceive reality (Anatolyevna, 2022) .

Cross-cultural and comparative analysis is another essential methodology in linguocultural studies. It involves comparing linguistic features across different languages to identify cultural differences and similarities in language use. This approach helps in understanding how distinct cultural values and social norms are reflected in linguistic structures (Zykova, 2016) .

For example, the comparative analysis of phraseologisms in various languages can reveal the specific cultural connotations and associations embedded within these expressions. Such studies highlight the importance of cultural context in shaping the meanings of idiomatic phrases and other linguistic units (Zykova, 2016) .

Corpus analysis is a quantitative method used to study large collections of textual data, known as corpora. This approach involves the systematic examination of word frequencies, collocations, and patterns in language use to draw conclusions about cultural influences on language. Corpus analysis is particularly useful for studying trends in language evolution and the influence of cultural shifts on language use (Sukhrob, 2024) .

Through this method, researchers can analyze linguistic data from diverse sources to understand how language usage reflects cultural and social changes over time. Corpus analysis is increasingly being integrated into linguocultural studies to provide a data-driven perspective on how culture shapes language (Sukhrob, 2024).

The methodologies for linguocultural analysis offer a comprehensive toolkit for exploring the relationship between language and culture. By utilizing a combination of discourse analysis, ethnolinguistic methods, cognitive linguistics, and cross-cultural comparisons, researchers can uncover the ways in which language both shapes and is shaped by cultural norms. Corpus analysis further enriches this field by providing quantitative insights into linguistic trends influenced by cultural dynamics.

References:
1. Sequeira, D.L. (1994). *Gifts of tongues and healing: The performance of charismatic renewal*. Text and Performance Quarterly. RetrievedfromTaylor&Francis
2. De Jager, E. (2019). *An evaluation of speaking in tongues as angelic language from the Judaean and early Christian perspectives*. Conspectus: The Journal of the South African Theological Seminary. Retrieved from Journals.co.za
3. Metcalf, C. (2015). *The gods rich in praise: early Greek and Mesopotamian religious poetry*. RetrievedfromGoogle Books
4. Jakobson, R. (1966). *Grammatical parallelism and its Russian facet*. Language. RetrievedfromJSTOR
5. Khasanova, F.M. (2023). *Sociolinguistic features of the speech genre of prayer in the Uzbek language*. International Journal Of Literature And Languages. RetrievedfromInlibrary.uz
6. D'Angelo, M.R. (1999). *Intimating deity in the Gospel of John: Theological language and "Father" in "prayers of Jesus"*. Semeia. RetrievedfromProQuest
7. Van der Merwe, D.G. (2018). *Prayer, the encounter and participation, the experience: A Pauline exhortation towards a spirituality of prayer*. VerbumetEcclesia. RetrievedfromJournals.co.za
8. De Jong, A. (2007). *Chapter Four. Liturgical Action From A Language Perspective About Performance And Performatives In Liturgy*. RetrievedfromBrill
9. Kostomarov, V.G., &Verescagin, E.M. (1975). *Linguocultural Studies and the Linguocultural Dictionary*. Slavic and East European Journal. Retrieved from JSTOR
10. Utegaliyeva, B.B., &Zhumabekova, G.B. (2023). *Formation of Linguocultural Competence via the Case-Study Method*. Retrieved from Bulletin-Pedagogical
11. Guliyants, A., Guliyants, S., & Ivanova, A. (2021). *Textbooks on Foreign Literature as a Means of Students'Linguocultural Competence Building*. Retrieved from Pensoft

12. Tashkuvatovich, K.L., &Yusufovna, K.N. (2022). *Linguo-cultural Approach in Teaching a Foreign Language*. Retrieved from Journal of Positive Psychology

13. Safonova, V.V. (2017). *Cultural Studies as a Didactic Means of Improving Intercultural Language Education*. European Journal of Language and Literature. Retrieved from Revistia

14. Strukova, A.A. (2019). *Linguocultural Glossaries as a Tool of Developing Sociocultural Competence*. RetrievedfromCyberleninka

15. Hasanova, S. (2014). *Linguo-cultural aspect of interrelation of language and culture*. RetrievedfromSemanticScholar

16. Yusupov, A. (2023). *Methodology for the Analysis of Linguocultural Units in Mass Media Texts*. RetrievedfromCyberleninka

17. Xinghua, W., Lingxia, M., &Xiuping, L. (2022). *Cross-Cultural Research as a Methodological Resource of Modern Linguodidactics*. RetrievedfromCyberleninka

18. Ge, Y. (2022). *The linguocultural concept based on word frequency: correlation, differentiation, and cross-cultural comparison*. Interdisciplinary Science Reviews. RetrievedfromSAGE Journals

19. Zykova, I.V. (2016). *Linguocultural studies of phraseologisms in Russia: past and present*. YearbookofPhraseology. RetrievedfromDe Gruyter

20. Sukhrob, S.S. (2024). *Theoretical Approaches to the Study of Lingua-Cultures Based on Corpus Analysis*. RetrievedfromUMSIDA