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CHARACTERISTICS OF THE CONCEPTS "MYTHOLOGY", "LINGUCULTUROLOGY", "INTERCULTURAL RELATIONS"

Annotation: *This thesis contains the views of several scholars on the specifics of the concepts of "mythology", "linguaculturology", "intercultural relations". It has also been suggested that a number of factors contribute to the interdependence of these lexeme units.*

Keywords: *language, mythology, linguistics, cultural studies, linguocultural studies.*

“The study of the means of developing intercultural interaction is the study of cultural traditions, while the term is the development of a complex set of competencies necessary to enable an individual or organization to function successfully in intercultural situations”[1].

As intercultural relations develop, they contribute to the development of a country not only socially, but also economically spreads; He can get support from them and develop in the field in which he is lagging behind. On the contrary, in a well-developed area, because of healthy competition with neighboring countries, this country can grow and develop.

"Currently, a whole group of humanities is engaged in the study of intercultural communication: cultural studies, communication studies, cultural sociology, cultural linguistics, ethno psychology, etc."[2] In addition, intercultural relations form the basis of social sciences such as anthropology and psychology. It is no exaggeration to say.

It should be noted that the study of intercultural communication requires intercultural understanding, which is the ability to understand and appreciate cultural differences. Language is a component of intercultural understanding. Due to this, intercultural relations have a special meaning in the linguistic landscape of the world includes almost all types of spiritual creativity of the people.

Material and spiritual culture are interconnected and complementary. For example, it is impossible to create and develop any form of material wealth without the intellectual activity and thinking of humankind. It is known from ancient times that the material resources created: stone paintings, manufactured inventions, skyscrapers, carpentry or other forms of human labor cannot be imagined without human thinking. Spiritual culture also plays a key role. Because spiritual culture, without spiritual knowledge, material culture cannot be created, and even if it is created, of course, the main foundation is spiritual knowledge.

We can also say that there are advantages and problems of intercultural relations. The most striking benefit is that although people have similar characteristics as they have different intercultural relationships, they can differ in age, physical ability, gender, race and nationality. It is no secret that intercultural relationships are common. Because of having different information on the subject, a person may have a variety of new information.

Here are a few examples. One of the advantages we all know is that the more a person has an understanding of intercultural relations, the more he learns about the world, and as a result, a new worldview. It is possible to have skills. Another noteworthy aspect is that in the early stages of the differences between intercultural relations, the similarities are often obvious. However, in the study of a particular culture, we can learn more about a new culture by studying the differences, rather than the similarities that exist in the new culture.

Vocabulary plays an important role in the further study of intercultural concepts. Both language and culture play a role in shaping intercultural relations. Contributes to the formation of intercultural values and attitudes through the study of different cultures. Language, on the other hand, is like a means of expressing culture. Because of this, intercultural relations have a special meaning in the linguistic landscape of the world.

In conclusion, the terms "mythology", "linguaculturology", and "intercultural relations" are units that require in-depth study in the field of linguistics.[4] It should be noted that these concepts are inextricably linked to the language and culture at the center of our research. Although they have different meanings, they all discuss the representation of culture in language. The distinguishing feature is the object and direction of their study. Linguaculturology and mythology are independent disciplines in the field of science, and this aspect is their unifying feature.

As we have seen, there are separate definitions of "mythology", "linguaculturology", and "intercultural relations". These lexical units are also different and similar by learners in certain places. [5]

Intercultural relations is widely studied by culturologists, communicators, cultural sociologists, cultural linguists, and ethnopsychologists.

"Mythology" - mythologist, historian, culturologist, linguist, literary critic.[6]

Linguaculturology is widely studied by linguists and culturologists.

It is clear that the unifying aspect is the study by the culturologist and linguist for the units of "mythology", "linguaculturology", and "intercultural relations" mentioned above. For this reason, these units are of special importance in harmony with the linguistic landscape of the world.

The distinctive feature is the study of "intercultural relations" by communicators and ethnopsychologists, and for "mythology" by mythologists, historians and literary critics.





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