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The Effect of The Concept of Cultural Code on The Development of Intercultural Communication

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ABSTRACT

This article discusses the place and role of the concept of cultural code in the development of intercultural communication. It also provides detailed information about the circumstances of the formation of the cultural code and the processes of change. Analytical approaches about the differences in the development of societies and cultural codes have been implemented using international experiences.

Keywords:

cultural code, culture, social life, character, value, mentality, spiritual growth, consciousness, thinking

Each nation reflects certain national traditions. That is, every nation has its own national traditions and customs. In this sense, every person is related to a specific culture, language, history, literature that reflects this nationality. It is known that language, being a social phenomenon, is inextricably linked with culture. Today, economic-political, cultural and scientific relations between people, peoples, countries, international-cultural communicative processes in the field of cultural studies, such as the interaction of cultures and the national identity, and a special and specific relationship between cultural studies It is causing the emergence of a new field of study and subject - socioculturology. On the other hand, the development of intercultural communication in societies today is significantly developing and serves to exert a strong influence on each other. First of all, we can see that this is manifested in different ways in the spiritual life and lifestyle of every person living in social life. This serves as a basis for the

improvement of the concept of "cultural code" in society, and the fact that culture is actually related to the psyche of a person and his character and psychology. For example, the American psychoanalyst Clotre Rapail wrote in his book *The Cultural Code*: "The cultural code is the cultural unconscious. It defines the set of images in our minds that are associated with any concept. It is what we say or do. "It is not something that we clearly understand, but something that is hidden from our understanding, but it manifests itself in our actions. The meaning of images expresses in our minds that different cultures are not compatible with each other."

Therefore, any people on the planet are, first of all, residents of their country, and their thoughts and feelings are colored by the cultural history of the country in which they live. And the unique nature of this country, given from above, is manifested to the greatest extent in their psychological reactions. A country's culture affects our experiences (on an emotional level)

so that the experience emotionally creates a clear image for us. The appearance of a material image determines the thought process and shapes our (one or another) actions. Material image makes us who we really are. That is, people from different countries have a common human nature, a separate "collective unconscious", "cultural unconscious", and among other things, a cultural code. As a proof of our opinion, cultural codes are recognized as one of the important components of the linguistic landscape of the world in Linguistics.

V.N. According to Telia, cultural codes are secondary sign systems consisting of various material and formal means used to codify specific cultural content. "Cultural codes can be in different material forms - in the form of life realities, representatives of flora and fauna, etc. In the human mind, they are generally reflected in the form of knowledge, imagination, associations." When we study how important the influence of the cultural code on the life of society is instead of words, as a scientific basis and proof, the American psychologist and business consultant K. Rapay states in his book that the codes depend on a certain concept in our minds. we witness that it is necessary to understand its code in order to understand the meaning of the image in a certain culture. Another common figurative definition of culture codes V.V. Belongs to Krasnykh. He imagines the codes of culture as a net thrown over existence. "This "web" inherent in our thinking divides, organizes, shapes and evaluates the world around us," he describes. D. Khudoyberganova defines the cultural code as the concepts and their linguistic forms that correspond to the archetypal imaginations of humanity, that manifest the imaginations of the universe. According to the culturalist's conclusion, culture code is the key to understanding culture, it allows to identify cultural information encoded in some form. So, based on the above scientific conclusions and interpretations of the cultural code, it can be said that the cultural code is a system of material signs that reflects national-cultural traditions, values and norms in a subtle way, symbolically and in a coded way. Somatic code, spatial code, tempo code, subject code, biomorphic code, spiritual code,

anthropomorphic code, spatial code, umshga doii code, medical code, architectural code, sports code, geometric code, gastronomic code, clothing code¹⁰, mythological code, theomorphic code, color code, etc are recorded. The study of the cultural code remains one of the main keys to understanding the essence of the individual and the entire nation. the cultural heritage of our ancestors, as a whole national system, has a great influence on the formation of a person and creates guidelines for the activities of any community. Culture is the life of the people, its spirit, mind and heart, past, present and future. Any national culture is based on the principle of nationality. The moral code, which is one of the cultural codes, is a code that reflects cultural oppositions such as good-bad, beautiful-ugly, high-low, moral or religious values of the people. As an example, in the Uzbek national mentality, subject codes are often combined with spiritual codes. For example: If your motherland survives, your color will not be straw; Your motherland is your golden cradle; Mother and child - flower and tulip; Walking - river, sitting - mat; It snows on the rest of the work; There is no flower without a thorn, a craft without hard work; Even if your house is narrow, let your heart be wide; If you find it, it will snow; Bread is bread, bread is bread; Honey does not turn, butter does not curdle; Anger is an enemy and reason is a friend; Whatever you do, you will be miserable; The husband honorably kills the young man; An open heart has an open hand, an open hand has an open path; An example of this is popular opinion, such as a thoughtless act. N. Dobrolyubov about nationality: "We understand nationality not only as the ability to describe the beauty of nature, to use simple expressions heard by the people, to correctly express rituals and traditions, but also to be a truly national poet. must be. the spirit of the nation, imbued with it, to live its life, to equate with it, to feel all the simple feelings that people have " And no nation exists outside of their culture. And the national culture must resist the decline of any nation. To destroy a culture is to destroy a nation. Therefore, after the collapse of the USSR, the main blow fell on Russian culture. Instead of traditional culture, he actively carried out

propaganda work, introduced a subculture alien to his consciousness, started holding rocker, hip-hop, metalhead, furry, yuppie, etc. festivals at the expense of the state. , special attention was paid to inspired youth. Forming the minds of young people that this is a real modern culture. Thus, Russia's enemies interfere with the cultural unconscious of their nation and change the cultural code.

Traditions cannot be transmitted through the air like the flu, they require institutions that are the carriers, patrons, and controllers of tradition observance. Jewish traditions are an example of this. Jews scattered all over the world have their identity, their ethnic identity and cultural characteristics thanks to the synagogue.

Philosopher Alexander Dugin writes about this: "There were several versions of the integration of newcomers in Europe. The most effective was the idea of assimilation of newcomers. By the way, in America too. Although they say that in America, the melting pot (melting pot) is different cultures, but when talking about America, Huntington noted that there is a certain Cultural Code - Wasp White Anglo - Saxon Protestants - white Anglo-Saxon Protestants. They developed this Code so strongly that yellow people, Chinese, Latin Americans, Negroes, Russians, Jews, and Europeans who came to the United States accepted it. As you can see, the United States of America has long understood that it is the cultural code that unites the nation, the state spiritually, so it is very strictly enforced there and carefully controlled so that there is no substitution. But change must be based on unchanging values, basic knowledge and ideas about the world. The civic duty of education, the educational system, is to provide everyone with absolutely mandatory humanitarian knowledge, which forms the basis of a person's self-awareness. Because through this, we can say that learning can lead to an increase in the level of consciousness in society and the observation of a state of cultural progress.

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