

## **THE ESSENCE OF NATIONAL-CULTURAL CODE IN LANGUAGE**

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### **ABSTRACT**

*Linguistics, which is one of the directions of modern linguistics, researches on the basis of language such concepts as national consciousness, national thinking, national culture, national spirituality, national mentality, national character and national-cultural code, which are widely used now. It should be said that the study of units in the language in the linguistic and cultural aspect reflects the uniqueness of people's perception and understanding of the world through language, i.e., national-cultural information directly in this comparison standard. A cultural code is a rule of interrelation of information with certain signs (symbols), which allows to understand the transformation of meaning into essence, and an approach to language, culture and society from the point of view of the theory of knowledge to describe them in a mono-system of semiological categories and the complex use of verbal and cultural codes to create speech, perception allows to present as*

**Key words:** *cultural code, culture, language, linguoculturology, language units, mentality.*

### **АННОТАЦИЯ**

*Лингвистика, являющаяся одним из направлений современного языкознания, исследует на основе языка такие понятия, как национальное сознание, национальное мышление, национальная культура, национальная духовность, национальный менталитет, национальный характер и национально-культурный код, которые широко используются в настоящее время. Следует сказать, что изучение единиц языка в лингвокультурологическом аспекте отражает своеобразие восприятия и понимания людьми мира через язык, т. е. национально-культурную информацию непосредственно в этом эталоне сравнения. Культурный код – это правило взаимосвязи информации с определенными знаками (символами), позволяющее понять превращение смысла в сущность, и подход к языку, культуре и обществу с точки зрения теории познания для их описания. в моносистеме семиологических категорий и комплексном использовании вербальных и культурных кодов для создания речи восприятие позволяет представить как*

*Ключевые слова: культурный код, культура, язык, лингвокультурология, языковые единицы, менталитет.*

## **INTRODUCTION**

The issue of national-cultural code in language is one of the most urgent problems of modern linguistics. Any natural language describes the level of nationality of a people in a certain way. V.A. Maslova believes that “language is the cultural code of the nation”<sup>1</sup>. The “cultural code” of language units and their research is also important to study the interrelationship of issues such as the national thinking, cultural views, perception of information and its expression through language units.

The mentality and cultural identity of the people are reflected in a certain way in language units, especially in figurative words, phrases and visual means. Already, such language units were born as a product of people's worldview and thinking. Therefore, the psyche and mentality of the people cannot be imagined without language. Already K.M. Bykov: “... we use words to describe various objects and events in the world around us and carry out the synthesis characteristic of each sentence, i.e. various connections of word signals. This leads to the collection of words specific to our speech in a single sentence, to a clear reflection of the world around us,” he writes<sup>2</sup>.

It reflects the stagnated national perception as a product of the people's way of thinking with a national image. Language is a tool that forms a person who accepts mentality, traditions and customs and a unique way of understanding the world through language.

## **DISCUSSION AND RESULTS**

As we all know, the problem of studying the phenomenon of mentality stands at the intersection of many social sciences and humanities. In the study of mentalities from the point of view of linguistics, it is necessary to emphasize the role of the language that models the mind. We can see that the language affects the formation of mentality in the unique spiritual and spiritual image of the people who are considered to be the owners of the language. W. von Humboldt interpreted language as a phenomenon between thinking and the world and emphasized the difference between the concepts of «between» and «view of the world». The first of these is a stable product of linguistic activity and it determines the perception of being by a person,

<sup>1</sup> Маслова В.А. Лингвокультурология: учеб. пособие для студентов высш. учеб. заведений. М.: Академия, 2001. . 208 с.

<sup>2</sup> Быков К.М. Учение И.П.Павлова и философские вопросы психологии. – М.: Изд-во АН СССР, 1952. – С. 29–30.

the spiritual-spiritual object is its unity. The landscape of the world is a dynamic, dynamic essence that is formed through linguistic intervention in existence. Speech act is its unit<sup>3</sup>. Culturalization of language and speech or increasing the level of their culturalization depends on the extent to which language and speech tools necessary for communication are developed, polished, standardized. In general, «culture is to know how to use many things, to be able to manifest something that is currently created and relevant in itself and through itself<sup>4</sup>. All researchers who seriously study the relationship between language and culture, language and thinking, refer to the “cultural code” theory, because it is with the help of this hypothesis that it is possible to understand the national-cultural characteristics of the language, which are difficult to explain by any other method. After all, the cultural code makes it possible to establish a correspondence between the denomination and its meaning - to reveal the deep meanings of unique cultural phenomena.

Emphasizing that the cultural code is formed at the bottom of the national culture, which mediates between man and the world, A.P. Markov believes that it forms the keys and symbols necessary for thinking about man and the world, understanding the meaning of information about the present, past and future.

According to O.B. Kafanova: “cultural code” (or mentality) refers to the uniqueness of the worldview and behavior of a particular nation determined by national concepts<sup>5</sup>.

According to Y.M. Lotma (referring to the historicity of culture), this is the specific reading of the concept of “cultural code”, which is defined as the main “construction” that allows maintaining the stability of the “cultural edifice” of a certain ethnic group over a long period of time, including a large meaning. explains to the carriers of the culture that they are closely related to their national culture and that it is necessary to support the feeling of ethno-cultural identity<sup>6</sup>.

The cultural code allows to understand the transformation of meaning into content, as well as to understand the “set of signs” (symbols) meanings (and their

<sup>3</sup> Гумбольдт В. Фон. Язык и философия культуры. – М.: Прогресс, 1985. – С. 324.

<sup>4</sup> Teshabayeva D.M. The inquiry of mass media means in the cultural aspects of speech (in the sample of Uzbekistan mass media) Doctoral dissertation. – Tashkent, 2012. - P. 213.

<sup>5</sup> Кафанова О. Б. Национально-культурные коды: дефиниции и границы // Филологическое образование: современные стратегии и практики: сб. науч.-метод. ст. – СПб.: ЛОИРО, 2011. – Вып. 1. –С. 284. 334 с.

<sup>6</sup> Аванесова Г. А., Купцова И. А. Коды культуры: понимание сущности, функциональная роль в культурной практике // В мире науки и искусства: вопр. филологии, искусствоведения и культурологии: сб. ст. по мат-лам XLVII Междунар. науч.-практ. конф. – Новосибирск: СибАК, 2015. – № 4 (47). – С. 28–37 194 с.

units) reflected in any objects of human material and spiritual activity<sup>7</sup>. According to G.V. Zubkov, “cultural code” means the original sign structure - a sign of a specific matrix, which includes all the components of the cultural paradigm of people that have not yet manifested themselves and their behavior<sup>8</sup>.

N.V. Bukin considers the “cultural code” to be information encoded in a certain form that allows to define the culture, as well as a set of information signs that allows a person to adequately perceive the processes occurring in the space and time in cultural life and express his attitude to them... because, in essence, each cultural code is an element of the human psyche<sup>9</sup>. V.A. Maslova summarizes various concepts of the cultural code and states that the cultural code is a network of universal and national specific events that make up the national landscape of the world, it is a repertoire of signals and, at the same time, a method of systematizing cultural knowledge<sup>10</sup>.

A cultural code defines a set of images associated with a harmonious unity of certain stereotypes in the mind. It is the cultural unconscious, not something clearly expressed or realized, but something hidden from understanding but manifest in action.

M.S. Sitova talks about the cultural code as the optimal form of storing information about signs and symbols<sup>11</sup>.

N.I. Stepanova argues that cultural codes are a conceptual type, with the help of which native speakers categorize, structure (construct) and evaluate the world around them and their personal inner world<sup>12</sup>.

Often, the concept of “cultural code” is used arbitrarily by authors as a certain mental formation, and sometimes it appears as a synonym of mentality (mentality).

K.Rapay defines the cultural code as the primary meaning that people attach to any object (a car, local food, a way of interaction between people, and finally the country) and is formed under the influence of the national culture in which these

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<sup>7</sup> Меркулова Н. Г. Менталитет — культурный код — язык культуры: к вопросу о корреляции понятий <file:///C:/Users/User/Downloads/mentalitet-kulturnyy-kod-yazyk-kultury-k-voprosu-o-korrelyatsii-ponyatiy.pdf>

<sup>8</sup> Зубко Г.В. Проблемы реконструкции культурного кода футболе: Западная Африка: дис. ... д-ра культурологии. М., 2004. 412 с.

<sup>9</sup> Букина Н.В. К вопросу методологии исследования культурных кодов // Вестн. Бурят. гос. ун-та. 2010. № 2. С. 236

<sup>10</sup> Маслова, В. А.(2010). Национальные ценности и язык: духовный код культуры. Лінгвистика № 2 (20). 19-30.

<sup>11</sup> Ситова М.С. Комическое как код культуры (на материале мультикультурного общества современной Германии): автореф. дис. ... канд. культурологии. Ярославль, 2013. 22 с.

<sup>12</sup> Ситова М.С. Комическое как код культуры (на материале мультикультурного общества современной Германии): автореф. дис. ... канд. культурологии. Ярославль, 2013. 22 с.

people are socialized<sup>13</sup>. In other words, cultural code is called national mentality<sup>14</sup>. However, N. G. Merkulova states that cultural code and mentality should not be equated<sup>15</sup>.

The cultural code, as a rule, can be considered as an element of the mentality of a certain person, which allows to understand the importance of information and its correlation with certain signs (symbols) that make it meaningful. This definition was given by V.V. Kozlovsk. According to him, the mentality is:

- 1) the system of meanings is relevant for the ideas of this type of thinking;
- 2) values are the principles of personal (individual) and group perception in social situations;
- 3) typical intellectual and affective reactions are ways of rational and emotional development of the world;
- 4) cultural codes;
- 5) accepted and rejected forms of behavior, attitude to behavior, stereotypes, expectations;
- 6) social thinking - the world of thoughts of social groups;
- 7) Habitus - habitus is a system of tendency to master a certain culture<sup>16</sup>.

Thus, on the basis of the tariff (definition) of this category of cultural code lies a set of rules that can serve as a basis for the emergence of unique cultural phenomena. Despite different emphasis on the interpretation of the ontological status and activity of the cultural code, scholars emphasize that the cultural code does not essentially describe cultural phenomena, but is a part of the cultural process, its semantic matter. In other words, the cultural code is a rule of association of information with certain signs (symbols), which allows us to understand the transformation of meaning into essence.

Cultural code as a set of basic concepts - relations, values and norms (an element of the human psyche, appearance) enters the mental system of a certain human society and allows to move from the meaning (generally recognized sign) to the essence (an element of the language of a specific culture).

<sup>13</sup> Худoley Н.В. ХУДОЖЕСТВЕННЫЙ ТЕКСТ КАК ТРАНСЛЯТОР КУЛЬТУРНОГО КОДА НАЦИИ.  
<http://www.kgau.ru/new/all/konferenc/konferenc/2013/g25.pdf>

<sup>14</sup> Меркулова Н. Г. Менталитет — культурный код — язык культуры: к вопросу о корреляции понятий <file:///C:/Users/User/Downloads/mentalitet-kulturnyy-kod-yazyk-kultury-k-voprosu-o-korrelyatsii-ponyatiy.pdf>

<sup>15</sup> Ментальности (менталитет). URL: [http://www.krugosvet.ru/enc/gumanitarnye\\_nauki/sociologiya/MENTALNOSTI\\_MENTALITET.html](http://www.krugosvet.ru/enc/gumanitarnye_nauki/sociologiya/MENTALNOSTI_MENTALITET.html) (дата обращения: 25.02.2015).

<sup>16</sup> Козловский В.В. Понятие ментальности в социологической перспективе // Социология и социальная антропология: межвуз. сб. тр. к 60-летию со дня рождения проф. А.О. Бороноева. СПб.: Изд-во «АЛЕТЕЙЯ», 1997. С. 37.

Currently, three types of global cultural codes can be distinguished: before the appearance of writing, pre-literate (traditional), written (bookish) and screen type, which is currently in the stage of formation.

Each culture type (type) has a primary cultural code that is subject to change (changeable) and is open to the creation of new, self-generating secondary cultural codes.

A cultural code is a «net» that a culture «throws» into the surrounding world, segments it, categorizes it, structures it, and evaluates it. Cultural codes interact with the most ancient archetypal representations of man. In essence, cultural codes “encode” these perceptions<sup>17</sup>.

Culture is multilingual in the semiotic sense of the word and often uses several languages in the same text.

In this case, the text is understood not as a sequence of written or spoken words, but as objects with a symbolic meaning and a sequence of speech associated with them, as well as a sequence of certain actions and actions<sup>18</sup>.

Specific features of meaning and designation of language units within a certain cultural code can be conditionally divided into two groups. A.V. Papsheva cultural code is hierarchically divided into subcodes. Speaking about the generality of cultural codes, he believes that the horizontal and vertical relationships of codes form the figurative system of culture<sup>19</sup>.

As noted by V.N.Telia, in some linguistic units culturally important information is embodied in the denotative aspect of meaning (these are words that express the realities of material culture or the concepts of spiritual and social culture), in others “culturally important information” is expressed in the connotative aspect of meaning<sup>20</sup>. In other words, in one case, the object to which the word refers has a symbolic function, while in the second case, this function is performed not by the realia (reality) it refers to, but by the word itself<sup>21</sup>.

<sup>17</sup> Меркулова Н. Г. Менталитет — культурный код — язык культуры: к вопросу о корреляции понятий. <file:///C:/Users/User/Downloads/mentalitet-kulturnyy-kod-yazyk-kultury-k-voprosu-o-korrelyatsii-ponyatiy.pdf>

<sup>18</sup> Меркулова Н. Г. Менталитет — культурный код — язык культуры: к вопросу о корреляции понятий. <file:///C:/Users/User/Downloads/mentalitet-kulturnyy-kod-yazyk-kultury-k-voprosu-o-korrelyatsii-ponyatiy.pdf>

<sup>19</sup> Папшева А.В. Структурно-семантические характеристики английского лингвокультурного кода «Природа»: дис. ...к. филол. наук. Самара, 2010. 178 с.

<sup>20</sup> Савицкий В.М. Лингвокультурные коды: к обоснованию понятия. Вестник МГОУ. Серия: Лингвистика. ISSN 2072-8379. 2016 / № 2.

<sup>21</sup> Телия В. Н. Русская фразеология. –М. 1996, с. 235

## CONCLUSION

Thus, a set of rules that can serve as a basis for the emergence of national-cultural phenomena based on the cultural code is considered as a basis for describing cultural phenomena, and it is reasonable that it is a part of any cultural process, its semantic matter. The cultural code connects any information with certain symbols, and it allows us to understand that any meaning becomes an essence based on certain national rules. Among the main concepts of the cultural code can be included: attitudes, values and norms. These collections enter the mental system of a certain society and allow to pass from the general norm and meaning to the essence, that is, to the element of the language of a specific culture.

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