

УДК 81

DOI 10.33514/ВК-1694-7711-2023-1(1)-20-24

Дарбанов Буркутбай Ерматович, Тилек кызы Зээргул

Джалал-Абад мамлекеттик университети, профессор,

Заманбап эл аралык университети, магистрант

Дарбанов Буркутбай Ерматович, Тилек кызы Зээргул

Джалал-Абадский государственный университет, профессор,

Современный международный университет, магистрант

Darbanov Burkutbay Ermatovich, Tilek kyzy Zeergul

Jalal-Abad State University, Professor,

Modern International University, Master's student

**МАДАНИЯТТАР АРАЛЫК КОММУНИКАЦИЯДАГЫ СИМВОЛДОРДУ ИЗИЛДӨӨ
МАСЕЛЕСИ**

**К ВОПРОСУ ОБ ИССЛЕДОВАНИИ СИМВОЛОВ В МЕЖКУЛЬТУРНОЙ
КОММУНИКАЦИИ**

**TO THE QUESTION OF SYMBOL RESEARCH IN INTERCULTURAL
COMMUNICATION**

Аннотация: Макала маданияттар аралык байланыштагы символдордун түрлөрүн жана функцияларын талдоо проблемасына арналган. Символдор маданиятка туруктуулукту жана семантикалык ишенимдүүлүктү берген маданияттын салттары менен тыгыз байланышта. Символдордун мүнөздүү өзгөчөлүгү алардын ар түрдүү маанилер менен байланышы болуп саналат, бул өзгөчөлүк маданияттын динамикасына таасирин тийгизет. Макалада маданий аралык байланыштагы символдордун өзгөчөлүктөрү ачылган. Саясат, искусство, илим, билим берүү, спорт, туризм, саламаттыкты сактоо жана башка символдор тиешелүүлүгүнө жараша рыноктук мамилелердин түрлөрү катары пайда болуп, өндүрүүчүлөр менен керектөөчүлөрдүн ортосундагы натыйжалуу байланышты камсыз кылууга көмөктөшөт деген тыянак чыгарылган.

Аннотация: Статья посвящена проблеме анализа типов и функций символов в межкультурной коммуникации. Символы тесно связаны с традициями культуры, которые придают культуре устойчивость и смысловую определенность. Характерной чертой символов выступает их связь с множеством значений, эта особенность влияет на динамику культуры. В статье выявлены особенности символов в межкультурной коммуникации. Сделан вывод том, что в качестве разновидностей рыночных отношений фигурируют политика, искусство, наука, образование, спорт, туризм, здравоохранение и другие, соответственно, символы способствуют обеспечению эффективной связи между производителями и потребителями.

Abstract: The article is devoted to the problem of analyzing the types and functions of symbols in intercultural communication. Symbols are closely related to cultural traditions, which give the culture stability and semantic certainty. A characteristic feature of the symbols is their connection with a variety of meanings, this feature affects the dynamics of culture. The article revealed the features of symbols in intercultural communication. It is concluded that politics, the arts, science, education, sports, tourism, health and others appear as varieties of market relations,

respectively, symbols contribute to ensuring an effective connection between manufacturers and consumers.

Негизги сөздөр: символдордун түрлөрү жана функциялары, маданий аралык байланыш, символдор, туруктуулук, ишенимдүүлүк, маданият динамикасы, натыйжалуу байланыш.

Ключевые слова: типов и функций символов, межкультурная коммуникация, символы, устойчивость, определенность, динамика культуры, эффективная связь.

Keywords: types and functions of symbols, intercultural communication, symbols, stability, certainty, cultural dynamics, effective communication.

The variety of conceptual approaches in the study of the symbol indicates the absence of a holistic knowledge of its nature and essence, the following areas of development of the concept of “symbol” have developed: philosophical and anthropological (symbol is the key to unraveling the origin of human consciousness and culture), linguistic (linguistic symbolism – the basis of human speech and culture), structural-semiotic (symbol is a way of cognition of verbal and nonverbal texts of culture), aesthetic and artistic (a symbol is an artistic means of expressing ideas and values), religious (a symbol is a way of human interaction with the divine world), ethnological (a symbol is a way of ethnic integration and identification), psychological (a symbol is a function of the human psyche, a symbol allows you to reveal latent manifestations of unconscious structures), sociological (a symbol is a way of establishing socialites, relationships and interactions). As Y.S. Lobanova notes, symbols expand the communicative potential of the language, reflecting various aspects of human activity. Representatives of various creative types of professional activity are engaged in the creation of symbols of modern culture (artists, designers, advertising and marketing specialists, etc.), as well as people who are far from art. The production and distribution of symbols is carried out with the help of mass communication technologies, which are used in marketing, management, advertising. Symbols are widely used in the management of public and individual consciousness; they focus on the organization of consumption [7].

In accordance with the models of production and consumption, almost all types of activities that are implemented in modern society. Politics, art, science, education, sports, tourism, healthcare, etc. appear as varieties of market relations. Accordingly, symbols contribute to ensuring effective communication between producers and consumers [8]. In the structure of symbols of modern culture, the boundaries between the material and the spiritual are blurred, there are no clear differences between the sublime and the base. There is no connection with the transcendent in modern symbols. The structure of symbols is built at the level of material and social values. The connection between material needs and social status, which is reflected in the symbols, is differentiated in accordance with the prestigious benefits of modern civilization: time, prestige, comfort, wealth. The functions of symbols are to differentiate the perception of consumers, to draw attention to goods and services, to prove their advantages over other goods. The symbols of modern culture do not refer to overcoming material temptations for the sake of spiritual perfection, as in the traditional-new culture. They create confidence that the chosen product introduces the individual to a prestigious social group. At the same time, the quantity and quality of goods and services also act in a symbolic form. For example, when advertising films, they often mention the amount of money spent on production, the number of viewers, fees from ticket sales, a place in the rating of film production. All this information is used to convince a potential viewer that he will not spend money

in vain if he buys a ticket to the advertised film. If in traditional culture symbols served to regulate consumption in accordance with social statuses, then in modern culture symbols are used to remove any restrictions in consumption. Mass culture, with the help of symbols, stimulates the desire for unlimited consumption as an activity that all modern people deserve [7].

In modern culture, the production and distribution of symbols is considered in the categories of economic science and practice. The concept of “symbolic capital” has found widespread use in social sciences. The functions of symbols for the management of public consciousness are widely used in economic activity.

Symbols that are used in modern society become P. Bourdieu notes that symbolic capital finds expression in trust, which contributes to the establishment of strong relationships. Symbolic capital creates certain guarantees of product quality, stability and reliability of interactions between the buyer and producers in the structure of market relationships [9]. All this serves as the basis for a good business reputation, which attracts partners and customers. Symbolic capital, increasing the number of consumers, strengthening partnership relations, serves to increase economic capital. Each symbol has a certain ability to build up “capital” in modern society, as it finds its supporters [9]. However, symbolic capitals do not have the same significance. It depends on how interpreted this or that symbol, how universal is the system of values that it stands for. In modern culture, symbols play the role of differentiating the quantitative and qualitative characteristics of goods and services. For this purpose, the data of scientific research are used, in which the methods of building ratings are used. The differentiation displayed in the ratings is, in fact, a symbolic indication of the popularity of certain goods or services. Ranks in those or in other ratings, it is a symbol of a place in the conditional hierarchy, a symbol of prestige, success. In this regard, the symbols perform the functions of stimulating the activity of promoting products, respectively, contribute to the production of new characters. Symbols play a big role in innovative development. Brand building is one of the directions of innovative activity. Symbols accompany the development of innovations [9]. At the stage of developing an idea, it is important to assess its innovative potential, and for this, it is necessary to turn to ratings that display economic indicators through a system of symbols. The introduction of innovations and their promotion are also accompanied by symbols that convince of the advantages of new products, reducing resistance in their development- research institute. This is due to the fact that the symbols do not lose their connection with traditions, they make it possible to create an image that combines stability and renewal. “The logic of the symbol is the logic of contradiction, and it is conceived as a concrete organic synthesis of variability and constancy, form and content, identical and different, one and many, mobile and rest, finite and infinite. These oppositions are foreshortenings of the nature of the symbol, revealing it from different sides” [3]. So, in different cultures, the same symbol (for example, a rose, a swastika, pigeon) can take a very different pictorial form and be endowed with fundamentally different meanings. Therefore, it is necessary to interpret one or another symbol only from the perspective of a certain cultural and historical situation. In this context, it is necessary to focus on the types and functions of symbols in culture.

According to A. F. Losev, the doctrine of types of symbols is the study of those semantic sequences that arise during the functioning of a symbol in various areas of human activity. It highlights the nine types of symbols listed below [2].

1. Scientific symbols (for example, mathematical equations, a right triangle, etc.).
2. Philosophical symbols (for example, philosophical categories: reason, necessity, freedom, etc.).

3. Artistic symbols (the image of the “three-bird” by N. Gogol).
4. Mythological symbols (circle, fire symbol, etc.).
5. Religious symbols (cross, divine sacraments).
6. Symbols formed by nature, society and the whole world. “The deeper they are perceived and they are studied by man, the more they are filled with a variety of symbols, receive a variety of symbolic functions, although in themselves and objectively they are not only our symbols at all” [2] (for example, the world tree and fertility symbols).
7. Humanly expressive symbols. A person expresses his inner state externally, so that his appearance is more or less always symbolic for his inner state (smile – a symbol of joy, a pale face is an indicator of fear). The physical features of the human body (skin color, nose structure, etc.) also act as a symbol.
8. Ideological and motivational symbols (ideal, motto, law, etc.).
9. The externally technical symbol implements the principle of an infinite series of actions (bows, handshakes, dance, etc.).

N N. Rubtsov gives a different typology of symbols based on the dependence on the external form or material of the implementation of symbolic expression in the cultural system. He identifies five main ways implementation of symbolic expressions, as well as their various combinations.

4. Graphic symbols are inherent in numerous forms of human activity – art, science, politics, etc.

2. Plastic symbols are found mainly in art.

3. Discursive symbols are symbolic generalizations and constructions that arise not so much as a result of visual perception, as a mental process. These include literary symbols and their accompanying linguistic constructions, metaphors, comparisons, etc., as well as symbols of philosophy, theology, science, legislation, etc.

4. Procedural symbols express certain values and ideas through specific actions. These are all kinds of political activities of a person – rituals, ceremonies, meetings, as well as various folk calendar festivals and rituals.

5. Operational symbols are used to maintain a certain public order, a stable state of society. For example, currency signs are symbols in their various “hypostases”

(money, loans, etc.). Thus, in the process of human cognitive activity, symbolization manifests itself in a variety of forms. Currently, because of the expansion and strengthening of intercultural contacts, there is a significant increase in the socio-cultural, intellectual, spiritual and creative role of symbols.

The world of culture is a world of symbols. The intensive development of international communication in the modern world reveals the need for a deeper study of the crucial role played by symbols in diverse cultures in order to develop a language of symbols that could become a global treasure. The typology of Vardenburg is interesting, in which symbols stand out in the aspect of myth: explicit as “moving symbols” and implicit as emotionally loaded and felt, meaning certain basic assumptions [5]. Warner, based on the fact that signs can give expression to different “things” (objects, representations, feelings, etc.), identified three types of symbols: referential; evocative and intermediate. Referential symbols are referential and scientific concepts, the logic of judgments and rational discourse. The meanings of these symbols, as a rule, are stipulated in the community, and their interrelationships are strictly fixed. They are usually used to communicate information and are verifiable [5].

Evocative symbols give expression to feelings. Their meanings are expressive, affective, irrational; they refer to such feelings, ways of knowledge and understanding that go beyond ordinary experience and cannot be empirically verified. From Warner's point of view, these symbols play an extremely important role in preserving social life and maintaining the solidarity of community members: people they need signs "as external forms to give sensory reality to those feelings and ideas that fill their spiritual life." Thanks to evocative symbols, these weightless and elusive feelings and ideas are transferred to the world of perceived "objective reality"; a stable and stable symbolic environment is one of the most important mechanisms for preserving society. The majority of symbols appearing in everyday life belong to the intermediate type; they combine the properties of referential and evocative symbols.

References:

1. Antonov V.I. Symbol as a cultural category. – Moscow: Publishing House "Luch", 1992. 32 p.
2. Avanesova G.A. Dynamics of culture. – M.: Dialog-MSU, 1997. -57 p.
3. Avanesova G.A., Astafieva O.N. Socio-cultural development of Russian regions: mechanisms of self-organization and regional policy. Moscow: Publishing House of RAGS, 2001. – 314 p.
4. Averintsev S.S. Two births of European rationalism//Questions of philosophy. 1989. – No. 3. – pp. 3-9.
5. Barkova A. L. New Year: symbolism of modern ritual//Human. No. 1. – 2002. – pp.56-67.
6. Battistini M. Symbols and allegories: visual codes of concepts in the space of fine art. M.: Omega, 2006. – 381 p.
7. Sartbekova N.K. // Innovative technologies in linguistics// Zhanylyktar –Vesti – News. Scientific Information Journal "Science and Innovative Technologies" No. 2/2016 (2). P.33-35.
8. Sartbekova N.K. // History and development of arts and crafts of Kyrgyzstan //Sartbekova N.K., Rajapova N.A., Juzbaeva A. // Astra Salvensis, Supplement no. 1, 2019. P.25-31.
9. Wikipedia

УДК 82.0(045)

DOI 10.33514/ВК-1694-7711-2023-1(1)-24-28

Джолдошбаева Кадыча Маматалиевна, Борсунбаева Зуура Эсенбаевна

Н.Исанов атындагы Кыргыз мамлекеттик курулуш, транспорт жана архитектура, университети, кыргыз тили жана адабияты кафедрасы, улук окутуучу,

Н.Исанов атындагы Кыргыз мамлекеттик курулуш, транспорт жана архитектура университети, кыргыз тили жана адабияты» кафедрасы, улук окутуучу

Джолдошбаева Кадыча Маматалиевна, Борсунбаева Зуура Эсенбаевна

Кыргызский государственный университет строительства, транспорта и архитектуры им. Н.

Исанова, кафедра кыргызского языка и литературы, старший преподаватель, Кыргызский государственный университет строительства, транспорта и архитектуры им. Н.

Исанова, кафедра кыргызского языка и литературы, старший преподаватель

Zholdoshbaeva Kadycha Mamatalievna, Borsunbaeva Zuura Esenbaevna

Kyrgyz State University of Construction, Transport and Architecture named after N.Isanov,

Department of Kyrgyz Language and Literature, Senior Lecturer,