Cultural code concept in contemporary world.

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Chapter one: Introduction.

1.1 Problem identification.

In the recent 60 years the world has drastically changed. Creation of new states in the post-colonial world, economic crisises, and local conflicts, technological and scientific acceleration has put a new emphasis on cultures of humanity. New communication capabilities, internet and shorter traveling times have allowed cultures to interact freely and globally.

Although major subjects of relations in the world arena are still sovereign states. State is considered to be the only possible way to organize societies in respect to law, as well as in the international relations, state is most accepted official way in interactions between nations. So from materialistic western point of view, it is efficient to derive importance from detailed analysis, prognosis and development of state policy. Although such strategy is conducted on a very general level and is usually short term oriented (usually state policies change with elections), and in modern world more and more often issues of culture overpower state influence.

Relations between nations are resolved in a system of "pseudo-anarchy"[1], where we have UNO (United Nations Organization) and its subsidiaries as a pseudo-legislative body, international tribunal court in Hague as a pseudo-judiciary body and state-actors that are sovereign and independent. Most of the world legislative acts are voluntary (membership in UNO also) and global judiciary decisions have a reccomendative tone. It's important to note, that there is actually no executive body in the world system of affairs and states execute this role according to own ambitions. This system misbalance (absence of actual world power of suppression) creates a very unstable environment of pseudo-anarchy in state relations, where almost everything is possible. States create

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[1] To my opinion absence of suppression powers in the world creates a situation where actors are interacting on a complicated basis of balancing powers where almost any action is possible. Concept of sovereignty and international negotiations (signing of mutual documents), keeps the situation of the absolute anarchy aside from reality. Mutual agreements usually are limited in time. Sovereignty itself is a phenomenon which secures the source of authority in a nation-state through history and at the same time creates a possibility of corrupting and misusing this authority of any new government. Any political regime is also limited in duration on a large scale and one can have a live experience in observing power shifts by following elections data.

coalitions, trying to influence other states decisions with a majority principle, but still the basic assumption of state sovereignty (nobody has powers to interfere in the state policies) allows any scenario in the global world. A good example of this disobedience to world system can be North Korea. Or one can look at the USA international relations and find many examples of violation of international laws.

Such a misbalanced system obviously creates a most productive environment for political game between nation-states. Anarchy itself is the highest possibility of freedom, but absence of rules as well. So analysis of political, economical and military situation in priority world interest zones is usually the main focus in state construction of policies and scientific research nowadays. For as theoretically according to pseudo-anarchical world situation states are major actors and analytical calculations of state tactics will allow predicting behaviors. This makes it possible to compare political, economic or military power units and build up tactics in balancing these powers. Cold War period was probably the peaking point in the amount of research in that area. Most of political scientists agree that world has become more unpredictable after a balance between two superpowers has broken down. "Geopolitics" – was the given name to a concept of state-actors relations.

The evolution of dominating global paradigms in science can be viewed in the 20th century history. In the first half of the past century "geopolitics" [2] was the dominating concept in the world. "Geo" – means land, and so the emphasis of this concept was on geographical expansion of states, the bigger the more powerful. Different strategies were discovered. The term geopolitics (Geopolitik in German) was developed by Rudolf Kjellen[3], a Swedish political scientist in 1905. It combined Friedrich Ratzel's[4] theory on the organic nature of the State along with Sir Halford J. Mackinder's[5] Heartland Theory to justify expansionistic practices of countries. In the 1920s, German geographer Karl Haushofer[6] used Geopolitik to support German expansion. This concept, known as Lebensraum (living space) was actually developed by Ratzel, who is often called the founder of political geography. Haushofer twisted Ratzel's theories to develop the pseudo-science of Geopolitik. Haushofer's Lebensraum permitted the expulsion of "lesser"

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[2] Sloan, Geoffrey R., Geopolitics in United States Strategic Policy 1890-1987. New York, 1988.
[3] Kjellen, Rudolf, Der Staat als Lebensform. Leipzig, 1917.
[4] Ratzel, Friedrich, Politische Geographie. Muenchen, 1897. Ratzel, Friedrich, Erdenmacht und Voelkerschicksal. Stuttgart, 1940.
[5] Mackinder, Halford, "The Geographical Pivot of History", Geographical Journal, London, 23, 2 (April 1904), p. 421-444.
[6] Haushofer, Karl, Wehr-Geopolitik - Geographische Grundlagen einer Wehrkunde. Berlin, 1932.

peoples to further the goals of the growing State. Also Hitler had his own concept of geography and the expansion of the state. In his autobiography "Mein Kampf", published on 18th of October 1925, Hitler explained that Germany had the moral right to acquire the "foreign land and soil" of "lesser" races. Haushofer primarily provided the academic and scientific support for the expansion of the Third Reich. Outside of Germany, only the Japanese geographical community supported the work of Haushofer and the ideas of geopolitics as a weapon of conquest.

At about the same time the American Professor Nicholas Spykman[7] (1893-1943) felt that Mackinder had put too much emphasis on the Heartland[8]. Instead he offered the concept of the "Rimland", a large buffer zone between sea and land power. After World War II the Rimland concept became part of the United States policy of containment of the Soviet Union and communism, a concept describing the policy to prevent the USSR (and originally the Peoples Republic of China) from spreading influence to the Rimland[9].

After World War II the term geopolitics was rarely used. During the 1970s, to some extent because Henry Kissinger used the term, geopolitics experienced a renaissance, which has been strengthened during the 1990s. Modern classical geopolitics is mainly based on Mackinder and Spykman[10]. Much of modern geopolitics has been included in subjects such as national defense planning, strategic studies and elements of national power. An important contributor in this respect has been the British born strategic expert Colin S. Gray and his book "Geopolitics of the Nuclear Era"[11] (1977). On the other hand some strategists have declared geopolitics to be outdated and replaced by geoeconomics.

Creation of UNO and International Hague Tribunal alongside with creation of many new states after World War II – has created obstacles in a direct geographical expansion of the states. The major assumption of a sovereign state as the only possible actor in the world has been shattered with the appearance of TNC's (trans-national

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[7] Spykman, Nicholas, "Geography and Foreign Policy", American Political Science Review, 32, No.1 (February 1938), p. 28-50, No.2 (April 1938), p. 213-236.
[8] Heartland concept stands for land power. Geographically biggest country is most powerful, as it controls most resources.
[9] Brzezinski, Zbigniew, Game Plan - How to Conduct the U.S. - Soviet Contest. Boston/New York, 1986.
[10] Soppelsa, J. -Battesti, M. - Romer, J.-C., Lexique de geopolitique. Paris, 1988. Dictionary of Geopolitics. London, 1993.
[11] Gray, Colin S., The Geopolitics of the Nuclear Area - Heartlands, Rimlands and the Technological Revolution. New York, 1977.

corporations). Some of them obtained so many resources that they could influence state decisions or act independently. So the paradigm of "geopolitics" was overtaken by a new one - "geoeconomics" paradigm and so did social science in the "behaviorism theory", "rational choice theory" (started by Max Weber in 1920) and others – which explained the necessity of an economic dominance in every day life. The most vivid description of the "geoeconomics" concept can be found in Fukuyama's[12] ideas about abolishment of states history and new rule of global market. Also collapse of the USSR in 1991 was declared to be a liberal-economic victory of the western democratic ideas, for as soviet empire could not sustain the economic well-being through the usage of authoritarian-centralized system and communist ideology. Shortly after, geoeconomics starts to appear more vividly in new globalization concepts.

But the new century's historical facts had proven that economy and military powers have little control over culture. For example September 11 suicide terrorist attack in USA can be hardly described in geopolitical or geoeconomical terms, and this example is just most vivid in millions others cultural strifes. Cultural encounters became so intense and sometimes critical that some researchers were talking about a shift in confrontation from East - West (Cold War) to North – South. The issue of culture was re-recognized on world arena. Importance of research in that field has also become inevitable.

Although cultural misunderstandings were evaluated in many dispersed researches, the attempt to create a global paradigm in cultures interaction is still an ongoing discourse. So to clarify this position in comprehending cultural interaction there is a need in revealing some basic assumptions of cultural differences, which can be described by author in following words:

So to say, people of different nations and different life conditions (living in different geographic locations) – construct in their brains different independent pictures of one and the same object. When brain functions of association occur – such person has a feeling, which subjectively refers to culturally specific understanding of the picture and this understanding means also some specific word (the word itself is just an outer subjective cultural expression). That is why to the people of different nations and

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[12] Fukuyama, Francis, The End of History and the Last Man, Penguin, 1992.

geographic locations every word that means one and the same object or idea almost always comes up with a very specific and "internal" content.

In other words, if a person (born and established in some place) has formed inside (as a result of specific local influences and experiences) a perceptive "picture" (this picture associates with persons feeling of a certain "internal" cultural specific content, feeling of a specific definition or picture), he usually expresses it with one or another word (such word would become culturally subjective to the person). While another person who hears that word (this person has also formed inside understanding of the given word as a picture with "internal" content, because of different conditions of his/her establishment and growth) would always comprehend and evaluate the same word in a completely different meaning.

This fact can be clearly seen in an attentive and impassionate observation of meanings exchange of two persons, who belong to two different cultures and grew in different geographic areas.

1.2 Significance of the study.

Studies of cultures are quite dispersed and most of unifying theories have generalization issues without a complete coverage of study area. So the phenomenon of this study is not well conceptualized. Also different measuring concepts are used for culture evaluation. In all this variety of cultural discourse issues there is definitely a need for an attempt to recreate a concept of "geoculture", which would logically fit into existing global situation (developing from geopolitics to geoeconomics and possibly to geoculture). This beginning of new dominant paradigm era – of "geoculture" concept needs some operational mechanism to explain intercultural strifes. National motives, ethnic cultures, civilizations, "cultural codes"[13] - are some of definitions used as instruments in cultural discourses. So the idea of this research can be based on operationalizing and possibly re-evaluating the "cultural code" empirical concept, transforming definitions within this research and relating this concept to the existing theories in the globalizing world's cultural discourse. The most probable method – comparative social research. Comparative analysis in theories of social space may even result in changing definition structures. This may be an attempt to create an alternative social structure model under the concept of "cultural code". The reason is the common multitudes of cultural interpretations and an ongoing cultural discourse. To give such a statement would require a necessity in showing the importance of cultural emergence and of such terms as a "cultural code" in the human history.

During the eighteenth and nineteenth centuries - the idea of culture as a space of specifically human values (contrasted to "nature") begins to consolidate itself. Under this idea, culture constitutes a sphere of moral, religious, political, philosophical and technological values that permits man to "humanize himself" and escape the tyranny of

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[13] Cultural code – a term, which describes a self-actualized human mentality - a unity of value orientations, socio-normative establishments (routines, rituals, heroes, symbols), fundamental features of characteristics specific to some nation, or human grouping. In scientific circles this term is introduced by a Russian philosopher K. M. Kantor. Ref: Kantor K. M., "History against progress", M., 1991. This research will attempt to reveal "cultural code" parameters upon personal, group and international levels. De-coding is based upon analysis of contemporary theories comparison.

the "state of nature". In other words, human ability to constitute himself in time through the creation of his own world was considered to be - culture. This basic assumption of the traditional concept of culture is the idea that the gradual humanization of the species is a process that occurs in time, in history, and is not predetermined (independent). This may be a horizontal cultural continuum.

From Hegel's[14] works comes another perception of the traditional concept of culture: the privilege of so called "high culture" over and above "popular culture". Weber refers to that as "rationalized" forms of culture (musical codification, secularized art, literature, philosophy, and historiography). They are the most elevated, which means, that through them man can reflect upon himself and recognize his own spiritual vocation. The human groups that have not been able to reach this high culture remain rooted in "youth" and find themselves in need of the "illumination", which comes from wise people, particularly philosophers. Such philosophers are people who can elevate themselves above cultural contingencies and apprehend their object from the outside. This may be a vertical dimension of culture.

But if the evolution of culture is the outcome of a historical process, then freedom can also be objectified, particularly in the sphere of political life. A nation that has reached maturity is one that has not only developed a "high" culture, but one that has been able to constitute itself politically as a nation-state. For Hegel, the state is the true bearer of culture, of a people's "national spirit". Only in the State does freedom become objective because it is there that all individuals are reconciled with the ethical substance of the collectivity. Individuals must, therefore, subordinate themselves to the state, since it is only through its mediation that they can learn to be conscious of who they are, what they want, and what their destiny is, as members of a single nation. This link between nation-state and culture refers back to theories of geopolitics, although present situation is different and requires new estimates in cultural research.

Montesquieu and Fichte also considered the State to be the bearer of a people's national identity. Only, they thought the State should be established on the basis of geographical conditions, customs, language and the ways of thinking of the people over which it rules. This also reflects the traditional concept of culture: the identity between

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[14] Hegel, G. W. F., Encyclopedia of the Philosophical Sciences, Heidelberg, 1818.

"people", "nation" and "culture". The fullest objectification of culture was summarized by Santiago Castro-Gomez[15]: "...freedom from imperatives coming from an exterior is the historical construction of the national-popular State."

In the field of postcolonial theories, the concept of "geoculture" was introduced by the North American social philosopher Immanuel Wallerstein[16]. Wallerstein introduces a new category of the "world-system" with its reference to a structure of global dimensions, broadening thus the interpretation of the "national-society" which functioned as the classical referent of social sciences since the nineteenth-century. The world-system is a pre-given set of social relations configured in the sixteenth-century as a consequence of the European expansion over the Atlantic.

The world-system of Wallerstein is a network of interdependencies which covers a single space of social action. Sociologically speaking, this means that, from the sixteenth-century onwards, the life of an ever greater number of persons in the whole world began to be linked by a planetary division of labor, coordinated by smaller systemic units denominated as "nation-states". The differences are thus not temporal but structural. Some of the system's "social zones" occupy the function of centers, meaning by which that they monopolize the hegemony, while others occupy a "periphery".

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[15] Santiago, C.-G., Post colonialism as a critical theory of globalized society, Col, 1997.
[16] Wallerstein, Immanuel. 1994. Geopolitics and Geoculture. Essays on the changing World-System. Londres: Cambridge University Press.

1.3 Study proposition. Hypothesis.

Mentioned above - representative of western left, neo-Marxist wing of researchers - E. Wallerstein[17], established scientific discussion in social sciences about the definition of "geoculture". First of all "geoculture" is a synonym to "cultural imperialism" – cultural domination of developed Northern hemisphere over the developing countries of South. Wallerstein also develops an idea that in modern world there exists the same amount of civilizations as the world-economies, which is only one. Because of that "geoculture" is also a single one for the planet earth. Such assumption is very hypothetical and confront for example with "civilizational theory" of Huntington[18].

In this research there will be an attempt to look at this world as consisting of many nations with a "cultural code" in each one, which allows principle distinction between cultural "us" and "them". In this perspective of neo-"geoculture" it is possible to operate with the term "cultural code" in the world space and operationalize empirical study on a comparative-theoretical level. "Cultural code" alternative model may represent the social space where causal flows need a more intellectual investment and new look at "geoculture" may reveal the global interaction patterns in the world space. For example, a "cultural code" can go beyond the frames of a single nation as a big offer (mission) to the humanity, revealing on a global arena as "geoculture". Sometimes nations with a strong, charismatic "cultural code" can act as subjects of "geoculture", meaning that effectively influence other "cultural codes", transforming them on a tolerance scale. History is rich in empirical examples on merges of "cultural codes", transformations, extinctions and resurrections. Modern world has drastically increased the capacity of "cultural codes" interaction, shortened the time of information delivery, broadened the sub-cultural divisions of modern technology users, decreased travelling distances and is enforcing the language unification. As culture is a phenomenon in a blurred context and in my opinion is an undervalued parameter of a high significance, a concept of "cultural code" may be a valuable measuring construct. While interaction of "cultural codes" might logically fit into a paradigm of a new "geoculture".

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[17] Wallerstein, Immanuel. 1994. Geopolitics and Geoculture. Essays on the changing World-System. Londres: Cambridge University Press.
[18] Huntington defines civilizations as the broadest cultural entities in the world and divides humanity into six or seven major civilizations. Huntington, S. The Clash of Civilizations? Foreign Affairs, #72, 1993.

Hence this research emphasizes a hypothesis that each self-sufficient society has "cultural code" with some similar patterns that could be systematized through social comparative research. Also in the world space where cultural interaction occur - a new-"geocultural" paradigm is essential. So with that assumption of taking "cultural code" on a global scale as a form of geopolitics or "geoculture" with a basis in distinction of cultural "us" and cultural "them" (or else included into cultural core, excluded from it or in transitional phase) its easy to see that any country's geopolitical history is based on complex manipulations with criteria of "cultural code". In different historical periods in Norwegian "cultural code" distinction of who is a "friend" in the world or who is an "enemy / alien" was re-established in utilizing specific criteria of "cultural code" (confessional, linguistic e.t.s.). Operationalization of "cultural code" empirical concept and re-creating a paradigm of "geoculture" would also allow re-evaluating some historical aspects and perceiving present situation more precisely.

So to say, in the 21st century the destructive potential of weapons has reached a level of humanity self-extinction (so the possibly of a global war is understood as suicide) and economy interdependencies creates a global arena with possible new actors (such are TNCs, or even a single person, wealthy enough to come up as an international actor). But culture has proven to be most resistant to changes in power shifts, so even economic suppression is not enough to change "cultural code" and on the contrary, economy usually stands aside cultural issues. For example, tourism is phenomenon where "cultural code" is integrated with economy. If we also consider misuse of "cultural code" in terrorism strategy of fear, it becomes obvious that a new research on cultural discourse is in the right direction of humanity issues of high significance. This attempt to overlook recent cultural theories is dedicated for creation a more precise instrument in dealing with intercultural contacts and for deeper understanding of present situation in humanity cultures.

1.4 Conceptual framework.

To conduct a social research in theory formation style requires a well conceptualized style of the procedure itself. The most accepted western scientific way to work on such phenomenons as "cultural code" is a comparative method. Also the meta-language of the research is important as it describes the design of this research. Galtung[19], describes two main intellectual styles that dominate social science activity as Saxon/Nippon or Teutonic/Gallic ("story-tellers" and "pyramid-builders" in other words). Although they do not exclude each other the difference is significant.

A "story-teller" digs reality for social findings and creates his library of data/quotations, deriving methodology from data-collection and data-processing. Galtung[20] even calls "story-telling" social science - "journalism with footnotes". The influence of US social science activity is evident. A "pyramid-builder" uses thought as a basic tool, going through the reading of systematic data and constructing a brain-intensive symbolic form theory, with a distinction between "perspective-premises-hub-center-core-axioms" and "insights-conclusions-rim-periphery-edge-theorems". A good theory makes an effort to capture a contradiction-free ideal world where everything flows from axioms. A good theory construct ideal explanatory model by cutting away the empirical accidental parts of the reality and can become archetypical theory/axiom on a high explanatory level. Axioms are usually confirmed in empirical data and this makes them logically valid. Multiple theorems are inferred from usually a small number of axioms. Logical validity of axioms is confirmed by empirical examples, which derive also from axiom assumptions. Theory dynamics is a limitation, as humans continuously construct reality. For that reason it is important to reflect a social functioning of a good theory as ideology. It is also valuable to present a theory as one perspective among others.

A true intellectual quality reveals here through the combination of existing insights and production of new ones, imposingly to "story-telling". Although theory formation

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[19] Galtung, Johan (1988) Methodology and Development. Copenhagen: Ejlers, ch.1.2.
[20] Galtung, J. (1990): "Theory Formation in Social Research: A plea for pluralism", in Oyen, E. (ed.) Comparative Methodology. London: SAGE, p 97.

might disregard the empirical reality outside the analytical sphere, the intellectual investment in organizing the known and unknown facts is very valuable. In order to cope with reality and make a good tool out of theory Galtung[21] suggests being polytheistic, instead of believing in the theory till the empirical evidence becomes overwhelming (monotheism of Judea-Christian civilization). So if a well formulated theory drops explanatory light to the darkness of reality, than several theories (polytheism) aiming at the same area may provide more light of insight and reveal nearby areas of ignorance. A "story-teller" is better at description of thick empirical richness, where he finds some lights everywhere, forming an image.

A good theory combines intellectual contents of classical theories, while not taking any side. This conscious disregard of theoretical singularism provides another advantage in a way that it avoids intellectual subjectiveness. Theoretical singularism creates a situation where one theoretician provides a non-contradictory axiom, which is believed to reflect the social universe over time. Although this perception itself is a part of "cultural code", where idea has came up with the development of religious consciousness. A single male-prophet was revealing the reality in religiously codified theorems with high explanatory power. While industrial development has created a well organized scientific society alongside with economic values. That resulted in a phenomenon of a scientific-prophet, who provided new axioms of high explanatory power in a new context. A cult of a theoretician was well grounded in a belief system of "cultural code". Vivid western examples of such are: Freud, Darwin, Smith, Marx, e.t.s.

Another advantage of "pyramid-building" strategy is that a theory not only reflects empirical reality, but also can indicate trajectories for the potential development of the situation. This is a very constructive possibility, not only modeling an alternative reality (or ideal system), but also revealing ways of possible development. Hence such empirical investigation of the past reality, in theory is enforced with analysis of trajectories in the potential (or future).

So presumably, the relevant literature list in theoretical background would be based on analyzing works of Hofstede[22], Schwartz[23], Grendstad and Per Selle[24], March

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[21] Galtung, J. (1990): "Theory Formation in Social Research: A plea for pluralism", in Oyen, E. (ed.) Comparative Methodology. London: SAGE, p. 100.
[22] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005.

and Olsen[25] with empirical and analytical perception of "cultural code" in pursuing the idea of creating a social instrument of a high explanatory power. A new-"geocultural" paradigm is an ambiguous task, though by analyzing works of Wallerstein[26] and Huntington[27] it may be possible to reveal insights upon "cultural code" functioning in the world arena. Theoretical construct of "cultural code" model may be developed in comparing existing cultural theories, while taking culture as an institution would allow seeing the dynamics in the system. Finally extrapolating "cultural code" system analysis into the "geocultural" arena of interactions may reveal new insights in the present situation as well as a multitude of possible new outcomes.

[23] Schwartz, S. H., Beyond individualism/collectivism: new cultural dimensions of values. In Individualism/collectivism: Theory, Method and Applications, Kim U, Kagitcibasi C, Choi S. C., Yoon G, (eds.). Sage: Newbury Park, CA, 1994.

[24] Grendstad, G., and Per Selle, Cultural Theory and The New Institutionalism. Journal of Theoretical Politics. 7. 1995.

[25] March, J., and Olsen J., Rediscovering Institutions. The Organizational Basis of Politics, The Free Press, N.Y., 1989.

[26] Wallerstein, Immanuel. 1994. Geopolitics and Geoculture. Essays on the changing World-System. Londres: Cambridge University Press.

[27] Huntington, S. The Clash of Civilizations?, Foreign Affairs, #72, 1993.

1.5 Objectives of the study.

So this research would be devoted to:

• Comparative analysis of existing contemporary theories in global cultural discourse;

• Operationalization of empirical parameters of "cultural code" in the changing system of global world's cultural discourse;

• Discover a possible evaluation line for practical implementation of cultural concept in policy planning of affairs with culture involvement;

• Scientific contribution to the social science research with intellectual investment in cultural theory for an award of a master degree.

1.6 Research questions.

- Which parameters constitute the structure of the code according to contemporary researchers?

- How does "cultural code" works within a human, society and international levels?

- How can an empirical concept of "cultural code" model be operationalized to perceive modern social reality better? May be achieved by higher explanatory power.

- Is it possible to design a structure on "cultural code" in comprehendible geometrical figures and coherent language? A table or scheme for a theoretical construct of "cultural code" within existing cultural discourse.

1.7 Empirical investigation.

In order to strengthen the idea of cultural interaction significance in the world, there is an idea of focusing upon cultural conflicts which are going on in present and analyze cross-cultural encounters, while testing the compatibility of "cultural code" concept. Islamic "cultural code" and American "cultural expansion" would be most probable and vivid examples. Such idea derives from analysis of state expansions correlated with time, used in geopolitics models. Military expansion would be mostly fast in time but outcome is unstable, economic expansion takes more time and has an average stability rate, while cultural expansion would be taking longest time periods with a stable long-term outcome. In other words, cultural imperialism has the longest occupational phase, but the results last longer. Post-colonial countries reflect that ancestry of cultural imperialism.

Also for more vivid explanation of implementing and reflecting "cultural code" in life - examples of international negotiations processes could be analyzed. Although there is a diplomatic ethics code, which is a limitation. Tourism is vast field of empirical examples. The author of this research has spent a summer season of 2005, part-time working in a tourist company in the city of Bergen. Quite valuable data was obtained during direct contact with tourists of different nationalities with different "cultural codes". As Bergen is a sea-port city it is frequently visited by cruise ships, going on regular basis routes, carrying up to 3000 passengers of different cultures per ship. Some busy days of summer season 2005 were represented by 5-6 cruise ships a day so the empirical data was well presented. Data collection was conducted through observation and taking notes on valuable cultural findings. Limitations of this data collection was in a fact that some cruise ships had limited hours of stay in Bergen, so tourists were obsessed with time shortage and were automatically under the stress condition. Although, to my opinion, that fact allowed observing some interesting "cultural codes" features as most people under the stress situation act on the cultural behavior stereotypes they are most experienced in. Although primary data analysis has also shown a sustainable distinction in generation differences within "cultural codes". Another limitation was also the assigned position of a sales person, where much emphasis should be concentrated on the aspects of a process of extracting money for services provided. Although after a couple of weeks the routines

have been established and collection of data became easier, except for the tourist-traffic busy days. Aside from gaining a valuable experience in the international sales sphere, the author managed to implement successfully some of the cultural improvements to the process of sales. Although "culture codes" representation was broad, majority of tourists were presented by European continent.

A very interesting source of data is sociological research on international marriages. In this regard the emphasis is on a family as a smallest group unit of a society, where "cultural code" is most easily transformed. A phenomenon of international marriage presents spouses with different "cultural codes" on a daily interaction basis, revealing hidden insights of cultural interaction. One can extrapolate this data on a lager scale and see correlations in geocultural interactions. And there is also a possible outcome of a scheme/table which would allow to structure cultures through the operationalized "cultural code" approach. This scheme/table practical purpose is to represent the operating tool for evaluation of cultural interactions.

Importance of the research issue requires a fairly objective analysis of phenomenon so both primary and secondary sources of main data collection better be involved. Comparative research design allows focusing on intellectual work revealed in theory analysis. If we perceive the primary data as the one that has no other references and comes from a trusted source, than most probable references of data may be official documents or historical facts. Or, if the secondary source of data is the source of information, which is not directly obtained from the informants, but plays an important role in information gathering. Books, notes, newsletters, articles, policy documents, official documents, archival records, Internet, and previous work in this field of research – will be a secondary data source then. But anyways the empirical space of evidence is unlimited and is constantly changing, so another intellectual capability will be revealed in providing coherent examples. For example the IBM survey used by Hofstede[28] or official statement of state officials or UNESCO documents. "Cultural code" parameter search would require insights into contemporary social researches, which would mainstream with the comparative method. This research is based upon the inspirational results of study in the department of Public Administration and Organizational Theory of Bergen University.

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[28] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005.

1.8 Identification of study area.

To deal with such an interdisciplinary phenomenon as "cultural code" would require a linkage between micro and macro levels. In his article Galtung[29] refers to two approaches: first one is a "diachronic mode, with causality operating from one level to another". For example, Marx would derive causality from the social formation, or Freud – from the personal formation. From these causes effects will flow: macro-micro link in Marx, micro-macro link in Freud. Although this approach is considered reductionist and is based upon the idea of levels (higher or lower). The second approach is "synchronic, based on isomorphism". The assumption is that a term "space" is used to avoid reductionism and there is a human ability to understand all spaces with structure. In general such spaces are recognized: world, social, personal, nature. So the intellectual work done on a research like "cultural codes" may be in revealing patterns of these spaces and analyzing their causal relations. For example such pattern examination can be done: near vs. distant, interacting vs. passive, ranked vs. unranked or continuous vs. static. Isomorphism stands for structural identity and deals with center-periphery structure of spaces. The causal flows can be from social (Darwinist) structure to personal space (periphery-center), or opposite. Galtung[30] explains center-periphery flow in examples of Big Bang theory and Western self-image. "Western History = Universal History and Westernization = Modernization = Development" – archetypes of causality and legitimating political, economical and cultural imperialism. Interaction across spaces occurs in patterns or perceptive images. These images reinforce one another and become more stable in collective societies (isomorphism) and work against each other in individualist societies (heteromorphism). The area of this research would be based on the social space, to comply with the chosen parameter of "cultural code", as it will be developed in the comparative theoretical level (for example March and Olsen institutional theory vs. Hofstede's cultural theory). Also the world space may be analyzed in order to cope with "geoculture" and "cultural code" relations to it. Finally, a personal space of analysis may be revealed in looking at the human as a smallest "cultural code" implementer. Causality flow is a researching issue.

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[29] Galtung, J. (1990): "Theory Formation in Social Research: A plea for pluralism", in Oyen, E. (ed.) Comparative Methodology. London: SAGE, p. 102.
[30] Galtung, J. (1990): "Theory Formation in Social Research: A plea for pluralism", in Oyen, E. (ed.) Comparative Methodology. London: SAGE, p. 105.

1.9 Research design.

Theories change reality. Most expressively that can be seen in politics, but also in personal space any theory choice is a change in reality. Whether one diachronically constructs a reductionist pyramid by reaching one goal at a time or synchronically making many steps in different spheres. So a proper concept of "cultural code" may significantly contribute to the social sciences investigation of reality.

Research process would be based on qualitative method, while constructing the inductive model of investigating social phenomenon. Qualitative research deals more with theory constructing rather than testing it. From gathering knowledge/data – asking a question – forming categories – looking for patterns to possible theory development[31]. At the same time the quantitative method would be used in testing the parameter and in developing a measuring concept in geometrical tables and schemes. So the triangulation method would be the most appropriate research means for this work. The multiple sources of evidence in the research strategy may benefit the triangulation of data which helps in dealing with the problems of reliability and validity

Comparative social research may fit well as method for a theoretical intellectual investment in a "cultural code" research. The comparative research will be conducted for explanatory purposes, while developing an understanding of phenomenon. This type of data analysis may enable the researcher to try to explain a phenomenon and find out a set of causal links of the issue under research. The unit of analysis is the "cultural code", which is a theoretical construct also understood as a general unit. Also in comparing existing cultural theories and constructing an instrument for operating with culture, different variables might come up. Possible examples of "cultural code" dimensions may look like that: construction of politics, construction of rationality, construction of nature (technology and local-global production). Although "cultural code" may be considered an independent variable, that will constitute the basis for dimensions or variables of culture, as well as neo-"geoculture" understanding may also be taken as an independent variable defining the global interaction of cultures and principles of functioning of "cultural

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[31] Creswell, John W., Research Design Qualitative, Quantitative, and Mixed Methods Approaches Second Edition Sages Publications, Inc., 2003.

codes". But causal flows may determine more precisely the interaction patterns of "cultural code" and eventually a core-periphery distinction. Dependant variables under "cultural code" and neo-"geoculture" concepts will be discovered during comparative data analysis in cultural discourse. These dependant variables are usually also a matter of scientific disagreement.

1.10 Validity check.

      While testing the quality of the case study in this research, there can be done internal validity check in demonstrating causal influence of "cultural codes" in historical examples. External validity check will be in generalizing process while testing "cultural code" on different social levels with relevant theories. Reliability can be shown while looking over time perspective on similar researches (for example Huntington "Clash of civilizations", 1996). Construct validity check can be reached in developing a concept for a possible evaluation line for implementing the term "culture code" in policy planning. The comparative-analytical work would follow one logical structure upon three levels of perception. Hence a more vivid and clear understanding of how "cultural code" unveils in our daily lives could be achieved. Most contemporary researches would be induced in order to cope with the ambiguity of perception, thus validity spreads also though the common knowledge.

Chapter two: Theoretical explanation of the "cultural code" concept.

2.1 Defining the "cultural code".

The field of phenomenons in humanity existence is almost endless; often a word culture is used as a substitute for that multitude explanation. To reveal specific cultural forms, describe and systematize them seems to be an important step in understanding culture. Although a proper scientific operationalization of the term may be in penetration inside of phenomenons, revealing deep essences, that common ground which unites multitude of separate parts, framing the mosaics of empirical cases in a possible term of "cultural code". For that reason a conception of its existence may be valid, in pursuit of the essence.

Essence[32] – is a mental category, which uncovers the studying matter, replying to the questions – how is the phenomenon different from other world elements, where are its roots, what are its peculiarities? To show the essence and reveal it is to answer the question – what is it?

So a term culture is taken as polyfunctional and has broad meanings. In that aspect it is presumed that a proper structure of "cultural code" model in geometrical scheme form may be a valuable idea in reflecting cultural essence. In other words, the parameters which constitute the body of the code would reflect the peculiarities of the culture, explaining the details of the matter. Though, the search of the analytical form of the essence - would be in narrowing the scope of the logically directed focus upon cultural parameters, which form the body of the "cultural code".

There is no intention to create new ambiguous definitions in already complex for perception study field. On the contrary, the goal is to make culture a more comprehensible subject in all types of researches. Hence a comparative method is chosen to aggregate similarities in cultural approaches of contemporary scientists. Cross-theoretical analysis may help in finding the parameters of the code's body. By following the intention to operationalize culture in our daily life perception, such word combination

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[32] http://education.yahoo.com/reference/dictionary/entry/essence (downloaded 04/11/07)

as "cultural code" would mean a subject with a structure, thus leading further to the parameters of the structure.

2.2 "Cultural code" essence.

It seems important to indicate from the very beginning, that there may be at least two major understandings of the matter: religious and secular. In the religious understanding of culture it may be fruitful to bring analogy with a term "cult[33]", belief, traditions, and elevated meanings of life, established by God. Although science is a concurrent perception of reality, but it is important to note, that faith (belief) as higher essence of life today (as well as in ancient times), may be the joint axis that holds internal cultural unity.

Another important aspect is that although this is a scientific research - one may not find a society in history, completely without any religious perceptions. Alongside with contemporary religious importance in the global world – the arguments are quite strong and are to be dealt with. One might also consider religious experience and activities of adepts in the past as primary elements in spreading knowledge and establishment of a social order. This aspect will be explored further on.

Though history has also reflected on secular relations to the reality (atheism and non-believers). Important to note that most confessions agree upon the idea, that a relation towards the Absolute is a result of revelation, intimate in a good sense, personal and sacred. Thus religious experience is subjective and comes from the depths of individual. So this may follow the idea of taking the Absolute as a mystery, as something inconceivable, spiritual or transcendent.

Hence a distinction trend has been outlined, so further on to secular[34] perception. This one, stands aside of "cult" and religion and is grounded in rational thinking, with the aid of scientific discoveries. Further on - the "cultural code" exploration will also follow the line of rational perception of the reality.

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[33] http://education.yahoo.com/reference/dictionary/entry/cult (downloaded 14/01/08)
[34] http://education.yahoo.com/reference/dictionary/entry/secular (downloaded 14/01/08)

First literature encounter with the word culture as a theoretical term is reflected in Cicero's Tusculan Disputations.[35] The word has originated from "cultivation" and was mainly used in agriculture (to cultivate soil). Cicero was the first one to use it in metaphorical sense in relation with affection on the human mind. This ancient roman philosopher has come up with an idea that culture of the mind is philosophy. Leaving aside ancient philosophical perceptions, one may note the starting point of evolution of the term – culture.

Contemporary western sociology uses definition of culture as one of the core ones. Although what makes the subject confusing is, that it is perceived differently by various authors. For example, a well-known American sociologist Neil J. Smelser[36] describes a contemporary definition of culture as convictions, values and expressive means, which are mutual to some group.

It is also important to reflect upon the context of the term usage. Much of cultural understanding depends upon the context of the system it is being used in and what it is intended to reflect. Some of these contextual aspects might look like the following:

|Relatively terminological – not as a part of theoretical definitions, but important of noticing, as in literature one may encounter phrases like "microorganisms cultures", also agricultural terms e.t.s. Often used as a synonym of breeding, cultivating, with emphasis on developing to the extent, that complies with interests and requirements of people. Main aspect is that terminology is serving as a form of language use.

- Anthropology – usually reflecting historical past of humanity development, layers of human activity and specific usage of the word (bone culture, stone culture, e.t.s.)

- Archeology – reflecting historical past on material artifacts (clothing, houses, furniture, and e.t.s.). "Archeological culture" – usually explains aggregation of similar artifacts on a defined space and

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[35] http://www.gutenberg.org/etext/14988 (downloaded 04/09/07)
[36] Munch R., Smelser N. J., 1992, Theory of culture, Berkeley: University of California Press.

chronologically united. Also "cultural layer" of soil contains most of human artifacts in a vertical scale.

- Political – defining a special area of state regulations (ministry of culture e.t.s.)

These are most common usage of the term and are far from exhaustion. But one may note the polyfunctionality of the term as well. Important to note here, that cultural essence seems to be contextual as well. Hence there is a need of more precise tools in cultural explanation, which could be contextual.

2.3 "Cultural code" and society.

Any culture could not be perceived clearly without a reference to some type of the society. As culture is a result of some actions produced by humans, it also reflects upon how the society functions. In other words it resembles technology, which has been established and hence could be systematized. Here the word combination of "cultural code" may logically fit the technological aspect – acting as a formula. Though, in most social studies the society is presented as not just an aggregation of individuals, but as a system, where people are united by some links or relationships. A most vivid example is "rules of appropriateness" of March and Olsen[37]. Human interactions create social life, which completes society as a whole. A new bourn human with all his individual features faces a social network, which is given. Hence a human being through the life span must fit into some social networks, acquire some social roles and learn cultural traditions in order to act as a cultural subject. If a social interaction is a field for that, than culture is a method. Though, it is also important to note that culture and society penetrate one other, thus creating perceptional difficulties of the matter. A more systematic approach in decoding cultural parameters and creating a comprehensible tool of "cultural code" could be useful.

By link analysis of culture and society a question appears: what defines methods of human activities? The answers are many: personality, context, social structure, region, country, continent, all human kind. Or if one asks about where and how does culture appear? Plenty of answers appear as well: organizational culture, political culture, judicial culture, ethical culture, scientific culture, religion, industry and finance, ecology and teaching e.t.s. Multitude of variations creates obstacles for the understanding of the matter, hence a certain degree of reduction could be appropriate in structuring of "cultural code". Three basic perceptional levels are most common – personal, group and international. And further research would reveal the gaps in informational coverage.

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[37] March, J., and Olsen J., Rediscovering Institutions. The Organizational Basis of Politics, The Free Press, N.Y., 1989.

These three levels of perception are easy to comprehend when we analyze "cultural code" as a subject. Thus an object would be a distinctive human grouping, united by relations and social education. In fact there exist more cultural subjects, starting from: an individual, human group, institutions, organizations and unions, classes and stratas, ethnoses and nation-states, religious unions and human kind as a whole. An interesting research finding is presented by Hofstede[38], where he presents three levels in mental programming (learning "cultural code", in other words). Mostly universal human nature (inherited physical level); specific to group or category culture (learned from the collective level) and specific to an individual personality level (inherited and learned mental body). Hence this finding may validate the statement that within one human being there could exist together three perceptional levels of culture. Interesting to note, that Hofstede reflects upon levels of cultural learning, hence validating the statement, that culture and society penetrate each other. Thus a "cultural code" within a human being could be well reflected within three levels of perception. In other words, in this research there will be an attempt to reveal parameters of the "cultural code" on three perceptional levels.

Important to admit margins of supposition, as there do exist some specific cultural forms in the homogenous societies. These are called marginal, periphery or hermit[39] and are usually experienced by rejection of traditional culture. This could be viewed in shifts of life conditions and ways of living of immigrants. Another example of specific cultural form is sub-cultures, which produces alternative parameters of the "cultural code".

Another important clarification is in distinguishing among ethnic and national cultures, as they are sometimes misunderstood. Ethnical group is mainly unified by race type, where blood and tradition form specific "cultural codes"; while a nation is characterized by territorial unity, welfare and sovereignty. These cultures merge with one another; though in this research focus would be upon nation-state "cultural code" as it represents third perceptional international level.

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[38] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 4.

[39] Grendstad, G., and Per Selle, Cultural Theory and The New Institutionalism, Journal of Theoretical Politics, 7, 1995, p.10.

Finally, globalization tendencies reveal humanity cultural level, which would be single for the planet earth. Universal cultural level is a matter of scientific discussion and a cause for many problems. This level corresponds to the idea of the need for a new – "geocultural" paradigm, and presumably "cultural code" system could clarify the matter. This issue will be unveiled further on.

2.4 Basic functions of the "cultural code".

Analytical emphasis develops further upon the vision of "cultural code" functioning, upon how cultural unity in the society is reached in the historical and geographical spaces. "Cultural code" here represents social property, unity of norms, customs, and morals. That would also require specification of these parameters (how do they appear in objective form as life items). Tracing general history development one can see how customs and rituals are replaced by norms of law and creation of art, how institutions of education and upbringing are formed. But in this trend it is important to note, that changes like this are imposed in modification of "cultural code", while basic "cultural code" functions should stay the same in its basis. Otherwise a society may break apart or even extinct.

Such functions of "cultural code" would allow a society to persist over a long historical period and enter the new century as an ethnical unity that has reached a level of a large social formation. Most probable functions may be viewed as:

- "cultural code" as a form of social experience broadcast

- "cultural code" as a way of socialization of individual

This approach would consider a need for empirical examples of contemporary "cultural codes", with emphasis on dynamics in development of "cultural code", revealing social mechanisms of knowledge broadcasting and individual entrance into the society.

2.5 "Cultural code" as a social memory.

Modern social science reveals several concurrent views on what is culture and ways of studying it. In most analytical definitions of culture the emphasis is either on its physical contents or on its functional side. In the first case it is interpreted as a system of values, norms and institutions. In the second case, it is presented as a developmental process of human substantive powers, abilities, during his conscious activity on production, distribution and consumption of specific values.

In synthetic definitions of culture attention is drawn to a complex public phenomenon that covers different sides of spiritual life of society and creative self-actualisation of a human being. In other words a historically developing system of human made material and spiritual values; norms, ways of organizing behaviour and communication; process of creative human activity. To make cultural concepts more vivid, some distinctive paths may be outlined:

- Items and values – reveals culture as an aggregation of material and spiritual values, with aspects of emphasis varying in different sciences;

- Human activity – focus upon human factor as a spiritual intention in culture development, as way of vital life activity;

- Individualistic – emphasis on individual characteristics;

- Information and signs – reflects culture as aggregation of signs and systems of signs;

- Culture as public subsystem – where its function is in administrating social processes on the level of norms and communication. Public system here may be taken as a social system, where a change in one sphere leads to transformation of other subsystems (mutual dependence).

Culture can be also revealed as a reality above individual, learned by human in the process of socialization or as a reality of personal nature (nominalistic). But above all main difference of approaches is revealed in understanding culture as activity, technology of recreation and creation of human society, spiritual code of human life activity, adaptation and self-determination of individual. Concurrent understanding is oriented on values, taking culture as a complex hierarchy of meanings and ideals. Although interpretations may vary, but activity and value approaches have also something in common. And that is in researching culture in a sphere of symbolics, where symbol[40] reflects means of values realisation and cultural meanings (which are coded). Symbols are also usually most accessible for research[41].

In order to sustain the line of social sciences (through which this research is conducted), "cultural code" concept would develop presumably as a collective definition. This would mainstream with sociological institutionalism and confront rational choice theory. Although a single person, (individual) may be a carrier of a "cultural code" and may actively participate in "cultural code" development, but still a basic assumption prevails: that culture (as well as language as a symbolic form of communication) is a public phenomenon (social). In other words, "cultural code" is something mutual to some group of people, people who live simultaneously and are bonded with specific social organisation. This also means that "cultural code" is a form of communication between people and is possible only in a group, where people communicate with each other. Any structure, which is in service of social communication, may be called a language. In other words, it is a defined system of signs, which is used in accordance to regulations and is known to the members of a specific collective group. One can see similarities with the term "logic of appropriateness" in the neoinstitutionalism of March and Olsen[42]. Signs may be used as reflecting any material expression (words, pictures, things e.t.s.) which has a meaning, and in this way may serve as means of transferring sense.

Alongside with signs – means of communication – it is important to reflect more on symbols as preservation of experience. A very important feature of "cultural code" unfolds here in a non-genetic memory of a collective. For as many scientists agree that

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[40] http://www.mdx.ac.uk/www/study/glothi.htm#Symbol (downloaded 04/09/07)
[41] Mead, G.H. 1934 Mind, Self and Society, From the Standpoint of a Social Behaviourist. Edited with an introduction by Charles W. Morris. Available at http://spartan.ac.brocku.ca/~lward/Mead/pubs2/mindself/Mead_1934_toc.html [The Mead Project, Brock University, Ontario, Canada] (downloaded 14/03/07)
[42] March James G., Olsen Johan P. 1989 Rediscovering institutions: the organizational basis of politics, The Free press, A Division of Macmillian, Inc. N.Y.

culture is memory. That is why "cultural code" has a link to history, where it is meant as continuity of moral, intellectual, spiritual life of an individual, society and humanity. That partly explains a phenomenon on why when we talk about our native contemporary cultures (may be not noticing), but meaning the long way that this culture went through. To some, this way may be thousands of years long, beyond the borders of historical epochs and national "cultural codes"; revealing one "cultural code" – humanity culture. Such is a very high level of perceiving reality and may be taken as idealistic of utopian for the present situation. Though globalisation tendency is similar to the story of the Babylon tower, as it tends to create universal "cultural code". This matter will be analysed further in the research.

But from the stated above comes an argument that "cultural code" is a defined amount of coded texts and inherited symbols. Symbols in "cultural code" seem to appear from the past experiences, may transform meanings in present (although not losing memory of past meanings) and are transmitted to the future "cultural code". In other words "cultural code" exists in respect of the past (real or mythologicaly constructed) and future forecasts. Such historical nature of the "cultural code" may resemble ideas of March and Olsen[43] of history as inefficient and institutions persisting and resisting change by developing appropriateness.

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[43] March James G., Olsen Johan P. 1989 Rediscovering institutions: the organizational basis of politics, The Free press, A Division of Macmillian, Inc. N.Y.

2.6 "Cultural code" as social experience transmitter.

So "cultural code" represents the past, but inherited and mastered. In that respect it always exists in present also. Time and people continuously change and to understand the essence of their behavior, one must understand their "cultural codes", which exists in present, but draws importance in the past and forms future. For as we know, that those who forget the lessons of the past are condemned to repeat mistakes in the future. Next step in unfolding theory is to distinguish and introduce the social system. As it is inevitable to reflect actions of many people, their relations to the situation (including relations with each other) is defined and mediated by that system of images, symbols, norms and traditions, which connect past and present and are elements of "cultural code". Although, it is important to note two other aspects in such a complex structure of the defined action. An individual aspect - as one of many single acting humans and "cultural code" aspect - as grounds for constructive action. All of these three aspects are mutually dependent as without individual and "cultural code" social system is not possible.

Parsons[44] describes aggregation of social system, culture and individual by common grounding in action. Thus it is possible to analyse the relations of "cultural code" standards, motivations of a single person and social system. Theoretically it may be explained in a way that the "cultural code" is simultaneously a product and a determinant of a human social interaction system. This may also help to understand process of social system preservation by "cultural code". Destruction processes is also inevitable as technology marches forward. These functions are essential and will be further unveiled in the parameters within the code breaking.

"Cultural code" in social dimension may be uncovered in a world of things, which surround us; things that hold relevance to human activity (labour); relations, which exist in the society; levels and peculiarities of human interactions with environment, e.t.s. In this respect, "cultural code" is objectified as humanized, cultivated nature. "Culture comes from cultivation. The idea of tending crops was applied to the education of people.[45]" In other words, things, which surround us, are taken as items with invested human efforts, skills, norms, traditions, aesthetic tastes and morals. The phenomenon of such creation

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[44] Parsons, T. 1951 The Social System. (England: RKP)
[45] http://www.mdx.ac.uk/www/study/sshglo.htm#Culture (downloaded 04/09/07)

activity corresponds both to individual needs and public values, ideals, but defined by "cultural code".

This perception gives us understanding of a social system in general (peculiarity, originality of society, existence of certain social layers, groups, institutions – for example priests and copyists in ancient times, craftsman workshops and guilds in the middle age cities of Europe), as well as of individuals, who enter the system of social interaction. It may mean that a type of individual and the "cultural code" are reflected in cultural standards, meaning learned behaviour, complex of behavioural standards or "software of the mind"[46]. It is possible that they shape and define instiualization of individual behaviour (for example – caste of priests as a basis for social organisation, or in another case – rationally organized system of bureaucratic administration).

Therefore one can say that the results of human activity are presented in different completed materials and spiritual formations, presenting peculiarities of individual activity within different "cultural codes", types of human society and periods of historical development. Social science perception of "cultural code" allows also looking at socio-psychological aspect in revealing national character of a society, mentality (social order, peculiarities of thinking) of ethnic groups and epochs. Basically this means revealing institutional links and institutions, which transmit subjective activity of individuals into the objective form. Here the discussion is not of what is produced and who is producing, but of how it is produced. And this leads to discovering ways of exploring reality, technical experience, ways and methods of receiving information and transmitting it from generation to generation.

From the above one can say that "cultural code" characterizes continuously renovating human existence. More to that, if a human is a social being and his life is impossible outside society, "cultural code" may stand for a social existence of an individual, self-renewing in the process of human activity. This self-renovating substance mean that "cultural code" may exist independently (without any dependence from outside) and this is provided by some algorithm, method, characteristics of labour, artistic and intellectual activities of a human being. Therefore, the focus goes on to what makes this algorithm in "cultural code".

This may be explained in observing "cultural code" as level of relations (established in a human grouping), those models and standards of relations, which are in

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[46] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005.

touch with traditions and are obligatory to the member of a defined society (and its layers). In other words, "cultural code" is a form of transmitting (passing) social experience through mastering (learning) in every new generation. This "cultural code" mastering consists not only of material world in production items, skills and ways of technological relations with nature, but also of cultural values and models of behaviour. This function of "cultural code" is in regulating social experience and formulates stable creative and exploratory methods, views of what is a beautiful, perception of environment in all its ethnical peculiarities and colourings.

"Cultural code" in interactions of human with environment plays a special role, which is not only social (public). Social organization (technological and economic levels of development) may be the same within different nations, but vivid distinctions may be seen in customs, art preferences, and traditions. National space – is a single universe, where human is united with historically formed nature around him. This nature (environment) affects social psychology of an ethnic group, forms national character and determines ways of practical activity. Nature is hence - not only valleys, forests and rivers, surrounding human, but also what a human receives in his birth (origin), his kin. Thus "cultural code" unites a human with nature (not only separates), aggregating to a single space natural landscape, living place (house), ways of getting food and human himself in all his ethnical peculiarities.

When a human is originated (comes to life), he is being unwillingly placed into the defined "cultural code" space, where definitions of his values, ways of exploring, tastes and life ideals are being formed. This "cultural code" foundation, where archetypes are growing (basic types of behaviour, deeply rooted in mind), is commonly not consciously reflected and is represented in collective psychology, defining all human activities, goals, methods and results. This initial phase of collective (and hence individual) psyche is realised and transformed into ways of exploring reality. Human being (as inheritant of "cultural code") thus learns national possessions, experiences of human interactions with environment. Important to note that this learning process has an active relation towards the world (not a passive observation), specifically revealing in acquiring family roles and society roles. This process of activity itself may contain national features or receive characteristics of the masses, that is why it is important to distinguish "cultural code" subject and activity sphere, through which kin of "cultural code" is being transferred on individual results of material and spiritual labour.

It seems logical that in a process of preservation and transmittance of "cultural code" models of behaviour and values, that regulate societal interactions, there must be a specific stability sequence, a code. This stability may be taken as traditions, in existence and development of "cultural code", reflected also in a way of making cultural values sacred (of a very high value). Tradition – as a way of cultural preservation shows, that "cultural code" is not only a result of human activity, but also a way of doing the activity and human life in general. In that sense one can talk about affection of "cultural code" on human in historical forms of his existence due to tradition preservation. And on the contrary, a break of links with "cultural code" and traditions within it poses a threat of national unity collapse. Tradition may concretise social experience and level of development, which society has reached in relations with nature. That can be seen in concrete traditions: traditional crafts and occupations, creative art, poetry e.t.s.

Society in total and "cultural code", that unites it, may be characterized not only by tradition, but also by innovation (as a way of renewing "cultural code"). Type of the "cultural code" reflects originality of renovation and preservation experience, which is specific to a society defined. In a traditional society social reglamentation defines a place for a human and links with receiving of knowledge from one trusted source, which defines order of things. For example, in many present "cultural codes" there still exists a perception of old and wise people as a trusted source of knowledge. Non-traditional societies are often based on a system of education, science, where mutual (sign based) way of receiving knowledge is not complicated by tradition and any knowledge is taken as somebody's personal invention. Different "cultural codes" also means - different systems of transmitting knowledge.

2.7 "Cultural code" as a way of individual socialization.

"Cultural code" as a stable tradition in social activity of an individual allows transmitting models of social behaviour from generation to generation. Individual as a personality may be absorbed by norms and standards of "cultural code", as he is the carrier. In this sense "cultural code" is a product and a determinant of social interaction. But if "cultural code" is norms, traditions and customs, brought up to material world from the spiritual societal life (including collective unconscious), thus organizing social experience, it is interesting to find why "cultural code" is different from a society. Usually different scientists are taking culture as part of the society, alongside with industries, politics e.t.s. But if "cultural code" is a system which reflects a way of transferring human spirituality on his life activities, then specific coding of the culture is also done in politics, economics and art. Although this may not mean that society and "cultural code" are identical: cultural process content is in its essence – a development of human himself as an active subject of collective.

Exploring this issue, one might say that society on a big scale is a system of relations and institutions, means and instruments of social influence on the human. Among others, most vivid are laws and judiciary system, educational system, political system e.t.s. Hence one can also say that "cultural code" in its public functioning is defined by the social reglamentation. And it seems to be so. But by using a term "cultural code" it is possible to narrow down the definition of culture and reflect upon human groundings of social development, explain social development as humanity evolution of "cultural codes" (not to separate human from a society). Here perception of basic distinctions is that social institutions don't require choice (comprehension of attitude towards social institutions and norms by individual), they are being taken for granted, as already given rules[47] of the game (appropriate to some extend), that are necessary to follow and violation is usually punished by society. Real achievements of human activity are being graded according to some defined societal scale of values – fame, honours, wealth, and e.t.s. Though if one shifts attention from society to individual world of a human, these results become valuable not on its own (independence loss), but as property of internal qualities and requests of the

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[47] March, J., and Olsen J., Rediscovering Institutions. The Organizational Basis of Politics, The Free Press, N.Y., 1989.

following development of an individual. Hence one could say that individual qualities of a human and his material status – are his internal physical and spiritual qualities, defining ways of relations with a world around, which is in other words - defined by "cultural code".

Individual with his needs and interests does not usually destroy system of "cultural code" and usually remains within tradition. Here norms of "cultural code" and models of ethnical behaviour, constructed on them types of social links and internal characteristics of individual are in close agreement. Valuable it is - exploring "cultural code" development in societies, where innovation prevails as a way of reflecting social experience. A good example of such dynamics may be culture of ancient Greece described in a Petrov's[48] conception, where ethnical peculiarities and national character of Greeks in their traditional form were destroyed by socio-cultural situation in the defined region and island based civilization. This researcher has also created an interesting classification inside of the culture, which takes into consideration individual activity in social interaction and system of personal entrance into the social unity:

- personal name (primitive social formation based on hunting);
- professional name (traditional agricultural society, developing form);
- universally comprehensive name (society of European cultural tradition).

Beginning of a non-traditional type of "cultural code" may be characterized by a break of tradition. "Entrance to the name" (receiving a full pack of social obligations with a name and later on - receiving inherited professional knowledge) is no longer the only form of individual socialization. Motivation of individual action and system of social grading are not coinciding, they are mediated through individual reflexion, choice.

"Cultural code" in this case allows a human to develop internal world, creatively reacting on social demands. Social demands are understood in its moral, political and aesthetical sense and after that, decisions are taken with morality choice. And it looks like those social demands can not fully regulate human behaviour. Deeds and choice of a human may reflect his internal (as well as external) perceptions of "cultural code", as

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[48] Petrov M. K. 2003 History of European cultural tradition and its problems, M., Nayka.

internal are materialized in behaviour and actions. Motivating his own deeds or relying on chosen tradition in "cultural code" (consciously or not), human being may be oriented by his own peculiar needs (natural and social). Natural (biological) necessities may regulate vital functions as their satisfaction (food, drink, and housing) allows extending life of human kin. Social necessities may be formed during childhood, as there starts interaction with society, which may be on a specific stage of its development, forming specific needs in communication, rest, e.t.s. One should note, that different ways of natural needs satisfaction to a human reflect "cultural code" type. Easy to see examples of society developmental level of "cultural code" (foragers, hunters, stock-breeders and others); as well as individual's - in the ways of preparing and consuming food. "Cultural code" of a nation is even more vivid in housing. "Jurt" of a stock-breeder and "igloo" of an Eskimo, or Russian "izba" may be good examples. These are different houses, but are of different "cultural codes", which have absorbed peculiarities of endless steppes in one case, snowy tundra and aged forests in the others.

Important to examine the fact that satisfaction of needs (even simplest ones) is done inside of society and thus leads to appearance of "cultural code", as human being may not execute them directly, but usually indirectly. This indirection may reflect social taboo (restrictions) and social control, revealed also in recreation of norms, models of behaviour; in methods transmitted from generation to generation - in "cultural code".

Usually non-traditional types of "cultural code" are noted for a high level of technical development, which is often associated with a term "civilization". This term is broadly used by modern scientists to define a level of cultural development. Ancient Romans used a word (civilis[49] – Latin) for civil life, mostly city based, elevating their ways of existence and political structure above the primitive (as they thought), and barbaric tribes. Contemporary use of the term "civilization" requires special attention and will be described further in chapter three.

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[49] http://www.msu.edu/~egnercra/Def2.htm (downloaded 24/03/08)

2.8 "Cultural code" elements.

Humanity is united in its appearance, although during the development process it splits into several different, peculiar groups with specific "cultural codes". Each of them is revealed in particular life conditions (geographical, historical, technological, e.t.s.), unfolding through history, developing language, forming a perceptive image of the world.

It seems that the full richness of national "cultural code" existence is forming a specific model of understanding the world and being in it. As a result of such specific perception of the world, where a human exists - an element of "cultural code" might come out. This may be defined as world image in "cultural code" – or a system of images, conceptions, and knowledge of how world is functioning and a place for a human in it. Human existence is multidimensional and thus world image may be developed from the point of view on what does this world mean to the human, who lives in it. One may include into world image of "cultural code", meaningful human artefacts and unconscious meanings, personal meanings, also experiences, feelings, evaluations.

Development of relations between "cultural codes" lead to blurring of unique features in each of them, as in the 20th century nations and states began unification and standardization of life activities. This may be vividly seen in a process of introducing computer technology, which led to unified logics, a specific algorithm in mentality of those, who work with a computer. Nevertheless it seems that every "cultural code" sustain and preserve those elements formed under influence of country's environment, climate, landscape, food, ethnical type, language, historical memory. As we remember from the examples of cultural expansion cultural changes occur slow, even under external global pressures. Thus a world image in "cultural code" sustains its uniqueness in the process of unification of "cultural codes". The phenomenon of the new Babylon tower, or universal "cultural code" is being created by the new movement of globalism, thus more attention will be devoted to this matter further in this research.

2.9 Norms and values of the "cultural code".

Norms of "cultural code" may be represented as specific standards, rules of behavior, actions, and perceptions. They seem to develop and receive acceptance in daily life of society. Traditional and unconscious aspects may influence this process a lot. As customs and ways of cognition have been developing through ages and were transmitted from generation to generation. In a converted way norms of "cultural code" may be presented in ideologies, ethical doctrines, and religious conceptions.

Hence, norms of morality appear in the practice of every day mass human mutual comunication. Moral norms may be trained through everyday habit, public opinion and evaluations of close people. For example a child through perception of adult's reaction – defines frames of what is possible and prohibited. Big role in forming norms of "cultural code" (specific to a society) may be given thus to approval and condemnation, reflected by surrounding public. As well as to power of personal and collective example, vivid models of behaviour (reflected in a verbal form or as real behavioural norms). Such normativity of "cultural code" is sustained through personal and collective human interactions and as a result of functioning of different social institutions. Referring again to March and Olsen's[50] rules, which are reflecting historical experience and do construct appropriateness. A distinguished amount of emphasis here may be drawn to the educational system, as a mediator in experience transmittance from generation to generation. An individual, who enters the life, learns not only knowledge, but principles and norms of behaviour and perception, understandings and relations towards the reality around.

Norms of "cultural code" may change, as "cultural code" is an open system. This may reveal those changes that a society is dealing with. For example, in the 20th century fundamental shifts seemed to have happened in relation of a human to a family. This is of big relevance, as exploration of "cultural code" norms and personality formations are usually conducted in the family.

It seems that in previous family perceptions children began to work during early ages. As they were assuring the decent existence for their parents future, in acquiring

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[50]March, J., and Olsen J., Rediscovering Institutions. The Organizational Basis of Politics, The Free Press, N.Y., 1989.

existence means as early as possible. Nowadays children may be considered as a greater family value and redistribution of a family budget usually is in favour of children. In other words, a shift of internal orientations in the family leads to a change in contents and directions of national expenses of a consumer. Working parents (family heads), who have opportunities to satisfy with money any of their needs, usually might give these means to a family, as it is perceived as culturally-emotional centre of personality development. For a young generation such a shift in "cultural code" norms within a family means an opportunity to extend childhood, reveal more aspects of global "cultural code", and acquire new spiritual values.

World image as a phenomenon may reveal value judgements. Values may appear as a result of personal understanding of meanings attached to specific objects (material or spiritual). Thus "cultural code" elements receive value judgements. It seems that every "cultural code" contain value hierarchy or value judgements. Historically one may note some general distinctions. For example, antique period may be dominated by aesthetical approach in world image, middle ages – by religion and morals, modern age – by scientific and estimate costs. Thus development of "cultural code" seems always followed by values re-evaluation.

By analysing life spheres, where values are realized, one may find some distinctions, so this might look like the following:

- vital values – life, health, security, quality of life, level of consumption, ecological security;
- economy values – existence of equal conditions for manufacturers of goods and favourable conditions for development of goods and services production, entrepreneurship;
- social values – public status, labour ethics (diligence), family, prosperity, gender equality, personal independence, capability for achievements, tolerance;
- political values – patriotism, civil activity, civil freedoms, civil peace;
- moral values – perception of good, fruition, love, friendship, duty, honour, unselfishness, loyalty, honesty, love to children, mutual aid, decency, fairness, respect to elderly;

- religious values – God, faith, salvation, grace, belief, Holy Scripture and legend;

- Aesthetical values – perception of beauty, harmony, style e.t.s.

An interesting perception of values is given by Hofstede, where he defines them as feelings with a plus and a minus side: "Values are acquired early in our lives. Contrary to most animals, humans at birth are incompletely equipped for life. Fortunately our human physiology provides us with a receptive period of some ten to twelve years, a period in which we can quickly and largely unconsciously absorb necessary information from our environment. This includes symbols (such as language), heroes (such as our parents), and rituals (such as toilet training), and most importantly it includes our basic values. At the end of this period, we gradually switch to a different, conscious way of learning, focusing primarily on new practices" [51]. In other words, Hofstede draws attention to childhood as an important period in unconscious aggregation of the "cultural code."

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[51] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 8.

2.10 Signs and symbols in the "cultural code".

As it was reflected before, "cultural code" might reveal as a system of communication, information exchange and appearance of "cultural code" may be taken as a system of signs.

Sign – may reflect emotionally perceived subject (sound, image e.t.s.), which replaces, represents other objects, their qualities and relations. Possibilities of perception and transmittance of experiences may be incarnated with the aid of different systems of signs or, in other words through "cultural code". "Cultural code" thus represents an aggregation of all ways of verbal and non-verbal sign communication, maintaining transmittance of culturally valuable information.

This unity of sign means may be revealed in some distinctive patterns, as the following:

- Indicating signs – which may constitute, for example grounds of natural language. Unit of a language seem to be represented by a word that indicates a subject, action, virtue or other characteristics of a world, which surrounds human. Indicating signs may reveal symptoms and markings in signs as characteristics, reproduction in signs as copying, imitation in signs as behavior;

- Signs-models – this may also substitute objects and actions in reality. For example, in the frame of mythological "cultural code" – a model of a real item receives magical powers and becomes a cultural specimen (with a second objectification). Such model hides information on essence and ways of interacting with an item;

- Symbols – such signs that not only indicate the depicted object, but reveal its essence (meaning).

Difference in definitions of sign and symbol is in contents complexity, where signs are used in daily life for clear human interaction, while symbols may contain hidden senses and are of more complex meanings. Symbol as a way of world perception in images and creative metaphorical figure is broadly used in art. Usually the essence of symbolic image may not be directly de-coded, as it needs to be emotionally experienced and felt, different logical and non-logical parallels must be established through mental activity. In the beginning of the 20th century[52] some distinctions in symbols ability to reveal humanity contents were found. These might be distinguished in condensational and reference symbolics. First case reflects that a symbol has more meaning than indication and is linked to political or religious emotions. In the second case – symbolics is emotionally neutral and logically justified. Mostly symbolics with reference are common in use; they are rational and constitute systems of signs in contemporary "cultural codes". One may note, that symbols are not only signs of some artificial language (for example – chemical or mathematical symbols), but reflecting also deep sacral essence. Such feature is of high cultural meaning (for example – cross, circle, and pentagram) and may originate from archaic texts, which constitute the basis of "cultural code". Thus, symbol may reveal a socio-cultural sign, containing idea, acquired intuitively and may not always be consciously or verbally expressed.

Mythological consciousness was grounded in some basic symbols, reflecting universe appearance and order (for example, world tree as symbol of unity of all spheres of the universe, axis of the world, also meaning fertility and another mythological symbol of the world axis as universe hill e.t.s.) Steadily symbols were simplified, taking shape of geometrical figures and numbers. And so the world tree was depicted as a cross, circle was symbolizing universe, triangle – fertility (top as masculine, bottom as feminine). Two combined triangles for Hindus may reflect unity of creative and constructive beginnings, sign of gods love towards humanity, and human love to gods.

In Europe this sign was known as a Star of David. Hexahedron was used in national beliefs as a protection from evil spirits. Square was used as a symbol of material world, consisting of four nature elements. Pentagram (five peaks star) was known as adept sign and mages star. Zero was meaning circle surrounding emptiness, nothing. A snake, biting its own tale in Hindu mythology was noted for a symbol of universe rotation or

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[52] http://www.symbols.com/index/wordindex-s.html (downloaded 14/04/08)

eternity. Symbol's specificity as a sign may be in ability to trigger meaningful reaction in public, aimed not on the symbolized object, but on the specter of senses, which are bonded to the object.

Hofstede defines symbols as: "…words, gestures, pictures, or objects that carry a particular meaning only recognized as such by those who share the culture. The words in a language or jargon belong to this category, as to dress, hairstyles, flags, and status symbols."[53]

An important role in "cultural code" development plays a phenomenon of language. National "cultural code" may not exist without a language. Usually language is taken as criteria to differentiate and distinguish among "cultural codes". Language may be reflected as social means to store and transmit information, a basic facility of communication. It is materialized through speech. Overall one may count up to five thousands languages in our world. Important to note, that contemporary world is also famous for artificial languages (computer programming, algorithmic language). One may say that any system of signs may be considered as language. Here one might think of language of cinematography, mathematical language, language of gestures e.t.s.

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[53] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 7.

2.11 Senses, codes and cultural universalism.

"Cultural code" in language is designated to express senses of culture, those contents that may not be expressed directly and unambiguously. Sense may be understood as providing mutual connection of sign meanings in a specific language. One may find some basic levels in senses perception:

- Common sense may represent surface level. Such may be presented on the cognitive level, rationalized and commonly accepted. It coincides with meaning and is revealed in a verbal way.

- Hidden sense may represent bottom level, which binds human with a world of values, laws, models of behavior in a specific "cultural code". Inside these frames there seems to exist horizontal layers of sense that may require coding.

If all cultural phenomenons are to be taken as communicational facts, as messages, their understanding seem to be possible with relation to some mediator, because the link between sign systems and reality reflected is not direct. Such necessity reveals when different phenomenons are compared and are drawn to a single system. That is why a need in system of senses, which distinguishes among indicators, is objectified in appearance of "cultural code" as a term.

One may note that "cultural code" may change in historical perspective, but is also mostly valuable in the attempt of constructing structural order as a unity of initial, change resistant codes. The definition of code appeared in the technology of communication (telegraph code, Morse code), computer engineering, mathematics, cybernetics, genetics (genetic code). Without coding it is almost impossible to construct artificial languages, machine languages, coding and de-coding of texts. Although one may note that in that usage of the term there is no need to refer to the sense of the coded messages. Code may be presented as an aggregation of signs and a system of specific regulations, by which information may be taken as a set of these signs in order to transfer, process and store it.

Coding may reflect optimization and "noise immunity", but not understanding. Thus the need in a term of "cultural code" may be seen when a transition from a world of signals to a world of sense occurs. A world of signals may be understood as a world of separate units, bytes of calculated information. A world of senses – are those meaningful forms, which organize human connection to a world of ideas, images and values of a specific culture. Thus if in formalized languages frames – a code may describe relation of a specific meaning (comprehension) to a specific denotation (referent), so a "cultural code" – may allow to understand transformation of a meaning to a sense.

Code may be taken as a regulating model of some concrete messages formation. Also many codes may be combined together on the basis of a common code, more simple and general. Message as a cultural text may unfold in different perceptions, depending on the code used. A code may allow penetrating the sense level of culture and without knowledge of code – cultural text may appear locked, hard to understand and perceive. A human may see a system of signs, instead of system of meanings and senses.

A basic "cultural code" might reflect upon the following characteristics:

- self-adequacy for production, transmittance and preservation of human culture;

- openness to changes;

- certain universality.

Antique cultures were noted for a system of names[54] as a "cultural code". A name was representing a specific instruction or book. This instruction was transmitted by elders (priests) to a carrier of the name together with it. For an antique human a link between a name and a referred object or person was not an abstract and ideal association, but a real, material, physical. Action with objects was equal to action with words, thus a name was a sustainable part of a person himself. It was considered that personal names needed protection and were kept in secrecy, as an enemy might magically influence him through the name. It was quite common, that every man, woman or child of a tribe alongside with a commonly used name for everyday life, had also secret names, known to elderly and devoted members of tribe. Same custom was noted later in history, in ancient Egypt.

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[54] Petrov M. K. 2003 History of European cultural tradition and its problems, M., Nayka.

Egyptians were known for having two names: true (or big) and kind (or small). First one was kept secret and second one was known to everybody. Same situation was noted in India, when a child from a Brahman caste receives two names during birth. Ancient Greece had a similar taboo on pronouncing names of priests involved in some important mysteries. Old names of priests were carved on metal boards and thrown into the sea to cover names with impenetrable secrecy. A quick look on contemporary informational world where Interpol is chasing some names, or Norwegian law upon regulating names for children with reference to objects or animals (to avoid teasing), reflects persistence of this old custom in a transformed way.

Such ancient name tabooing was linked with a socio-cultural reflection of how valuable it was, as well as reflecting personal social status, because in antique cultures a system of names was representing a mechanism of coding and renovation of culture. When a name is information itself and not a label, a pronunciation of such is a triggering energetic mechanism, through which one may implement real manipulations with an object.

Important to note, that in the framework of mythological "cultural code" a model of a real object may have magical and ritual powers and act as a cultural standard (second objectivity). In this model information on sense and ways of interacting with an object are hidden. Thus through modeling of the "second birth" of a human was practically fixating a beginning of a new life and magically scaring away evil spirits.

Cultural universalism – may be represented in features of "cultural codes" (old and young, big and small), which can be seen all over the world. These may reflect characteristics of experience in "cultural codes", valuable to any of them (fire, water, laugh, tears, labor, up-down, masculine-feminine e.t.s.) Here one may find appropriate to reflect upon a most contemporary research of Hofstede[55] and his "software of the mind".

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[55] Hofstede G., Hofstede G. J., 2005, Cultures and organizations. Software of the mind, McGraw Hill, p. 8.

Chapter three: Breaking into the "cultural code" formation.

3.1 System of the "cultural code".

Importance of the scientific method with the use of system[56] is being validated with the tendency of expanding and complication of science, its organisation and administration. "System" is a Greek originated word, which basically means unity, consisting of parts. A world, where we live is the only one, single, united and is a basis for systematization. Its unity is in the materiality, physical presence around us, that we are able to perceive. All events and processes of reality are connected and mutually determined. One of the basic forms of objective life revealence are time and space. As it is perceived, an important peculiarity of our global world is unevenness of distribution of the substance in time and space, in energy and information (diversity, so to say). This unevenness is reflected in the fact, those components of such material substance are grouping, unifying into specifically detached in time and space unities. This process may also have an opposite side in a process of de-unification, disintegration. But a fact of unity existence on all levels of organisation of substance points to the domination of integration over the disintegration. In a non-living nature integrational factors are viewed through physical spheres, in live objects – genetical, morphological e.t.s, in society – industrial, economic e.t.s.

The principle of mutual determination of events is validated in unification of separate objects of nature into larger formations, which is revealed on all levels of its organisation. Thus, such is a validation for a method of systematisation. Description of objects as systems may be also validated in the following functions: explanation, forecasting and integrating information about study matter. This also reflects the aspect of mutual scientific field's reinforcement. Although the systematisation method is not a goal of this research, but the use of it helps in integration and systematisation of sociological science, deletes superfluity in information aggregation (as well as volume of decryption), overcomes local research methods and may lower the interpretation subjectivity. Systematisation method allows to reveal scientific gaps about the matter, extrapolating and interpolating – to forecast the features of the research matter.

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[56] http://education.yahoo.com/reference/dictionary/entry/system (downloaded 12/04/08)

As one may have noted from before, scientific explanation of culture (and "cultural code" in particular), is not a clear and rational one, where logics flows have several groundings. Thus, for the benefit of social sciences, for elevating the effectiveness of a study matter (resolving multidimetionality of usage of the term culture) and hopefully for a better understanding, a system may be involved within a matter of "cultural code". So it can be seen in a more active (for perception and memorization) way and provide more exploratory description of the study matter.

Due to human possibilities of perception – the less logics complication is involved in a system – the better it may be understood, this refers to the number of elements in the system. One of the most interesting analysises in descriptions of any type of objects in the environment was found in the "pentabasis" of Ganzen[57]. This researcher gives four basic characteristics to any phenomenon: space, time, information and energy. They all are usually integrated into phenomenon substance and may be presented in a simple geometrical scheme, as the following:

<div align="center">

Energy | Information

----- (Substance) -----

Time | Space

</div>
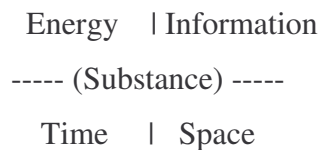
Ganzen notes, that space may reveal as internal and external (border between an object and surroundings may be taken as crossing of internal and external spaces). Time may be understood as past and future (present – as crossing between future and past). Information may be discrete and continuous and energy may be potential and kinetic. Thus this may allow projecting more easily characteristics of any specific system under research. It may also be noted, that a system can be constructed on elements, which are united with some mutual relations (by going deep into essence characteristics of categories), thus elevating analytical and synthetical scientific possibilities. A phenomenon of "cultural code" is an integral one, revealed before through the descriptive powers. Such description reflects many elements which have mutual links and

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[57] Ganzen V. A., System descriptions in socio-psychology. L., ed. LSU, 1984.

dependencies. Thus by organizing and grouping parts of "cultural code", one may reach a higher explanatory power.

This may validate an effort to systematize the model of "cultural code", by a proper combination of language and forms of description. Although almost every researcher comes to a problem of the informational incompleteness upon the phenomenon of study. Through system construction one may benefit in revealing those scientific gaps and construct new hypothesizes of the possible contents. As it was noted before, one of the valuable functions of "cultural code" is that it is involved in the up-bringing of the human being, acting as a determinant. Thus, a good beginning in constructing a system of "cultural code" may be in reflecting a human being as a system. Such system may also follow Ganzen's logics with the use of his "pentabasis". By bringing parallels with the first system, the following comes up:
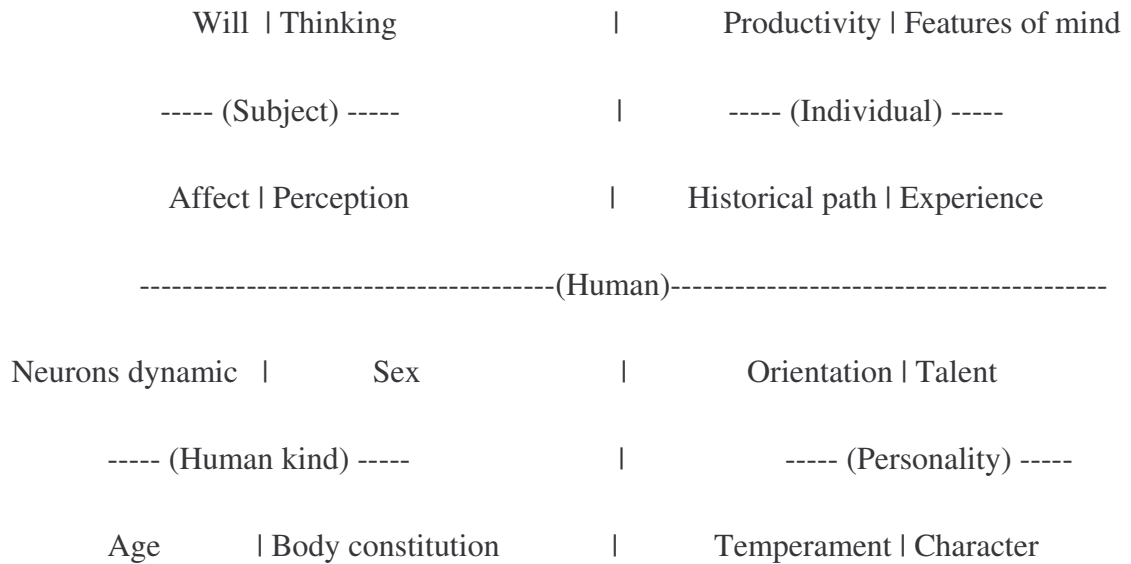
Subject | Individual

----- (Human) -----

Human kind | Personality

A human being as a single unit of scientific analysis would definitely require insights into the psychological data. One may note that it is not the goal of this research to provide cultural code formations within every human, though eventually it all starts and ends within a mind of a person. Due to faculty specialization the focus would be more upon society cultural code development within contemporary social science researches. Though it is important to underline in this research, the fact that a human being represents a single cultural beholder, who is capable of carrying, transmitting and changing the code within. The goal is to present comprehensible schemas of the cultural code on three levels of cultural penetration (global, group and personal). In this respect a systematic presentation of culture would narrow the scope of broad term usage and may benefit social sciences future researches. By accepting, that a human being is a single cultural code unit – it is inevitable to unveil the code parameters within. By referring to the initial method of

systematization the logics unfolds in every element of this new scheme (explaining, thus, contents of each one). The following scheme appears:

Will | Thinking | Productivity | Features of mind

----- (Subject) ----- | ----- (Individual) -----

Affect | Perception | Historical path | Experience

--------------------------------------(Human)--

Neurons dynamic | Sex | Orientation | Talent

----- (Human kind) ----- | ----- (Personality) -----

Age | Body constitution | Temperament | Character

Thus, such an interesting classification allows seeing deep inside in many features of "cultural code" and establishing causal links within a human being. "Cultural code" of the human being was previously unveiled by the author[58] in 2003. It turns out, that a human is a complex bio-social unity, where social elements, reflected in a "cultural code", may take dominant positions, thus validating importance of this research. Hence, human kind may be taken as a smallest denomination in the system of human species, preserving inside information in time frames. Such may be understood in relationships between parents and children, ancestors and offsprings, relations of time. Personality may be taken as a smallest denomination of a society system, where human being as a personality interacts with social institutions and contemporary people. Human being, acting as a subject in contemporary objective world and exploring it, opposes himself to it, due to his conscious activity. Such activity may be understood through elements: perception (visual, sensing), thinking (speech, conceptions, and ideas), affect (emotions, feelings) and will (motive, action). Human being as an individual distinguishes himself from a society, thus not only uniting, but also fulfilling his differentiating needs. Such

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[58] Shestakov A., A new approach to the "cultural code" concept. From the socio-theoretical almanac "Russia in the global world" nr. 4, St.-Petersburg: Nestor, 2003, pp. 334-339.

individualization reflects society feature of raising diversity and variety. Thus, categories of human kind and personality may reflect integrative relations of a human in a specific social system; and the opposite might be reflected in categories of subject and individual – differentiate relations of a human with environment. Due faculty specificity and the fact that individual features overlap psychological sciences – more attention in this research is dedicated to group and international levels of the "cultural code".

3.2 "Cultural code" on a group level.

A very interesting perception of cultural theory was presented Gunnar Grendstad and Per Selle[59]. As these researchers note: "… cultural theory seem so similar to mainstream neoinstitutionalism that we may grant cultural theory the initial status of being an institutional theory. Cultural theory partly preempts the criticism raised by the new institutionalists by pinning down endogenous preference formation and by contextually repatriating concepts like functionalism and rationality."[60] By referring to cultural theory they quote Thomson, Ellis and Wildavsky: "Cultural studies proceed as if mental products were manufactured in an institutional vacuum, while studies of social relations ignore how people justify to themselves and to others the way in which they live."[61] Thus indicating and validating a necessity for a more structured approach towards cultural analysis. Cultural code schemas on different levels might contribute in the research area by expanding its analytical efficiency, thus reaching validity. Most definitely the institutional approach to systematization of culture is an important subject in social sciences: "…cultural theory classifies constraints, possibilities and what exists through an emphasis on cultural coherence and social viability. …Rooted in the fourfold classification of cultures as institutions, we consider cultural theory to be a dynamic typology of the new institutionalism."[62] New institutionalism may be unfolded by referring to DiMaggio and Powell: "The new institutionalism in organizational theory and sociology comprises a rejection of rational-actor models, an interest in institutions as independent variables, a turn toward cognitive and cultural explanations, and an interest in properties of supraindividual units of analysis that cannot be reduced to aggregations of different consequences of individuals' attributes and motives."[63] By analyzing findings in

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[59] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995.

[60] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 1.

[61] Thompson, Michael, Richard Ellis and Aaron Wildavsky (1990) Cultural Theory. Boulder: West view Press., p. 21.

[62] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p.2.

[63] DiMaggio, Paul J. and Walter W. Powell (1991) "Introduction", in Powell and DiMaggio, eds. (1991): The New Institutionalism in Organizational Analysis. Chicago: The University of Chicago Press, p. 8.

works of March and Olsen[64], DiMaggio and Powell[65], and Apter[66]'s – researchers emphasize: "The new perspective implies a shift toward "cooler implicit psychologies" and bases cognition on schemas and scripts, emphasizing learning theories as the organization of information assisted by social categories. It rests attribution theory upon retrospective rationalization."[67]

A well validated "grid/group analysis" is emphasized by authors in respect to the cultural theory. As they put it: "By emphasizing human interaction, integration and conflict, cultural theory rejects the dominant perspective of the isolated actor in the social science literature. One cannot understand values, norms and social action without comprehending their social context."[68] Researchers also underline two debates in cultural theory studies, referring to Schwarz and Thompson[69] in questioning whether the grid and group dimensions are universal or depend on prior social patterns; and relationship between determinism and voluntarism, i.e. coherence. Though cultural theory adds functions to different ways of life to better explain conflicts, thus linking and legitimating discrete beliefs to the social relations. "Preferences, accordingly, are not exogenously given but continuously molded by the way we organize our lives. Preferences remain causes for an action. Interests, deduced from preferences, serve as reasons or grounds for an action."[70]

Cultural theory emphasizes social order by utilizing "grid/group analysis" to construct four different cultures. As researches refer to this: "Thus, the "grid" and "group" dimensions grasp the variation in a person's social engagement. Grid connotes the social distinctions and delegations of authority that limit how people behave toward one another. Group connotes the social demarcations that people have erected between themselves and

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[64] March, James G. and Johan P. Olsen (1989) Rediscovering Institutions. The Organizational Basis of Politics. New York: The Free Press.

[65] DiMaggio, Paul J. and Walter W. Powell (1991) "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields", in Powell and DiMaggio, eds. (1991): The New Institutionalism in Organizational Analysis. Chicago: The University of Chicago Press.

[66] Apter, David E. (1991) "Institutionalism Reconsidered", International Social Science Journal, no. 129, pp. 463-482.

[67] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 5.

[68] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 7.

[69] Schwarz, Michiel and Michael Thompson (1990) "Divided we stand. Redefining Politics, Technology and Social Choice." London: Harvester Wheat sheaf.

[70] Wildavsky, Aaron (1987) "Choosing Preferences by Constructing Institutions: A Cultural Theory of Preference Formation". American Political Science Review, Vol. 81, No. 1, pp. 1-21.

others."[71] Group dimension would answer the question: "who am I?", while grid dimension to: "what shall I do?"; thus affecting decision making. The four cultures that "grid/group analysis" produces are: hierarchy (strong group, strong grid), fatalism (weak group, strong grid), individualism (weak group, weak grid), and egalitarianism (strong group, weak grid). Researcher though does notes, that there is a possibility of "hermit" culture as the extra one. To improve coherence of the matter, a schematic perception could be useful[72]:

G R O U P

_____Weak_____|_____Strong_____

G |_____

R | Strong | Fatalism | Hierarchy

I |_____

D | Weak | Individualism | Egalitarianism
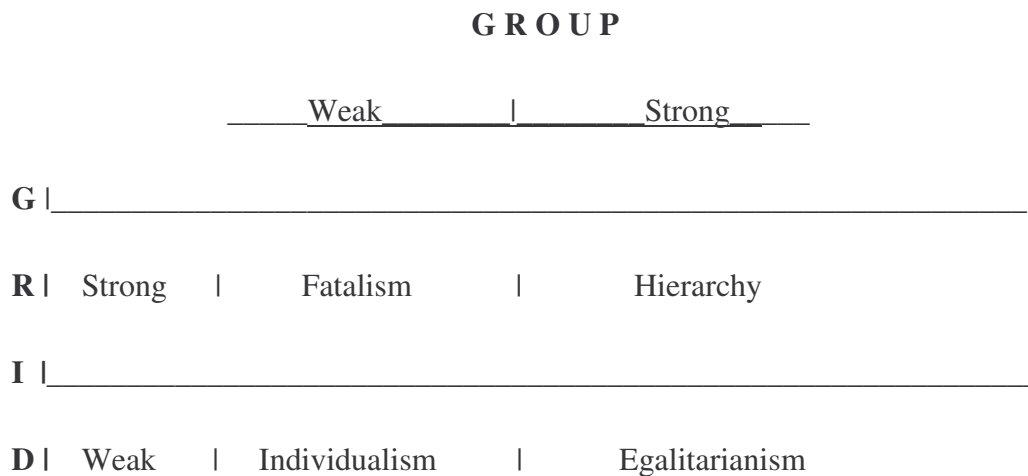
      Another fascinating match of the four cultures to specific world view or "myth of nature" refers back to Schwarz and Thompson[73]. Fatalism is described by "nature capricious" – a world of random and unreasonable changes, learning impossibilities and management problems. Hierarchy matches with "nature perverse/tolerant" – characterized by limited forgiveness, unforgivable beyond. Egalitarianism is depicted in "nature ephemeral" – an unforgivable world, where sudden shifts may lead to a collapse. Individualism is linked to "nature benign" – global forgiveness equilibrium. Researchers also state the fact that there exist several cultures within any human group, as cultural adherents can't be counted. Hence they derive four regimes types from cultural

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[71] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 9.

[72] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 10.

[73] Schwarz, Michiel and Michael Thompson (1990) "Divided we stand. Redefining Politics, Technology and Social Choice." London: Harvester Wheat sheaf, p. 5.

combinations with two additional possibilities. In this research of "cultural code" it is important to focus upon a single cultural unit, thus cultural combinations we leave aside. Though when our perceptional level is on the group culture, it is holding many links to institutions. Empirical institutions contextualize preference formation and help to describe meanings of objects and situations, thus reducing uncertainty. Institutions deal with cognition, social relations, myths and resources. Specifically the neoinstitutional approach applies rules of appropriateness in choice making of an individual, thus establishing a link to culture and avoiding rational-calculative simplifications. Similarities are traced within social triangulation of Wildavsky[74] "who am I; what shall I do" and March and Olsen's[75] "what kind of situation is this; what kind of person am I; what a person like me do in a situation like this". Important to note, that there is a compatibility between the logic of appropriateness, the logic of consequentiality and faith. Rational-calculative concept of the logic of consequentiality can be seen at the stock market, for example. Religion would require another concept to strengthen validity.

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[74] Wildavsky, Aaron (1987) "Choosing Preferences by Constructing Institutions: A Cultural Theory of Preference Formation". American Political Science Review, Vol. 81, No. 1, pp. 1-21.
[75] March, James G. and Johan P. Olsen (1989) Rediscovering Institutions. The Organizational Basis of Politics. New York: The Free Press.

3.3 Social dimension of the "cultural code".

As there still exists the idea stressed by Samuel Huntington that humanity will encounter global conflicts of civilizations on the religious basis, one may consider the concept very broad without deep explanation of structuring elements. Cultural code may provide the linking structure between understanding civilization and society. Hence validity is extended upon rational logics of the system. Social sciences have developed a sustainable amount of contemporary theories in systems of society administration and functioning. Thus an attempt of theory comparison continues in analysis of an idea of secularism well described by Jurgen Habermas[76]. It may be relevant also because Habermas refers to the conflict of secular and religious parts of every society in the new age and reflects upon global consequences. The importance of the subject is reflected in most potential news in the foreseen perspective of international relations. Media coverage focuses attentions of societies upon such subjects as: "radicalisation of Islam", "religious extremism", "Christian identity of Europe", "religion in everyday life".

Habermas researches upon an interesting phenomenon on how can religions (based on the gospel truth as a final instance) exist in the contemporary pluralistic (secular) world. How can religion coexist with other groundings for life as we all realise that whether there is God or not, but not everything is allowed. Thus confessions are finding answers either in "fundamentalist" ideology or in a more complex theological thinking (developing a language or a code of conduct in order to communicate with a secular society). It also becomes interesting to look upon elements of a secular culture that may be taken into a religious mentality. From another perspective a secular consciousness that came through the peak of aggressive atheism (positivism, scientism) may have already deeply reflected upon itself through the experiments with totalitarianism and communism. Thus in the world "disenchanted" by science it is most obvious, that although big religions tend to manipulate over people, such confessions are also unique ethno-cultural groups involved in the cultural code construction. It may be appropriate to protect such confessions as they tend to construct civil peace and well-being, but with awareness of growing orthodoxy leading to the opposite. In other words ultra liberalists stress upon

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[76] Horster Detlef, Habermas: An Introduction. Pennbridge, 1992.

religion as an archaic institution, with church using repressive methods to manipulate over the free self-development of an individual. Alternative way to look at the religion has been developed in contemporary society as well, and the direction is that religion is useful. Hence ideas of Habermas also validate the compatibility of faith and both logics of appropriateness and consequentiality. Applying neoinstitutional approach to a group as a cultural institution may result in interesting outcomes.

A joint link may be established among great ideas of scientists within a study field of a group cultural code, with a possible better analytical result. As one remembers the initial scheme of Gansen's pentabasis, it looks as the following:

Energy | Information
----- (Substance) -----
Time | Space

By extrapolating "cultural code" on a group level (society "cultural code" in other words) as a research subject in the centre of the scheme, one might come with the following outcome:
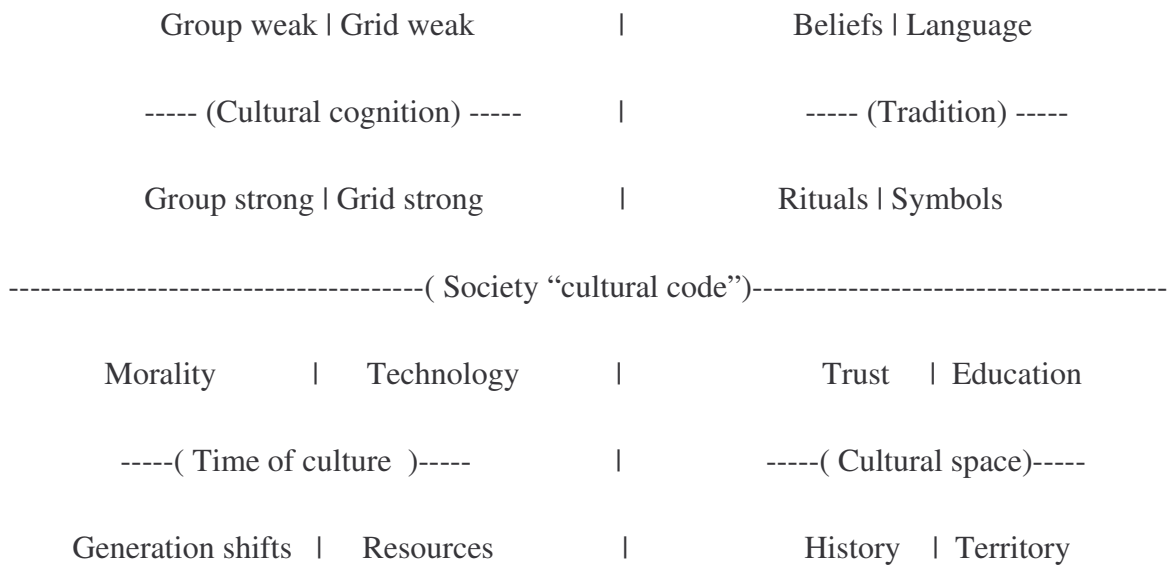
Cultural cognition | Tradition
----- (Society "cultural code") -----
Time of culture | Cultural space

Such parameters would give a link to institutional studies, thus perceiving society "cultural code" also as an institution. "The theories hold institutions to be necessary vehicles for individuals to reduce uncertainty and to confer meaning on objects and situations. Also, institutions are considered a context within which individuals form preferences. Moreover, all these approaches contain notions of cognition, myths, resources and social relations."[77] Hence parameters of cultural cognition, time of culture, tradition and cultural space could overlap same spaces as institutional cognition, myths, resources and social relations. Each parameter of society "cultural code" could also be unfolded within the same method. A bit of correlation skills and one might look at the same model within researcher's concepts and it might transform into:

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[77] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 15.

Group weak | Grid weak | Beliefs | Language

----- (Cultural cognition) ----- | ----- (Tradition) -----

Group strong | Grid strong | Rituals | Symbols

--------------------------------------(Society "cultural code")--------------------------------------

Morality | Technology | Trust | Education

-----(Time of culture)----- | -----(Cultural space)-----

Generation shifts | Resources | History | Territory

Parameter placement would require more explanation. As one might noticed, the cultural cognition cluster resembles the group/grid analysis[78] while analytical outcome might reveal one of four types in social relations[79] as well. Abusing the discovered validity of group/grid analysis, here analytical power also reveals in four "myths of nature"[80] described before. Logics of placement should follow Gansen's pentabasis, where: energy part is presented by "Group weak" - focusing on ego-centred energies; time part is taken as "Group strong" – revealing time-given collective context; space part is ascribed "Grid strong" – pinning down occupied space of action; and information part is given as "Grid weak" – erasing social distinctions by informational freedom. Hence the cluster of "cultural cognition" would reveal its full analytical power in subject analysis applying four different theories, thus being strong in validity as well.

By shifting attention downwards four new parameters appear in the time of culture cluster. Applying the same pentabasis analysis – the first energy part is named – morality. Referring back to ideas of Habermas, Grendstad and Per Selle we may allow religious ideas coexistence within the society "cultural code". For as group morality develops in time and is often codified to regulate behavior within a cultural code of a human grouping – parameter seems appropriate in the energy segment. Various human

[78] Schwarz, Michiel and Michael Thompson (1990) "Divided we stand. Redefining Politics, Technology and Social Choice." London: Harvester Wheatsheaf.
[79] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 10.
[80] Schwarz, Michiel and Michael Thompson (1990) "Divided we stand. Redefining Politics, Technology and Social Choice." London: Harvester Wheatsheaf.

actions could be called moral and immoral. The continued existence of a group may rely upon some codes of morality. More to that - religious belief systems may include the idea of divine will, which corresponds to a moral code of conduct.

In the time segment the parameter is called generation shifts and is based on the hypothesis that there exists a correlation between aging of a human and his cultural preferences. Seligman's[81] work reflects upon the time effects in fluctuations of human self-perceptions. As a child is initially dependent upon the collective; and achievement of maturity results in self-sustainability peak and drops down to the collective again with getting aged. This links to the generation which is usually the interval of time between the birth of parents and the birth of their offspring. This places a generation at around 20 years in span, though when we think of cultural acquisition some 30 years could be taken as a margin. Another validating evidence could be seen in a work of Hague and Harrop[82] where childhood learning is framing the future preferences, thus relating aging to growth in political participation and learning. Seligman[83] emphasizes human aging and collective preferences, in other words as a child matures – the self perception goes from the collective to the individualistic and back to collective at the end of the life span. Indirectly this validates the 30 year hypothesis as individualistic peak would be most appropriate for cultural shift possibility. Hence the parameter "generation shifts" stresses upon cultural sustainability through aging of people.

The space part is named resources, thus linking time of cultural development with resources accessibility. Grendstad G. and Per Selle[84] refer to notions of cognition, myths, resources and social relations in most of institutional theories. Emphasizing scarcity of resources and consumption levels here would also develop in time.

In the last segment of information, technology is a chosen parameter, which reveals in the group consumption culture. Time is essentially linked to the technology advance, hence developing new consumption cultures within groups of technology users, where information serves as a transmitter of the new cultures. Richard Mead[85] concludes

[81] Seligman, A. (2000), "The Self in the Social Sciences" in Modernity's Wager. Authority, the Self and Transcendence. Princeton University Press. Princeton and Oxford. Pp.15-33.
[82] Hague R. And Harrop, M. Chapter 6 "Political Culture", in Comparative Government and Politics. An Introduction. Palgrave 2004, p. 101.
[83] Seligman, A. (2000), "The Self in the Social Sciences" in Modernity's Wager. "Authority, the Self and Transcendence.", Princeton University Press. Princeton and Oxford, pp. 15-33.
[84] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 15.
[85] Mead, Richard "International management", Malden Mass: Blackwell, 1998, in Chapter 3: "Shifts in the Culture", pp.50-72.

that new technology causes adjustment of member's relations in a group, hence making group cultural shifts in time.

Next four parameters are presented in the cultural space part of the scheme and are: trust, history, territory and education. Analytical placement unveils within initial pentabasis, as the first parameter in the energy part is trust. This parameter is well conceptualized by Offe: "Trust is the belief concerning the action that is to be expected from others. The belief refers to probabilities that (certain categories of) others will do certain things or refrain from doing certain things, which in either case affects the well-being of the holder of the belief, as well as possibly the well-being of others or a relevant collectivity."[86] Energy cluster seems appropriate, because a human grouping and a belief are emphasized. Specifically cultural space would be linked to the trust capability of shifting the border between a friend and an enemy perception.

Time cluster below is represented by the history, as a parameter. Though the term is ambiguous, it is narrowed by the scope of the parameter. The pentabasis logics prescribe time analysis in the cultural space framework of the human group. Hence, the focus is upon the cultural history of a specific human group through the time of its existence. Space narrative prescribes quantity of the research subject with change resistance features.

Space cluster in the cultural space part is taken as territory. Emphasis here is upon the physical space occupied by the group. One may think of buildings, property, land, e.t.s. Some physical artifacts retain cultural value in itself, as the pyramids, for example.

The last information cluster in the cultural space part of the scheme is named education. The framework of the pentabasis leads to the analysis of information transmittance within the group cultural space, thus education may represent the parameter. Richard Mead[87] concludes that education is an informal structure by which cultural values are disseminated to its new members. In addition, educational structure and methodology reflect upon notions of what is desirable in cultural change, also creating conditions for and against change. Hence, education is a valid parameter of the human group which defines the borders of the cultural informational space.

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[86] Offe, C. "How can we trust our fellow citizens?", chapter 3 in Warren Democracy and Trust, Cambridge, 1999, p. 47.
[87] Mead, Richard "International management", Malden Mass: Blackwell, 1998, in Chapter 3: "Shifts in the Culture", pp.50-72.

Finally, comes the last part of the society "cultural code" scheme, which is information taken as tradition. The word tradition "comes from the Latin word "traditio" which means "to hand down" or "to hand over." …However, on a more basic theoretical level, tradition can be seen as information or composed of information. For what is brought into the present from the past, in a particular societal context, is information. This is even more fundamental than particular acts or practices even if repeated over a long sequence of time. For such acts or practices, once performed, disappear unless they have been transformed into some manner of communicable information." [88] Four parameters appear as the pentabasis logics unveil: beliefs, rituals, symbols and language.

First parameter in the energy segment is represented in beliefs. Pentabasis framework relates to a human group information transaction reflected in energies. Beliefs, else customs are usually spread orally and are kept within the cultural information of a human group. One may think of different unverbal signs, sending greetings e.t.s.

Next parameter in the time segment is taken as rituals within a framework of a human group informational development in time. Rituals emphasize practices which people utilize in group. Time is relevant here as practices are repeated over time, hence being established in the cultural code as a useful tool or specific to the group past experience. One may think of holidays, careers, e.t.s. Sowell[89], for example, notes that decision-making consumes time (a valuable resource), and cultural practices offer a rich, low-cost, consensually authenticated way to economize on the resources required to make decisions independently. Change resistance would be emphasized in this parameter as well, as superior practices would replace inferior.

The space segment in the human group informational part of the scheme is named symbols. Focus is upon the physical group entities infused with cultural informational relevance. Emblematic, monuments, advertisement intensity, and so on.

The last information segment is presented by language parameter, emphasizing systematized means of informational transactions, as well as knowledge utility for specific users of a human group. Respectively the complexity of the means may be seen both as diversity or difficulty. Though such capacity of expressive means may not be underestimated.

Ambiguity of the research is taken for granted, in an effort of systematic analysis of the "cultural code" phenomenon. Theoretic assumptions stream from same

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[88] http://en.wikipedia.org/wiki/Tradition (downloaded 12/04/08)
[89] Sowell, T (1980) Knowledge and Decisions Basic Books, in chapter 4.

logics of analysis with validation efforts from various researchers. Theory comparison is involved with similarities search in the effort to mainstream with the present social science development.

3.4 Social spectre: cultures and civilizations.

Modern international law may be considered as of the euro-Atlantic origin, which does not allow leaders or entrepreneurs (who are of any other "cultural code" origin) to enter the world elite, without a loss of their vividly seen identities. Such distinction may not be critically assessed by the European civilization, where identities may be reflected in the internal energies, though for the Islamic nations may take it as a challenge.

Classification on the basis of civilization is the most general one, revealing primary distinctions on a large global scale, thus it is valuable for reflecting. Though one may note, that "cultural code" in categories of nations and ethnic groups may also allow subjects classification in the international affairs. Geopolitical terminology operates with a word "actor" on a global geographical "chess board".

A word civilization has been used with many meanings throughout scientific circles all over the world. A word civilization[90] has appeared in the French philosophy in the middle of the 18th century, presumably in the stream of progress theory, thus mainly used as, opposite to barbaric, stage of world historical process and as an ideal goal of Europe-centred interpretation. French enlightenment philosophy was referring to a civilization as a society, based on consciousness and equality. Although in the beginning of the 19th century, French revolution has created a new order on the ruins of the old one, thus shaking evolutionary approach. One may also note that spreading of knowledge on a wide variety of human institutions; ways of living a life outside Europe has played its part. As well as historical facts, those civilizations can die.

Hence one may note that an alternative concept of civilization may easily be constructed in an assumption that every nation has its own civilization. Most of the romantic literature of the 19th century describes the values of land and blood belongings, cementing into the "cultural code" in the form of a national spirit and relating to civilization in the local historical sense. Thus civilization may mean the same as "cultural code" on a national level. One may note that a term civilization splits its meaning into

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[90] http://www.britannica.com/search?query=civilization&submit=Find&source=MWTEXT (downloaded 14/04/08)

local existing civilizations and civilization as a progress of humanity in general. Marxism operates with civilization in describing features of the development stage of a society, which usually comes after savagery and barbarism.

Thus civilization may be defined as an ideal goal of a humanity progress in a single unity, or as a stage in a progressive development of humanity, or as a unique local historical public formation. One may note, that development core of civilization may appear in this combination of factors. Social side of civilization – which may reveal in external relation to human and collective as well as intellectual side – defining internal and personal space. In this research the term is mainly used for unveiling the "cultural code" parameters on the international level.

Arnold Toynbee's[91] ideas on civilization were strengthened later on by Samuel Huntington[92] and still are of scientific disagreement. Though Toynbee was looking at a civilization as a unique socio-cultural phenomenon, limited by time and space frameworks, with a foundation in religion and defined parameters of technological development. M. Weber has also placed religion into the basement of civilization. Hence one may analyse that many scientists have been struggling with the origin of civilization and constitution of its structure. This factor may itself be a product of different "cultural codes", for as it seems theory of civilization has developed from history of civilizations. But one must note that theory – is a single doctrine about civilizations, though histories may be prescribed to every civilization – multitude of dispersed doctrines, affected by culture. Thus a single civilizational process may look more focused, grounding in a non-biased analysis of world history, civilizational clashes, development and histories of cultural origin.

Nevertheless, most famous civilizational classification was done by Huntington[93]. Huntington reveals features of civilization in the "cultural unity": language, history, religion, traditions. By stating, that "everybody knows to himself, to which civilization he belongs to", a big dilemma of civilizations above identities rises. In other words, features of civilization resemble archetypes, which are in the collective unconscious and may not

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[91] http://en.wikipedia.org/wiki/Arnold_J._Toynbee (downloaded 12/04/08)
[92] Samuel Huntington, "The Clash of Civilizations?", Foreign Affairs, 72, 3 (Summer 1993), pages 22-49.
[93] Huntington S. The Clash of Civilizations?, Foreign Affairs, #72, 1993.

necessarily match with individual. Thus it seems, as everybody knows to himself, to which civilization he wants to belong.

Such identities are not defined by Huntington (they may be explained through the "cultural code"). While generalizing on a global scale, it seems valuable to explain self-identification process. Where identity serves as an ontological conviction (of a person, group, nation), which appears in a process of interaction with something "alien", "different". It seem as processes of formation, appearance and loss of identities are complex, source for social movements and are bounded to cultural code.

Although by giving a model of eight civilizations (Western, Slavic-Orthodox, Confucian, Islamic, Latin American, Japanese, Buddhist and African), one may note, that ethnic and confessional identities seem to be most important for Huntington. Important to notice, that most valuable findings of Huntington are in his declaration of the fatal impact of Islamic rebirth to the western countries. Contemporary political Islam as a strategic factor in international relations approves his ideas. Although none has proved yet, that expansion of political Islam is a natural, but not a constructed social process.

But in this analytical theory comparison, one may see things that can improve existing material on civilizations. Thus "cultural code" on a civilization level may be revealed in a way of interaction of intelligent humans with the environment. In other words, as a way of living given by the unity of technology usage and limitations of these technologies. Framework principles of marking social grouping on a global level may be achieved in the independent parameters of distinction. Such may reveal the most fundamental social formations and forms of existing humanity. Polar pairs of most notable macro-features may be first taken as the following: time - space, individual - collective, rational – transcendent, spiritual – material. Such pairs would constitute opposite meanings for a human being and may hardly be combined within one's psyche. A world picture of human mind may be described in a development value (time oriented civilization) or in a compliance value (space oriented civilization). Thus such pairs may satisfactory describe civilizational classification of Huntington, who's paradigm is used in the USA geopolitical planning. Validity here is approved by the role of the USA in the international relations and a situation called "cultural imperialism".

The main focus of distinction noted by Huntington is - east vs. west cultural phenomenons. Western civilizational values are most clear and researched: development in time - human individual (and his freedoms) - rational mind (research) - material wealth. Eastern civilizations may include China, Korea, Japan, India and some countries of South-Eastern Asia. Such civilizations may be featured by space, collective and spiritual orientations. Though eastern rationality may be defined as transcendent due to the combinational "cultural codes": rational-Confucian of China and transcendent-Buddhist of India. Interesting to note that east supplements the west in this classification, based on Huntington's ideas. Western values don't have a common ground for conflict as they are opposite to eastern. So to say these civilizations have divided their worlds, where each holds to his piece, which is valuable to the holder. Though one might find here a situation of peaceful cultural coexistence, the potential for conflicts would come with a change in any of parameters of comparison. Global economy has already led to shifts in rationality of business administration, due to a clash of cultural codes of east and west.

Contemporary situation in the world demands enlightenment of Afro-Arabic Islamic civilization: time oriented, rational, though collective and spiritual. Both grounds for conflict and cooperation exist. One may classify contemporary situation as a world, where cultural wars take place in values survival of strongest cultural code. Although western and afro-arabic civilizations wage real wars for resources as well. As it was noted before, contemporary international law is based on western civilizational values, and is taken as a challenge by other non-western civilizations.

Civilizations may be seen as structured by cultural codes, which differ from one another by values limits. An example of interpretation of civilizational values conditions may be: freedom for all or freedom for elites, material freedom or spiritual one. Thus every immigrant is a carrier of his civilizational values and means for realization of interaction among civilizations. Uncertainty relation links to the principles of civilizational structural differences.

Thus understanding among civilizations and its representatives is a long and complex process and may also be followed with a creation of transitory cultural code for translation. One might note that different cultures may coexist in various synthesizes within one civilization as they only differ in views. Thus one may look at the contemporary global cultural situation as dominational confrontation of three major

civilizations (instead of initial eight of Huntington) – western, eastern and afro-Arabic. Geopoliticaly the global situation may resemble a situation "west vs. everybody else". Thus abusing Huntington's logics we come on a very general level of understanding of "cultural code" functioning in the world, thus leaving some things untouched and unclear.

Though a fascinating finding, which may strengthen validity of new concept is, that analytical findings from Huntington's concept results in four meaning polar pairs and they may logically fit into the concept of Gansen's[94] pentabasis, described before. Thus a joint link may be established among great ideas of scientists with different "cultural codes", with a possible better outcome. Besides Huntington's global classification a contemporary research on national cultures might be appropriate to fill the gaps of undescribed. Theoretical comparison drives validity throughout scientific similarities aggregation.

Hence a strong validity implementation may also be in taking into the account a contemporary research on cultures in the world by Geert Hofstede[95], as his parameters of global culture overlap Huntington's. Hofstede's surveys were truly conducted on a global level involving up to 74 countries, which is a strong quantitative argument in cultural research. Thus Hofstede reveals some valuable cultural parameters, which could not be left unnoticed in this research. Specifically Hofstede's survey conducted on IBM employees of more than fifty countries has measured a degree of inequality in society or "Power Distance Index" (PDI). "Power distance can therefore be defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally"[96]. Thus PDI is taken by Hofstede as a dimension of national cultures, where survey shows that the lower status and education are the higher PDI is. While low PDI associates also with consultative bosses, higher geographical latitudes and country wealth. But generally PDI measures inequality tolerance across countries, where high PDI would stand for mostly accepted inequality and low PDI would mean mostly unaccepted inequality. As Hofstede's IBM survey shows – larger populations size scores higher on PDI, thus establishing a link with another dimension of culture – collectivism.

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[94] Ganzen V. A., System descriptions in socio-psychology. L., ed. LSU, 1984.
[95] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005.
[96] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 46.

As Hofstede describes collectivism: "The majority of people in our world live in societies in which the interest of the group prevails over the interest of the individual."[97]. And individualism is defined as the following: "A minority of people in our world live in societies in which the interest of the individual prevail over the interests of the group, societies"[98]. Hofstede used Bond's Chinese Value Survey study among students in twenty-three countries to describe individualism as having the following content: tolerance, solidarity and harmony with others, noncompetitivness, intimate relations with friends, trustworthiness, contentedness with one's position in life, being conservative. While collectivism would have: filial piety (obedience to parents, respect for parents, honoring of ancestors, and financial support of parents), chastity in women and patriotism. Individualism versus collectivism is a set of parameters well supported by Hofstede's research data. As one may notice Huntington has also reflected upon individual-collective determinant in his civilizational comparison. Thus we strengthen validity by integrating several theories.

Another important set of parameters are revealed in Hofstede's IBM survey and are called masculinity versus femininity. Hofstede distinguishes between the biological use of the terms: male – female and culturally determined roles: masculine – feminine. Hofstede defines societies as: "A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life. A society is called feminine when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life."[99] Masculinity – femininity stresses upon ego and has a link with time. "When people grow older they tend to become more social and less ego oriented"[100]. One may also note the link to religion. "Masculine cultures worship a tough God or gods who justify tough

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[97] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 74.
[98] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 75.
[99] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 120.
[100] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 126.

behavior toward fellow humans; feminine cultures worship a tender God or gods who demand caring behavior toward fellow humans."[101]

Important to note that we analyze "cultural code" on a general level, through comparison of cultures of entire societies, thus Hofstede's parameters are taken as separate, but not as poles of one dimension. As Hofstede notes: "An individual can be both masculine and feminine at the same time, but a country culture is either predominantly one or predominantly the other."[102].

Hofstede tested in his IBM research another term – uncertainty avoidance (IDV) – borrowed from American organization sociology, specifically from the work of James G. March[103]. As Hofstede puts it: "Uncertainty avoidance can therefore be defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations."[104].Thus a high IDV ranking indicates that a country has a low tolerance for uncertainty and ambiguity. This creates a rule-oriented society which institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty. On the contrary, a low IDV ranking indicates that a country has less concern about ambiguities and uncertainties, thus having more tolerance for a variety of options. This is reflected in a society which is less rule-oriented, more ready to accept changes, and takes more and greater risks. IDV parameters link to the time perception of future, as all human beings do not know what will happen tomorrow, thus future is uncertain, and there is no way of escaping it, rather we have to live and deal with it.

Hofstede's final and fifth dimension of national cultures is: "Long-term orientation (LTO) stands for the fostering of virtues oriented toward future rewards – in particular, preservance and thrift. Its opposite pole, short-term orientation (STO), stands for the fostering of virtues related to the past and present – in particular, respect for tradition, preservance of "face", and fulfilling social obligations."[105] Thus LTO emphasises sustained efforts towards slow results, thrift and being careful with resources, respect for

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[101] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 152.
[102] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 125.
[103] First appeared in Cyert & March, 1963, p.118.
[104] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 167.
[105] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 210.

circumstances and developing a long term view of life. On the other hand, STO emphasises on efforts with quick results, concern for social and status obligations, and social pressure towards spending.

This works emphasis is on correlating cultural theories into a scheme with high explanatory power, making culture more easy to perceive on different levels. Hence, the analytical development leads to an effort upon integrating Hofstede's, Ganzen's and Huntington's ideas into a scheme of "cultural codes" on the international arena. As one remembers the initial scheme of Ganzen, it looks as the following:

Energy | Information
----- (Substance) -----
Time | Space

By examining a phenomenon of Huntington's civilization as a substance and extracting each of four dimensions on the same principle one might see some interesting results. Correlating definitions within a given analytical field one might look at the possible outcome as:

Spiritual | Masculine | Transcendent | Low PDI

----- (Energy) ----- | ----- (Information) -----

Feminine | Material | High PDI | Rational

---------------------------------------(Civilization)---------------------------------------

LTO | Low IDV | Individual | Convergence

----- (Time) ----- | ----- (Space) -----

High IDV | STO | Divergence | Collective

Logics of parameter placement need a more detailed explanation, thus within the energy segment it seems appropriate to put Huntington's polar pair spiritual-material

respectively into energy and space sub-clusters. For as logically spirituality would represent hidden energies within, and material goods may stand for space perception of humans all over the world. As one remembers Hofstede's ego represented masculinity-femininity parameters with links to time and religion, they could respectively fit into information-time sub-clusters, within energy part of our global "cultural code" layer. Thus time sub-cluster would be represented by feminine description, as people tend to acquire it with time. Masculine description of information sub-cluster would ground in preservance of valuable ancestors experience with a possible religious link.

As one might shift the attention down to the time cluster within the scheme, four Hofstede's parameters appear. By analyzing time perception on a large scale with the same method of Gansen's pentabasis, Hofstede's findings fit logically in the scheme. As one remembers Hofstede's LTO, which emphasises careful planning and thrift, in order to have a better living. Energy sub-cluster could be an appropriate placement here. On the contrary exploiting quick results out of time and concern for social and status obligations of STO parameter could represent space sub-cluster within global time cluster. Another two Hofstede's IDV rankings have a link to the time perception as well, as one remembers. Thus a high IDV, which institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty in the future could represent time sub-cluster. A low IDV ranking indicates that a country has less concern about ambiguities and uncertainties, thus having more tolerance for a variety of options, informational acceptance and greater risks. Information sub-cluster could fit this parameter well.

Next step in shifting attention in the scheme is to the right lower space cluster. One may note that here are two parameters, both used by Huntington and Hofstede. Energy sub-cluster could be represented by individualism as it has to be carefully fostered within a human in the living space. As one might remember predisposition of collectivism in the world, a space sub-cluster could logically represent it in the scheme. Another two parameters are convergence-divergence. Mead researches upon it in his chapter "Shifts in the culture"[106] as well as Hofstede[107]. It is revealed in these researches, that international cultural convergence is effective only in the individualism grow for countries, which become wealthier. Quoting Hofstede: "For the next few hundred years at least, countries

[106] Mead, Richard: International management, Malden Mass: Blackwell 1998, pp. 50-72.
[107] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 366.

will remain culturally diverse." Divergence also spreads in time as ethnic groups consciously realize their identities and ask for political recognition. Thus a time sub-cluster could represent this parameter in the space cluster of the scheme. As the intensity of contacts between groups has increased, group members have become more aware of their identities. International media spreads information all over the world leading to cultural comparisons and more anxiety about cultural convergence. Information sub-cluster could emphasise convergence also as the space of valuable information preserved within "cultural code".

Last and fourth cluster within the scheme of "cultural code" on a global level is information and has four sub-clusters. Rational-transcendent polar pair derives from Huntington's ideas, linking to religion and ways of perceiving reality. Energy sub-cluster could be represented by hidden energies of transcendent thinking of this life. Within the information perception of global "cultural code" the sub-cluster of space emphasises a rational approach to everyday life, by utilizing physical world around. As one remembers Hofstede's PDI parameters of national cultures, high PDI could fit into time sub-cluster as mostly accepted inequality in the society tends to be preserved in time in the way the information is spread. Though low PDI could be represented in the information sub-cluster, as mostly unaccepted inequality operates with high level of education and informational accessibility.

Thus this scheme as a correlative analytical effort may provide descriptive scales to define and classify cultures on a macro-level. As it was noted before, the usage of a word "civilization" has a variety of meanings, which creates misunderstandings. Thus one might consider appropriate to narrow the focus to a national "cultural code". The author considers this effort of theoretical comparative analysis an important issue, thus struggling with ambiguities of findings. Though such generalisation on a macro level allows usage of fewer parameters, hence revealing more insights of global "cultural codes" interactions. Though the new – "geocultural" doctrine is considered too ambiguous for the research of this scale, the direction of the analytical development has been outlined. One might consider appropriate to take as an example - the USA "cultural code", as a reasonable amount of scientific ideas was caused by the "leading world country". The effects of American cultural expansion are vivid and will be unveiled further in the next chapter.

Chapter four: Globalization vs. "cultural code".

4.1 "Cultural code" on the global scale.

Twentieth century has put global (common for planet earth) problems in front of the whole humanity destiny. Problems are perceived as existence some difficulties in getting out of controversial situation.

Referring to the "cultural code", the global problem could be formulated as:

- Should a human rely upon the natural, evolutionary process of the "cultural code" development?

- In other words: is it necessary willingly to enhance or upgrade the "cultural code"?

This problem comes out the alarming world conditions. Here, mostly obvious is the fear of the tendendy in quantitative human growth within the limited space. Although the overall perception of human kind productivity is quite abstract, the focus is drawn upon the scarcity of some resources in regions. Hence the economy system development requires capital growth and profit – which refer back to resources. UN conference in Rio de Janeiro in 1992 on environment and development has resulted in the declaration[108], which stated that economic growth situation, where the minority controls the wealth leads to risks and misbalances. The free market world model with its features of production and consumption is not stable both for the rich and could not be copied by the poor. Industrialization development path does not resolve the misbalanced economic development among countries, while requiring more energy and resources, and steadily leading to more problems with hunger and poverty.

More problems appeared out of uncontrolled resources use in the ecology area as well. The more resources are exploited the bigger is the wearing impact on ecology. Specific examples are known to many: forest areas depleting (oxygen production), greenhouse effect, and ozon layer shrinking.

Though, one may shift the attention back to the society and globalisation effects upon it. Due to the scientific and technological development the risks of catastrophes has gone up dramatically. Contemporary industrial and energy infrastructure is very weak

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[108] http://www.un.org/documents/ga/conf151/aconf15126-1annex1.htm (downloaded 04/02/08)

against natural disasters or social disasters (wars and terrorism). Another problem within societies is unequal distribution of negative effects of modernisation. Rich countries move ecological risks to poor countries. This leads to world society destabilization and social movements like anti-globalism.

Hence one may think of the reasons, which create such situation in the world. It is well known, that the unity of the contemporary world is being sustained through the hidden political and economic relations, vividly revealing themselves in trans-national corporations and wars. Also one may say that another reason is definitely the intensive humanity growth in the past fifty years and consumption levels with it.

Besides political and economic dependencies of the countries there also exists the informational – forming inequality in cultural development. Although satellite connections, phone, television and internet spread information almost instantly – human beings continue to live in different political regimes and on different cultural levels. Hence cultures of several origins and developmental level could coexist within a single human. Though the perception of such difference is usually understood as unjust, hence resulting in such a problem as world terrorism.

In 1974 the Club of Rome has published a research called "Mankind at the Turning Point"[109], where a necessity for quality development of culture has been underlined. Humanity and its culture have been classified as a single union, where its elements have specific features of development. Important to note the attention shift from the quantitative goals of industrialisation to qualitative goals of the new socio-economic relations.

The resolution of the given global problems is perceived in law evolution, ecological education, punishments for ecology crimes, creating more of ecology friendly industries and usage of alternative energy sources. Although the major change obstacle is human being and individual cultural perceptions. Global cultural change has been set as a goal as well through global perception, justice and no tolerance towards aggression. Though "cultural codes" are change resistant and universal offer of the new cultural concept is often put in the lesser priority. Hence the importance of the matter persists, though the realisation is uneven. Researches upon "cultural code" may benefit in the area of achieving faster results in cultural changes. Though a possibility of a universal "cultural code" is demanded, if it is possible future researches will reveal.

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[109] Mihajlo Mesarovic and Eduard Pestel, Mankind at the Turning Point: The Second Report to The Club of Rome (1974).

4.2 Social crisis.

Dynamics of "cultural code" development contain continuous processes of destabilisation and reaching new levels of stability, hence a crisis is an inevitable part of society development. Globalisation tendencies accelerate social and cultural development, making it more difficult to differentiate in different society spheres of existence. As a result a human being can lose self-actualisation and cultural harmony.

A social crisis pushes humans to draw more attention to the existing "cultural code", the one which was taken for granted. Social changes emphasise comparison of old cultural parameters with the emerging new ones. Though such clash of judgement systems inevitably leads to the cultural shock situation, when a human being loses the direction of life development. Human reactions result in isolation (cultural ghettoes), partial or full assimilation, in respect to the change effectiveness.

In this respect a valuable description of cultural change possibilities is presented by Berry[110], where he underlines four cultural adaptive strategies: assimilation – acquisition of the new culture and rejection of the old one; segregation – rejection of the new culture and preservation of the old one; integration – preservation of the old culture and adaptation to the new one; and marginalisation – rejection of both matters.

A social crisis creates misbalance between cultural and social systems, which results in re-evaluation of individual's relations with society. History has shown examples of crisis overpowering. Most well know is repressive restoring of the old cultural system, effective though usually violent. Another way is in destroying the external threat, in other words – by individual's conscious rejection of the outer crisises. And finally when an individual understands not only the external imperfections, but personal incompleteness as well – the outcome results in individual development and conscious changes.

Contemporary examples of so called "orange" revolutions in Eastern Europe has shown effectiveness of planned actions in changing political regimes in short time with new psycho-technologies and reasonable money investment. Human masses could be easily manipulated with new technology usage during social crisises. Another example is a creation of the new-European identity, in other words "cultural code" of European Union. Cultural resistance is more than obvious in this area. Hence there is a tendency to

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[110] Berry J.W. Social and cultural change. // In H. C. Trindis & R. Brislin (Eds.), Handbook of cross-cultural psychology, Vol. 5. Social Psychology. — Boston: Allyn and Bacon, 1980.

manipulate masses in both physical and educational ways, though implementing a new "cultural code" effectively within human is a time taking process. But creating a universal "cultural code" requires certain conditions within human psyche as well. From what has been noted above, effective change could occur upon the following conditions:

- Rejection of current social and cultural reality;
- Reflection of the self and the world as imperfect;
- Assurance in eternal or universal "cultural code", as a way out of current situation.

4.3 Universal "cultural code" possibility.

Contemporary world is known for its integrative forces in politics, economics and information for the majority of countries, hence intensifying cross-cultural communications. Cultural influence upon one another creates a tendency for developing unitary norms or codes in order to elevate effectiveness of cooperation. Such phenomenon could be called universal "cultural code" creation.

First of all, one may think of technological advance and cultural modernisation with it. In this respect, modernisation is a development of "cultural code" parameters, as a reaction upon time and society requirements. Or more specific, modernisation is a tendency to catch up with the most developed "cultural codes". Industrialisation is a good example, where one may observe the transition from traditional to capitalistic "cultural codes".

Hence such tendency could go evolutionary way or it could be synthetically changed from outside by implementing new parameters of the "cultural code". Though such synthesis of different "cultural codes" creates most unpredictable outcomes, such as: subcultures, antagonistic "cultural codes", or even transitional forms of the "cultural code", where both traditional and external parameters exist together. Such complexity is vivid in implementing western "cultural code" parameters for alien cultures[111].

Contemporary social science recognizes the high importance of traditional culture for social stability and does work towards more flexible ways of creating integrative concepts, as well as this research. Though nowadays the synthesis of rational-modern technologies and tradition is almost inevitable, the realisation of such tendency is mostly legitimate when parameters of the "cultural code" are discovered from within. As one may think of China or Japan, as examples of mostly deep modernisational penetrations in the economic sphere, and traditional dominance in the social sphere.

Such phenomenon means a "cultural code" where parameters of different origin coexist. Such tendency is becoming steadily global and could be willingly accepted or forced by internal or external powers. Usually the more developed parameters prevail. Mostly vivid examples are imitations of foreign cultural products. In this research such existence within several "cultural codes" unveils in radical changes of parameters (for example: from collectivism to individualism), in destruction or even extinction of traditional concepts.

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[111] Muene, John C., Shalome H. Schwartz and Peter B. Smith: "Development in Sub-Saharan Africa: Cultural influences and managers' decision behavior." Public Administration and development 20, 2000, pp. 339-351.

Most vivid form of modernisation is westernisation, usually represented by the USA cultural offer to the world with manipulative consumption-fashion tendencies. One may think of a specific interest in success associative perception when modernisation and westernisation are taken as synonyms, which they are not. Interesting to note that theories of modernisation were initially created for the developing countries. Huntington[112] has indicated the idea of modernisation without westernisation specifically for the third world countries.

It is also known that free-market economy and open market gives more benefits to the countries with a better developed market infrastructure, while countries who adopt liberal economy are bonded to be dependant of the more developed ones. The declaration of UN conference in Rio de Janeiro in 1992 on environment and development[113] noted that the existing market model of development with its features of production and consumption is not stable and can not be copied by the poor. In other words, it is profitable to spread free-market economy for old players as they get political and financial benefits. The result is a growing global gap between the rich and the poor, risks and misbalance. Such global economy situation also questions the concept of open-market and strengthens isolationism and sovereignty concepts.

Hence it is important to implement universal ideas with respect to existing "cultural codes". Modernisation without westernisation could be presented as two basic tasks:

- Searching and revealing in the existing "cultural code" of parameters, which are similar or analogue to modernisation ideas to achieve evolutionary change.
- Definition of goals and methods of new parameters implementation and supportive adaptation period.

But what if there is none of the similar parameters in the original "cultural code"? Alternative perception of modernisation without westernisation could be in similar goal setting as modernisation, though executed by non-western methods. China is a relevant example in this case.

The system of cultural contacts has been defined long time ago in the Memorandum for the Study of Acculturation[114] and explains the current situation. Though the classical missionary acculturation is not as popular as before, it still persists nowadays. But mostly affected areas are financial and social. The economy sphere of influence is presented by: western literature and education, experts and advisers, private ownership, new financial

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[112] Huntington S. The Clash of Civilizations?, Foreign Affairs, #72, 1993.
[113] http://www.un.org/documents/ga/conf151/aconf15126-1annex1.htm (downloaded 04/02/08)
[114] Redfield, R.; Linton, R.; and Herskovits, M. J. (1936). "Memorandum for the Study of Acculturation." American Anthropologist 38.

institutions, currencies, advertising, foreign internships, e.t.s. Societies also exist in the world defined by: advertising of western life styles, linguistic intakes, entertainment culture of mass consumption, religious propaganda, world tourism growth, e.t.s. These all are results of the global cultural influence of the westernization and it seems that one may classify globalization as negative and positive, hence the universal "cultural code" with it.

The positive could have features of natural spread of universal "cultural code" globally, in order to elevate human perceptional level. The negative could be described as manipulative and has been indicated by Henry Kissinger[115] as US exploitative dominance over other cultures. The USA global cultural offer represents the radical side of westernization with unification penetration on the very bottom level of the society, such as language unification or fast food popularity. Culture of mass consumption is a profitable market system, where masses are manipulated though the informational sources. Such type of universal "cultural code" also means - diminishing of lesser "cultural codes" as non-profitable products on the global market. Trans-national economy requires universal "cultural code" for countries involved in the globalization process, though the offer is far from ideal.

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[115] Kissinger Henry A., The Troubled Partnership: A Re-appraisal of the Atlantic Alliance. Pp. xiv, 266. New York: McGraw-Hill, for the Council on Foreign Relations, 1965.

4.4 Human vs. global culture.

A single human being has always been in the center of cultural researches. The uniqueness of mutual dependence is remarkable. As human is being shaped by culture, but he also re-creates, changes and discovers new in it. A human being is capable of exploring other "cultural codes", define his attitude towards them and create new on the basis of relations experience. True art it is in re-creating parameters of the "cultural code" from the history. While the history of humanity has begun when such activity of re-creative action appeared, this was based upon tradition and was heading into the future. In other words, when a human has begun creating products of his labor for his offsprings and next generations; while simultaneously creating history and culture. Such transition from one human to another through cultural products, experience and knowledge is in the basis of human history and culture.

Cultural life span goes in time and space, is defined in symbols and transmitted through communicational means, can be developed by creating new parameters in the code. A system of communication contains means for transfer and storage of information, allowing also cross-cultural exchange. Such aggregation of cultural results, both material and intellectual leads to the perception of mutual cultural heritage. While the human creative capability allows development of the "cultural code", and it is this ability that initiates the phenomenon. Basically it has been explained by many researchers as either irrational human internal process, or as a result of humanity science and technology development, as a growing demand from the society. Avoiding philosophical ambiguities, it is important to underline the central place for human being in "cultural code" implementation.

Hence it is important to speak of acquiring the "cultural code" or learning it. In other words, a continuous and gradual acquisition of the "cultural code" parameters. Referring back to Ganzen's[116] ideas four dimensions emerge: energy, time, space and information. Acquisition goes in the family, school or university within all four dimensions of the "cultural code". Referring back to Hofstede[117], one may remember the unconscious learning phenomenon until the age of 10. Though afterwards acquisition continues in the very hostile

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[116] Ganzen V. A., System descriptions in socio-psychology. L., ed. LSU, 1984.
[117] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005.

environment of socio-cultural crisises, unstable social paradigms, "clashes of civilizations"[118] and mutations of "cultural codes". Informational manipulation enhances the affectivity upon human consciousness and making cultural self-actualization more difficult. Hopefully this research could benefit the subject of the discussion. Such present situation requires understanding the dangers of original "cultural code" loss and critical assessment of the universal "cultural code".

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[118] Huntington S. The Clash of Civilizations?, Foreign Affairs, #72, 1993.

Conclusion.

After all comparative-analytical work on the study subject some distinguished results are achieved in the "cultural code" parameters aggregation and schematic presentation with one logics stream and three levels of perception. Hence a more vivid and clear understanding of how "cultural code" unveils in our daily lives have been achieved. Most contemporary researches has been induced in order to cope with the ambiguity of perception, thus validity spreads though the common knowledge. Sixteen parameters on each of three levels have been analysed and are separately presented further.

The following objectives have been achieved:

- conduct of the comparative analysis of contemporary theories in global cultural discourse;
- operationalization of empirical parameters of "cultural code" in the changing system of global world's cultural discourse;
- an evaluation line for practical implementation of cultural concept in policy planning of affairs with culture involvement have been underlined;
- a scientific contribution to the social science research with intellectual investment in cultural theory.

An empirical concept of "cultural code" model has been operationalized upon three perceptional levels in order to perceive modern social reality better and in pursuit of a higher explanatory power. A structure of "cultural code" was presented as a scheme upon personal, group and international levels.

Finally, globalization tendencies have been underlined, as they do have reasonable effects upon cultures. It has been known that a universal "cultural code" is desired, though the implementation of this project is an ambiguous task so far.

A significant contribution to this research was done by going through the courses of the Public Administration and Organisational Theory faculty of the Bergen University. Specifically to courses: (AORG312 by Professor Steinar Askvik) - Leadership in Organizational and Cultural Context; (AORG318A by Professor Thorvald Gran) - Political Culture; (AORG311A by Professor Ishtiaq Jamil) Organization Theory; and (AORG307 by Professor Steinar Askvik) - Methodology. Special regards to the seminars of analytical cultural comprehension led by Professor Thorvald Gran.

Key words in this research:

- **Code** - a regulating model of some concrete messages formation.
- **Civilization** as a word - appeared in the French philosophy in the middle of the 18th century, presumably in the stream of progress theory, thus mainly used as, opposite to barbaric, stage of world historical process. Civilization may be defined as an ideal goal of a humanity progress in a single unity, or as a stage in a progressive development of humanity, or as a unique local historical public formation. In this research the term is used for unveiling the "cultural code" parameters on the international level.
- **Cult** - An exclusive group of persons sharing an esoteric, usually artistic or intellectual interest.
- **Cultural code** – a term, which describes a self-actualized human mentality - a unity of value orientations, socio-normative establishments (routines, rituals, heroes, symbols), fundamental features of characteristics specific to some nation, or human grouping. In scientific circles this term is introduced by a Russian philosopher K. M. Kantor. Ref: Kantor K. M.,"History against progress", M., 1991. This research will attempt to reveal "cultural code" parameters upon personal, group and international levels. De-coding is based upon analysis of contemporary theories comparison.
- **Essence** – is a mental category, which uncovers the studying matter, replying to the questions – how is the phenomenon different from other world elements, where are its roots, what are its peculiarities? To show the essence and reveal it is to answer the question – what is it
- **Geoculture** – from "geo" – meaning land, following a paradigmic tradition of geopolitics and geoeconomics and different from Wallerstein's, reflecting interaction of cultures on a global scale.
- **Geoeconomics** global paradigm, which developed alongside social science in the "behaviorism theory", "rational choice theory" (started by Max Weber in 1920) and others – which explained the necessity of an economic dominance in every day life.

- **Geopolitics** - the emphasis of this concept was on geographical expansion of states, the bigger the more powerful. Different strategies were discovered.

- **Globalization -** positive definition could have features of natural spread of universal ideas globally, in order to elevate human perceptional level. The negative could be described as US manipulative-exploitative dominance over other countries.

- **Secular** - worldly rather than spiritual. Not specifically relating to religion or to a religious body:

- **Senses** of culture - those contents that may not be expressed directly and unambiguously.

- **Sign** – reflects emotionally perceived subject (sound, image e.t.s.), which replaces, represents other objects, their qualities and relations.

- **Symbol** – such sign that not only indicate the depicted object, but reveal its essence (meaning).

- **System** - is a Greek originated word, which means unity, consisting of parts.

- **Tradition** - comes from the Latin word "traditio" which means "to hand down" or "to hand over." However, on a more basic theoretical level, tradition can be seen as information or composed of information.

"Cultural code" parameters.

1. International level:

1.1. Energy cluster:

1.1.1. (Energy) **Spiritual** - represents hidden energies within. Spiritual-material differentiation appears in Huntington's[119] work upon civilizations.

1.1.2. (Information) **Masculine** – it grounds in retaining valuable ancestors' experience, ego stressed and with a religious link: "Masculine cultures worship a tough God or gods who justify tough behavior toward fellow humans; feminine cultures worship a tender God or gods who demand caring behavior toward fellow humans."[120] Hofstede defines it as: "A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life."[121]

1.1.3. (Space) **Material** - stands for space perception of humans. With respect to the level of analysis – the emphasis is upon international space perception.

1.1.4. (Time) **Feminine** – as people tend to acquire it with time:"When people grow older they tend to become more social and less ego oriented"[122]. As Hofstede defines it: "A society is called feminine when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life."[123]

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[119] Huntington S. The Clash of Civilizations?, Foreign Affairs, #72, 1993.

[120] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 152.

[121] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 120.

[122] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 126.

[123] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 120.

1.2. Information cluster:

1.2.1. (Energy) **Transcendent** - represented by hidden energies of transcendent thinking of this life. Rational-transcendent polar pair derives from Huntington's ideas, linking to religion and ways of perceiving reality.

1.2.2. (Information) **Low PDI** - "Power Distance Index" (PDI) - "Power distance can therefore be defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally"[124]. Though low PDI could be represented in the information sub-cluster, as mostly unaccepted inequality operates with high level of education and informational accessibility.

1.2.3. (Space) **Rational** - within the information perception of global "cultural code" the sub-cluster of space emphasises a rational approach to everyday life, by utilizing physical world around.

1.2.4. (Time) **High PDI** - Hofstede's parameter, regarding the fact that mostly accepted inequality in the society tends to be preserved throughout time in the way the information is spread.

1.3. Space cluster:

1.3.1. (Energy) **Individualism** - as it has to be carefully fostered within a human in the living space. Individualism is defined as the following: "A minority of people in our world live in societies in which the interest of the individual prevail over the interests of the group, societies"[125].

1.3.2. (Information) **Convergence** - as the intensity of contacts between groups has increased, group members have become more aware of their identities. International media spreads information all over the world leading to

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[124] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 46.
[125] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 75.

cultural comparisons. Information sub-cluster could emphasise convergence also as the space of valuable information preserved within "cultural code".

1.3.3. (Space) **Collectivism** - as Hofstede describes it: "The majority of people in our world live in societies in which the interest of the group prevails over the interest of the individual."[126]

1.3.4. (Time) **Divergence** - quoting Hofstede[127]: "For the next few hundred years at least, countries will remain culturally diverse." Divergence also spreads in time as ethnic groups consciously realize their identities and ask for political recognition.

1.4. Time cluster:

1.4.1. (Energy) **LTO** - Hofstede's LTO is: "Long-term orientation (LTO) stands for the fostering of virtues oriented toward future rewards – in particular, preservance and thrift."[128] Thus LTO emphasises sustained efforts towards slow results, thrift and being careful with resources, respect for circumstances and developing a long term view of life.

1.4.2. (Information) **Low IDV** – uncertainty avoidance (IDV) – as Hofstede puts it: "Uncertainty avoidance can therefore be defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations."[129] Low IDV ranking indicates that a country has less concern about ambiguities and uncertainties, thus having more tolerance for a variety of options, informational acceptance and greater risks.

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[126] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 74.
[127] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 366.
[128] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 210.

[129] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 167.

1.4.3. (Space) **STO** – Referring to Hofstede: "… short-term orientation (STO), stands for the fostering of virtues related to the past and present – in particular, respect for tradition, preservance of "face", and fulfilling social obligations."[130] Exploitation of quick results out of time and concern for social and status obligations, social pressures towards spending are specific to the STO parameter.

1.4.4. (Time) **High IDV -** institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty in the future. High IDV ranking indicates that a country has a low tolerance for uncertainty and ambiguity, hence resulting in a rule-oriented society. IDV parameters link to the time perception of future, as all human beings do not know what will happen tomorrow, thus future is uncertain, and there is no way of escaping it, rather we have to live and deal with it.

2. Group level:

2.1. Energy cluster or Cultural cognition:

2.1.1. (Energy) **Group weak** - focusing on ego-centred energies. Cultural theory emphasizes social order by utilizing "grid/group analysis", as researches refer to this: "Thus, the "grid" and "group" dimensions grasp the variation in a person's social engagement. Grid connotes the social distinctions and delegations of authority that limit how people behave toward one another. Group connotes the social demarcations that people have erected between themselves and others."[131]

2.1.2. (Information) **Grid weak** – erasing social distinctions by informational freedom. Group dimension would answer the question: "who am I?"; while grid dimension to: "what shall I do?"; thus affecting decision making.

2.1.3. (Space) **Grid strong** – pinning down occupied space of action.

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[130] Hofstede, G., and Hofstede G. J., Cultures and Organizations. Software of the mind., Mc Graw Hill, 2005, p. 210.

[131] Grendstad G. and Per Selle, "Cultural theory and the new institutionalism." Journal of Theoretical Politics, 7, 1995, p. 9.

2.1.4. (Time) **Group strong** – revealing time-given collective context.

2.2. Information cluster or Tradition:

2.2.1. (Energy) **Beliefs -** pentabasis framework relates to a human group information transaction reflected in energies. Beliefs, else customs are usually spread orally and are kept within the cultural information of a human group. One may think of different unverbal signs, sending greetings e.t.s

2.2.2. (Information) **Language** - emphasizing systematized means of informational transactions, as well as knowledge utility for specific users of a human group. Respectively the complexity of the means may be seen both as diversity or difficulty. Though the capacity of expressive means may not be underestimated.

2.2.3. (Space) **Symbols -** emphasis is upon the physical group entities infused with cultural informational relevance. Emblematics, monuments, advertisement intensity, e.t.s.

2.2.4. (Time) **Rituals -** emphasize practices which people utilize in a specific group. Time is relevant here as practices are repeated over time, hence being established in the cultural code as a useful tool or specific to the group past experience. One may think of holidays, careers, e.t.s. Sowell[132], for example, notes that decision-making consumes time (a valuable resource), and cultural practices offer a rich, low-cost, consensually authenticated way to economize on the resources required to make decisions independently. Change resistance would be emphasized in this parameter as well, as superior practices would replace inferior

2.3. Space cluster or Cultural space:

2.3.1. (Energy) **Trust –** as it was defined by Offe: "Trust is the belief concerning the action that is to be expected from others. The belief refers to probabilities that (certain categories of) others will do certain things or refrain from doing certain things, which in either case affects the well-being of the holder of the belief, as well as possibly the well-being of

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[132] Sowell, T (1980) Knowledge and Decisions Basic Books, in chapter 4.

others or a relevant collectivity."[133] A human grouping and a belief are emphasized. Specifically cultural space would be linked to the trust capability of shifting the border between a friend and an enemy perception

2.3.2. (Information) **Education** – as Richard Mead[134] concludes that education is an informal structure by which cultural values are disseminated to its new members. Educational structure and methodology reflect upon notions of what is desirable in cultural change, also creating conditions for and against change.

2.3.3. (Space) **Territory -** emphasis here is upon the physical space occupied by the group. One may think of buildings, property, land, e.t.s. Some physical artifacts retain cultural value in itself, as the pyramids, for example.

2.3.4. (Time) **History** - though the term is ambiguous, it is narrowed by the scope of the parameter. The pentabasis logics prescribe time analysis in the cultural space framework of the human group. Hence, the focus is upon the cultural history of a specific human group through the time of its existence. Space narrative prescribes quantity of the research subject with change resistance features.

2.4.   Time cluster or Time of culture:

2.4.1. (Energy) **Morality -** group morality develops in time and is often codified to regulate behavior within a cultural code of a human grouping. Various human actions could be called moral and immoral. The continued existence of a group may rely upon some codes of morality. More to that - religious belief systems may include the idea of divine will which corresponds to a moral code of conduct

2.4.2. (Information) **Technology** - it reveals in the group consumption culture. Time is essentially linked to the technology advance, hence developing new consumption cultures within groups of technology users, where information serves as a transmitter of the new cultures. Richard Mead[135]

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[133] Offe, C. "How can we trust our fellow citizens?", chapter 3 in Warren Democracy and Trust, Cambridge, 1999, p. 47.
[134] Mead, Richard "International management", Malden Mass: Blackwell, 1998, in Chapter 3: "Shifts in the Culture", pp.50-72.
[135] Mead, Richard "International management", Malden Mass: Blackwell, 1998, in Chapter 3: "Shifts in the Culture", pp.50-72.

concludes that new technology causes adjustment of members relations in a group, hence making group cultural shifts in time.

2.4.3. (Space) **Resources - e**mphasizing scarcity and accessibility of resources and consumption levels, which develop in time.

2.4.4. (Time) **Generation shifts** - the parameter is called generation shifts and is based on the hypothesis that there exists a correlation between aging of a human and his cultural preferences. Indirectly this validates the 30 year hypothesis as individualistic peak would be most appropriate for cultural shift possibility. Hence the parameter "generation shifts" stresses upon cultural sustainability

3. Personal level:

3.1. Energy cluster or Subject:

Human being, acting as a subject in contemporary objective world and exploring it, opposes himself to it, due to his conscious activity.

3.1.1 (Energy) **Will** – emphasizing motive and action.

3.1.2 (Information) **Thinking** – regarding speech, conceptions, and ideas.

3.1.3 (Space) **Perception** – such abilities as: visual, sensing.

3.1.4 (Time) **Affect** – responsible for emotions, feelings.

3.2. Information cluster or Individual:

Human being as an individual distinguishes himself from a society, thus not only uniting, but also fulfilling his differentiating needs.

3.2.1. (Energy) **Productivity** – emphasizing internal capabilities responsible for outcomes.

3.2.2. (Information) **Features of mind –** ability to operate with the external data.

3.2.3. (Space) **Experience –** carrying capacity to gather and store knowledge.

3.2.4. (Time) **Historical path –** self-reflection throughout time.

3.3. Space cluster or Personality:

Personality may be taken as a smallest denomination of a society system, where human being as a personality interacts with social institutions and contemporary people.

3.3.1. (Energy) **Orientation –** chosen associative direction of social development.

3.3.2. (Information) **Talent** – unique ability to create.

3.3.3. (Space) **Character** – specific individual psychological features.

3.3.4. (Time) **Temperament –** emotional control ability.

3.4.   Time cluster or Human Kind:

Such may be understood in relationships between parents and children, ancestors and offsprings, relations of time.

3.4.1. (Energy) **Neurons dynamic –** receptive and responsive capacity.

3.4.2. (Information) **Sex –** reproductive attitudes.

3.4.3. (Space) **Body constitution –** physical capacity.

3.4.4. (Time) **Age –** features of aging effects.

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