постепенно отдаляется. Реформа алфавита столкнется с различными опасностями. Если реформа не увенчается успехом, национальная конкурентоспособность Казахстана будет снижаться по мере снижения уровня образования. замена одной системы графики другой потребует много времени. Следовательно, латинизация казахстанских букв не будет полностью реализована в краткосрочной перспективе. Долгое время в будущем в Казахстане будет использоваться две системы графики: кириллица и латиница.

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COGNITIVE PECULIARITIES OF UNDERSTANDING INFORMATION IN INTERROGATIVE DIRECT SPEECH IN ENGLISH AND AZERBAIJANI

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КОГНИТИВНЫЕ ОСОБЕННОСТИ ПОНИМАНИЯ ИНФОРМАЦИИ В ИНТЕРРОГАТИВНОЙ ПРЯМОЙ РЕЧИ В АНГЛИЙСКОМ И АЗЕРБАЙДЖАНСКОМ ЯЗЫКАХ

Summary. The article is devoted to the act of direct speech, which is often used in modern theoretical linguistics. The direct speech act differs from the act of indirect speech by its content and substance. The main difference is that the indirect speech act is proportional to the communication context. Proposition is related to the use of different types of expressions, (sentences used in the text)even in the opposite sense, of the types and purpose of the phrases that have a special role. Although this feature seems to be a manifestation of form and content, it is generally considered to be a very natural form of expression. Proposition is available for declarative sentences, commands, statements and interrogative sentences. In this context, the paradoxical meaning of a sentence type is the propositional meaning of the sentence. Understanding this type of communication during communication is related to many problems. Although their study began with ancient Greek philosophy, it developed at certain intervals and different intensities and clarified many of the problems of information perception. In this context, the theory of "schema" began in the second half of the seventeenth century with a profound study of psychology, philosophy, sociology, and linguistics. Kant is one of the first creators of the "scheme" theory. In the article, I. Kant's explanation of the "schemas" of transitions between conceptual and psychological phenomena related to information perception was explained in detail by F.Bartlet, D.Aybel, M.Minsky, D.Norman, Dake T.V. in the 20th century. These studies have identified the important role of national-mental attributes, social-cultural influences, and linguistic factors in the perception of information. This article is interpreted in a typological context based on facts (direct speech act) cited in fiction texts in English and Azerbaijani.

Аннотация. Статья посвящена акту прямой речи, которая часто используется в современной теоретической лингвистике. Акт прямой речи отличается от акта косвенной речи своим контекстом и содержанием. Основное отличие заключается в том, что косвенный речевой акт пропорционален контексту общения. Предложение связано с использованием различных типов выражений (предложений, используемых в тексте), даже в противоположном смысле, типов и целей фраз, которые играют особую роль. Хотя эта особенность является проявлением формы и содержания, она обычно считается очень естественной формой выражения. Пропозиционирование доступно для декларативов, команд,

утверждений и вопросительных предложений. В этом контексте парадоксальное значение типа предложения - это пропозициональное значение предложения. Понимание этого типа общения во время общения связано со многими проблемами. Хотя их изучение началось с древнегреческой философии, оно развивалось через определенные промежутки времени, с разной интенсивностью и прояснило многие проблемы восприятия информации. В этом контексте теория «схемы» началась во второй половине XVII века с углубленного изучения психологии, философии, социологии и лингвистики. Кант является одним из первых создателей теории «схемы». В статье И. Канта объяснение «схем» переходов между концептуальными и психологическими явлениями, связанными с восприятием информации, подробно объяснили Ф. Бартлет, Д. Айбель, М. Минский, Д. Норман, Т.В. Дэйк в 20-м веке . Эти исследования выявили важную роль национально-ментальных атрибутов, социокультурных влияний и языковых факторов в восприятии информации. Эта статья интерпретируется в типологическом контексте на основе фактов (прямой речевой акт), цитируемых в художественных текстах на английском и азербайджанском языках.

Keywords: Text, information, perception, scheme, frame, proposition, expression, psychology, linguistics, etc.

Ключевые слова: текст, информация, восприятие, схема, структура, высказывание, выражение, психология, лингвистика и т. д.

Introduction: Although the problem of information perception has been studied by ancient Greek thinkers, the psychological, sociological, philosophical, and linguistic aspects of the issue have occasionally opened new perspectives as a result of the development of these fields of science. Therefore, although the main purpose of research in this area is feeding on the ancient Greek and Roman linguistic schools, it has been greatly enriched by the recent scientific achievements of the respective periods. This is especially true in the face of I. Kant, a prominent figure in German philosophy. The concept of the psychological and logical basis of the origin and perception of information was brought to science by I. Kant. He views the schemes as a phenomenon that lies between categorical and emotional images. According to him, the transition from categories to mental events is accomplished through schemes. Such an issue allows the mechanism to turn the category into an event and the essence of the transition process; or rather, the algorithm for transforming the category into a mental event. According to him, our perception is not the image of objects but their schemas **(7).** From the beginning of the twentieth century, Kant's training on circuits has been further developed by the English psychologist F. Bartlett. F. Bartlett developed his theory based on practical materials. He draws on his experience of learning a fairy tale that is alien to the West; After listening to a fairy tale, a Western man leaves a fragment that seems insignificant to him or remembers it with a relative difference when he remembers a Western man. This also depends on his practical experience. The essence of the theory is that the cultural norms in which the tale is heard are different. This means that the restoration of tale in the memory and remembering of its fragmentations are relative. From the standpoint of modernity, the main problem of F. Bartlett's schema theory in the form of intellectual activity for any complex form of schematic knowledge. **(2,142).** Bartlett's cognitive scheme is a more complex mental phenomenon rather than an image or perception. In the Bartlett scheme, it is a more complex phenomenon, not a packet of knowledge. It plays an important role in our perception or preservation of the text. Thus, the concept embodies the concept of schema in Bartlett's teaching, which embraces more complex mental phenomena than model-presentation concepts.F. Bartlett explained how new information and memory become part of the scheme, in the context of "memory" and its features. He noted that remembrance, that is, reconstruction is a mental activity, accompanied by personal thoughts as well as mental symptoms. In his view, there are very few cases where the text is perceived as when it is being received, and in most cases, the gaps in the memories are filled with the knowledge of the person's life experience. In F. Bartlett's theory, the "scheme" is an arbitrary mental structure; represents people's knowledge of the world. That knowledge influences what people later acquire. Therefore, the "scheme" is considered as a mental structure in the social sciences. People use these schemes to categorize objective worlds and events in the context of common features and elements. New information is also handled according to the mental structure and rules of the scheme. The conceptual significance of the forgotten fragment of the fairy tale from F. Bartlett's theory of empirical practice is also relevant to this point. **(3).**F. Bartlet's theory highlights three points:

1. The original material is directed from uncertainty to clarity as a result of remembrance.

2. The places that are not remembered or remembered are increased "by itself."

3. Remembrance affects the old knowledge.

Of course, the subsequent recollection of the memorial material, for its activity and its essence, is not clear. On the other hand, filling in the memory gap with existing knowledge occurs within national mental norms. Lastly, the distinction between the original version of the remembrance option is relative, and national mental differences appear in this way in the context of the recall. These characteristics were developed by psychologists following F. Bartlett, and new aspects of these problems emerged. F. Bartletti is rightly considered one of the founders of cognitive psychology. This theory of F. Bartlettlet was highly appreciated and developed by American psychologists. For example, D. Aysbel shows that human memory

contains an appropriate hierarchy of knowledge. New knowledge comes into the hierarchy that is in line with that hierarchy**(1)**. The scheme is a way of presenting the information. Then, in the 1980s, M. Minsky called the term "frame" **(8).** This was a breakthrough in the development of A. Bartlett's theory.F. Bartlett's training on information perception was developed by D. Norman and D. Rumelhart in the social context of the problem. They showed that the understanding of the text depends not only on the linguistic knowledge but also on the knowledge of the world. It is well known that the language carrier of information must have the ability to cognitive and social analysis within a particular culture**..).**Speaking about the basic nature of the schemes in the understanding of the text and the correct understanding of the information, Dake writes that the main feature of the scheme is that it has a permanent, gradually filled frame; one has the opportunity to switch to the other. Cognitive pragmatism is based on rules, concepts and strategies and schemes for fast and functional processing of information. **(4)**; **(5,222)** He showed that the cognitive process, cognitive activity, occurs when the disks are formed under the influence of sociocultural influences, complex communicative phenomena, and extralinguistic factors. **(5,125)** .Thus, the perception of information has the aforementioned features in the context of intercultural communication. Proper understanding of information among carriers of the same culture is more realistic.

Description of the study: From the end of the twentieth century and the beginning of the 21st century, the problem of semantics of communication in linguistics and the algorithmic modeling of dialogue, depending on the communicative purpose, becomes the object of research both in foreign and in Azerbaijani linguistics. The study of this problem has different directions, not only from the linguistic point of view but also psychologically and sociologically. This aspect of linguistics is of great importance in terms of speech optimization and optimization of communication, as well as the pragmatism of the text. This theory of theoretical linguistics was raised by C. Austin, C. Lakoff, C. Serl, T.van Dake, GP Grays, and other linguists and wrote valuable research works in this field. An instrument direct speech act is a cognitive model of a sentence that expresses other semantics in a normal, normative structure. In this case, the derivative, closely related to the existing semantics of the sentence, conveys an act of direct speech meaning through a new, illocular, new meaning. In this regard, Grace Grays notes that there are two ways to distinguish between what you say: what you are talking about and what you mean. So, he distinguished between direct speech act and indirect speech act **(6:41-58).**

As we have already mentioned, the act of speech, whether direct or indirect, refers to the semantic domain of speech. In speech act theory, the indirect speech act is sufficiently told. The direct speech act is related to the re-interpretation of the speech by the speech situation. In other words, depending on the situation in the upper structure, it becomes a carrier of other semantics in the deep structure, or rather, its derivative semantics. The answer to the question based indirect speech act is within itself. Their function is to convey the author's thoughts and ideas in the speech act.

For example

"This little fool," she thought, "imagines himself to be in love with me. Why should he not become my servant instead of the General's? He is good-natured, oblining, and understand dress; and besides, it will keep him out of mischief. He is positively too pretty to be unattached." That night she talked over the General, who was already somewhat ashamed of his vivacity; and Harry was transferred to the feminine department, where his life was little short of heavenly" (Why not to be a general's servant instead). (**11**). "Why should he not become my servant instead of the General's?" (Why not make him a general's servant?) - in a propositional sense: "It is better to be a general's servant" This is the leading point of the question. Therefore, it does not require an answer from another person, the answer is in the proposition expressed by the author, there is no need to look for it outside.

Another example in Azerbaijani:

"– Mən boyda oğulun anası düşmənlə danışığa getsin?

– Bəs Trabzonda Fateh Sultan Məhəmmədlə niyə danışığa getmişdim

– Onda qohumlarımız dar ayaqda idi. Rəhmətlik imperator dördüncü İohannın qardaşı Davusu xilas eləmək istəyirdik. Goruna lə'nət. Necə ki, oldu. Əlinə dönüm o Fateh Məhəmmədin, yeddi oğlunun özüylə bərabər başını vurdurdu. (**13:6**).

Here, the proposition that "All the negotiations with the enemy should be done by the son of the family" provides the answer to the question.

The rhetorical question in the speech serves to convey the thought. In the direct speech act, it provides a live expression of the thought in the current situation:

1."..On waking, he found himself on the green knoll whence he had first seen the old man of the glen. He rubbed his eyes - it was a bright sunny morning. The birds were hopping and twittering among the bushes, and the eagle was wheeling aloft, and breasting the pure mountain breeze. "Surely," thought Rip, "I have not slept here all night?" He recalled the occurrences before he fell asleep. The strange man with a keg of liquor - the mountain ravine - the wild retreat among the rocks - the woebegone party at nine-pins - the flagon - "Oh! That flagon! that wicked flagon!" thought Rip - "what excuse shall I make to Dame Van Winkle!?" "**(11).** "The first example is "I have not slept here all night?", "Have I not slept all night?" The answer to that question is in the proposition of that sentence, and in the speech, the author uses the question intonation to bring this point to life.

Comparison of the actual material selected from the literary texts in both English and Azerbaijani shows that this method is widely used in communication and is a carrier of meaning: psychological anxiety, comfort, consent, tolerance, humanism, judgment, abuse, approval, evaluation, comparison. discretion,

objection, confession, ridicule, inevitability, etc.: Let's look at the most common ones:

1.Irony1. Cahandar ağa qəfil zərbə almış adam kimi təngildəyib yerində dayandı. Geniş açılmış heyrətli gözləri ilə az qaldı qarşısında dayanan arvadı yesin. Səsi xırıldayıb boğazında qırıldı - **Nə vaxtdan kişinin işinə qarışırsan?!** (14:98). **(proposition: A woman should mind her own business, not her husband's)**

2. 'If our philosophies are so much at odds, you could have passed us by and left us to our lives, unviolated. Yet you did not. Why? Why did you insist on bringing us to ruin? Are we such a threat to you?(**12**). **(proposition: We are not a threat to you)**

2.The prosecution-judgement.1. Həyətə sakitlik çökdü. Bu sükut getdikcə gücləndi və bütün şənliyi bürüdü. Sahilboyu səpələnmiş kənd evlərinin solğun işıqları, həyətlərdə qalanan ocaqların közərtiləri də yavaş-yavaş söndü. Kürün qıjıltısı gücləndi. Əsən asta külək biçilmiş otların qoxusunu kəndə doldurdu. Hamı evə çəkildi. Cahandar ağa isə qapıda hərlənir, pəncərəsindən zəif işıq gələn otağa yaxınlaşa bilmirdi. **İndi o nə etməli idi? Öz hərəkətlərinə necə bəraət qazandırmalı idi?..(14, 20). (proposition: He cannot justify himself)**

3.Resolute prosecution

1.Sabah evini silib-süpürəcəm. Divarlara kilim tutacam. Yorğandöşəyini yük yerinə yığacam. Qab-qacaq da gətirmişəm. Anam hər şey göndərib. Görək indi sözün nə olacaq. Bizi tək qoyub qaçdın. **Heç insafın yoxdur? - Özün gördün ki? Heç insafın yoxdur?** –(14,67). **(proposition: You are dishonest) Özün gördün ki?(proposition: You have seen the truth).**

2.No, not at all,' she began, and then realized he was smiling. 'Some of the things you have told me sound like wonders, yet you do not yourself seem to wonder at them. If you know no fear, do you also not know awe? Surprise? Majesty? **Have you not seen things so bizarre they left you speechless?** Shocked you? Unnerved you even?'**(12) (proposition: I have met)**

5.Inevitability

1. . . .Sindermann turned away, as if finished, and then swung back again as the clapping petered out, his voice even softer and even more penetrating. 'But what of faith? Faith has a quality, even when religion has gone. **We still need to believe in something, don't we?** Here it is. The true purpose of mankind is to bear the torch of truth aloft and shine it, even into the darkest places. To share our forensic, unforgiving, liberating understanding with the dimmest reaches of the cosmos. To emancipate those shackled in ignorance. To free ourselves and others from false gods, and take our place at the apex of sentient life. That... that is what we may pour faith into. That is what we can harness our boundless faith to.' . **We still need to believe in something, don't we? (12). (proposition**: We should believe something)

6.Necessity , duty of humanism

You are walking along the shores of a lake.' Sindermann said. A boy is drowning. **Do you let him drown because he was foolish enough to fall into the water before he had learned to swim?** Or do you fish him out, and teach him how to swim?'. **Do you let him drown because he was foolish enough to fall into the water before he had learned to swim?(proposition: A man who can not swim should be saved if he is drowning)(12).**

7.Psychological point, fear:

What are you afraid of? What are you really afraid of? **What are you afraid of?(proposition:** .Don't be afraid)

8. **Internal excitement:**

1. It was a terrible thought. Surely the megarachnid could see the superiority of the human design compared with their own? **Maybe they fought because of jealousy? (12)(proposition: Maybe they fight because of jealousy)**

9.Protest prosecution:

1.Tull shrugged. 'Not a joke, captain. Just an old-fashioned, alarmist approach. The interrex is a mature society. We understand the threat of Kaos well enough, and set it in its place. "Chaos? "Enemy?' Horus laughed. **When did they become the enemy? They are men like us.'** He glared up at the night sky, threw back his head and screamed a curse at the stars. Then his voice fell to a whisper. Loken was close enough to hear his words.: **When did they become the enemy? They are men like us.'(proposition: They have never been our enemies)(12)**

2. Deyəsən onu məktəbdən biryolluq qaytarmalı olacam. Yoxsa uşaq əldən təmiz çıxar. - Cahandar ağa yerin içində çevrildi, Papirosu acgözlüklə sümürüb burnun deşiklərindən fısıldatdı. - Dünya işidir, bəlkə mənim başıma bir bəla gəldi, onda nə olsun? **Yurdum boş qalmalıdır? Bu arvad-uşağın içində bir başıpapaqlı hərlənməməlidirmi?''(14:391)(proposition:**The homeland should not be left by its man inhabitants, since women and children should be headed by them).

3.'Surely, brother, you can conceive of a time when all worlds have been brought into one unity of Imperial rule. **Isn't that the dream we strive to realize?': Isn't that the dream we strive to realize? (proposition: To realize this dream we try to overcome all the difficulties we face)(12)**

10. Confession:

1.Rogal Dorn nodded. He gazed out through the armored glass wall at the scintillating expanse of the starfield. **You know that I've had my eye on you? That I spoke in support of your election?': You know that I've had my eye on you? That I spoke in support of your election?'(proposition**: I have been watching you for a long time and I accept your choice) **(12)**

2.Well, it worked then, didn't it?'(proposition: They are near to their goals).(12).

11.Protest:

1.'The answer, always, is the Wolves of Fenris.' Torgad-don put in, 'because they are clinically insane.' He grinned broadly, sensing the tension, and wishing to dispel it. 'If you're comparing sane Legions, of course, the question becomes more complex. Primarch Roboute's Ultramarines make a good show, but then

there are so bloody many of them. The Word Bearers, the White Scars, the Imperial Fists, oh, all have fine records. But the Luna Wolves, ah me, the Luna Wolves. **Sigismund, in a straight fight? Do you really think you'd ha Honestly? Your yellow ragamuffins against the best of the best?**(proposition:.You cannot do what you hope for)**(12**)

2.- Biz heç kəsi öz dinindən döndərmək istəmirik. Bizim məqsədimiz sizin uşaqlarınızı oxutmaq, onlara elm öyrətməkdir. Onları savadlandırmaqdır. İndi zaman dəyişir. Elmsiz adam kor kimidir. Gərək siz uşaqlarınızı bədbəxt olmağa qoymayasınız. **- Biz oxumamışıq, dünya uçub? Uşaqlarımız da oxumasa, yeməyə cörək tapmayacaqlar?** Lazım deyil sizin oxutmağınız!(**14. 146**). (proposition:To be literated is not necessary in order to earn one's living

12. Optionality:

1.'Excellent.' he said, and poured himself a second. **Very good indeed. You're not going to answer me, are you**? I could ask your name and your lineage and anything at all, and you would just stand there like a statue, wouldn't you? Like a Titan?': **You're not going to answer me, are you?**(proposition: **You owe to give me the right answer**).(**12**)

2. Loken stared at the man. The oath of moment fixed to his shoulder plate fluttered in the mountain wind. **'Who is Samus?'**(proposition:Boasting)**.**(12)

'Who is Samus?(proposition: **Samus is Nobody**)

13.Comparison:

What is it, sir?'(proposition: **He is not anybody**). (**12**)

14. Appreciating :

1..Tarvitz was proud that he didn't even begin to understand how xenos minds worked, but he was also confident that the purpose of the megarachnid, if they had some higher, ineffable purpose, was more than to give mankind a demanding training partner. He wondered, briefly, if they had language, or culture, culture as a man might recognize it. Art? Science? Emotion? **Or were those things as seamlessly and exotically bonded into them as their technologies, so that mortal man might not differentiate or identify them?**

Were they driven by some emotive cause to attack the Emperor's Children, or were they simply responding to trespass, like a mound of drone insects prodded with a stick? It occurred to him that the megarachnid might be attacking because, to them, the humans were hideous and xenos.**(proposition: Human beings make notes and differentiate). (12**)

15. Negation:

1.- Deyəsən molladan yaman yanıqlısan. - Yanıqlı olmayım, nə edim? Zalım oğlu başdan ayağa kələkdir. Özü də kəmsavadın biridir. Ancaq özünü elə aparır, guya elm dəryasıdır. İndi də başına mürid yığır. Camaatımızın da dərdi çəkiləsi deyil. - Elə bilirsən təkcə sizdə belədir? **Başqa millətlərin ruhaniləri ağıllıdır?**(**14 ,135**).(proposition:All the clergymen of other nations are so).

16. Confirmation of reality:1.official line, but there has been trouble. Insurgents. Loyalists. You always get it in a conquered city, no matter how clean the victory. The back streets are not secure. '**'Really?'(** proposition: It is true).(**12**)

2.Horus nodded. 'So we stay here, if we must, until the job is done. We must hold over our plans to advance. Such a shame...' The prim arch's smile faded for a second as he pondered. **'Unless there is another suggestion?'**(KYRIL SINDERMANN Primary iterator) (**proposition: You must not have another proposal**).

3.Mən sənin dərdini artırmağa gəlməmişəm. İstəyirəm hər şeyi bilib bir az yüngülləşəsən. Yoxsa peşmançılıq çəkirsən, mənim ölümümə dözmürsən'? Heç elə şeyi ağlına da gətirmə, ay qardaş, **mənim səndən başqa kimim var? Heç səndən inciyərəmmi?** Lap xəncərlə tikə-tikə doğrasan da uf deməzdim, o handa da güllə ola. Dərdin alım, elə şey nədir ki, ondan ötəri fikir eləyirsən, bir bacı bir qardaşa qurbandır. Mənim min canım olsaydı, təzədən sənə qurban deyərdim. Ürəyinə heç nə gəlməsin, ay qardaş, mən səndən zərrə qədər də inciməmişəm, ancaq gərək bir az səbr eləyəydin. Amma yaman insafsızsan. Qanqallar dizimə dolanda, mən ufuldayıb ağlayanda, atını saxlayıb bircə kərə halımı da soruşmadın".(**14.242**).(proposition: I have nobody except you,I will never be offended by you)

17. Harassment:

1.Then I can't see how you've failed in any way, my son. Consider that last phrase particularly. "No matter the ferocity or ingenuity of the foe". **When poor Jubal turned, did you give up? Did you flee? Did you cast**

away your courage? Or did you fight against his insanity and his crime, despite your wonder at it?'(12)(propozisiya: You are a loser,you have given up, you are coward, You have not fought against them**).

18. Judgement:

1.Yes, you do. If a brother turns on his brothers again, will you cover that up too? How many have to turn before you act? One? A squad? A company? How long will you keep your secrets? What will it take for you to cast aside the fraternal bonds of the Legion and cry out "This is wrong!"? (Proposition: You must not hide if one of you brothers attacks to his men again; you must act; you have kept your secret for a long time ;that will do).(**12**)

19. Consent:

1.I won't.' he said. 'I can't. It was a wild beast. **Euphrati, how did you deal with it?'** (12)(proposition: You have overcome difficult work)

List of references:

Research Method: Descriptive, comparative and conceptual analysis methods were used in the writing of the article. Comparative analysis of direct speech acts with question-based means, selected from English and Azerbaijani literary texts.

Conclusion: In English and Azerbaijani literary texts, speech-based speech acts are actively used in communication, depending on the situation. Their pragmatic function in the transmission of information has similar features. Understanding and remembering information is based on the regularities explained in the

scheme theory. Therefore, the "scheme" theory of I. Kant, F. Bartlet, and his followers are practically universal. In the modern era, research on the perception and proper perception of information regarding aspects of speech optimization will open a new stage in the development of the "scheme" theory

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CULTURE: TRADITION AND NOVATION

Summary. In this article the problem of the cultural heritage and creation on basis of social – philosophical approach is considered.
Key words: culture, national, heritage, creation, history, tradition, social philosophy

The main changes that are being carried out at the present time in our independent country include all fields of social life. But in this process, every field's signing connected with independence has a certain difference. For example, changes that belong to economy are directed to the future. This situation can be explained as the correspondence of economics in social-economic aspects. The line of economics root demands achieving the effectiveness of property relation and compliance of its forms with the modern economy. Therefore, implementation of all forms of property tested in world's practice. The development in society's spiritual field cannot be carried out without turning to the past. Each person restudy and revalue his history. It is connected with the understanding themselves as a nation, restore in a new form of nationality's attributes and a necessity in achieving worldwide integration process[1;6].

This clarifies that the dialectics of creating new society are connected with the experiences that was collected during centuries by our ancestors, memories that expresses their religious and educational property concepts. So the need to study and mastering cultural heritage will only improve. For example in our culture was developed living in community and by these they carried out their individual and social lives devoted themselves to creation and their results inherited to descendants. Then it became life philosophy and norms.

Unfortunately, foreign politicians who do not understand or just do not want to understand the historical reality are tying to teach us not only economics or politics but also spirituality and trying to make us accept concepts that are not suitable to our life forms and spiritual world [2;11].

Therefore we must repeat even if too much, self-belief of every person is directly connected with the ancient history and wealthy culture and learning heritage of our great ancestors. By this the necessity of studying is clear. Although cultural heritage concept, is used especially in advice, and journalistic literature has no certain scientific meaning. Moreover mass media