

scheme theory. Therefore, the "scheme" theory of I. Kant, F. Bartlett, 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 trying 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

does not completely know the meaning of this social notion. Right, in scientific literature it means material and spiritual results of past on the social-philosophic point of view [3;172].

Cultural heritage is very wide conception. It includes statues, sculptures, decorative items, jewelry, wall murals, household tools and etc that were found during archeological excavations. The complex of items that were found during archeological excavations is also cultural heritage. So do archeological records. The ancient manuscript even if they are in scientific, philosophical, and religious content we cannot understand who we are. Therefore, they are our priceless wealth and pride.

We emphasize that in the last 30-40 years there have appeared such sciences as cybernetics, biotechnology, cosmonautics, molecular genetics and they have changed the world. Proceeding from this modern technologies and scientific methods has turned into a science, production works are also a legacy.

In addition to for unknown reasons, the people do not yet know about these legacies, but these legacies have a great chance of having a high level in cultural specimens. Moreover, these legacies are hurled in international archives and libraries, but much has not been mastered yet.

So, the cultural heritage includes memorials that have come down from ancient times and have been left without attention of the people because of certain reasons or had no opportunity to be expended and also works of our contemporaries. Certainly we have to sort them out. Because among priceless, real culture models, there may be weak and false ones. That is why we have to think and analyze every cultural heritage critically. In this way, national-specific, international and humanity relations, mostly the suitability of cultures are considered to be the element of nationalism. This is closely connected with the basic elements of scientific and practical relations – humanism, patriotism and progress.

Of course, it is not enough for human only inherit the culture of the past. By living in the world of rich and various things, within creates himself. But it is not true to say that, this process does not arrange easily. If it had not been changed, it would not be the subject of the creation. We also face to the problems and difficulties of the interrelation between study and creation of the culture. For instance, the approach of defining the culture via memory which is widely used now. It is one of the most important tendencies of the spiritual development of our public to avoid the times that were no memory.

This process requires being vigilant to cultural program and starting everything with this. But it can create opposite idea and thought in the public mind. Because surely, the event may not be come across with modern and the treatment cannot be found in the establishment of a new era. In fact if today there were no connection between past and today, the examples of culture would have become the object of folk or ethnographic interest - exhibits of a museum. Moreover because of the fact people suffered from difficulties in

their individual or social lives in Soviet Union, there were enough people who showed harms of “technological civilization” to culture, especially to peasantry lifestyle.

It is important to pay attention in the centre of developing culture’s two contrast and unity action, reversing rod and mutual relations of newly, in order to understand all

of them. For instance, constantly side of culture is cultural regulation. Since human society appeared each generation learnt their generation’s daily life and they use their life experiment for their daily life as experiment test that’s for sure, without this there couldn’t be connection between descendants. Finally cultural tradition gave an opportunity to still alive in people’s first collective. Especially in the periods of political society, one example that people submitted traditions and rituals which one changed stereotype programs and they undergo a lot of hardships. In addition, any kind of society tries to get free regulations of component. Nevertheless we want to be modern society; we can’t absolutely avoid our regulations.

There is no culture which doesn’t depend on traditions. In the development of new culture, the traditional culture has a big role because the process of dialectical dissolve includes nationality. We can see the result of less attention for this, on the disappearance of the culture because of the effects of “proletcult” because this point of view was to all culture that had lived before revolution in a nihilistic relation, and was cause to disappearing most of them.

It is right that heritage process in abolishment has not only progressive character but also regressive tendency. Because in every model of culture there are various outlooks, orientation value set of ideas. If we act in this way and don't admit all this culture of past, we lose the great connection of the generations, do not we? In the end we must understand that every generation can't build of their own culture. So nihilism is the opposition of the dialectic principle which appreciates the idea of inheriting the best features of the past. And nihilism supports to criticize the culture rather than to build. In the process of praising for person the freedom of invention decreased. Because every field of spiritual production became dependent on firm class ideology. In consequently, heritage was ruined. All in all, this period was hard and difficult times for culture and its creators. There is no culture whose intelligence did not stand unharmed in Soviet Union. Some of them were called enemies of people and were shot, other who stood alive lost opportunity to work as a subject of creation. There were imprisoned for 10-15 years or continuously were in exile.

How many people suffered just that time!!! We know that initial investigator of Karakalpak language, a writer, an active member of social and the first doctor of science belong to nationality of Karakalpak Najim Dawkaraev was a sacrifice of exile. He was called bourgeois, nationalist by community that Sovitskiy organized and he was supported by group of people as a price given by position party. What is annoyed is that a someone whose surname was Hakimov who had only 7th class degree, who had completely no idea about

Karakalpak language and literature, was a lecturer of a critical article at the meeting of culture and economy institution party, Academy of Science, January 18, 1953 [4;112].

There are so many facts that prove class position prevented people to master and use culture examples. Art (jirawshilik, baqsishiliq and kissaxanliq) occupies a special place at the cultural heritage of Karakalpak. According to as such scientist of literature A.Pakraddinov in 20th century was the period of the peak of development of these three skills [5;1047]. Among them kissakhanlik progressed rapidly that had great Karakalpak schools.

For example: schools named after Korazbek, Seypulla, Kazi Ma'wlik, Kawender bala, Baltabay, Kurbanbay etc. serve as a prove. A. Pakraddinov wrote such well-known kissakhans as Abbaz, Kazakbay, Kurbanbay, Baltabay, Hilal, Seytniyaz graduated Kawender bala school.

The point is that kissakhans were literate, with the ability to translate. They were also performers who spread their works among people and also because of the fact that there were no publishing houses that time, although most of them were calligraphists, from day to day their works with their names were forgotten. Because power of class position tried to give praise to results of October revolution and did not pay attention to people's culture and kissakhanlik. As a result, a whole nation completely lost one part of their culture.

Today, because of the fact that the democracy has been installed in our country, kissakhanlik is becoming one of the best traditions of Karakalpak.

Surely, we must repeat again: mastering cultural heritage, loyalty to traditions, accepting or saving them are not enough. Development of culture is closely connected with creation.

All in all, we must not cancel the fact that the process of creation relies on cultural traditions. Therefore it takes its streams from objective reality and we must not forget that is carried out by its subject

In the end, the process of creation has norms mechanism of this process – is intuition. May be, therefore, something that is new for someone, always cannot be like that for society. Consequently, creation is closely connected with novelty. However, keep in mind, every novelty cannot be creation. Creation of novelty will be a creation of cultural wealth. So creation should have commonness, and social necessity.

For example, some literary works present some problems that are common for some people, so they will read it with pleasure, because that kind of works finds a way to their inner senses. Then it will be a novelty. For example, we can see this in famous Kyrgyz writer Ch.Aytmatov's works. By his works he showed social and humane demands, dialectics of benefit's realization in cultural life. Especially, in his work named "The day lasts more than a hundred years" tells us about difficulties, problems like changing cemetery into cosmodrome, and by "Edige" whose plan to bury his friend "Kazanghap" who worked with him in inhabited railway station for 30 years near his mother did not realize, writer tried to show problems and

difficulties that every person faces during in their individual or social lifetime.

As an example of novelty also can serve karakalpak writer T.Qayipbergenov's work named "A cup of milk". Author by his work shows openly soviet rules that out of law indicated how many cows people can keep, although they lived in difficulties. Moreover, the difficulties of "Cow queue" and about the fact that local state authority did not pay enough attention. Consequently, writer shows to society that they must exit from old stereotype and duties, aims that they must have to realize in their near future. If works have no novelty like above mentioned they cannot be creation. Therefore, every novelty's real cultural measure must be common humane benefits and demands. Surely, meaning of culture and connection between its novelty and traditions cannot end with explaining. Moreover, as we mentioned above, culture on the philosophical point of view, if its individual subjective sides will be considered firstly, then opening this actions' nature will take base from the objectively developed social connection during human history.

As a result, we can find connection between objective tendency and laws of social development and creation basis that are stored in culture.

In conclusion, heritage and creation in culture always demands each other, therefore they are actions that cannot survive without each other.

The article "A cup of milk" which is written by T.Qayipbergenov can be an example to the news. Author said openly that council power had given cows to the poor families out of law. Also there is said the pain of looking after cows in the village and being the scale of republic or local power did not pay attention. Then, author is out of old stereo type's circle he discussed aims and duties which must do quickly.

It is difficult to say, there is any news and real scientific research in the poem which lost its qualities. So that a real cultural dimension of news must look through answering degree to demands of personality. Of course, the meaning of cultural contact between regulation and news do not end with this explaining. If we think the cultural as aspect of philosophy, firstly accounting the sides of its own subject, then it is devoted to the types of social connect which appeared in history of humanity. In the result, we can connect with objective trends and laws which developed in cultural society. Nowadays, cultural connections are developing which acquired in the cultural heritage and its future can give a chance to add it.

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