Interpretation of the Spiritual Values of the Phenomenon of "Tradition" in the Paradigmatic Development of Culture

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Abstract
The paper is devoted to the genesis of ideas about spiritual values and the phenomenon of "tradition", their whole influence on a person, culture and society. The methodological foundations of the study were general scientific research methods: a socio-cultural approach to the phenomenon of "tradition", a systemic analysis of the paradigm of culture, structural-functional and comparative analysis of the transfer of spiritual values. For the paradigmatic development of culture, the problem of interpreting the spiritual values of the phenomenon of "tradition" is multifaceted. In this study, the most significant points of view of domestic and foreign authors for the cultural paradigm are considered. In the paper, we clarify the essence of the phenomenon of "tradition"; crisis spiritual phenomena are analyzed; the analysis of conceptual tools was carried out; the main points of the scientific point of view on the phenomenon of "tradition" are considered; a systematic analysis of the cultural paradigm was carried out; the features of the interpretation of spiritual values in the paradigm of cultural traditions are determined. Interpretation of the spiritual values of the phenomenon of "tradition" in the paradigmatic development of culture as the basis of a person's multidimensionality in the conditions of the transformation of social space provides the formation of conditions for one's self-realization.
Keywords: spiritual values, tradition studies, cultural paradigm, cultural artefacts, socio-cultural communication
DOI: 10.7176/JEP/13-35-03
Publication date: December 31st 2022

1. The relevance of the topic

The study of aspects of the phenomenon of tradition and the mechanism of accumulation and transmission of cultural concepts and spiritual values is extremely relevant in the context of the socio-cultural space's reconfiguration. The relevance of the chosen topic lies in the fact that the phenomenon of "tradition" is a cut of the cultural paradigm, including the problems of personal improvement, focusing on communication and creativity as the basis of intercultural interaction.

The object of the research is the processes of interpretation of the spiritual values of the "tradition" phenomenon from the point of the cultural dynamics, socio-cultural transmission, and continuity in cultural development.

The subject of the research is the phenomenon of "tradition" itself, considered from the point of view of the integration of spiritual values in the paradigmatic development of culture.

Goal and objectives of the study: to analyze the conceptual tools; to consider the main points of the scientific point of view on the phenomenon of "tradition"; to conduct a systematic analysis of the cultural paradigm; to determine the peculiarities of the interpretation of spiritual values in the paradigm of cultural traditions.

The scientific novelty is determined by the fact that the methodological problems of integrating the spiritual values of the phenomenon of "tradition" in the paradigm of culture remain insufficiently studied; this work fills the existing gap.

The nature of culture as such, which characterizes human life, is highly ambiguous, since it includes practices that confront humanity. On the one hand, it is designed to preserve the heritage of the past, on the other hand, to conquer new trends, to learn new customs, it is important for any culture to be constantly and continuously renewed. In the first case it becomes a traditional practice, in the second it is already a new one. The juxtaposition of these two aspects is an important function of culture, but it is also an important principle from which one cannot and should not get rid of: observance of cultural norms is the key to success in life and in humanity in general. The fact that some of the definitions of culture emphasize continuity and heritage is such that the main features are usually the traditional definition of culture, very limited in terms of theories, so that the

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methodological nature of the studied concepts cannot be separated.

In this study it seems necessary to analyze the different approaches to the study of modern culture in relation to traditional culture and determine the ethical basis for the study of this phenomenon. In recent years, it has become increasingly evident that many thinkers of different generations have been able to address the problem of cultural norms not from the perspective of society and people, but from the perspective of cultural specificities.

Traditional societies do not want to think about or challenge the concept of "tradition," but the traditional meaning of the everyday world is very important and "infused" into the spiritual world. Therefore, the concept of tradition as an element of culture, which returned in the Enlightenment, it involved the rejection of ideas and practices that were necessary and replaced them with clearer, more rational practices. However, the nature of cultural change is crucial not only in the change of cultural space, but also in the transition to a constitutional order that maintains its parameters. The psychological need for security gave rise to the need to explain how people preserve heritage for their own survival and serve as a basis for the study of traditional values.

2. Literature review

The problem of spirituality transfer, the integration of spiritual values in society, and the phenomenon of "tradition" as one of the methods of social transfer (in particular, in the scientific literature) is studied enough. But the traditionalism until recently occupied an insufficient place in the problems of the humanities.

In this regard, the following works devoted to the above-mentioned problems of interest should be highlighted: scientific research by V. Anokhina (2014), V. Vlasova (1980), V. Davidovich and Yu. Zhdanov (1979), V. Zavyalov and V. Rastorguev (1988), A. Zelenkov (1987), V. Kairova (1994), A. Luchankin (1985), S. Nikulchenkova (1993), V. Plakhova (1988), A. Rakitovoy (1994), V. Tolkacheva (1999), S. Meteleva (2012), V. Melnik (2016), V. Voronkova (2015) and other authors.

At the end of the twentieth century, the main methodological approaches to the analysis of the cultural paradigm in philosophy are formed, and the understanding of cultural traditions was studied from the point of view of conservatism. A tradition was interpreted as a factor of cultural continuity and stabilization of social development and a mechanism for innovations adopted by a group. Tradition is interpreted as cultural continuity, a factor in stabilizing social development, and an innovation mechanism approved by the group.

Analyzing the works of foreign and domestic authors, we note that the concept of "tradition" was considered to be the transfer of values unchanged in time from the past to modern culture. After detailed studying of the tradition properties, we came to ambiguous conclusions.

Thus, according to B. Vlasova (1984, 35) tradition "is not only a mechanism for inheriting the experience of past generations but also a specific way of developing human culture". B. Vlasova (1984, 36-7) points to the types of traditional orientation: classical and modern: "The first involves the reproduction of previous social experience without any criticism or change from the actor" (Bruce Stewe, 2000).

The second conclusion is associated with the identification of the personal meaning of the values and norms transmitted by tradition, with a critical assessment of their content and reflection on the possibility and conditions of their implementation in new conditions. So, we see contradictory sides in the study of the phenomenon of "tradition" - conservatism and innovation.

V. Zavyalova and V. Rastorguev (1988, 136-65) note the ability to integrate tradition into all spheres of spiritual life, its connecting essence of social consciousness. Researchers point out the diversity, lability, universality of tradition; emphasize the renewal of traditions in the context of historical experience, pay attention to the subjective transfer of spiritual values in culture, orienting a person towards creativity.

In the materials of foreign scientists, much attention is devoted to the consideration of the phenomenon of "tradition". The authors have achieved certain scientific success in the study of the multifaceted concept of the phenomenon of traditionalism. Although scientific work contributes to the study of this topic, it is far from exhausting it. Often, the analysis of the problem by scientists is carried out either from the position of a philosophical or from the position of historical research.

The set of problems determined the goals of the study, tasks and approaches to their solution. Among those considered should include the very essence of the concept of "tradition", development at different stages of the cultural system, consideration of the integration of spiritual values as a component of the process of cultural dynamics, as well as the paradigmatic development of cultural heritage.

Research methodology

The methodological foundations of the study were general scientific research methods: a socio-cultural approach to the phenomenon of "tradition", a systemic analysis of the paradigm of culture, structural-functional and comparative analysis of the transfer of spiritual values.

The terminological and conceptual apparatus of the study of traditions requires further study and development.

3. Introduction

Cultural factors influence a person's development and maturity because they not only satisfy his or her desire for leisure, but also influence his or her maturity through a value proposition. Culture changes the individual and becomes the subject of change through individual action or social action. At the same time, cultural space preserves and replicates its key parameters. Interactive approaches of the components of cultural space, patterns of human behavior in the structure of cultural space.

Rethinking the phenomenon of "tradition" in the context of the integration of spiritual values is ambiguous and rather difficult as a result of the coexistence of conflicting points of view. It is generally accepted that tradition is the transfer of cultural heritage, social experience; religious rites; material, cultural and spiritual values (Vlasova V., 1981). Tradition is a historical mechanism for the transfer of experience, as well as the experience itself. For tradition, the entire society and social life are the objects of transmission through the prism of integration of spiritual values, experience, cultural heritage (Wilks Y.A., 2015).

Integration of spiritual values of the phenomenon of "tradition" in the paradigm of cultural development creates patterns, norms of behavior and values necessary to guide the individual, to ensure the regulation of social relations between people, the expression of its normative aspects (Migunova M., 2015).

The study shows that the self-knowledge of the individual creates conditions for the definition of spiritual values in all spheres of life, that the person becomes an integral object and subject of society, contributes to the expansion of socio-cultural relations. Cultural experiences facilitate dialogue between individuals, ethnic groups, and societies (Miram G.E. 2018, Lehnert W.G., 2012).

Culture helps to create a path for the growth of civilization within the preservation of existing traditions and the integration of spiritual values into the realization of culture itself. Undoubtedly, culture should create a new cultural and moral atmosphere at both the societal and individual level.

The integration of the spiritual values of the phenomenon of "tradition" in the paradigm of cultural development creates the samples, norms of behaviour and assessment necessary for the orientation of a person, ensures the regulation of social relations of people, expresses its normative aspect (Migunova M., 2015).

The self-realization of a person testifies to the creation of conditions for the identification of spiritual values in all spheres of life, that a person becomes an object and subject of a social whole, contributes to the expansion of socio-cultural communications. Cultural experience fosters dialogue between individuals, ethnic groups and societies (Miram G.E. 2018, Lehnert W.G., 2012).

This helps to preserve existing traditions, to form the path of civilizational growth in the context of the integration of spiritual values for the realization of culture. Of course, culture must create a new cultural and moral climate both at the level of society and at the level of the individual.

4. Results and discussion

4.1. The content of the phenomenon of "tradition"

The analytical call to study the complexity of traditional culture and its particularities because of the desire to overcome the two worldview positions is different in its subject matter. The so-called traditional perspective becomes an early objection to the development of traditional method theory and its narrative study. At the same time, the subject matter of the traditional method has many myths and opinions and is often used to frame emotional debates with the mediators of rational thought. The latter, however, does not concern the establishment of traditional norms, but their abolition, so that norms (for social reasons and circumstances) become the main problem. This study does not speak of traditions that are religious or simply forgotten, no matter what, which is the subject of careful scholarly analysis.

Therefore, from a cultural point of view, it also seems necessary that philosophical science ends with the solution, and ends with the development of specific issues and the clarification of its meaning. In the past, modern human knowledge was a subject that required first the creation of a project and the competition of its concepts, and then the development of ideas and strategies.

Indeed, the initial and very limited explanation of the concept of tradition is always somewhat objectionable. Etymology, derived from the Latin conception of the management of traditional customs, first considered the use of terms referring to a set of certain formal customs for the storage and delivery of certain content. In the past it was customary for man to know, rather than criticize, a combination of certain ideal structures that had a particular social significance, as these very structures were in one way or another useful to man. friendship of man. Here the term "to a certain extent" conveys the idea of a simple subject who participates in describing, for example, the underlying logic of isomorphism throughout human history. As the latter pass through infancy, adolescence, and adolescence, any of these stages of human development are inevitable. Some rules and ideas must be assimilated from childhood without excessive criticism, that is, without the right, and if they do come out, it will only come to the right age. Even if it has not yet been reached, the methods will not only be effective, but will suffer later for the most obvious reasons.

But is this the same thing? What has just been said. If you look closely, the comparison between self-

development and human history is based on a brutal secret war. The traditional way in which children learn the rules and regulations that society requires assumes that the same rules and regulations are clear, meaningful, and not blindly enforced. When it comes to traditional values, this "teacher" needs to accept the negative views of certain conflicting groups (ruling class, ruling class, etc.) hidden behind traditional and stable traditions the position is maintained.

But who can be a "teacher" to everyone when they are young? Keep in mind that this is not the only controversy awaiting the decision of scholars on this issue. In this and other respects, tradition is the foundation of human experience. The idea is that the contradiction of culture is that it cannot explain the place and significance of culture in human history. Some said that if they followed their example, they would stay in the cave, but if they left, they would have to return to the cave.

As in other such cases, the subject's internal argument ignores one side of the conflict and, as a consequence, attempts to claim the absence of conflict. Unfortunately, this technique is often associated with highly effective psychological strategies. One serves to tell the story of traditional methods, which are the only official method of storing and conveying sad information. Disputes between traits and historical themes are eliminated in the name of explaining environmental issues (which should be the subject of traditional norms), of course, and reasoning about the environment and supernatural beings are relationships that all disappear from view. This strategy is analogous to the attempt to record the biography of the contemporary French cultural scientist M. Schodkiewicz, who is unfamiliar with the music of Mozart.

Therefore, it is important to change this idea and understand who already knows the rules. At the same time, it must move away from the fact that tradition can remain a tradition only through its practices, not through observation. That is, practices are always valid, even if they are seen as separate principles and divine laws, and are not restricted or required. The sacred "interface" of tradition, its internal structure and the many problems that arise from it, their development, and the study of conflict and regional conflict. These are not just topics, they are also important.

A holistic analysis of cultural issues always offers them a unique opportunity to be effective in terms of culture and dialogue, the relationship of people and races, especially in terms of communication. Today, the humanitarian value of the "intellectual" lies primarily in the ability to apply the principles of equality, tolerance and autonomy to human relations, business and society-to-relationships. The emergence of "culture" (not given here, but so-called labor, labor) is, on the one hand, the result of cultural perceptions and patterns, or "culture." The idea is that these good works were made possible by a series of "Eurocentric" ideas and exceptions. Going forward, the idea of "multiverse" should only be pursued through political consensus, and "global reform" does not threaten the entire human world, but in this case represents a complete unity of diversity.

The main hypothesis of the theory is that this complex problem cannot be solved without examining the problems of the traditional process. From this analysis we can understand the relationship between culture and culture, which is important for thinking and practice. First, this case will deal with one of the most important issues of any scientific study of human behavior. Second, it is the state of the modern world in which communities are not always alone. The ugly tendency that is looming now is that it is very ugly, violent, and must completely abolish its own norms, eliminating the pursuit of "universal" values in dress and choosing between a false pursuit of culture. Agora's desire to pursue the world is a beautiful creation, but it cannot achieve its goal without public speaking. This is not the end, however, if the participants are guided by the nihilistic logic associated with their culture and religion.

The conditions are different. First, the management of traditional practices requires the performance of certain human activities. At the same time, meaning is embedded in a multitude of highly complex structures - fiction, ideas, concepts - where structures are used as tools for analysis, review, a form of thought and emotion. In the latter case, the nature of tradition merges with a wide range of ideas, beliefs, and aesthetics, but among all these distinctions remains what might be called the study of traditional culture in a particular context. In its purest form it is defined as "traditional metaphysics.

This theory variously combines various theories about the nature of traditional methods and the variety of their functions, including phenomenology, hermeneutics, positivists, neopositivists, Marxists, structuralists. Antique metaphysics has been able to define the mental state of European culture, especially today, at different stages of its life. Tradition shows that it is possible to find the basis of the world, the meaning of life and to live together, and to live well.

Therefore, given the diversity of cultural practices and their constant participation in aspects of cultural and historical development, we can argue that traditional practices are simply cultural objects.

We have carried out a hermeneutic analysis of the use of the word "tradition" in various cultures. Comparison of the meaning of the word "tradition" in different languages will allow investigating the understanding of the very phenomenon of "tradition".

Initially, it is advisable to choose Latin, given the fact that the word "tradition" originated from lat. trādĭtĭō "tradition", custom. So, originally, a tradition was understood as teaching, story, narration. The Latin word

"tradition" always means the activity of transmitting something (Plakhov V., 1982).

The subjects of tradition can be both a teacher-student and groups of citizens or specially created bodies like the Senate. But more often the concept of "tradition" was considered from the point of view of the transmission of spiritual values through myths, narratives, legends (Pervushina O., 2012).

In English, the word "tradition" is understood as "doctrines, knowledge, practices and customs passed down from one generation to another". The inheritance is the transmission of material and spiritual accumulation, as well as ways of preserving them (Bernays Edward., 2011).

In English, "tradition" is understood much narrower than in Latin, it is only about the economic and spiritual heritage. It is worth noting that the subjects of the tradition are the older and younger generations, while social groups are not taken into account (Clark M., 2019).

From the explanatory dictionaries of the Russian language we get the following definitions of the word "tradition": 1) history, only myths, uttered and recorded from generation to generation (representation, skill) intelligence, ideas, methods), etc.); 2) rules, decisions; rules (Efremova Dictionary, 2012). We find the meaning of this word in Ushakov's Dictionary (Ushakov's Dictionary, 2012).

S.I. Ozhegov's Dictionary of the Russian language describes tradition as: thoughts, relations, etc. 2) Relationships, commands. Genesis (e.g., the celebration of the New 2. In Russian, tradition is only spiritual and inherited from our ancestors.

Common human time is a matter of tradition. The second term is a mixture of the words "culture" and "culture," but is often copied into myth. In general, in Russian culture, culture is usually customs, rites, ceremonies, rituals, that is, perhaps (holidays, feasts, etc.) only myths, legends, their laws and documents are passed down from generation to generation. Only spiritual things were born in ancient times. This concept is inappropriate and often incompatible with the English, French, and Latin meanings of the period, especially since culture is considered unsuitable and inappropriate.

Consequently, we can conclude that in Russian and English there is a clear connection with tradition: the transmission of something from generation to generation. (Mann, WC, 2018). The word in the Latin interpretation is meant to convey material and spiritual values to all members of society. If the transition to English culture is analogous to the act of exchange or sale, the history, narrative, and testament of Latin culture is referred to as the transmission of tradition (Thompson E.P., 2011).

Traditional practices can change and move in waves between generations called creativity, innovation, discovery, creation, transformation, evolution, and innovation. We need to pay attention to the shadow of these words. The meaning of creativity, creativity is creativity, creativity that is embodied, taken as a reference point, accepted and recognized. As the most widely accepted division of T. Kuhn, discovery and development are new facts and ideas. Change can be understood as a major change in an area of relationship or working life, "a positive change in the development of an environment, community or experience... Change was between change and evolution. the progressive development of a process and the complex relationship of new functions (changes), the nature of which is determined by historical narratives of change. Taking one step in the right direction is called renewal.

In the explanatory dictionaries of the Russian language, we find the following understanding of the word "tradition": 1) What has developed historically and is passed down from generation to generation through legends, orally or in writing (ideas, knowledge, views, way of action, etc.); 2) An entrenched order in smth.; custom (Explanatory Dictionary of Efremova, 2012). We find the same meaning of the word in Ushakov's dictionary (Ushakov Explanatory Dictionary of the Russian Language, 2012).

So, we can conclude that there is a clear attachment to tradition in the Russian and English languages: the transmission of something to someone from generation to generation (Mann, WC, 2018). This word in the Latin interpretation carries the transmission of material and spiritual values for everyone citizens of society. If in English culture the transfer is similar to the act of exchange or sale and purchase, then in Latin culture a story, narration, a testament is named as the transfer of traditions (Thompson E.P., 2011).

In many other languages, the word "tradition" means story, narration, habits, craft, skills, knowledge and abilities, customs, mode of action, that passes from one subject of social interaction to another in the process of historical development (Guchetl Z., 2006). The subjects of social inheritance are often understood only as human generations (English, Russian), which is reflected in most scientific interpretations of the tradition.

According to F. Nietzsche (1996, 163-4) "tradition reveals itself as our internal, inescapable and often obsessive connection with the past. The temporality of human existence implies the ability to forget, the presence of the border of historical memory. This border of historical memory, outside of which everything is subject to oblivion, immersion in the darkness of nothingness, is the semantic horizon of tradition". Thus, Nietzsche reveals the internal mechanism of the dynamics of culture, contained in the tradition itself (Rakitov A., 1994).

While traditional human traditions have not been fully incorporated into the work of the local population, it is worth noting how many prominent cultural scientists have addressed it. Therefore, E. S. Markarian proposed a

definition of tradition that is widely used in the contexts of the cultural world and related cultures (political, sociological): aspects of tradition extend to different parts of the cultural space at different stages of the process.

According to the famous historian K.V. Chistov, another definition of tradition: "tradition is a set of events, people, feelings towards them, ways of explaining and showing them. It is the result of specific cultural selection, aimed at identifying areas of cultural experience that need to be merged and rediscovered, as well as collecting debris from pre-cultural stages of cultural development.

In his work, V.V. Averyanov paved the way for the study of culture in domestic scholarship and concluded that the influence of the culture of most Soviet people caused great controversy about ontology and culture. However, the analysis of the accumulated empirical material should be used in the work of domestic scholars to explore the topic of "heritage" and all the complex theories, thoughts and behavioral cultural traditions associated with it.

It is necessary to expand the findings of key cultures, to focus on the study of the conditions that make up the cultural environment.

One of the characteristics of natural science is syncretism, the integration of different types of social and human descriptions, and the improvement of natural characteristics on the basis of cultural identification has long been allowed.

J. Vico was the first to raise the question of the importance of traditional culture during the Enlightenment in relation to the need to identify and address gaps in the development of cultural life and survival. Scholars and commentators recognized that traditional culture is an element that supports human development and cultural skills in the context of human life and, in fact, is a means of language production. We can say that this section is the basis for the development of the hermeneutic approach to the traditional method described in the works of W. Dilthey and H.-G. Gadamer.

The withdrawal from the past, the awareness and optimization of the inner conflicts of life, the comprehension of preconditions, the desire to define oneself through the establishment of boundaries, the change of methods and forms of education (changes in the institutions of socialization) - all these processes. It is influenced by unconscious and uncontrollable forces contained in the tradition of the so-called "primordial nature" (Lamazhaa, Ch., 2015).

The distance from the past carried out by cognition and the rationalization of the internal contradictions of life, reflection on the premises, the desire for self-determination by delineating boundaries, changing the methods and forms of education (changing the institutions of socialization) - all these processes from the inside are influenced by unconscious, uncontrollable forces contained in the traditions which can be called "the first nature" (Lamazhaa, Ch., 2015).

We have found an analysis of tradition as a deep mechanism of socio-cultural transformations by M. Heidegger (1993, 65), which points to such an important dimension of the problem as "revaluation of values". For Nietzsche, however, "reevaluation" does not mean that the "ground" of the old values disappears and simply staggers away. In other words, the type, direction, and definition of the nature of meaning change. This change is primarily due to the fact that the need for such meanings is based on the previous position, namely hypersensitivity.

According to Heidegger, "under the rubric of "revaluation of values", we imagine the advancement of modified values in place of all previous values". However, for Nietzsche, "reappraisal" means that it is precisely the "place" for the old values that disappears, and not they are simply shaken. In other words, the type and direction of setting values and the definition of the essence of values change. This change includes the fact that, first of all, the very need for values of the same kind in their former place, namely in the supersensible, is being rooted".

The eradication of old demands will most reliably happen by instilling a growing insensitivity to old values, by smoothing out the history in memory. "Reappraisal of old values" is, first of all, a change in the previous setting of values and "cultivation" of new value needs (Gadamer H.-G., 1998).

In the process of studying the phenomenon of "tradition", S. Drobovtseva (2007, 180-4) outlined the forms of transmission of traditions, which made it possible to schematically see the tools with which the transmission of spiritual values takes place.

1. Oral tradition. According to Drobovtseva, "it should be remembered that in a living tradition, textual content without a teacher is either not understood at all, or understood in part or even in a perverse way. The fragility of the tradition is connected with this: when for any reason the "teacher" chain of generations is interrupted, it is practically impossible to restore the tradition in its entire volume and the entire depth of its content only from the texts"; and we agree with the researcher's opinion.

2. Written tradition (writing as a tool for transferring knowledge) (Fursova, E. F., Aksenova, I. Yu., 2013).

3. Question-answer method, or learning through dialogue.

4. Exercises to improve the work of consciousness (solving paradoxical tasks; performing exercises to expand the state of consciousness; autogenous training).

5. Exercises to improve the relationship between consciousness and subconsciousness (work with visual images (visualization); neurolinguistic programming techniques; use of external tools). Drobovtseva attributes all the attributes that were used in traditions, ritual symbols, fortune-telling tools and others to the items that help to translate the unconscious into the conscious.

6. Working with sound and sound vibrations (use of musical instruments; mantras) (Geerts C., 2013).

7. Work with various states (various energy states; altered states of consciousness).

8. Physical activity (meditative running, rotational movements of dervishes, combat gymnastics of Taoists) (Mann, W.C., 2012, Laver J., 2014).

9. Ritual actions (sacred actions, comprehension of rituals).

The tradition of the transmission of spiritual values accompanies a person from the moment of the birth of life. "As finite beings, we belong to certain traditions, regardless of whether we share these traditions or not, whether we are aware of our entry into the tradition or are so blind that we imagine ourselves starting all over again, this does not at all affect the power of tradition over us" (Gadamer H.-G., 1991, 318).

The traditional methods considered in the work are primarily epistemological constructions, reflecting what is given by a set of meanings of its experiences rather than by symbols, i.e., what is outside the consciousness, influencing our thoughts and feelings. In the title of the work, the word "phenomenon" is not synonymous with the word "phenomenon," but is used as a description of the process of self-knowledge and self-creation in it conditions in the cultural world. person. research project. Therefore, the purpose of the study may well be interpreted as a symbolic description of the work in question. Traditional characteristics are called sociocultural characteristics, which are related to the following characteristics. Traditional methods are treated as a phenomenon, that is, traditional methods are dynamic methods, the breadth and nature of the work remains the same as in the world. In this case, traditional values remain the basis of social organization, and the subject of study becomes not just a cultural phenomenon, but traditional society, the purpose of its existence and needs. Theoretical constructions and historical narratives of traditional social norms in this case are analogous to the function of this representation of traditional social norms. And this problem becomes very complicated, and there are many parts to solving it. Building a theory of tradition from this point of view is a quick way to research, and a thought-provoking approach to the theory of ancient culture and tradition is not the best way to find it.

The study of traditional phenomena as a socio-cultural heritage allows us to rethink the nature of national identity, and understanding the principles of historically established life and social relations helps us to solve the problems of our time. Commitment to tradition to some extent supports not only the spiritual principles of the individual, but also society as a whole. The contemporary sociocultural situation demonstrates that spiritual deprivation aggravates social deprivation and deprivation, so the process of social transformation is based on a well-established tradition of intergenerational exchange.

4.2. Spirituality and the integration of spiritual values

Spiritual experience is formed based on sacred texts. Therefore, studying the problem of the phenomenon of "tradition", we cannot ignore the term "sacred text" (Vlasova V., 1983).

The sacred text (Bible, Koran, Vedas, Upanishads) has a religious (divine) origin. For many centuries, society has been following the sacred text, interpreting it: it accepts the norms and value systems and assigns sacred dogmas a leading place in the formation of spirituality (Popkov Y., Tyugashev E., 2015).

Sacred texts continue to influence the development of civilization, modern culture, and everyday human behaviour.

Culture is either entirely determined by sacred precepts, or they affect it partially. A similar transfer of the spiritual and cultural experience of society, which reaches contemporaries through legends, myths, traditions, which are mainly oral (Popkov Y., Madyukova S., 2019).

The mechanisms for the transfer of spiritual values are different: initiation into the world and values of the transmitting social subject, customs, rituals, ceremonies, sacraments that pass from generation to generation (Madyukova S., 2019). Every person, class or society reveres written monuments, be it Bible, Koran, Vedic or Upanishad texts, Confucian or Buddhist texts, religious scriptures. An essential transmission mechanism in written societies is the memorization of sacred texts, study and interpretation through conscious teaching. Conscious upbringing, training, teaching becomes the main way of transmitting the doctrine (Voronkova V., Nikitenko V., 2013).

In the modern education system, the basic forms of teaching are a lesson, an occupation, a lecture, a seminar, where mostly unorthodox texts are transmitted - works of art, scientific treatises, poetry (Voronkova V., 2014). Performing practical actions based on these texts, the leading role begins to play imitation of certain patterns of behaviour and action (Sydykova R. Sh, Narbekova BM, Kakimova L. Sh., Tobagabylova A. Zh., Yusupova AA, Esdauletova KA, Elzhanov DN, 2018).

Consequently, among the mechanisms of transmission of spiritual values in the phenomenon of "tradition"

a special place is given to education, teaching, direct imitation, inheritance, and learning. Teaching and learning have different forms: from primitive to advanced forms of interpretation and integration of accumulated information in the form of a dispute, meeting, seminar, discussion, debate, scientific conference, oral and written work, problem-solving, etc. Also, education has a developed network of institutions along with family and church (Reilly R., Sharkey N.E., 2012).

The dominant role in education is played by the system of teaching and learning in an institutional form. Self-education also plays a significant role in a person's life, and the mechanisms of transmission of tradition play the most important role here (participation in customs, rituals, ceremonies, mysteries) (Nikulchenkova S., 1993).

Habits that are acquired from childhood through direct imitation of the lifestyle and behaviour of older family members also contribute to the assimilation of socio-cultural and spiritual experience. Habits of systematic mental or physical labour, smoking or alcohol, inaction and laziness are inherited as a result of constant observation and imitation of the lifestyle and habits of parents, mentors and teachers. Together with the social role, the network of social relations that has developed around the family is also inherited (Althusser L., 2016).

A practical understanding of spirituality and the possibility of its theoretical interpretation directly depend on the specific cultural and value orientation of the time (Neubert A., 2011). Based on this, spirituality cannot be acquired from the outside through educational work or taken from the past through (McEnery A., and Wilson A., 2016, Laszlo E. 2011).

The forms of manifestation of spirituality are as historical as the person himself, society, culture. Therefore, the assertion of spiritual values is a constant coordinate of human development (Robinson, D., 2017).

4.3. Cultural paradigm as a basis for communication

The end of 19-20 centuries. there was a significant shift in scientific and philosophical thinking, characterized by the transition from static images of the world to beautiful images of the world; the transition of reflexive form from memory to descriptive; From abstraction to description, critique of its foundations, cultural application, problem solving, modeling and planning of cultural processes. Since the beginning of the 20th century, relativism has become an important path in almost all areas of social and human cognition, recognizing the truth of truth, about the relation of the different from the truth, denying the truth. the relative stability of phenomena. To study and understand the world, including its concept of culture, it is necessary to consider certain spheres and examine them in order to identify an example of its unity and integrity. Therefore, the most important question of cultural consciousness is the question of the relationship of culture and "do", the design of culture, the question of cultural stability and variability of change. One of the topics denoting the complex and contradictory unity of cultural patterns and dynamics is the concept of "cultural paradigm.

The term "culture" has been used in science, teaching, and journalism since the middle of the 20th century. It makes a lot of sense and makes a lot of sense. To this day, however, critical analysis of the concept of "culture" has not been completed, and the facts underlying this concept have not been specifically studied. In doing so, the concepts have been considered clichéd, familial and linguistic differences. However, the imagery of the concept of "culture" and its work proves the need to improve the concept of socialism, which in turn is largely due to false ideas, poetic notions of reality. For example, "general style of time", "spiritual style of time", "music of centuries", "ether", etc. The cultural unity of any period of time and the unique picture of culture in a short period of time. . in this time.

Two important factors affect the understanding of culture in the concept of "culture. The first reason for the complexity in the universality of time and its versatility, which is expressed in the fact that there are many ways of understanding and interpreting this concept in different texts. The second issue uses the term "cultural paradigm" in scientific terms.

Culture as the basis of communication includes a complex of concepts and terms, such as character, mentality, cognitive models, customs, innovative phenomena of the progress of civilization, the paradigm of culture. The very concept of "culture" should be interpreted as a socio-ontologically evolutionary process of civilization, including reflexive models associated with creativity, activity, human realization of opportunities and abilities (Pylyshin Z. W., 2014).

This is manifested in the cultural paradigm: innovative changes are improved and introduced, old ones are adapted and new skills and abilities necessary for a person's existence in society are developed (Reiji K., Vermeer H.J., 2014).

The term "cultural paradigm" has been used in science, education and fiction since the middle of the 20th century and has many meanings and implications. However, the basic analysis of the concept of "cultural paradigm" has not yet been carried out, and the reality behind this concept has not been fully explored. In this sense, the words under study are cliché words. However, the nature of the language of the "Cultural Paradigm" movement and its dynamic work reflect the need to optimize that area of social philosophy that often emerges in

soccer representations of reality, such as "the broad form of time," "the spirit of time," "song of the year," "ether," and other unifying meanings of time and the unique structure of culture in the short term.

Culture is directly related to human needs, demands, goals, as a person rethinks for himself what the world is, what is its place in this world, how it can achieve its goals. A person satisfies his needs through work, rest, self-improvement, contributing to his evolution and the achievement of personal integrity (Gnutov A., 2015).

It follows from the cultural paradigm that culture, being a vital world, plays a big role in the formation of the psyche, consciousness and thinking, contributes to the formation of self-identity (Paczkowski J., Bezkorowajna M., 2010). Personality is a product of the paradigm of sociocultural space (Nida E., Taber Ch. R., 2014).

The widespread use of the term "culture" in science, education, journalism and literature since the mid-1970s indicates that this trend has begun to develop. However, there has been no special social research to understand cultural models based on metatheory or conceptual theory. The essence and scope are not explained. That is, the theory is not understood from a scientific point of view.

The term "cultural paradigm" is used as a cliché by anthropologists, storytellers, cultural historians and linguists as a completely different concept.

The inclusion of the concept of "cultural paradigm" in the toolkit of social theory has not been fully covered in the scientific literature. Various cases have been considered in connection with the use of this term in the analysis of research. There is enough theory to understand the concept of "cultural paradigm".

A person is formed in the environment of his culture; without it, there is neither personality, nor self-consciousness, nor spiritual values necessary for the functioning of society (Pylyshin Z. W., 2018).

The concept of "culture" is also considered as a set of important symbols, ideas, values, customs, beliefs, traditions, norms and rules of behavior, which are socially assimilated and change from generation to generation (Vinograd T., p. 25).

In scientific studies the concept of "culture" refers to specific historical times (ancient culture), specific societies, nationalities (Mayan culture), specific areas of activity (artistic culture, everyday culture), areas of spiritual life of people (Foucault M., 2013).

We also consider the concept of "culture" as a set of socially acquired and transformed from generation to generation significant symbols, ideas, values, customs, beliefs, traditions, norms and rules of behaviour (Winograd T., p. 25).

In scientific research, the concept of "culture" is used to characterize certain historical epochs (ancient culture), specific societies, nationalities (Mayan culture), specific spheres of activity (artistic culture, everyday culture), the sphere of people's spiritual life (Foucault M., 2013).

Culture reveals the presence of core values and symbols that enable internal integration; includes in its system social norms and institutions, spiritual values, the totality of people's relationships to nature, among themselves and to themselves; characterizes the features of consciousness and behaviour, human activities, labour, language; is recorded as a way of life of an individual, social group or the whole society as a whole (Bazaluk Oleg, 2015).

The productive role of a person in creative activity is central to the paradigm of culture (Cantril Hadley, 2012). From the point of view of the configuration of human behaviour and the results of his activities, culture is closely related to spirit and spirituality. According to V. Melnik, "culture is a kind of genotype for the development of the human body" (Winograd T., 2015).

Creativity is one of the most important components of culture. Any social system cannot be recognized as civilized if it does not ensure the paradigmatic development of culture, the possibility of personal self-realization, the realization of individual spiritual freedom, and the integration of spiritual values (Frankl V., 1990).

The universal criterion of social progress is the general position of a person in the social system, the range of his general cultural development, the level of material, social, political and spiritual freedom (V. Tolkachov, 1999).

A cultural crisis is an obligatory and logical stage in the cultural paradigm. Fractures within a culture do not always indicate corrosion, decay, or death of the culture. In this regard, a cultural crisis is spoken of as a transitional state in which a reassessment of spiritual values is carried out (Pisarska A., Tomaszkiewicz T., 2018).

The disintegration of old forms, the emergence of new traditions, the disclosure of forgotten values leads to a state of search, an intensive discovery of new values that have the potential for renewal. The birth of new value orientations is a harbinger of a new culture, means the birth of a new cultural areola (Newmark P., 2011).

Spiritual turmoil is an issue of social perceptions and values, which undermines the spiritual basis of culture and provides justice, truth and guidance for the adoption of culture. The need to overcome the crisis of the spiritual worldview is to recreate the values that underlie the foundations of national culture, determining its distinctive concept, the revival of national ideas (Ore M., 2014).

A spiritual crisis is a crisis of social ideals and values that make up the spiritual core of culture and provide integrity, authenticity, and tradition in the cultural system. A prerequisite for overcoming the spiritual crisis in

the worldview is the recreation of values that form the core of the national culture, determine its uniqueness, the revival of national ideals (Auge M., 2014).

Four spheres of society - economic, political, social, spiritual - are in active interaction with each other (Neubert A., 2015). Cultural artefacts only become a real culture, when they are mastered by human activity, develop into creativity, actions, relationships and communication. Such formations of the spirit are language, law, morality, science, philosophy, various forms of art (Rakitov A., 1994).

Therefore, culture in the context of the reconfiguration of the sociocultural space affects the society, which is dissolved by contradictions, conflicts, wars, migration trends, mental ambivalence, loneliness (Neubert A., 2011). The anthropological component of culture is a system of forms that ensure the preservation of the values of the human spirit (Lee D., 2018).

Such formations of a person's multidimensionality are language, religion, law, morality, science, traditions (Miram GE, 2018). A person lives in conditions of global processes that are the product of universal structures of technology, information, communication that contribute to the formation of information and communication space, the emergence of virtual culture (Reiji K., 2015).

The concept of a culture incorporates the historical level of development of society and man and is expressed in forms associated with the formation of new material and cultural values, which are creative forces and resist the challenges associated with globalization (Penconek M., 2017).

Culture is a specific characteristic of both an individual and society as a whole and reflects subjective human strengths and abilities (Widdowson H.G., 2012).

It should be noted that at this stage humanity is experiencing a socio-cultural crisis. We agree with the opinion of V. Voronkova (Voronkova V., 2016) "...to get out of this circle, it is necessary to rethink the cultural-historical, philosophical and moral-axiological principles of the arrangement of society". Humanity has learned the following from the previous cultural and civilizational development:

1) Modern problems of globalization and related crisis phenomena have a desperate nature of the existing civilizational paradigm and an exacerbation of the crisis of humanism, the way out of which is the unification of mankind based on awareness of common interests and common responsibility to future generations, a return to spiritual, moral and cultural and anthropological principles in the assessment of scientific and technical innovations (Chernikova V., 2011).

2) Globalization carries out a transformative influence on the system of factors that shape the personality in various types of cultures, shatters the traditional systems of cultural and anthropological factors, opening up the opportunity for human development in a less rigid deterministic socio-cultural environment (Marianski J., 2015).

3) Changes in the relationship between humanity and the biosphere are impossible without changing the relationship between people in different cultural contexts (Wilss W., 2018).

Spiritual values as a meaning-forming factor of culture are transmitted in the context of various states of mind and are realized in the process of a person's spiritual activity, because the culture is the very life activity of a person, which is aimed at expressing his interests and potencies, realizing human nature and integrating spiritual values (Węgrzyn-Odziob L., 2016).

Culture includes the world of spirituality as a kind of supernatural reality, which is a universal mechanism for the formation of human values: truth, beauty, freedom, creativity, wisdom, traditions (Large A., 2015).

The system of values constitutes the semantic basis of culture, the refusal of its depreciation and alienation.

5. Conclusion

The natural transformation of the spiritual meaning of knowledge must be understood not only by the change of one generation, but also by the transformation of the spiritual heritage from one course to another for others. The general concept of "culture" is a concept of "culture" and "culture" not limited to their traditional values. In the process of contamination is not only the culture of culture, but also new knowledge today.

Therefore, the importance of the emergence of tradition cannot be overestimated. The author believes that tradition should be defined as a peculiar system of human or social activity, the purpose of which is the inheritance of the socio-cultural past through the attitude to other subjects or from generation to generation through certain mechanisms. According to almost all researchers of the phenomenon of "culture", its main products are security, repeatability, continuity, accessibility of time in time, translation, spiritual value.

The traditional transfer of the spiritual values of experience should be understood not only as transmission between generations, but also the transfer of spiritual heritage from one social subject to another. The generic concept for "tradition" is the concept of "culture" and "socialization", which are not limited to their traditional form. In the process of transfer, not only sociocultural experience is adopted, but also modern innovative experience.

Therefore, the significance of the phenomenon of tradition can hardly be overestimated. The author believes that tradition should be defined as a specific system of human or social activity, the purpose of which is the

inheritance of socio-cultural experience, passing from one social subject to another social subject or from generation to generation through specific mechanisms. As practically all researchers of the phenomenon of "tradition" note, its main properties are stability, repetition, continuity, duration of existence in time, translation of spiritual values.

The author has determined that spirituality is provided by anthropological, ontological, axiological factors. Culture as the basis for the realization of human multidimensionality in the context of the strengthening of global processes should be based on anthropological and axiological dimensions in the transmission of spiritual values and enriched through the integration of traditions.

It is necessary to summarize the study of the main approaches of cultural studies aimed at studying the mechanisms that make up cultural space.

One of the distinctive features of traditional studies is synchronization. This meant a combination of social and human narratives, and for a long time the development of traditional characteristics as a basis for cultural analysis was not allowed.

The theory of contrasting tradition and the modern world was supported by the German philosopher and cultural scientist M. Weber: he believed that tradition has a unique meaning, primarily returning also to the types of activities and interactions of people.

Continuing the list of ontological works, Russian Cultural Literature (E. S. Markarian) systematized the components of traditional customs and cultural features (traditions, customs, legends). In particular, it was pointed out that the cultural aspects of customs and traditions are interconnected, but is it enough to take into account the specific meaning of traditions in the system of genera-genera and the essential elements of the cultural field?

Ontological and epistemological approaches to the study of traditional values as a cultural phenomenon make it easy to overlook this phenomenon and forget its main features. determines the difference of traditional methods in the historical context.

Consideration of the spatial organization of the phenomenon of "tradition" is to identify the processes due to which sociocultural communication occurs in joint activities. Turning to the past also implies the development and appropriation of the meanings and values that sociocultural memory brings to us.

The question of the nature of sociocultural conditions is now becoming particularly relevant. Traditional values are at the center of public thought in times of great crisis. The decline of traditional values can be seen in one form or another in most modern societies, which are now suffering from a crisis of their own culture, not the errors of internal problems, but also a difficult challenge. Traditional traditions are a form of transmission of spiritual and moral attributes of culture, the accumulation of human experience, values and connections with new generations and have a strong psychological and moral influence on cultural development.

Therefore, the analysis of traditional features as a social heritage, a new perspective on the nature of national identity, understanding the historical norms of life and social relations will follow the possibility of solving the problems of our time. Commitment to traditional values supports the spiritual principles of not only the individual, but also society as a whole. The nature of contemporary social culture shows that spiritual instability is exacerbated by the weaknesses and shortcomings of society, and therefore the change in social change is based on the traditional methods of exchange between generations.

Spiritual tradition, which forms the basis of social ontology, is an integral part of social life, a way of communicating cultural norms that lead and have great power in life. The development of tradition in a historical place is facilitated by the anomalous way of its transmission, depending on the current reality of the development of relations. Without it, tradition begins to turn into a concern affecting human development.

Taking into account the spiritual traditions of modern Russian society and the military, the socio-cultural perspective allows us to expand the foundations of spiritually significant traditions, their structure, the power of change in the development of Russian society and their development.

A prospect for further research into the problem of using the paradigm to study public-power relations can be the analysis of new integration factors of society for the embodiment of humanitarian values and modern models of government by the authorities, as well as for the approval of a democratic model of public administration.

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