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Cultural analysis of the relationship between tradition and innovation

This article analyzes the problems of the relationship between tradition and innovation in cultural and philosophical terms. The relationship between tradition and innovation has been the subject of cultural and philosophical discussions for centuries. One way to understand the relationship between tradition and innovation is to consider them as opposing forces. According to this view, tradition refers to the values, beliefs and practices passed down from generation to generation, while innovation refers to the pursuit of progress, change and innovation. Proponents of this view believe that tradition can stifle progress and creation, and innovation can lead to the loss of cultural heritage. In the article, the study of tradition and innovation in culture was carried out through various methods. A historical analysis was carried out. This method made it possible to study the history of philosophical thought in order to understand the tradition and development of certain schools or ideas. A review of existing works on the subject was made to gain a deeper understanding of tradition and innovations in culture and to identify gaps in current knowledge. To determine how cultural factors influence innovation, cultural traditions and practices in society were compared.

Keywords: culture, tradition, innovation, society, science, research, method, refinement, education, value.

Introduction

Culture is a complex dynamic system that shapes how people live, think and interact with each other. It includes beliefs, values, practices, and artifacts that are passed down from generation to generation, creating a sense of continuity and connection with the past. Culture also constantly evolves, adapts to changing conditions, and creates new expressions of human experience.

The interaction of tradition and innovation in culture is an important and complex dynamic. On the one hand, tradition provides a framework for cultural practices and beliefs, establishing a sense of continuity and stability that is essential for cultural survival. On the other hand, innovation challenges existing traditions and creates new expressions of cultural identity.

National culture and modernism find mutual connections in different periods of human culture and history.

It is known that national culture develops symbols and knowledge from generation to generation. In the next period, the transition of citizens to civilization requires cultural innovation. First of all, civilization is formed at the end of a united society as a tradition and a collective [1].

Research methods

In this article, the study of tradition and innovation in culture was carried out using different methods. A historical analysis was conducted. This method made it possible to study the history of philosophical thought in order to understand the tradition and development of certain schools or ideas.

Empirical studies were analyzed. In order to collect cultural data, a content analysis was conducted on the interviews given to express their philosophical views and arguments. A review of existing literature on the topic was conducted to gain a deeper understanding of traditions and innovations in culture and to

identify gaps in current knowledge. In order to determine how cultural factors influence innovation, cultural traditions and practices in society were compared.

These research methods provide a comprehensive understanding of the dynamics of tradition and innovation in a culture and enable a clear analysis of how cultural practices and beliefs are shaped by social, historical and economic factors.

Theory

When the tradition and the team come together, the problem of staying in one place arises. At that time, F. Bacon believes that nature is a trend that stops at one place and does not encourage further development [2]. XVIII-XIX centuries. German philosopher F.V. Schelling paid a lot of attention to nature in his "Philosophy of myth". For Schelling, the meaning of myth is the only possibility to express and convey nature [3].

Although the science of cultural anthropology is connected with the ideas of evolutionism, it also deeply studied nature. E. Taylor, J. Fraser, B. Malinovsky's "school of historical ethnology", F. Boac contributed a lot to the study of the diverse society. Also, E. Husserl, looking at the tradition from the phenomenological point of view, says that "the tradition did not exist by himself, he finds expression everywhere in real inwardness" [4]. By recognizing the past, it is possible to find the answers, patterns, and relationships necessary for today and the future. Of course, they cannot be copied as they are. It promotes the harmony of the old and the new, saying that it is necessary to adapt the old use to the new era [5]. The reason is that nature is the long history of each country, and at the end of globalization, the processes of "innovation", "modernization" become dominant, and it is not possible to move forward by destroying the nature of the one who has independence [6].

The English sociologist Edward Shils considered nature as a social phenomenon, a special "civilization". There is a constant struggle on the tradition's side, it is a mutual struggle between the original and the permanent form, as a result, it even has a revolutionary character. But all the transformations in the society will take place at the end of the period, only the period will be renewed. According to Shils, although people are not satisfied with some traditions, they cannot live without traditions. Culture is a social order, like a special "civilization". The tradition is constantly fighting. It is a struggle between the everyday student and the new one. Sometimes even this struggle becomes revolutionary. But all the transformations in the society will take place at the end of the period [7].

Sh. Eisenstadt "Type is a conventional sign of a set of patterns and codes of social structure. The past and the present have a remarkable effect. It is an important element that determines the state of society" [8].

Some traditions have been so stable that they date from the time of the primitive community to the age of civilization, some have even reached modern times as a source of antiquity. According to E.B. Tylor, "if certain traditions become widespread and Permanent, any influence on them will be so weak that they will be passed down continuously from generation to generation. They have been going on for centuries, as if the channel was a straight stream. We are talking about a sustainable culture here" [9].

If we comment on the term "innovation", which is becoming relevant today, then the concept of innovation comes from the English word "innovation", which means the introduction of new, the tendency to introduce innovations, innovation.

For the first time, the concept of "innovation" began to appear in scientific research around the middle of the XIX century, and during this period the term was interpreted by the introduction of elements of one culture into another, especially as an example of the European model for traditional Asian and African societies. The term was used in 1912 by the Austrian and American economist, sociologist Josef Schumpeter in his work "Theory of Economic Development". The concept, which was originally used in economic terms, today also covers the social, political and spiritual sphere of public life. For this reason, there was a need to supplement the content of this issue from a philosophical-methodological and cultural theoretical point of view. Initial comprehensive research on innovation processes was carried out by P.F. Drucker, J.B. Quinn, K. Levin, G. Mulgan, J. Saltman, X.G. Barnetta, T.A. Tumina had already been carried out by a number of researchers, such as R. Duncan.

Russian researcher C. Yu. Kryuchkova also has the opinion that "The appearance of humanitarian service in globalization is an innovation" [11].

According to the Russian philosopher G. Pomerantz, "tradition is a legacy from the past, the role of cultural information prevails in this legacy. Because tradition is the culture of the past that lives in the

present. On this side, there are two aspects of culture: the first is as a living organism, that is, it is still alive today, the second is a culture that is deeply rooted, that is, it is a tradition" [20].

J. Ortega y Gasset, analyzing the relationship between tradition and innovation, says that our future consists of freedom. But there are several ways to achieve this freedom. For example, although we have a wide range of freedom, our possibilities are limited because we constantly have to be in close contact with the past, but this connection sometimes contrasts with the period in which we live in real life. And sometimes, without acknowledging the past, we act against it. For example, the principle of Modern Art, the opposition to the old system of art, the demonstration of it from a new side, that is, the established principle here is violated [21].

According to the cultural scientist T.H. Gabitov, the reason for the innovation process in society is that production equipment changes every two years. It is the broad scope of production and information in society that changes this. And the knowledge, experience, abilities and creative capabilities of people contribute to the modernization and increase in the efficiency of production.

The main goal of innovative culture is to create and maintain a balance between the classics, the present and the new [12].

According to J. Galbraith: "The more flexible people are to the technological structure, the more services they need" [14].

What is tradition?

Historical processes shape the heritage of society. However, humanity does not come to record all the events that have happened, it is the chronicler of the society. The national character is not useful by itself, it leads to the needs of humanity, because the elements of the past do not fit into the present society.

Each form is a system of many interacting internal actions and human thoughts. It is the most important stationary state in systems with a large number of points. In such a state, the system can remain for a long time, in this case, the laws of the third system remain unchanged. The fact that the substance is in an unchanged state is the result of its being in a stable state. Why do some species survive and some species last only a few generations? A system in a stationary state is neither unstable nor stable. A certain system is stable when it does not deviate from the stationary state, but returns to itself, and when the system changes over time and deviates from its initial state, it is a sign of its instability. The stationary state is like a small ball standing in front of the gift, if you move it immediately, it will roll down, and the ball standing at the foot of the gift will disappear towards the gift. No matter how much you push, it will return to its place.

Tradition is a system of Public Relations. Because the basis of *dasur* is the interaction of people, relations in society. It is characterized by stability and repeatability in society. At the same time, it is an information nature of Culture, a special form that registers social information as a carrier with the function of accumulating, preserving, transmitting cultural heritage. A universal mechanism for the implementation of cultural activities and a method for the development and functioning of culture.

The essence of tradition is that it is produced for a long time in a particular society and social group and transmitted from generation to generation in order to ensure the continuity of cultural heritage. It accumulates objects of socio-cultural heritage, trends in cultural heritage. As a tradition, certain social patterns, institutions, norms, values, ideas, customs, style can be taken.

What is an innovative culture?

Kazakhstan's integration into the world community makes the issue of innovative development of personality and society an urgent problem. In order for innovation to take priority in the economy of Kazakhstan to the first degree, it is not enough that only scientists and public administration bodies are interested in it. The level of potential of each country for the development of innovative technologies is considered one of the main characteristics of our modern society. Such an opportunity should not be limited only to scientific research and research that will create a new product. The adoption of new values in all spheres of public life is considered a requirement of progress.

It is known that in an innovative culture, innovation prioritizes traditionalism. Its main symptoms are as follows:

- change in the level of values of life, morality, customs;
- weakening of the normativity of culture.

The collective beginning is replaced by individualism. The growth of personality autonomy, life goal, self-determination of the ideal. Freedom of personality is one of the most important values;

- creating favorable conditions for the development of creativity, social recognition of its results. The rapid development of Art, Science, Technology, Education, Literacy. The emergence of critical consciousness. Faith in the power of human consciousness. An innovative culture accelerates the development of production and consumption [10].

Thus, innovative culture is the knowledge, ability and experience of integrated implementation and comprehensive assimilation of innovations in various areas of human activity, while maintaining the dynamic unity of the old, present and new in the innovation system. In other words, it is the creation of a new in a free form, adhering to the principle of continuity. The human being, as a subject of culture, changes and renews the world around him and himself [27; 80].

In conclusion: “innovation is a mechanism for the formation of new technologies and new behavioral actions that create the necessary prerequisites for socio-cultural change”. The ability of society to adapt has historically not played a particularly important role. But, in human culture, the ritual that reflects real life, transports actions and introduces elements of novelty, arises in the processes of play and many other actions. Innovation will depend on the ability of the human being to be creative and adaptive.

Innovative culture refers to attitudes, behaviors, and values that support and encourage creativity in the organization, the development of new ideas and solutions. An innovative culture values experimentation and risk taking. This type of culture recognizes that innovation is not just the prerogative of top management or the designated Innovation Group, but something that can come from any level of the organization. In an innovative culture, employees are empowered to come up with new ideas and supported in their efforts to bring them to life. Ultimately, an innovative culture helps organizations remain competitive and relevant in an ever-changing market.

Analysis of the problem of tradition and innovation

It is wrong to contrast innovation and tradition. It is necessary to consider tradition as a necessary condition for some development. A society that has lost its traditions and its cultural values is degraded. Because the link between generations is broken and there is a process of marginalization in a large social environment. On the other hand, society cannot exist without change. Thus, in the general cultural principle of continuity, innovation and tradition are the most important prerequisites for social progress.

The problem of tradition and innovation are complex social phenomena, the scope of research is very wide, covers all spheres of life, and causes a lot of controversy. In particular, considering the concept of tradition from a philosophical and cultural point of view, it is difficult to give a clear definition. This is a public principle.

Thus, tradition is the social connection of groups and individuals, the direction of which is socialization, perception of cultural heritage.

In general, the formation of a new era was influenced by the connection of Science with philosophy, when the fundamentality of knowledge actualized the value of Science, and the connection of Science with production in the XIX century predicted the socio-cultural appearance of the XX century. The famous futurologist A. Toffler in his wave concept of the dynamics of culture, the second wave took technology to a new level. He invented machines, that is, machine tools, which developed and produced new machines. It is important to note that several interconnected machines were assembled in one center, factories were created, and several branches were combined into one enterprise [13]. Consumer society and culture are formed. If in the XIX century the industrial sphere developed, the concept of Labor society was formed, then in the XX century a socio-cultural project “blessed society” was approved with its characteristic ideology and values.

The ideologist of postmodernism J. Lyotard, explaining the state of modern culture, calls pluralism as its universal principle.

And the main feature is cultural eclecticism, eclecticism can be called the origin of modern culture: a person can listen to reggae, watch a Western movie, dine at McDonald's, dine in the evening with a win-win dish, walk in Tokyo, use Parisian perfume, walk in Hong Kong and wear “retro” clothes.

Thus, culture is becoming more diverse, losing its integrity under the influence of electronic technologies and the established cultural and philosophical concept of postmodernism, which accelerates the access of information. One of the main culture-forming principles is pluralism, which implements interpretive rationality. In contrast to industrial culture: “the question is not whether a person can tolerate strict regulations and standardization of life, but whether he can tolerate freedom. That's the point” [15].

Now, the cultural transformation introduced through innovation can be realized through three methods:

1) instant transformation — partial innovation that has entered without outside influences;

2) stimulated transformation is an innovation that has entered indirectly, although not directly. For example: impressions that come to the younger generation through western adventure films, series;

3) transformation through the influence of other cultures is a direct innovation. For example: the spread of world religions, the Westernization of clothing in Eastern countries, the wide spread of writing patterns or lexical changes have become common words for both Western and Eastern countries [16].

In some cases, innovation is considered as a pest that destroys the identity of the nation [17]. Innovation requires some time for society to grow and learn from it. It is possible to show two laws of the development of innovation: the “law of imitation” and the “law of contradiction”. According to the law of imitation, the society accepted the innovation, brought it to its flexibility, and adapted it to the national character. Encouraging innovation has become a regular and long-term policy [18].

Innovation goes through four stages as it enters the culture: selection, imitation, modification, structural integration.

1. Selection — this type of selection takes only the elements that are most suitable for the ethno-type, and discards those that are unnecessary.

2. Imitation — here the innovation is accepted only temporarily in the form of an experiment, it does not lead to radical changes. As life, it can enter only temporarily and then disappear.

3. If the process of modification is carried out in a situation where the penetration of innovation into the ethnic group is not one-to-one, that is, it is changed according to the various forms of the ethnic group.

4. Innovation is accepted as innovation as a part of human and ethnic culture throughout structural integration.

According to Russian scientist E.C. Markaryan's opinion, the old and the new go hand in hand and go into each other. The tradition will remain, and innovation will continue to develop. They do not destroy each other. In the end of the update system, the tradition is stuck, allowing the update to be in a secondary role [19].

There are two types of interaction between tradition and innovation:

1) innovations that do not try to change paradigms act in the circle of nature and become its integral part;

2) radical innovation acts outside the form, sometimes destroying the form or causing it to become archaic. In the archaic society, the tradition is the universal regulator of culture and public relations. And a rational society has meaning as a regulator of its values. And society at the end of globalization is characterized by the transformation of modernizing different norms. Thus, globalization can be said to be the result of modernization development. That is, it should be noted that the issue of globalization is an issue of social modernization [22].

Innovation finds itself in the old traditions. For example, in modern times, science is not limited only to experiments and the use of complex techniques. Some of its directions are associated with the past, especially with mystical teachings. American physicist F. Capr notes that the picture of the world in Postclassic physics is largely combined with mystical religious and philosophical systems such as Hinduism, Taoism, and Zen [23].

B.M. Satershinov believes that the relationship between tradition and innovation is one of the most complex and controversial issues in the social dynamics of any nation, in transit societies. Three main forms of their mutual influence can be identified: the first is the denial of innovation by resisting it and relying on the old order; the second is the destruction of the old tradition by adapting to innovation; the third is the transformation of innovation, normalizing it as it fits into tradition [24].

The way to get rid of threats to the nation, culture, civilization in the context of globalization is to constantly update and solve the problem of national modernization within the framework of a sustainable development strategy [25].

In the field of Kazakh cultural studies, one can find the following definition of tradition: “tradition is an element of social and cultural heritage, which is passed down from generation to generation and is preserved for a long time in a particular society, social environment. Prioritizing tradition with the whole head leads to conservatism and stagnation in society”.

In addition, traditions are isolated with the following features:

1. Ic-actions, ideas and feelings are recognized as traditional only if they have a common, unshakable sacred understanding.

2. Traditional norms, actions, ideas, views, feelings to a certain extent reflect the social, ideological, spiritual experience of the population. They manifest themselves in a way related to one specific material and spiritual culture.

3. Traditions, being types of social relations, are considered a reflection of the material, behavioral, ideological and spiritual life of the people's life.

4. Traditions are usually also expressed in material and ritual actions. These are established in the traditional mind and sense, becoming a real force that unites certain people: they define the qualities of groups, not just one person, in the form of individual skills, tastes, social, behavioral, aesthetic and other ideas [26; 41].

Culture develops within the framework of an ethnic group as a unity of material and spiritual values formed in the course of the socio-historical process. Therefore, it is national and transmitted through the traditions and customs of the ethnic group.

How do we preserve the tradition?

We need to develop education. Incorporating traditional cultural practices, stories, music and art into the education system will help preserve them for future generations.

More celebrations and festivals should be organized. Organizing cultural festivals and celebrations can help raise awareness and interest in traditional practices, as well as provide opportunities for people to experience and participate in them.

Mandatory state support is required. Governments can play a role in preserving national traditions by funding cultural initiatives, preserving historical sites and monuments, and supporting organizations that work to preserve traditions.

Representation of traditional culture in mass media such as social networks, film, television and literature can help increase public interest in these traditions.

Community participation of citizens. Involving communities in preserving their cultural traditions through initiatives such as festivals, cultural clubs and workshops helps ensure that they are passed down from generation to generation.

All of these are important for the recognition and preservation of national traditions, as they are linked to the country's history and cultural heritage and contribute to increasing the sense of national identity and pride.

Does innovation threaten culture?

Innovation can bring many benefits, but it can also bring a number of risks. Some of the most common risks associated with innovation include:

Financial risk: Innovative ideas can be expensive to develop and implement, and there is always the risk that they may not provide the expected return on investment.

Market risk: There is always the risk that an innovative product or service may not find a market or that the market may not be as large as expected.

Technological risk: Innovations often involve new technologies that are difficult to master and may have unexpected technical problems.

Competitive risk: New innovations can disrupt established market players, leading to increased competition and reduced market share of established companies.

Regulatory risk: Innovations may violate existing laws and regulations, leading to legal and financial difficulties.

Innovation comes with a scientific and technological process. It is displacing traditional jobs and industries. Innovations can lead to the automation of many jobs, leading to unemployment and the loss of traditional industries.

Innovation can lead to the loss of cultural heritage. This is because we are losing traditional knowledge, skills and cultural practices with the rapid pace of technological change.

Culture homogenizes. As innovations spread and become more widely accepted, they can contribute to the homogenization of cultures and the loss of cultural diversity.

Innovations lead to social divisions and conflicts. It can also lead to social and economic inequalities. Ethical concerns also raise concerns. Some innovations raise ethical issues in the context of the use of artificial intelligence or the development of new biotechnologies.

As we seek to innovate, we need to consider these potential threats to culture. Therefore, it is important to try to find ways to reduce these threats and preserve cultural heritage.

Discussion

We understand that the relationship between tradition and innovation is sometimes difficult. Because sometimes they contradict each other.

The following issues related to tradition and innovation were identified:

Resistance to change in society. Traditional citizens resist new ideas and innovative approaches. This leads to lack of progress or reluctance to adopt new technologies and methods.

Balancing tradition and innovative progress. It will be difficult to balance the desire to preserve tradition with the need for progress and innovation. This is because traditional practices and beliefs may need to be adapted or even discarded to make way for new ideas and approaches.

Preserving cultural identity. Innovations sometimes threaten cultural identity and traditions. New ideas and technologies can challenge traditional beliefs and practices.

An intergenerational conflict arises. Younger generations may be more receptive to innovation than older generations, leading to conflicts and misunderstandings between the two groups.

Economic changes. Innovations sometimes disrupt established industries, causing job losses and economic changes. This can be difficult for individuals and communities to adapt to.

Because now the problem of cultural self-identity of Kazakhstanis is distinguished by its contrast. It has the following prerequisites:

- people's sensitivity to changes in the political and economic spheres, the great inertia of the totalitarian consciousness that has been absorbed;
- the consequences of the transition to the market relationship are the loss of internal orientation during the conflict of old and new values, the emergence of a worldview vacuum;
- high level of cultural diversity in the republic, polyethnic and polyconfessional composition of the resident population, especially bi-ethnic and bi-confessional structures.

Citizens with a cosmopolitan attitude are guided by the idea that in the future there will be no nation, all nations will unite and become one nation. What if the future develops on the basis of ethnicity, not according to the scenario drawn by cosmopolitans? The fight for raw materials is still going on. Therefore, it seems that national contradictions will continue to escalate.

In order to prevent such conflicts, it is necessary to implement many measures in Kazakhstan. Let's pay attention to the following directions.

In particular:

- control over the flow of products in art and music that have a low classical significance, have a negative impact on the national identity and psyche, and mobilize the apparatus for its implementation.
- strengthening control of executive bodies and cultural institutions of city and republican significance and regions;
- improvement of expertise and information collection department;
- it is necessary to mobilize administrative departments to prevent factors adverse to national psychology and consciousness.

Now theater and cinema have reduced the quality of national psychology, education, and aesthetic value. The main reason is:

- foreign or western film culture.
- weakness of productions of Kazakh theater and film institutions to attract public attention;
- unrestricted distribution of video tapes promoting various foreign cultural trends in the trade market;
- cinema cultural centers — cinemas advertising foreign films and mass screenings.

Today, most of the book stock on sale in bookstores is made up of foreign books. The preservation and development of expositions and national historical heritage in museum complexes is still taking place in the direction of local studies created within the framework of Soviet ideology.

However, we believe that if tradition and innovation can co-exist and complement each other, it will lead to positive results, such as the preservation of cultural heritage and the development of new ideas and technologies useful to society. The benefit of this is that by finding ways to reconcile these two seemingly opposing forces, a dynamic and thriving community can be created that values both tradition and innovation.

Conclusion

In conclusion, we believe that innovation in culture is the main driving force. As societies and cultures develop, new technologies, social structures, and ideas emerge, allowing for new expressions of cultural identity. This can be seen in the way new forms of art, music, and literature emerged that reflected changing cultural values and attitudes.

At the same time, tradition plays a decisive role in shaping the direction of innovation in culture. For example, traditional practices and beliefs can provide the basis for new forms, helping to establish a sense of continuity and connection with the past. This can be seen in the way traditional cultural practices, such as dance or storytelling, adapt to changing circumstances and create new forms of expression that rely on both tradition and innovation.

One of the main tasks of studying tradition and innovation in culture is to understand how they interact and influence each other. This requires a nuanced and interdisciplinary approach, taking into account the historical, social and cultural factors that shape the dynamic interplay of tradition and innovation.

Tradition and innovation in culture are two important elements that are interdependent and interrelated. Understanding the dynamic interplay of these two forces is essential to a deeper appreciation of cultural diversity and to developing a sense of cultural continuity and connection. By embracing both tradition and innovation, cultures can continue to evolve and grow, reflecting the changing conditions and practices of human experience.

Now it is important for the Kazakh people not to get lost in the artificial, virtual world, to preserve our originality, unique national identity, national thinking and image in the era of globalization. It is necessary to further form our high-spirited culture of the 21st century so that it can compete with the Western culture. The future of the people and the state with a high level of spirit and culture is bright. There is no doubt about it.

Currently, the whole world is in a situation of drastic changes and choosing new virtuous directions. Currently, Kazakhstan is on the way to determine its civilizational future. In the logic of such conditions, scientists studying Kazakh culture should answer many complex problems at an appropriate level. Of course, scientists should try to find solutions to the goals demanded by the new modern world, rather than sticking to previous concepts.

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Ж.О. Әбікенов

Дәстүр мен инновацияның арақатынасын мәдени талдау

Мақалада дәстүр мен инновацияның арақатынасы мәселелері мәдени және философиялық тұрғыда талданған. Жоғарыда аталған қатынас ғасырлар бойы мәдени-философиялық пікірталастардың тақырыбы болды. Дәстүр мен инновацияның арақатынасын түсінудің бір тәсілі оларды қарама-қарсы күштер ретінде қарастыру. Дәстүр ұрпақтан-ұрпаққа жалғасып келе жатқан құндылықтарды, наным-сенімдерді және тәжірибені білдірсе, инновация прогреске, өзгерістерге және жаңалыққа ұмтылуды білдіреді. Бұл пікірді жақтаушылар дәстүр прогресс пен шығармашылықты азайтуы мүмкін, ал инновация мәдени мұраның және өзіндік сананың жоғалуына әкелуі мүмкін деп санайды. Дегенмен, дәстүр сабақтастықтың іргетасын қамтамасыз етеді, ал инновация дәстүрлі құндылықтарды байытып, арттыра алатын жаңа идеялар мен перспективаларды енгізеді. Дәстүр мен инновацияның арақатынасы күрделі және көп қырлы құбылыс, ол олар орналасқан нақты мәдени және тарихи контекске байланысты болады. Автор мәдениеттегі дәстүрлер мен инновацияларды әртүрлі әдістер арқылы зерттеген. Философиялық ойдың тарихын зерттеуге мүмкіндік беретін тарихи талдау жүргізілді, ол белгілі мектептердің немесе идеялардың дәстүрлері мен дамуын түсінуге мүмкіндік берді. Мәдениеттегі дәстүрлер мен жаңалықтарды тереңірек түсінуге және қазіргі білімдегі олқылықтарды анықтау үшін осы тақырып бойынша бар еңбектерге шолу жасалды. Мәдени факторлардың инновацияға қалай әсер ететінін анықтау үшін қоғамдағы мәдени дәстүрлер мен тәжірибелер салыстырылды.

Кілт сөздер: мәдениет, дәстүр, инновация, қоғам, ғылым, зерттеу, әдіс, нақтылау, білім, құндылық.

Ж.О. Абикиенов

Культурный анализ соотношения традиции и инновации

В статье проанализированы вопросы соотношения традиции и инновации в культурологическом и философском контексте. Указанное выше соотношение было предметом культурных и философских дискуссий на протяжении веков. Одним из способов понять взаимосвязь между традицией и инновацией является рассмотрение их противоборствующих сил. Традиция относится к ценностям, убеждениям и практикам, передаваемым из поколения в поколение, а, в свою очередь, инновации подразумевают прогресс, изменения и открытия. Сторонники данного мнения считают, что традиция может подавлять прогресс и творчество, инновации могут привести к потере культурного наследия и самосознания. Тем не менее, традиция обеспечивает фундамент преемственности, а инновации привносят новые перспективы, которые могут обогатить и повысить традиционные ценности. Соотношение традиции и инновации — сложное и многогранное явление, оно будет зависеть от конкретного культурного и исторического контекста, в котором они расположены. Автором исследованы традиции и инновации в культуре с помощью различных методов. Проведен исторический анализ, который позво-

лил изучить историю философской мысли, чтобы понять традиции и развитие определенных школ или идей. Был осуществлен обзор существующих работ по этой теме, чтобы глубже понять традиции и открытия в культуре и выявить пробелы в современных знаниях. Культурные традиции и практика в обществе сравнивались, чтобы определить, как культурные факторы влияют на инновации.

Ключевые слова: культура, традиция, новаторство, общество, наука, исследование, метод, уточнение, знания, ценность.

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