



## Teaching Literature Lessons on the Base of Cultural Education As A Scientific Problem

*Sharofat Abdurakhmonova*

Tashkent state named after Alisher Navoi  
University of Uzbek Language and Literature  
foundation doctoral student  
[sharofatabdurahmonova@gmail.com](mailto:sharofatabdurahmonova@gmail.com)

---

**Abstract:** This article discusses the cultural approach and guidelines for its use in the process of literary education. The formation of cultural education as a term is considered in historical aspects. The polysemantic aspects of the term and the tendencies of spiritual closeness are theoretically justified in the views of a number of scientists. Also, the advantages of using a cultural approach and its importance in forming an effective educational environment are proven with the help of practical examples.

**Keywords:** culturalology, education, trend, term, polysemantic, analysis, research, interpretation, approach, method, aspect, theory, teaching, cultural studies.

### Introduction

In order to effectively teach new examples of world literature, to be able to do a comparative analysis of the characteristics of the work, and to understand the essence of the work at the level of the fundamental basis and to put it into practice, of course, relying on the knowledge previously learned by the teacher, about the cultural basis of the peoples of the world. knowledge must also be available. Because analyzing a work of a different nation from the point of view of one's own nation will never lead the reader to the right conclusion. If the primary one leads to a misinterpretation of this work, the secondary, the realization of the purpose of mastering the artistic work loses its essence by itself: to reach it. This situation should be the basis of the analysis of the artistic text" [1]. To fully feel the charm of an artistic text, to feel its aesthetic pleasure is the main goal of studying an artistic work, the most basic logic and the most correct and only way to get to the essence of the work. Taking this into account, the consistent study of cultural principles specific to peoples is one of the current issues of today. This approach creates the need to systematize the basis of social and cultural knowledge aimed at a deep understanding of the literature of different nations. "The socio-cultural approach implemented in the teaching of pedagogical sciences allows to show the

pedagogical reality as a reflection of the changes taking place in society, as a manifestation of new trends in the pedagogical culture of this society. The development of a person is always a unique historical process, so it is necessary to study the characteristics of the state of society and the type of culture that corresponds to it in preparation for pedagogical activity"[2] .

### ***Materials and methods***

The Soviet Marxist philosopher G. I. Oyzerman explains the importance of the term culture within the scope of the science of philosophy as follows: "If any philosophy cannot perceive the phenomenon of culture and cannot define the term "culture", then it has no value, because philosophy is a scientific, theoretical, is the methodological core" [3]. The essence of the term culture "in the broadest sense, this word means something developed, cared for and created by man, as opposed to something that has not changed in nature. It can be understood as the sum of achievements of human civilization. In a narrow sense, the forms of artistic expression are united behind the term "culture" [4]. Cultural scientist M. Abdullayev says that understanding culture as a set of values created by man ensures that the meaning of this word is revealed more clearly. "In the concept of culture, in addition to the biological forms of life, in addition to the specific characteristics of human activity, the qualitative uniqueness of this activity is expressed in certain stages of historical development, in a certain historical period, in national and ethnic development. "[5].

"Culture is all-encompassing, it affects all aspects of life, and it cannot be limited to the sphere of art. Culture is not only theater, cinema, music, choreography or visual arts, but culture is the values reflected in the best traditions of peoples, deep and solid knowledge, creative and highly effective work for the benefit of society, and truly humane social relations"[ 6]. The Russian cultural scientist tries to shed more light on culturology as a set of conflicting values: "Culture is the unity and contradiction of axiological and descriptive methods"[7]. In a broad sense, the term culture is expressed in a certain level of historical development of society and man, in various aspects of people's life and activities, as well as in the material and spiritual wealth created by them. In a narrow sense, it is used only in the field of spiritual life of people. Culturological education deals with this narrow meaning of culture. "The profound changes that have occurred in the relations between science and society require careful study of this problem, first of all, from the point of view of humanity, from the point of view of its values" [8].

It can be seen that the main content of the concept of culture is expressed in the trends related to human activity: "Culture in the broad ethnographic sense consists of its entirety: knowledge, belief, art, morality, laws, customs and others are the sum of abilities and habits acquired by a person as a member of society" [9] and this concept in general means "... the value, institutional and understood as symbolic elements" [10]. Therefore, culture is always "incarnated in a certain way of life and manifests itself in it" [11].

### ***Discussion***

The formation of cultural science as a separate field was the cause of several debates among scientists. In particular, cultural scientist M. Rozin explains the factors that gave rise to this debate as follows: "Cultural studies, in our opinion, is a humanistic science, so it is natural that there are various paradoxes within this broad term. There is no single term

culturology, there are many theories about it, and many famous scholars have developed: each of them has its own direction of cultural studies, its own approach, its own topic there is" [12]. And in an additional way, the following theory is the basis for giving a unanimous conclusion to this concept: "In general, culturology has not yet fully emerged and it is at the stage of formation. It still does not have sufficiently developed concepts, categories and terminological apparatus" [13].

Culturological analysis of works of art means the ability to analyze its national mentality, culture, lifestyle, social environment from the point of view of space and time, and the situation envisioned by the author, and practical recommendations that help to open ways of rational application in practice. The practice of creating a 'rig' is understood. In such a situation, it is effective to use the type of activity of a single subject, which is not very popular in the quiy stages of literary education. That is, in this type of education, the activity of the teacher is primary, because the child is not enriched with knowledge related to the national cultural features of the work during the learning of works of world literature in the process of literary education, and He chooses the path of arbitrary limitation in the analysis of the work of art. In such situations, it is better not to make demands on children and force them to speak. The charm of fiction, which is already a source of spiritual nourishment, cannot be forcibly inculcated in a child. If this is done, the aesthetic function of fiction will be lost, moreover, the purpose of teaching the work will be lost from its importance. "At each age stage of secondary education, different situations dominate the child's psyche. Based on this, it is necessary to take into account the necessity of different approaches to students of different ages when establishing literary education" [14].

### ***Analysis***

Determining the common features when determining the ways of analyzing an artistic work based on the cultural principle is the basis for facilitating the analysis process. For example, in "The Little Prince" by Antoine de Saint-Exupery, the child's imagination conveys to the adults what is going on in his mind, enough information is given in the work to create an idea about the biography of the children of that nation. It will be possible to distinguish the expression of different cultural signs in social relations in the dialogues between the father and son, the music teacher and Jamal, Jamal's aunt in the relationship between the heroes of the story "Hellados" by Nodar Dumbadze, based on a comparative analysis.

### ***Conclusion***

Cultural education as an integral part of literary education began to be actively used at the beginning of the 20th century. Cultural scientists recognize that there are different approaches to defining the object of its study. But no matter how the essence of this concept is analyzed, trends related to human activity will be expressed in the main object of content. By analyzing on the basis of cultural education, it is possible to fully reveal the colorful lines of the artistic creation in all aspects.

**References:**

1. Б. Бобылев. Теоритические основы филологического анализа художественного текста в национальном педвузе. Дисс. докт. пед. наук. – Москва, 1991. –С. 296.
2. D. Kuronov. Analysis of the work of art. Criticism and analysis. <https://www.facebook.com/posts/badiiy-asar-tahlili-d-quronov-tahlil-va-talqin-tushunchalari/>
3. Ойзерман Г. И. Маркистская концепция и её буржуазные интерпретаторы // Философия культуры. – М.: Знание. 1985. –С. 21.
4. Helles Köpfchen: Suchmaschine für Kinder – Kinderseiten, Spiele für Kinder. 2004. Sayt: <https://www.helles-koepfchen.de/>
5. Abdullayev M., Umarov E., Ochildiyev A., Yuldashev A., Abdullayev A. Fundamentals of cultural studies. Manual. - Т.: "Turon-Iqbal" publishing house. 2006. -В. 16.
6. Кан-Калик А. В., Хазан В. И. Психолого-педагогические основы преподавания литературы в школе. – М.: Просвещение, 1988.
7. Сарингулян К. С. Культура и регуляция деятельности. – Ереван: Изд-во АН АрмССРб 1986. –С. 13.
8. Иззетова Э. Наука и гуманизм: Философско-методологические аспекты. Ташкентский государственный педагогический университет имени Низами. Методические пособие. – Т. 2005. –С. 5.
9. Тайлор Э. Б. Первобытная культура. Пер. с англ. – М.: Политиздатб 1989. –С. 18.
10. Маркарян Э. С. Очерки теории культуры. – Ереван, 1969. –С. 12
11. Каракеев Т. Д., Тологонов Р., Есенкулов Б. Образ жизни и проблемы духовных потребностей. –Фрунзе: Илим, 1986. –С. 4.
12. Розин В. М. Введение в культурологию. Учебник для высшей школы. – М.: издательский Дом «Форум», 1988. –С. 3.
13. Силичев Д. А. Культурология. Учебн. Пособие для вузов. –М.: «Изд-во ПРИОР», 2001. –С. 6.
14. Yuldash K., Yuldash M. Methodology of teaching Uzbek literature. Textbook for undergraduate students majoring in philology and language teaching. -Т.: 2022. -В. 43.