

## CULTURAL IDENTITY AND INTERPRETATIVE APPROACH TO THE STUDY OF HERITAGE

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### Abstract

The roots of the competence-based approach are in social constructivism, which presents an up-to-date view of learning in modern conditions. Education conceived as a process of building one's own knowledge in interaction with the environment. An interpretive approach to the study of heritage is a structural element of learning aimed at to reveal the meaning and form an emotional response to the object. A positive attitude to heritage objects is formed on the basis of the child's own experience and through the use original items. Heritage interpretation offers professionals involved in popularization of the heritage, constructive methods of cognition and education of the younger generation capable of preserving it and having a sense of cultural identity with the peoples multinational Uzbekistan.

**Keywords:** cultural heritage, interpretive approach, cultural identity, competency-based approach, teachers, guides, advanced training, educational space.

### I. Introduction

The roots of the competency-based approach are in social constructivism, which represents an up-to-date view of learning in modern conditions. Training is conceived as a process of building your own knowledge in interaction with the environment. An interpretive approach to the study of heritage is a structural element of learning aimed at revealing the meaning and forming an emotional response to the object. A positive attitude to heritage objects is formed on the basis of the child's own experience and through the use of original items. Interpretation of the heritage offers constructive methods for cognizing and educating the younger generation capable of preserving it and having a sense of cultural identity with the peoples of multinational Uzbekistan.



## **II. Literature review**

Cultural heritage is not a simple and multifaceted concept that has ambiguous understanding, but everyone agrees that the loss of cultural and spiritual capital is irreplaceable. This is not only our wealth, but also the foundation for national self-respect and recognition by the world community. A loss heritage will definitely manifest itself not only in various areas of life modern man, but will certainly affect future generations. Such losses are fraught with spiritual impoverishment and distortion of historical memory. Modern culture will not be able to compensate for such losses, and cultural identity today is necessary for peaceful cooperation not only of people, but also entire civilizations. If people have a strong sense of self-consciousness, then through culture, they are more prone to peaceful interaction with carriers other cultures. They are able to respect both the diversity of value systems, and religious beliefs, and material aspects of culture. Gradually different cultures can intertwine and cultural identities can change. The interpenetration of cultures can have both a positive effect, leading to strengthening social structures and values, it can also destroy less strong cultures, which can lead to the disintegration of basic human values.

Therefore, various societies have long sought to protect and preserve their cultural heritage, without which quality education is impossible, historical research, strengthening a sense of identity, etc. At times wars and conflicts the importance of cultural identity and cultural heritage only increases. Buildings, monuments and symbols of culture that speak of common roots are becoming increasingly important. Accordingly, they can become objects of violent and destructive actions on the part of people with alternative beliefs and traditions. The study of cultural objects heritage, in particular monuments, ensembles, places of interest, traditions, customs, linguistic features and cultural landscapes seems interesting for education, since it simultaneously takes into account general cultural and national characteristics. Cultural heritage potential lies in the fact that its study involves familiarity with regional cultural characteristics, and the culture of the region is the most complex education, including national, socio-economic, geographical and other features of the life of society in these territories.



### **III. Analysis**

Cultural heritage is usually understood as material monuments, related to culture (museums, religious buildings, ancient structures and sites), and also equally important poems, stories, plays, recipes, customs, fashions, projects, music, songs. In turn, cultural values include such phenomena, such as traditions and skills in the field of art and education, customs various peoples. In order to preserve it, it is necessary to train specialists, able to provide effective competency-based learning the younger generation, as well as inspiring them to study various heritage contexts. But today there really are not enough programs to increase qualifications aimed at training teachers of preschool, general and additional education, tour guides and tour guides use interpretative approach to the preservation of cultural heritage.

Freeman Tilden hypothesized back in 1957 that today it is not enough to simply communicate factual information, and interpretation is educational activity that seeks to uncover the meaning and demonstrate the connection of generations through the use of authentic heritage objects, human experience and visual materials. Canadian scientists in 1976 came to the conclusion that interpretation is a process of communication, designed to reveal the meanings and connections of our cultural and natural heritage through direct contact with objects, phenomena and landscapes. Today, the interpretation of heritage can be attributed to art. Creating relationships between the elements of the heritage site on the one hand and the significance of meaning and form for students on the other. This is what creates cognitive and emotional connections between the child and what they can see in a nature park, history museum, or class. This is what reveals deeper meaning of the object of cultural heritage, forms the attitude and understanding it based on the personal experience of a child or an adult.

An interpretative approach to the study of heritage can be seen as structural element of learning, as an educational activity aimed at on the transfer of factual information through the disclosure of meaning, the use original objects, the formation of an emotional response and a positive relationship to the object based on the child's own experience. A number of scientists (Collardin J., Bjornavold J. et al.) define the interpretation of heritage as an informal approach to learning, which is not explicitly designated as teaching, but contains an important element of it, because learning happens everywhere.



There are two current trends:

- local educational space conducive to learning, immersing the child in the local and unique history, environment, culture, economy, literature and art of a certain area;
- more informal and dynamic learning spaces such as urban environment, industries, mass media, religious centers, natural places for recreation and social and cultural meetings, etc.

#### **IV. Discussion**

Natural and cultural heritage sites, monuments and museums offer an ideal context for non-formal education of the younger generation, and interpretation offers efficient methods to do this learning as personally meaningful as possible. However, on the one hand, many guides or art historians began their professional activities with academic education and research activities within one of the related with a legacy of destinations. Then (often on their own) they learn how to translate heritage for students and adults. They usually use highly respected as experts in a certain field, but often very little understand the principles of non-formal education and the interpretation of cultural heritage for students of different age groups. This leads to low the quality of interpretive products created to promote and conservation of heritage sites.

On the other hand, for many academic disciplines, it is relevant to use in the educational process of cultural heritage sites, but only very few educators (having a cultural education) understand the heritage as a significant area for the education and upbringing of the younger generation. Therefore, the relevance of professional development of specialists is increasing, working in the field of heritage interpretation. These programs are based on qualifications can be based on six principles that proposed Freeman Tilden in his book *Interpreting Our Heritage*.

Principle I. Any interpretation that does not somehow link to the learner's personal experience and not getting an emotional response would be fruitless.

Principle 2: Information is not Interpretation. Interpretation is revelation based on information, and these are completely different things. However any interpretation includes information.

Principle 3. Interpretation is an art that combines many arts, whether scientific, historical or architectural materials. Any art can be taught to some extent.



Principle 4. The main goal of Interpretation is not teaching, but provocation.

Principle 5. Interpretation should aim to represent the whole, not a part, and should refer to the whole person, not to some stage of his life.

Principle 6. Interpretation addressed to children (say, under 12) is not should be a simplified representation for adults, but should be fundamentally different structure. To realize the best aspects of interpretation for children, a separate program will be required.

Based on these principles, several informal concepts have already been created. Education in Europe and their main idea is to focus on combination of specific qualities of heritage interpretation:

- turn learning into experiences;
- suggest paths to deeper understanding;
- foster respect for all heritage;
- evoke resonance and emotional response among the participants.

So one of the directions of the new program of the European Union "Erasmus +" and all of its forms are designed to promote student awareness schools about the rich cultural heritage of Europe. For this, meetings with heritage experts and interactive educational activities. children and their parents are invited to get acquainted with the cultural heritage outside class, drawing on the experience of older people (for example, grandparents) and local communities, thereby facilitating intergenerational dialogue. General the priority of the Erasmus+ project is to increase the social and educational value of the European cultural heritage, evaluation of its contribution to economic growth and social cohesion. In the work program European Year of Cultural Heritage for 2018, priority was given to measures contributing to raising public awareness of the importance of cultural heritage through education, lifelong learning, formal and non-formal learning, including skills development support activities social inclusion and critical thinking. New intercultural approaches to the study of heritage and educational initiatives were aimed at development of intercultural dialogue with the participation of experts, teachers and students with early age.

As part of the project, activities were planned and carried out stimulating vocational education related to material and intangible cultural heritage. Awareness Raising Project students about the preservation of intangible cultural heritage today is in





stages of preparation for implementation as part of a series of activities with schools. For for this, specialists develop interpretive materials for teaching students the protection and preservation of cultural heritage. Great attention is given to the development of a program of extracurricular activities that will allow encourage educators to raise children's and youth's awareness of the importance of heritage in general and intangible cultural heritage in particular. Over 2000 schools in Europe is planned to be provided with such programs and interpretative materials, including in electronic form. Most of the activities within "European Heritage Days 2018" were aimed at schoolchildren from 28 member countries of the European Union. This project takes into account the appeals of the UN and UNESCO, allows to realize the concept of lifelong learning, create an educational process that will give students the opportunity to go beyond career development limits within general education and conducive the preservation of European values and goals. An interpretive approach to heritage teaching will focus and empower people in using heritage to reflect on everyday life.

Heritage Interpretation encourages the teaching of visual communication, allows increasing the level of their creativity within the framework of art education. Imagination and creativity by scientists and educators from different countries and cultures are understood in different ways, no less different approaches to definition of the concept of creativity, but nevertheless, almost all specialists come to the conclusion that creativity in modern conditions is unconditional value. Creativity is seen as a common tool for of all cultures, as a tool for cultural production and problem solving, which is closely related to the imagination. Heritage interpretation welcomes gaining experience in creative solutions and creating a sense of comfort in any creative activity, ensures the development of imagination and creativity, which can later be implemented in other areas of study and types activities.

Creative imagination is an activity in which interconnection and integration of various artistic and scientific experiences, as well as interrelation of representations, ideas and spiritual experience. Therefore, the overall strategy interpretive approach is to stimulate freedom of thought and creativity considering them a prerequisite for the formation of creative thinking. Unlimited expansion of the imagination as a way of thinking and motivating, will allow not only to develop creative abilities in interpreting heritage, but also to give them a productive meaning. Competent



methodical ensuring the interpretation of heritage will eliminate the fear of failure, and caring for result, i.e. evaluation of the results of visual activity will allow students to experience a sense of comfort during the process of artistic self-expression.

## **V. Conclusion**

The interpretation is that it actively encourages students rethink their own experience, analyze perceptions and emotions, which means look for a deeper meaning behind the facts. This approach also helps to improve memory efficiency. Neuroscience has established that people learn more through emotional discussion, metaphor or storytelling than through facts. People tend to think metaphorically by relating facts to images, which in this case acquire a special meaning for them. Therefore, in order to raise a generation capable of preserving the cultural heritage of multinational Uzbekistan, it is necessary to help teachers, guides and many other professionals working with children to get away from traditional approach focused on knowledge transfer and move to education in powerful and rich learning environments that enable students participate in personally meaningful learning processes.

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