



READING CULTURE AS A PROBLEM OF LITERARY EDUCATION

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<p>Received: October 6th 2023 Accepted: November 6th 2023 Published: December 10th 2023</p>	<p>This article is devoted to the problem of reading books, and the scientific-theoretical and practical issues of reading culture. The author's researches during many years of scientific and pedagogical activity are reflected in the article.</p>
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Each generation faces the task of learning and mastering the total knowledge created by mankind. It is impossible to fulfill this task without studying the existing literature. Even the development of life and society cannot be imagined without it. The book "generates thoughts, imagination and concepts" (L. Tolstoy) and opens the way for a person to realize his identity and understand the world.

According to its character, it can be called a unique mirror of the historical development of mankind, an important means of expressing life experiences. After all, the book is a spiritual legacy of one generation to the next, advice and guidance of a person whose life has ended for young people who are just starting their life. (A. Gersen).

No matter how you look at the life path of any of the great minds, you can see that the book illuminated their life from the inside like a beacon. Alisher Navoi memorized Fariddin Attar's epic "Mantiq ut-tayr" when he was a child. But the idea put forward in this work did not leave his mind for a lifetime. Not only did it not leave, but it directed his creative thinking to great works.

The poem "On the Nature of Things" by the Roman poet Titus Lucretius Carus, who lived and created in the first century BC, greatly admired Cicero, Virgil, Giordano Bruno and Bacon, and played a major role in shaping the worldview of thinkers such as Newton and Lomonosov. Yusuf Khos Hajib's "Kutadigu Bilig", Firdavsi's "Shahnama", Alisher Navoi's "Khamsa" epics, Ahmed Yassavi's life-giving wisdom have been serving the spiritual perfection of human society for several centuries. But these works open their hearts only to those who are able to communicate with them. So, what is the secret of reading, which seems simple at first glance?

As literature and related sciences, as well as pedagogy, didactics, and psychology developed, this problem became one of the urgent issues before intellectuals and scientists related to education.

The spiritual maturity of a person largely depends on the correct setting of this issue. If it is assumed that 85% of human knowledge is acquired directly by reading books, its importance becomes clearer.

The way to the book, which is a source of knowledge and a means of education - the problem of reading is not an issue that has arisen today. It is necessary to look for its roots in the early period of human society, in the performance of examples of folk art. The history of the concept of book reading in modern literary and scientific consumption undoubtedly goes back to ancient inscriptions.

The characteristics of the world of books as a source of knowledge and a means of education do not negate each other, on the contrary, they are aspects that lead to perfection. These aspects also determine its social essence.

It is known that there are countless puzzles in diverse world. Man becomes aware of its secrets only by relying on science. After all, there is great wisdom in the hadith of Muhammad, peace be upon him, which says, "Acquiring knowledge is a duty for every Muslim man and woman."

Knowledge and intelligence are a unique shackle placed on a person. A shackled horse will stay away from evil and mischievous things. Also, beloved, excellent horses are often shackled. The reason for the shackles of beloved horse is its caution."

It turns out that science not only serves as a key to solve the mysteries of the universe, but also protects a person from "evil and mischievous things" and opens the way to his spiritual growth.

As Alisher Navoi said, "Ignorance is death, knowledge is life".

According to Turkish poet Yunus Emron, "science is self-knowledge. You don't know yourself, why should you try?", "Knowledge is to know others at the same time," says Ibrahim Haqqul in his book "At the chained lion" - Knowing the world and the person is not far from intelligence. The science is the light from truth to the heart. Science is the passion to uncover the problems of life and society. Knowledge is a fire in the heart and courage. The mind is by its nature soft and malleable. Therefore, it gains courage only under the influence of knowledge."

In order to become knowledgeable, it is necessary to get used to thinking, that is, to have the capacity for independent thinking, in addition to understanding, intelligence is also necessary. A person without intelligence cannot even organize his own life.

Thoughtlessness is a sign of ignorance. It is one step from ignorance to rusticity and it is completely contrary to human spiritual maturity. That is why perfect people have been fighting against ignorance.

The fact that the head of our state, Sh. Mirziyoyev, at the 4th congress of the youth social movement "Kamolot", expressed concern that "many of our children are moving away from books and spend a lot of time on social networks" is an indication that the problem of reading books is a matter of national importance.

"If our youth do not read our newspapers and magazines, do not know our national literature and art," said the President in his speech, "how can they be patriotic?" What is the basis of their consciousness and worldview?"

According to experts in the field of education of reading culture at educational stages, raising reading to the level of need, not obligation, is an important condition for the development of reading culture.

Reading is not a simple concept. It requires a certain level of knowledge from the student, as well as moral and spiritual preparation. A talented reader can choose a book on a given topic. For him, reading books is not an obligation, but a vital necessity. Just as a child who learns to read is not a reader, a student who remembers and retells what he has read is not yet considered to have achieved reading culture in the full sense. After all, the culture of reading is not limited to recording the reality of life described by the writer, it also requires being able to distinguish between its favorable and unfavorable aspects, and to be able to express one's attitude.

In this sense, reading is a creative work. The work of reading varies depending on the type of literature chosen. For example, the content of hypotheses, opinions and conclusions put forward in scientific works is mastered on the basis of specific work. When reading works of art, at first glance, no need for such work is felt. What about actually?

Any student, when he picks up a book, tries to learn something new. At the very least, he is interested in the events experienced by the characters, recreates those events in his mind while reading, and wonders about the fate of the characters. So, he concentrates and uses his thinking. In other words, he simply understands and creates the events of the work. Without it, it is impossible to understand the ideological content of the artistic work, the writer's purpose.

For example, Cholpon's "Night and Day" and Gafur Ghulam's "Shum Bola" are dedicated to the life of our people at the beginning of our century. When reading scientific works on the history of Uzbekistan, such information naturally comes from the actions, stories, and life scenes of the heroes. This situation does not deny that reading is a creative work, on the contrary, it confirms it. Reading can be called an art, and a reader can be called an artist. Otherwise, he would not have understood the language of paints, means of artistic images, and images used by the writer.

Reading is the phenomenon of the child seeing and familiarizing with words, understanding their meaning, understanding their content and verbal activity under the influence of literate cooperation of parents and teachers. Reading is also an activity aimed at getting to know a person's identity, as a result of which new qualities are created in him. Through these elements of work that a person has absorbed during his life, he creates a unique form of personal education, and these distinguish reading from other types of cultural activities. It seems that reading is an evolutionary process that directs the activity of the subject towards purposeful actions¹.

Reading a work of art means nothing by itself. The most important thing is what to read and how to understand what you read. Therefore, reading is not determined by the number of books read, but by reading with understanding and purposeful reading.

Based on this, it can be said that how well the reader reads what the writer wants to say, i.e. understands the "language" of the work, shows the level of reading culture and talent. Because of this, literature needs talented readers as well as talented writers.

If you look at history, you can see that well-known state and public figures, religious leaders, figures of science, art and literature were readers in the literal sense of the word. Beruni, Farobi, Khorezmi, Ahmed Yassavi, Amir Temur, Ulugbek, Alisher Navoi, Babur and other great people are clear evidence of this.

In this regard, interesting examples can be given from the history of world culture. In particular, the attitude of Pliny, a Roman officer who lived in the first century AD, to the book deserves special attention. Although his duty was extremely responsible and he spent most of his life traveling, he could not imagine his life without books. During Pliny's free time from duty, on the road, while traveling, even in the bathhouse (in ancient Rome, in addition to washing and cleaning, the bathhouse served as a resting place where close acquaintances met and talked, and various debates were held regarding the latest news) was busy reading books. Pliny did not just read, but also wrote down the content of what he read, comments and notes. It's not hard to see what a devotion lies on his studying more than 2,000 works to write the encyclopedic book "Natural History", which includes information on many fields such as history, astronomy, physics, geography, zoology, botany, agriculture, medicine, mineralogy.

Our great compatriot Abu Abdullah al-Khorazmi in his encyclopedic work "Mafatikh al-Ulum" ("The Key to the Sciences") written in Arabic in the years 976-991 provided valuable information on the rules of more than 15 sciences and Sharia subjects such as law, medicine, philosophy, logic, poetics, arithmetic, geometry, chemistry, astronomy, grammar, business accounting, history, music, mechanics. It is obvious that this cannot be achieved without reading countless books.

¹ Kambarova S.I. Umumiy o'rtta ta'lim tizimida o'quvchilarning mustaqil mutolaa madaniyatini shakllantirish texnologiyasi. Ped. fan. bo'y. fals. dok. (PhD) ... diss. – Samarqand, 2019. – 12-b.

It should also be said that the talent of reading is not innate, but is developed by a person's work on himself, through education. It is no secret that many students do not like to read books. And reading under obligation according to the teacher's assignment leads to superficial reading, not following the punctuation marks in the artistic text, not distinguishing the stressed words from other words, not noticing the musical tone in the text, not understanding the meanings, not understanding the magic of words. As a result, students take too much of the works they read and do not understand the bottom of the cup. Such children, who can't stop watching various TV shows, perceive reading books not as a way of discovering a new artistic world together with the writer, not creativity, but hard work and boring training. At such a time, it is impossible to make general conclusions about the works read. However, if the idea of the work is not understood, the meanings are not understood, the magic of words is not felt, and certain conclusions are not drawn, then such reading does not go beyond literalism.

At the heart of studying a work of art is always reading. It is considered as a process of aesthetic perception of speech art. Modern educators usually treat reading in two ways: the actual reading of the work by students and the introduction to literature as a pedagogically oriented educational process. The purpose of such a process is to develop students' aesthetic feelings, reading culture, extensive reading activities, as well as the ability to correctly and deeply understand the read work. In order to see the uniqueness behind the creative world of the author, it is necessary to pay great attention to the formation of important elements of the reading culture.

The reader is primarily interested in the reality described in the work. Such interest gradually affects his emotions, the celebration of positive forces makes him happy, and the defeat saddens him.

"The content of a work of art," writes the philosopher Asmus, "does not pour into the reader's brain by itself, like water poured from one jug to another." It is re-created and re-elaborated by the reader himself, relying on the information presented in the work through mental, psychical and spiritual activity.

"Re-creating and re-making" requires special preparation. For this, first of all, it is necessary to acquire the ability to think about the causes, results, and fate of the characters described in the work. The ability to think independently is achieved by remembering the ideological content of the work, comparing it to other similar situations.

Research shows that memorizing content through active learning is 25 times more effective than mechanical memorization. There is no question of mastering the content of some works without re-reading them 2-3 times.

In fact, the reader is also a creator, just like the writer. He follows the path of repeating the author's work in the process of reading the work. The complexity of the writer's work is that if he concretizes the idea born in his mind by the example of the behavior and struggles of literary heroes, the reader takes the opposite path - drawing general conclusions from the image of the behavior and struggles of literary heroes.

So, reading a book is not a slow activity, but a quick creative activity.

"To understand a work of art," wrote Anatoly Franz, "is to recreate it in the inner world." Re-creation requires serious creative work.

True works of art require repeated readings. Re-reading is not just repetition, but new aspects of the work being read that were not noticed before are revealed each time. In addition, the author's point of view can be deeply understood in the process of re-reading. In this way, the reader's point of view about the work is clearly formed.

Russian researchers interpret the concept of "re-reading" in the form of "ontogenetic reading" and "phylogenetic reading", which we also agree with.

Ontogenetic reading means that one or another work is read by a person at different periods of his life. Several generations have been reading the works of Ahmed Yassavi, Alisher Navoi, Boborahim Mashrab, Abdulla Qadiri in this way. True works of art should be read again and again over the years, not under obligation, but due to the growth of life experience, changes in worldview, and intellectual development.

Phylogenetic reading means that the same work is read by different generations. For example, despite the fact that A. Qadiri's novel "The Days Gone by" is one of the first experiments in prose, both the readers of the 20s, when the work was published, and the readers of the infamous 1937-1956 years, when the author's books were banned, the admirers of the writer in the present era have read and are reading with equal love.

Ontogenetic reading is characterized by the high artistic level of the work and its ability to provide spiritual nourishment at all ages of a person's life, while phylogenetic reading is characterized by the fact that it corresponds to the mental and spiritual interests of readers at a certain age. It seems that as the reader's life experience increases, his worldview and cultural level are formed, the sphere of interest also changes. Such complexity in the human psyche also depends on its age characteristics.

Alisher Navoi divides human life into four seasons: childhood, youth, middle age, and old age. This division is also reflected in the fate of a person's reading. Therefore, if in childhood, fairy tales, stories, parables, epics and short stories of a more adventurous character are enjoyed, then in youth works about love create a wonderful harmony and upbeat mood in the heart. In middle age and old age, childhood joys and youth quirks are already behind, a serious attitude towards life is formed in all aspects, so the interest in literature acquires a new meaning. The content of the works to be read will change completely. This is how the reading culture is formed.

Regular reading includes issues such as the reader's interest, attitude to reading, the ability to choose literature, the level of their acceptance, artistic and aesthetic taste, worldview. A true example of word art requires dedication from the reader. Accordingly, it can be said that reading is an art as well as a creative work.

In conclusion, the development of society cannot be imagined without the spiritual maturity of the generations living in it, and the education of spiritual maturity - without the culture of reading books. That is why reading has a

special place in the educational system, especially in the process of literary education. Accordingly, it is the essence of the literature teaching methodology.

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