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METHODS AND APPROACHES TO STUDYING READING CATEGORIES

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ABSTRACT

The article analyzes the processes of formation and development of methods and approaches in the category's study of reading, which is a means of improving consciousness at all times, the views and scientific conclusions. Thinkers have also studied the fundamental ideas of the book about its worthy place in human life, the functions of reading and its important properties. We explored existing differences in sacred and secular attitudes toward reading during the Renaissance. Methodological approaches to learning and teaching activities: behavioral theory, holistic theory, cognitivism theory, constructivism theory, student response theory and literacy theories were also analyzed.

KEYWORDS: *Reading, Books, Cognition, Knowledge, Reading, Literacy, Text Comprehension, Translation, Comprehension.*

INTRODUCTION

Today in our country there is a need to preserve and even restore the status and importance of reading as a major source of spiritual and moral nourishment, culture and language development, as an intellectual heritage passed down from generation to generation.

When the head of state said, "We will pay special attention to increasing the interest of young people in reading, to further improve the reading skills of the population," he meant the restoration of this inherited value. Because our people have always valued the book. We have created a wide range of opportunities and facilities in our country to promote the culture of reading and reading among young people. One of the most pressing issues before us is to use

them wisely, to be worthy heirs to our great ancestors and to contribute to the transformation of our country into a country of readers.

The philosophical and epistemological study of the reading category in our country is one of the most pressing issues facing researchers. At present, there is no in-depth research on the scientific basis of reading in scientific sources. However, the concept of reading, there are many opinions about the worthy place of the book in human life.

In any society, reading is considered as a technology of intellectual development, a way of acquiring culture, a mediator in communication, a means of solving difficult life situations. Therefore, the category of reading is relevant because it is one of the main objective factors influencing the formation of human spiritual existence, as well as its objective functions.

MATERIALS AND METHODS

The problem of determining the place of books and reading in the life of man and society has always concerned thinkers. Ancient Chinese and ancient thinkers (Confucius, Lao Tzu, Socrates, Plato, Seneca), in medieval socio-humanitarian thought, substantiated the spiritual aspects of reading. There are so many opinions about the book's worthy place in human life. In Renaissance and modern science, well-founded ideas about reading and its spiritual significance have been created. Confucius, in particular, emphasizes the importance of teaching and approaches the idea of a dialectical connection between teaching and thinking. He said, "Studying and not thinking is a waste of time; thinking and not learning are harmful, a connection with thinking is necessary. Reading a book without thinking about what you read does not bring any results, and thinking without reading a book only makes you tired"[1.139-151]. We define the attitude to reading as a method of spiritual and self-improvement, creative development of the person.

From the 15th to the 18th centuries, attitudes toward reading changed. In the process of reading, the spiritual and existential foundations of reading in human thinking are philosophically analyzed.

DISCUSSION AND RESULTS

Many thinkers have expressed different views in terms of the scientific and theoretical foundations of reading, the properties of the existence of the book, and the substantial basis of existential existence as a product of human consciousness. In particular, I. Kant sees the essence of reading in the development of the inner spiritual culture of man. According to I. Kant's general concept of knowledge and activity, "Reading is a free creative movement in which a complex synthesis of sensibility and rationalism is carried out using the power of imagination, comprehension, comprehension, of course, to reflect a non-passive but creative text. I. Kant sees the element in reading together and puts the student in the center of reading. When a reader reads, he does not reflect on the world, but creates it "[2.36]. I. Kant connects the deep essence of reading with the fact that reading cannot be considered a complete movement of the mind. The gradual manifestation of its existential existence evaluates all forms of reading observed from the outside, because reading does not have to set practical goals as a free creative individual action. In the twentieth century, the two main concepts of understanding the essence of reading are intertwined, they are: socially conditional and deeply individual, creative, existential concepts.

In the philosophy of the new century, reading, which Locke considered mainly as a means of improving consciousness, is a scientific activity in which the book serves as a means of knowledge and an object of reflection and interpretation of various ideas and views. . "Books and reading are an important aid to the means of reason and knowledge," but it must be borne in the mind that "nowhere does the mind need more careful and careful guidance than the use of books; without such guidance, it can become a pastime rather than a useful waste of time and gives us little additional knowledge "[3.645]. According to Descartes, "Reading good books is a conversation with the best people of the past (the authors of these books), and moreover, they are conversationalists who only tell us their best thoughts." Thus, changes in the social and spiritual state of the new century have led to an increase in the social status and importance of reading.

In the philosophy of enlightenment, the mind is seen as the source of all human subjective activity. According to Voltaire, "Never force a reader to read a topic to the end. It's not about forcing him to read, it's about forcing him to think. " "Reading for the mind is the same as exercising the body," Diderot said. When people stop reading, they stop thinking. "

Also, in the teachings of the above-mentioned thinkers, there are well-founded ideas about the process of reading a book. The ancient period makes a distinction between the mind and knowledge, on the basis of which the negative attitude declared to reading and writing in Plato's concept is better understood (learning is the memory of the heart of knowledge that existed before but was forgotten at birth). Thus, "in ancient times, the creative and reproductive model of reading was shaped as a diachronic connection with past generations" [4.23].

In the Middle Ages, a book culture unprecedented in the ancient world developed. Understanding and revealing the hidden meaning of the divine revealed truth inherent in the text is proclaimed as the main goal of reading in medieval culture. Reading is seen as a practice of communicating with the incarnate divine Word.

Thus, since the practice of reading became widespread in medieval European culture, book reading began to be divided between two poles: home reading, which implies the use of basic skills and literacy and texts for everyday utilitarian purposes, and spiritual uplift, which is considered correct reading, elite acts as a status for the layers. Throughout the pre-Renaissance period, "a moral approach to reading predominated, which developed as a philosophical and moral practice, a moral activity that elevated the mind and heart, an understanding of moral qualities, a pre-determined religious and moral perspective" [4.36]. The Renaissance period focuses on the individual's abilities and forms a completely different attitude toward reading. Humanism, which became the central idea of the time, was aimed at realizing the potential of secular education and rationalism, paving the way for scientific knowledge. The idea of Renaissance humanism was a cultural-pedagogical program related to secular education, the appeal of subjects outside the scholastic scholarship (rhetoric, poetic theory, history, etc.). In a broader sense, it is a new way of thinking about the changing place of man in the world, the limits and possibilities of his activities in science, art, ethics and political life. There is also a new problem with the spiritual mood of the period and the development of book publishing - a sharp rise in the writer's activity, "as a result, the problem of the abundance of books, the decline in the quality of their content, copyright and plagiarism" [4.38]. The Renaissance was based on an ancient tradition of understanding the essence of reading, because in the worship's context of man and the person, reading was accepted as an opportunity to communicate, to get acquainted

with the wisdom of the great salad as a source of knowledge. "This led to the emergence of a new concept of understanding the essence of reading as a means of knowing the world of man and his place in it" [5.34].

Thus, reading is absorbed into the scientific knowledge of the world, in the process of secular (first humanitarian, then technical) education and upbringing. This is due to the growing number of universities in Europe. However, the advent of printed books and the development of book publishing have exacerbated the problem of book selection for reading. In this period, the essence of reading is seen, first of all, in the help of a very broadly understood consciousness, the social and pedagogical components of the essence of reading are realized. "The new time, with its rationalism and pragmatism, interprets it as a necessary quality of reading - its advantages, first of all, as an opportunity to get rid of ignorance" [5.35]. For a person of the Renaissance, reading becomes, first and foremost, a means of cognition, a means of revealing personal potential. The most detailed problems of reading in this period are given in the works of M. Montain. According to Montain, it is not the knowledge of reality, but the inner world of man, the knowledge of his psyche. Therefore, "the reading model of the Renaissance can be manifested as an individualized intellectual and spiritual diachronic communication" [4.40].

Reading within the rationalist tradition is a means of acquiring knowledge (for F. Bacon). In the model of socio-rational teaching of reading, subjectivity, its existential aspects, which emphasize the measure of individualization of reading activity, are much weaker. Since the 18th century, the line of individualistic reading patterns has continued to evolve. Kant's idealistic system places the subject of human knowledge at the center of the study, and here reading is manifested as a sphere of human freedom. In general, attitudes toward reading have changed since the fifteenth and eighteenth centuries. There is a distinction between sacred and secular attitudes towards reading during the Renaissance. At the heart of various social reading models are their subjective-individualistic components.

Thus, in the teachings of the above-mentioned thinkers, the most important components of reading are the principles of voluntariness, learning, learning comprehension, free choice of activity, conscious motivation for perfection, inner motivation, which are specific driving factors for human development.

In the twentieth and early twenty-first centuries, the system of ideas associated with the need to develop objective, critical reading has intensified. With the informatization of society, this trend has intensified: if previously the creation of text, its meaning and critical comprehension was perceived as a high-level skill that characterizes a good reader, then with the introduction of screen reading and distribution, electronic information, critical thinking skills for all remains necessary. [6.11]

For man, the twentieth century was primarily the information age, for which knowledge became the basis of economics and intellectual and cultural development became of strategic importance. Methodological approaches to reading, learning and teaching activities have been developed. The need to work with information and especially the information contained in the text is reflected in three theories related to the interactivity of reading: the theory of cognitivism, the theory of constructivism, and the theory of student responses, common in the last century. In addition to these three theories, we again focus on the theory of behaviorism, holistic theory, and literacy theory, which are the most influential in the field of teaching and learning to read.

The twentieth century introduced different approaches to teaching reading than the previous four centuries.

The first approach: The theory of neo-behaviorism. Behaviorism, one of the most common theories in the early twentieth century, influenced the formation of many theories of education. From the point of view of behaviorism theory, it is important to organize the lessons in such a way that they learn a single set of words. This collection varies from style to style: from the authors' point of view, it can be the most important, the most used, or the easiest to remember. After learning to read one set, the student moves on to another.

In the theory's mainstream of behaviorism, there was an idea that not enough attention was paid to comprehension during reading because it did not need to be taught. The reader understands the text in the same way as he hears it. If the reader can decode the words and know their meaning from the spoken language, then he will automatically understand the written text. This idea of text comprehension was so stable that there was no need for fundamental research in text comprehension. We developed general principles of teaching, which were transferred to all its areas. Such principles, including those related to the basal reading program, include (1) the organization of teaching in small stages based on each previous step and the previous one; (2) the formation of knowledge and skills to repeat the action many times; (3) the existence of reading teaching objectives. The term skill adaptation has become a must in any reading curriculum. Objectives described the learner's changed behaviors and behaviors after step-by-step training [6.14].

Furthermore, reading researchers have concluded that "the eye is only a means of the brain, the eye is only able to see, but the brain sees" [7], confirming the views of E. Hughy and S. Artley. is a means of securing them. Eye movement does not determine reading, but reflects the reading process.

The second approach: Cognitive theory. Cognitive theory has raised the question of the connection between the reader's existing knowledge and understanding of these texts and the text that has been realized and read. In the process of processing these data streams, the reader assumes the movement of the data stream from the text stream to the reader and from the reader to the text, which is called R. Anderson, D. Pierson, D. Rumelhart pointed out.

The twentieth century is, as a rule, based on the exchange of subject knowledge presented in texts on various topics or disciplines. The task of assimilating knowledge has made it difficult to analyze complex situations, identify problems and find ways to solve them, gain experience working with different sources of information, develop listener skills, and collaborate with other students that require different perspectives. In this sense, the method of cognitive research is socially conditioned, it assumes a number of ways of acquiring knowledge, the active position of the student, extracting meaning from various cultural works, artifacts. [8.141]

The third approach: The theory of constructivism. The constructivist view of comprehension emphasizes that a student of any age should create a model of a text that can be read. According to modern constructivists, new educational technologies, especially hypertext and hypermedia, are important in that they increase the ability to create meaning, although they still do not allow a person to go beyond the boundaries of time and space.

Constructivists base their basic psychological and pedagogical principles on the works of J. Dewey, J. Piaget, and L.A., who are considered the founders of this trend in the West. S. They take from translations of Vygotsky's works. J. Devi suggested renovating the school to activate students' social and individual activities, solve problems collectively, use play forms in organizing the learning process, and develop individual independence to help them master the content of education, presented in the form of interdisciplinary knowledge systems. Characteristic learning, despite being a behavioral term, includes several new elements: a sense of difficulty, identification of difficulties, formulation and testing of hypotheses, formulation of conclusions, observation, and experimentation. [6.11]

Thus, constructivism in the works of J. Piaget, J. Dewey, L.S. Vygotsky seeks the possibility of creating a socio-cultural basis of education, the possibility of changing the model of teacher-student relationship, justifying the use of new technologies. It is also important for today to see education in all three theories as evidence of success, as a person's positive response to changes.

The fourth approach: Theory of student responses. Dj. The transaction theory [9] developed by Dewey and A. Bentley (1949) was the basis for the creation of the theory of student responses.

The terms "transactional" and "transacted" reflect an increasingly acceptable view of the world for the twentieth century. L. The analysis of the reading process by Rosenblatt was based not only on the concept of transaction and the trans-active nature of language but also on selective attention. In his view, reading is an event or transaction that involves a particular reader, a particular text, and occurs at a specific time and under certain conditions. It is not enough to analyze two variables to characterize reading: text and reader. This meaning does not exist in a complete form "within" the text or in the "inner world" of the reader, it is created, animated during the interaction between the reader and the text. The context and attitude of the reader determine the student's choice of word meaning. That the generalized concept of "reader" and "literary work" is a convenient science fiction and that there are in fact millions of individual readers reading specific literary works was emphasized by L. Rosenblatt in 1938 in "Literature as a study" [10.304].

L. The theory of student responses, developed by Rosenblatt (1978), is based on the rule of the reader, context, and text transaction (Dj. Dewey, A. Bentley), which emphasizes the subjectivity of reading. L. According to Rosenblatt, a student's actions in reading a text are creative, creative in nature, and they can never be repeated absolutely clearly.

Fifth approach: Integral theory. An integrated theory of reading was developed by the leading American psycholinguist K. Goodman (1965, 1967). Based on his theory, K. Goodman gave the most popular definition of reading today, as a psycholinguistic game of "guessing" [11]. When K. Goodman spoke of the process of reading, he believed that the phases of cognition and cognition should be distinguished from each other. However, unlike his predecessors, he interpreted reading as more perception.

The theory of "errors in reading speech" (incorrect analysis) developed by K. Goodman in the 60s defined a holistic approach to teaching reading in the 80s and 90s. "Mistakes" in reading are important because they reveal the psychological process and the strategies used by the reader (1969). While studying, students make 8 different mistakes: (1) refusing to read; (2) gaps; (3) additions; (4) repetition; (5) the reverse order of the letters in the word; (6) pause-hesitation; (7)

self-correction; (8) Substitute the word. The second, K. This is especially important, according to Goodman. They can be graphic-phonemic, syntactic, and semantic. [12.1093-1130]

Sixth approach: Literacy theory. Literacy theory is a phenomenon that has been developing rapidly over the last 50-70 years. It is impossible to analyze the state of the reading state today without referring to this theory, which considers the role of reading and writing to be a phenomenon of social significance. In addition, according to this theory, phenomena of social and pedagogical significance have emerged, such as teaching literacy and reading literacy, which has been studied in the context of international research on the quality of education through reading.

The theory of literacy, understood as the unity of reading and writing, emerged in the middle of the twentieth century, and then a theory of its types was developed. [13] The most general description of literacy was given by W. Gray during the preparation of UNESCO documents: "Literacy is a set of reading and writing skills used in a social context" (UNESCO, 1956) [14.286]. Since then, literacy has been seen primarily as a socio-economic phenomenon. At the same time, it was emphasized that in those years, reading took the lead in the scope of the concept. All other components of the concept of literacy were considered secondary (Venetsky, 1990) [15]. Information literacy, and then the concept of computer literacy, was formed, which became crucial for the further development of the business and subsequent professional training. Since 1990, after the World Conference on Education in Jomtien, the term "literacy" has been used in the plural and in many situations in life.

Thus, each period formed its own attitude to reading and writing. As social relations changed, scientific understanding of the world developed, and the need for reading, writing and publishing increased. Nowadays, relationships are being defined, spiritual and value orientations are changing, new philosophical orientations are being formed - something remains unchanged - reading remains the basis of a person's development, his mental activity teaching and educating.

Thus, the analysis of the above approaches showed that in the context of the evolution of ideas about reading tasks, theories of behaviorism, cognitive theory, constructivism theory, holistic theory, student response theory, literacy theories were put forward. These approaches are very important for theorists who seek to create a holistic system of ideas about reading and understand how they relate to different methods of teaching reading. Some have now cited them in many sources and promise a rapid increase in reading speed and quality without serious theoretical foundations.

CONCLUSION

At the end of our research we can draw the following conclusions:

First, an important component of the reading process is the principles of voluntariness, learning, comprehension in learning, free choice of activities, conscious motivation for improvement, internal motivation, which are specific driving factors for human development; second, Renaissance thinkers describe a man as a free being, the creator of himself and the world around him so that reading manifests itself as a process of self-knowledge. Unlike other periods, reading is not only a reflection and thinking of the world but also an active approach to changing it; third, the cognitive theory adopted by teachers in the 1980s allowed for the formation of basic principles of teaching, including teaching to read; these principles contradicted the basic tenets of

the theory of behaviorism. The theory of student responses, based on transactivity, revised the trinity that defines the theory of reading - the text, the context, the reader. Transaction theory has had a major impact on linguistics; fourth, K. Goodman's holistic theory had the strongest impact on changing the practice of teaching reading in the United States. Between the twentieth and twenty-first centuries, new theories emerged - digital literacy and on-screen reading. The twentieth century was much broader in terms of introducing different approaches to teaching reading than the previous four centuries, which is undoubtedly related to the development of science in general and the establishment of close links between science and education. Thus, by the end of the twentieth century, an understanding of reading would define the goals and methods of teaching this reading.

In conclusion, the different interpretations of the concept of reading, the understanding of its goals and objectives are related to the history of mankind. Their weight in the general cultural space of society has changed over the centuries due to civilization, historical, socio-political, and other changes, as well as the emergence of new text carriers. This or that role, which represents a number of functions of reading, has defined the idea of its main task in a certain historical period and the specificity of approaches to teaching reading activities.

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