READING CULTURE: SCIENTIFIC AND SOCIO-PHILOSOPHICAL PERCEPTIONS

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Abstract. *This article proposes and analyzes in depth scientific-socio-philosophical value of reading as a concept of cultural and spiritual development in society, and of the individual. It traces the historical origins of the culture of reading, its importance in and influence in our present digital world, the role reading plays in shaping young people's thought. Based on national and foreign experience, they also recommend the development of reading.*

Keywords*: reading, reading culture, spirituality, social philosophy, cultural studies, youth education, digital technologies, family reading, societal development.*

Introduction

The phenomenon of reading culture has very much material substance and conceptually contested roots in contemporary global context, requiring a differentiated, critical, and epistemologically neutral approach. It is urgent to urgently create a rigorous and substantive theoretical paradigm and concept for the reading culture-theory framework, investigate reading culture's transformation in the cognitive process, morality, and axiology in younger generations, interlink the results from the inter-disciplinary work on this topic, and systematically assess this phenomenon as a scientific and philosophical phenomenon.

All societies are culture, a set of unique cultural artifacts and culturally constructed subjects. The dialectical relations between these diverse poles have solidified historically specific forms of culture. As scholars in cultural philosophy and cultural studies observe, "Each culture stands for one singular symbolic universe, shaped by a specific mode of human relationship to the world and to self. And when we come into contact with other cultures, we encounter not just textual corpora, religious institutions or archaeological remains, but counter-lives in which human beings experienced, perceived and understood reality in fundamentally different ways. Hence, every culture is a mode of creative self-realization and reflexive self-understanding. Therefore, understanding other cultures expands our epistemic horizons and our ability to have creative and existential experience in new ways."

Books and the reading culture — who consumes written work of art — are in fact core to culture itself and influence how we learn from one another. Scholar Yu. Melenteva tells us that book culture is an essential part of reading culture. Reading culture and the history and book culture and the history of books in itself: both are closely connected to literacy and how literacy comes to be associated with and is the manner in which people interact with reading and writing texts. Hence the book represents a remarkable symbol of human civilization that enacts human intellect, spirit and artistic achievements. Science and its development in society depends fundamentally upon reading, and how people learn to read.

Long before the existence of books, people depended on oral traditions such as folktales, riddles, proverbs and songs to teach younger generations to think clearly, to be imaginative, to

respond well in conversation. These narratives and sayings passed on communal memories, moral standards or thinking styles.

Papyrus scrolls evolved in the fourth and third millennia BCE, spreading culture and knowledge more quickly. Later, in Egyptian, Roman, Greek, Chinese and Central Asian civilizations, human beings had their thought recorded and transcribed on stone, palm and bamboo leaves, clay, leather, wood and whatever else such materials were as the substrates of human thinking. Early forms of writing not only allowed for the retention of knowledge, as the foundations of this method would emerge as a precursor to culture, but they also helped plant the epistemological ground for the development of reading culture as a type of civilization.

Among such readings, the philosophical implications of reading culture and its formation need to be exposed, with a special emphasis be placed on the family reading practices phenomenon. As society's basic microstructure, the family serves as a social site with its own devices of self-regulation, ways of life, and moral–spiritual standards. In this microcosm, reading culture serves as one of the core means for the transmission of values, socialization, and the continuity of cultural and ethical values over generations. One of Alexander the Great's first orders following the invasion of Central Asia, according to legend, was to confiscate the Avesta from the locals and ensure its complete destruction. Such a policy was not accidentally bestowed. Alexander knew that it was impossible to have long-term domination over a people whose worldview and their ideological consciousness have been structured by canonical texts which expound the dialectics of good and evil and translate moral principles into practical life.

A society in which people possess a moral-philosophical doctrine internally based on reflective reasoning cannot be easily subjected to long-term external control. It is satisfying to say today that in our fast-growing homeland, a state of the origins of New Uzbekistan and the Third Renaissance, has begun to make the promotion of reading books and the inculcation of reading culture a policy of the state. However, realizing these objectives involves a systematic institutionally, orchestrated response using global best practices. As an example, a country like Switzerland (1st per capita production) has far-reaching and effective library information networks worldwide.

Likewise, in Finland—a nation of about five million people—it has about 1,500 public libraries and similar distribution points for books, as well as 250 mobile libraries (bibliobuses). Likewise, all children born between 2019 and 2021 received books as gifts, within a program managed by the National Cultural Foundation valued at 1.2 million euros. This is an important step in the appreciation that the reading culture is indeed an investment in intellectual capital, cultural sustainability, and social development. Norway may also be able to provide models for other countries on what good books look like to publish and distribute systematically. At Norway the field is officially recognized as a specific sphere of socio-cultural growth.

A strong triadic connection occurs between authors, publishers, and the state: for a given books release, the government buys a set number of copies—typically one thousand for general literature and fifteen hundred for children's books. Then these books bought are equally hand-distributed to all libraries across the nation. Not only do these institutionalized institutions provide broad access to literature for the public, but they also help to underpin reading culture as a core aspect of national education and cultural policy. International examples of state-supported literary promotion abound across a wide variety of countries, a success also indicates that combining publishing with cultural and social development strategies is effective.

Reading culture can only be studied and discussed through the lens of social philosophy and cultural studies, both disciplines concerned with nature and social phenomena, the individual in society, as well as a person's place in that society. Thus, the development of reading culture requires a transition into whole human cultural level changes and ethical orientation, as well as developing spiritual awareness. It also forms personal connections and behaviors with the natural environment leading to a broader social project. This understanding was witnessed by the Hungarian (Mojor) traveler Hermann Vambery, who visited our country in the second half of the 19th century and noted in his book Bukhara or the History of Mawarannahr that: “In Bukhara this was in the long winter nights, the people would come together and recite and talk about the works of Navoi and Fuzuli.”

Conclusion

And there to today, we have youth educated in the spirit of these national principles. But an idealistic or formulaic approach to instilling reading culture and promoting a love of books in young minds cannot be achieved. Several recommendations can therefore be made:

First, we should explicitly include tasks developing written expression and assignments that promote reading scientific and literary texts and their contents in our educational content. Second, when young people encounter different types of literature such as artistic works, newspapers, and journals, they independently make sense of, and extrapolate from, them. Such engagement both fosters critical thinking as well as aims to achieve wider educational goals, for example developing skilled, thoughtful citizens. Third, reading culture education of the educational system in the context today must be structured for educational purposes. It is this that guarantees that generations of youth will be able to absorb inspiration from the genius of their forebears, be amazed by the power of critical thinking and admire extraordinary artistic and literary feats. The fourth condition and key to developing a reading culture: one makes reading a "perceived necessity". This can and should be considered to be a focus of the modern educational and cultural agenda.

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