



THE ROLE OF READING CULTURE IN THE FORMATION OF SPIRITUAL AND MORAL VALUES OF YOUTH

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Article history:

Received: 14th October 2024

Accepted: 11th November 2024

Abstract:

This article explores the intricate relationship between culture, reading, and the development of spiritual and moral values in young people. The author contends that, within the context of a technogenic civilization – characterized by the erosion of spiritual and moral frameworks – there exists a significant risk of the devaluation of cultural and moral values. The paper underscores the importance of reading culture as an integral component of the broader cultural system, suggesting that it has the potential to serve as a safeguard against the spiritual depersonalization of youth. In addressing this challenge, the author proposes that social and institutional structures, such as preschools, schools, mahallas, and khokimiyats, should take an active role in fostering the development of spiritual values.

Keywords: Reading culture, youth, spirituality, morality, technogenic civilization, devaluation of cultural values, spiritual depersonalization.

INTRODUCTION

Humanity develops, evolves and spiritual and moral values change in proportion to each epoch. Far-sighted thinkers and educators warned in ancient times that without spirituality and high culture, humanity is bound to collapse. This is the way to nowhere, to the abyss.

Back in the XIX century I.Ilyin wrote that 'Man without spirituality religiously dead, mentally and morally degenerates and goes towards a cultural crisis unprecedented yet in the history of mankind [1].

Philosopher N.Berdyaev contrasts universal culture with civilisation. Culture, in his opinion, came from the cult of religion, the temple, and civilisation is a shell of culture, its derivative. Culture is a spiritual phenomenon, and civilisation is everything else, material. Culture has a soul, while the material has mere tools and methods. Culture has a 'proud' past, it honours traditions, reveres the graves of ancestors, strives for the eternal, while civilisation lives in the present, it is not interested in the past, nor does it care about the future. Civilisation (modern technologies) deprives culture of its support and core - spirituality, thus dooming it to extinction, to death. Culture, which is the basis of society, its binding material, the driving force of the individual – without spirituality turns into a simple puppet means of politics and economics. [2]

As we see, culture is genetically linked to spirituality. They are dichotomous and in this

dichotomy the leading role is necessarily played by spirituality. Culture without spirituality is a surrogate, a puppet in foreign hands.

But what role does reading culture play in this dyad: culture and spirituality?

The role of reading culture is huge and very important! If culture is static and scalar by nature, in physics terms, then reading culture enlivens it, gives colour to it, makes it multifaceted and multifaceted. Reading, being a substructure of culture, enriches, nourishes and expands (spreads) it – the emergence of various literary genres, the diversity of multinational book products, translations of books from one language to another. That is, the development of reading (book) culture is directly proportional to the development of culture itself.

And spirituality gives culture a vector, directs it. Directs it towards humanity, goodness, beauty, mercy, nobility and decency.

Being one of the main components of culture, reading culture promotes and develops culture itself and its integral part – spirituality. Spiritual values are the attitudes of the individual, which are the fundamental elements of value orientations. They indicate their socio-cultural, human significance, regulate the conscious activity and behaviour of a person, give them a moral character and orient the personality to achieve the highest ideals [3].



THE MAIN PART

Spiritual and moral education and training of young people are processes that shape consciousness and behaviour in society in the spirit of universal ideals. Modern researchers convincingly show that their integrity in the vision of moral beauty, in its versatile development, social preparedness of a young person, in his maturity of judgement, in a multifaceted and broad perception and evaluation of the most complex life processes, in the ability to master and apply the riches of world culture. World culture, which includes reading culture, has a special humanistic property of influencing human consciousness. It is one of the most powerful means of shaping a young personality, with a profound aesthetic, intellectual and moral impact. The formation of adolescents, boys and girls interest in reading, is carried out in all age periods and is the main task of the pedagogical process in the formation of personality. This is an integrated process of formation of spiritual and ethical qualities of the reader's personality.

Morality is instilled in children in childhood with the first books. By means of books, cultural values, rules of behaviour in society are passed on to the child, and the child is introduced to the cultural and historical heritage. In a word, the formation of a person as an independent personality occurs through the education of spiritual and moral values [4].

How are spirituality and morality formed in a child?

L.Kohlberg distinguishes three stages of assimilation of spiritual and moral values.

At the first stage, the child begins to have the rudiments of elementary morality, based on obedience to elders. The child, following the instructions and requirements of his elders, copies them, thus adapting to the environment. At this stage, the child is not yet aware of moral principles. His behaviour is still regulated from the outside, by his elders.

In many people (even adults) at this (child) stage moral development stops. (Is not the reason for unwillingness to read, not to mention high spiritual and moral intentions, the lack of a moral core, infantile behaviour, dependence of behaviour on external influences?). The main guiding motive for following moral principles in such a person is the fear of punishment for their violation.

The second stage is the period of conventional morality. This morality is connected with the public opinion of others. What will people say about me? This type of morality, as the main regulator, governs the behaviour of a person throughout his life. The

guiding motive for such behaviour is honour and shame.

The third stage is characterised by the formation of a more perfect type of morality – autonomous morality (moral self-regulation of behaviour). This type of morality does not depend on the opinion of others and is inside the individual. Moral actions come from the needs of the person himself. The guiding motive of such behaviour is conscience [5]. This morality is inherent in decent, kind and compassionate people.

Outstanding pedagogues, scientists and thinkers of the past centuries A.Yugnaki, Al-Farabi, Biruni, Ibn Sina, Y.Hajib, J.Rumi, A.Zhami, D.Davani, A.Navoi, H.Kashifi in their scientific works and literary works wrote about the importance of the role of spirituality and morality in the education of the younger generation. For them, spiritual and moral values were associated with religion, knowledge, education, high culture, acquired by a young person in the process of education and upbringing. Being unique representatives of their era and standing at the forefront of the development of the Uzbek state, the future of the young generation was very important to them. Especially their spiritual and moral qualities.

Philosopher N. Shamsitdinova quotes Ibn Sina describing the development of morality in a child: 'When a child is weaned, his education and moral upbringing begin. Bad traits can quickly pick up and overpower a young child, and bad habits will begin to dominate. If he falls under this influence, it is very difficult to get rid of them and fight them later on. All moral traits, good or bad, are acquired, and a man has the opportunity, before he develops a firm character, to retain these traits in himself. But he can exercise willpower and resist them.' [6].

Ibn Sina,' continues N. Shamsitdinova, "speaks of the importance of the presence of an older person in this period for a child, who can help him to instil 'good traits', resist 'bad ones', show willpower, and eradicate bad habits.

The culture of reading is closely connected with human spirituality and morality. The culture of reading is the most important perspective of morality, spirituality, intelligence, creativity, resilience and self-realisation of a person, enabling their limitless development. In his wonderful work 'The Birth of a Citizen' V. Sukhomlinsky noted that real reading is reading that captivates the mind and heart. That the book 'heals the soul and body', rejoices, opens the beauty of the world, teaches [7].



A person who reads is markedly different from a non-reader. Proof of this is the results of studies conducted in different countries, collected and analysed by the famous scientist-book historian S. Plotnikov [8].

According to the findings of his research, active readers (Homo Legens):

- think in categories, grasp the whole and identify complex and contradictory interrelationships of phenomena;

- adequately assess the situation and more quickly find the right way out of difficult situations;

- have a large memory capacity and active creative imagination;

- master speech more quickly and have a rich vocabulary;

- formulate their thoughts accurately;

- have easy contact with strangers, are free, relaxed and pleasant in communication;

- are independent, internally free, self-reliant;

- in actions and relations with other people are oriented on personal spiritual and moral values;

Thus, reading culture is able to change the inner world of man, its content and nature, contributing to both spiritual and social development.

This is how humanity begins to undergo the deepest transformation - we are moving from the world of text, conceptual thinking, logic and analytics to the world of images, ready-made stamps, gifs and SMS.

According to L.Kohlberg's research, which was cited above, the spirituality of such people due to underdeveloped consciousness, young age, lack of life experience and practice, has not even reached the second level, conventional - 'What will people think about me?'. Spirituality remained at the first level, at the level of elementary morality.

CONCLUSION

In our opinion, a huge role in solving this global problem can play a huge role in instilling in young people the concept of the Culture of Reading - the gradual formation of reading skills, starting in early childhood.

D.Krupnitsky in his dissertation devoted to the study of the phenomenon of reading culture, conducts a survey, during which he finds out that 'the love of reading contributes to the formation of their own creative abilities.' [9]. It is the 'love' of reading that reveals a child's creativity. The reading process itself is also very important, but, according to D.Krupnicki, it is already secondary. Under 'love' is understood a constant craving for reading, the search for new and

interesting books, the desire to experience new emotions together with the characters. N.Stefanovskaya believes that the child himself must 'come' to reading. To realise the importance and necessity of reading [10].

In our opinion, there are several other links between the reader and the book. And one of them is the emergence of one's own craving for knowledge! 'The need for external impressions' [11], curiosity turning into inquisitiveness, inquisitiveness turning into a desire to know. When the child will have a need, yes, yes, need, that is, the need to know something, then he himself will reach for books and other sources that will satisfy his curiosity. And this need, interest, curiosity, motive for reading through love can be instilled by an adult.

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World Bulletin of Social Sciences (WBSS)

Available Online at: <https://www.scholarexpress.net>

Vol. 43, February 2025

ISSN: 2749-361X

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