

## **THE COMMUNICATIVE AND SPIRITUAL FUNCTIONS OF READING CULTURE IN CONTEMPORARY SOCIETY**

**Rakhimov Mutallib Amirkulovich**

Independent Researcher Samarkand State University, Uzbekistan

E-mail: [raximov888@gmail.com](mailto:raximov888@gmail.com)

**Abstract:** This article analyzes the role of the culture of reading (mutolaa) in the personal and social development of modern individuals from philosophical and pedagogical perspectives. Communication is considered not only as a means of acquiring knowledge but also as a complex cultural phenomenon that stimulates processes of free thinking and creative reflection. The culture of communication becomes more socialized through reading culture and represents a complex cultural process that emerges in social life after the initial stage of literacy. Through various sources and scientific methods of cognition, individuals strive to understand the world in which they live. Communication and its various forms are scientifically analyzed in this article.

**Keywords:** Reading Culture, Book Readership, Free Thinking, Creative Thinking, Personal Development, Spiritual Maturity, Philosophical-Axiological Approach

### **Introduction**

In the contemporary era of globalization, the widespread development of information and communication technologies has significantly facilitated interaction and information exchange among individuals. However, alongside these processes, the preservation and further development of the culture of communication has become increasingly significant. Under the conditions of rapidly expanding technological advancement and growing informational pressure, the axiological and value-oriented essence of communication tends to weaken, leading to increasing tendencies of social and psychological alienation among individuals. In this context, there emerges a pressing need to reconsider the phenomenon of communication culture from a philosophical and axiological perspective and to conduct a deeper scholarly analysis of its spiritual and social functions within modern society.

### **Methodology**

In this study, a comprehensive set of scientific approaches was employed to analyze the communicative and spiritual functions of reading culture. During the research process, both theoretical and empirical methods characteristic of philosophical, pedagogical, and socio-humanitarian disciplines were applied. In particular, methods such as analysis and synthesis, comparative analysis, generalization, and a systematic approach were utilized to examine the role and significance of reading culture in contemporary society. These methodological approaches make it possible to substantiate the communicative and spiritual functions of reading culture from a scientific perspective and to determine their significance within the context of modern society.

## Results and Discussion

Every society (and sometimes its individual social groups) develops certain regulatory principles of communication, which are not only reinforced in accepted norms of behavior but are also cultivated among individuals with varying degrees of awareness. This provides grounds to assert the existence of different levels of communication culture. It should be noted here that culture is a broader concept than communication, encompassing all material and spiritual values accumulated by humanity [1]. At the same time, culture includes forms, methods, and norms that characterize the ways of human activity and the functioning of society, without which its existence would be impossible. In this regard, one can speak of the culture of production, leisure, and communication, which ensures the broader meaning of the concept of culture, where culture includes norms of human relationships and the methods of their implementation. However, there is also a narrower interpretation of culture, which is determined by the degree to which individuals possess communication abilities that have been created and accepted within a particular society [2].

Thus, communication culture is a set of norms, methods, and forms of relationships between people that function as specific standards of interaction. Moreover, since the formation of communication culture is one of the components of moral education, a well-developed moral culture (or genuine spirituality) largely manifests itself precisely in communication culture. Communication culture cannot become a natural continuation of an individual's personality unless it is based on moral values that form the foundation of a person's worldview. It should not be forgotten that in modern society communication culture represents the unity of worldview attitudes that have become personal values and behavioral principles aligned with moral and ethical norms. Therefore, the formation of communication culture should be understood as part of the process of moral education, where particular attention is given to the development of behavioral and communicative skills, while their ethical content also remains essential.

As one of the main factors of modern human development, communication culture represents the most important form of interaction, understanding, cooperation, and spiritual connection between individuals and society. The social nature of human beings demonstrates that people cannot exist without communication. Through expressing thoughts, sharing emotions, and exchanging experiences with others, individuals find their place in society. In this regard, as the President of Uzbekistan has emphasized: "Developing reading habits and reading culture among young people will always remain at the center of our attention." [3]

Communication culture becomes more socialized through reading and represents a complex cultural process that develops in social life after the initial stage of literacy. Through various sources and scientific methods of cognition, individuals strive to understand the world in which they live. The production of books and other written materials is significant not only as a means of knowledge exchange but also as an instrument that contributes to the development of social structures and cultural norms within society. In other words: "The phenomenon of reading is a complex and multifaceted process. Its complexity lies in the fact that reading is, first, a process of emotional cognition and, second, an indirect reflection of reality. Reading is not a simple activity, because it is a complex process involving psychological functions such as attention, perception, memory, and thinking." [4;10]

From a philosophical perspective, communication deepens the processes of cognition, perception, and thinking, transforming individuals into active subjects in the process of self-awareness and self-development. At the same time, it strengthens the relationship between the individual and society and serves as a fundamental mechanism for the intergenerational transmission of historical memory and cultural heritage. Thus, communication forms not only the basis of individual intellectual development but also the philosophical foundation of social and spiritual progress. As the well-known sociological scholar A. Umarov notes: "The habit of reading emerges on the basis of knowledge, norms, and social phenomena that reflect the processes of acquiring general knowledge by social groups, associations, and individuals, as well as changes occurring in their behavioral and activity structures." [5;33]

Today, this field requires speed, clarity of thought, and security. Book reading significantly influences not only the spiritual and psychological world of future generations but also serves as a solid foundation for shaping pedagogical attention between generations, didactic approaches, and educational methodologies. In this way, reading culture forms the philosophical and axiological basis of interaction between individuals and society. Its essence is manifested primarily in the search for self-development resources by modern individuals and in the revelation of their creative potential. Through the assimilation of literary sources, a person develops creativity while simultaneously achieving a sense of personal freedom through understanding written and read texts. Thus, reading functions not only as a means of acquiring knowledge but also as a mechanism for developing the inner world and creative abilities of individuals. At the same time, researchers note that changes in the structure of reading culture are influenced by the consumer culture of information. The shift from the traditional book–reader system toward online and offline media sources increases the desire for rapid consumption of information. As a result, visual and auditory media such as MP3 and MP4 formats often reduce active reading and transform individuals into consumers of short and rapid information [6;175–176].

In general, human beings possess the principle of freedom, and therefore they construct their spiritual world, life experience, and lifestyle independently. This process is formed through cognition, thinking, and self-awareness. Communication is not merely a means of obtaining knowledge but a complex cultural process that harmonizes an individual's inner world and external activities while developing personal and creative potential.

Unlike previous historical periods, today reading appears not merely as a form of reflecting reality but as a means of actively transforming the world, creating innovation, and realizing creative potential. In this sense, reading contributes to the development of individual freedom, personal responsibility, and the ability to make ethical decisions, turning a person into an active subject in interaction with society and culture.

The role of communication in the formation of personality is extremely significant. Speech communication in all its forms and genres enables individuals to acquire the accumulated and systematized social experience of previous generations. Through communication, individuals acquire spiritual, intellectual, and material culture, come to understand the world and themselves, and consequently undergo socialization and behavioral adaptation. Psychologists emphasize that verbal communication with adults plays a decisive role in mastering the surrounding world and developing ways of thinking. Such interaction is realized through speech communication skills, which develop and improve through speech activity.

In communication with adults, a child learns not only the names of objects in the surrounding world but also how to relate to things, how the world functions, how to interact with people, and how communication itself operates. Outside a linguistic environment, a child cannot develop intellectually or morally. Through communication, coordination of actions within a group is achieved, rational, emotional, and volitional interaction occurs among individuals, and shared feelings, thoughts, and views emerge. Mutual understanding and coordinated action ultimately contribute to collective achievements [7].

Thus, communication is a complex and multifaceted process studied by representatives of various scientific disciplines: philosophers, sociologists, cultural scholars, psychologists, and linguists. Philosophers study the role of communication in human and social life. Sociologists analyze communication forms among social groups and their social determinants. Psychologists examine behavioral patterns, individual psychological traits, and the place of communication within individual consciousness. Cultural scholars explore the relationship between cultural types and forms of communication. Linguists study the linguistic and speech nature of social and interpersonal communication.

In this way, communication serves as a philosophical and axiological foundation not only for the spiritual development of individuals but also for the intellectual and cultural development of society. Today, throughout the regions of Uzbekistan, reading days, literary evenings at universities, and

community libraries have been established. Elevating reading culture to the level of state policy aims to educate critically thinking young people capable of contributing to Uzbekistan's sustainable development through new initiatives and ideas [8;20].

## Conclusion

In conclusion, communication is a complex and multifaceted concept that exists as a self-organizing synergistic phenomenon and an inseparable attribute of human spiritual existence. It develops rational cognitive abilities aimed at careful reading, comprehension, and interpretation of written texts while strengthening creative thinking, communicative competence, and ontological-gnoseological activity. Communication intensifies the multidimensional influence on personality, elevates spiritual existence, and enriches intellectual and creative potential. At the same time, it strengthens the connection between the internal and external worlds of individuals and promotes creative thinking and activity.

Thus, communication is not only a source of knowledge and spirituality but also a universal means of intellectual, spiritual, and creative development, reinforcing the philosophical and axiological relationship between individuals and society. Understanding the problem of communication culture in modern society requires studying works that analyze the characteristics of transitional societies, their forms of transformation, and forecasts for the future.

Therefore, in contemporary society the culture of communication and its characteristics are reflected in the linguistic phenomena of social life. Language, as a means of communication, is closely connected with the study of the social and cultural life of the countries and peoples who speak it.

## References

- [1] Boltaboyev A.A. Muloqot olami: sub'ektlararo munosabatlar muammosi. – T.: O'zMU axborotnomasi, 2019. №2.
- [2] Kon I.S. Kul'turologiya. Sankt-Peterburg: Lan', 2021.
- [3] Ўзбекистон Республикаси Президенти Шавкат Мирзиёвнинг Ёшлар кунига бағишланган тантанали маросимдаги маърузаси. Азму шижоатли ёшларимиз билан биргаликда янги Ўзбекистонни албатта бунёд этамиз // <https://president.uz/uz/lists/view/4463>
- [4] Nurmatova U.J. Mutolaa falsafiy kategoriya sifatida: ontologik va gnoseologik jihatlari. Falsafa fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. –Samrqand, SamDU,2023. -B.8.
- [5] Умаров А.О. Ижтимоий-маданий тараққиётни таъминлаш ва комил инсон шахсини шакллантиришда мутолаанинг роли. Соц.фан.док...диссертация автореферати. – Тошкент.:2005.– Б.33.
- [6] Худойкулов Д. Замонавий ахборот маконида ёшлар мутолаа маданиятининг кадриятли-методологик ўзгаришлари // Falsafa va hayot | Философия и жизнь | | Philosophy and life халқаро илмий журнал. –Тошкент, 2020. - №SI-2. –Б.175-176.
- [7] Soliyev A.L., Kogon M.S. Madaniyat va shaxsiyat. – Toshkent-Moskva-Kazan': Nauka, 2020.
- [8] Шермухамедова Н.А. Янгиланаётган Ўзбекистонда узлуксиз таълим ва тарбия муганосиблигини таъминлаш омиллари. “Хозирги замон фалсафаси: холати ва тараққиётининг истиқболлари” мавзусидаги республика илмий масофавий онлайн конференция материаллари. 2021 йил 15-апрель. –Тошкент, 2021, -Б.20.
- [9] Нормаматова М.Н. Постклассик эпистемология ва виртуалистика. Монография. Самарқанд. 2015 й.
- [10] Nurmamatovna N. M. ZAMONAVIY IJTIMOYIY TARAQQIYOT SHAROITIDA MAXSUS ENTIYOJGA EGA BOLALAR TA'LIMI VA INKLYUZIV YONDASHUVLARNING USTUVORLIGI //KONFERENSIYA. – 2026. – Т. 1. – №. 1. – С. 66-69.

- [11] Normamatova M. N. Postnonclassical epistemology and the problem of virtuality //Europaische Fachhochschule. – 2014. – №. 4. – С. 89-91.
- [12] Nurmamatovna N. M. Theoretical Models and Practical Technologies for the Virtualization of Social Services. – 2023.
- [13] Нормаматова М. Н. POST-NON-CLASSICAL IDEAS AND APPROACHES TO VIRTUALISTICS //Theoretical & Applied Science. – 2015. – №. 9. – С. 127-130.