



READING BOOKS - AS A FORM OF SPIRITUAL AND INTELLECTUAL DEVELOPMENT

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Abstract: The article examines the importance of reading books as an important aspect of the spiritual and intellectual development of the individual. Books play a significant role in the formation of value orientations, moral and ethical standards, which contributes to personal growth and self-knowledge. In the modern world, where digital technologies and media play a significant role, reading books remains an important tool for the spiritual and intellectual development of the individual, which emphasizes its social significance.

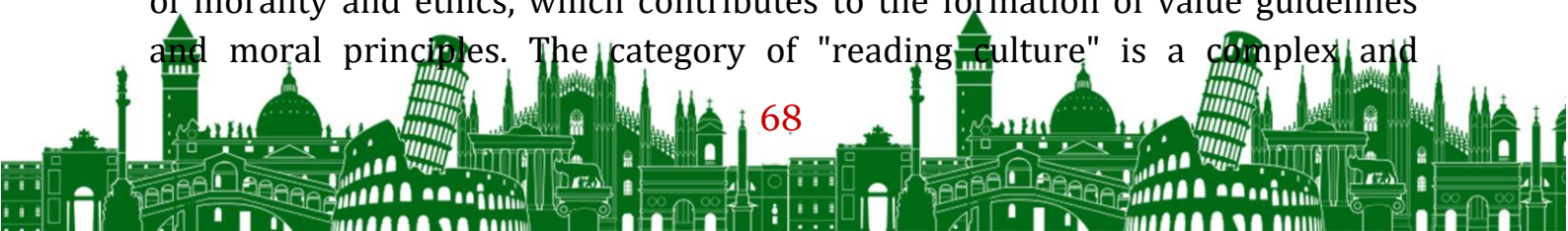
Key words: reading, spiritual development, personal growth, ethical standards, values, morality, ethos, pathos, logos, oratory

In modern Uzbekistan, the development of a reading culture among young people is of particular importance in the context of social and spiritual modernization. The socio-philosophical basis for studying the reading culture of young people in New Uzbekistan includes an analysis of the interaction of social institutions, cultural traditions and educational programs.

Reading culture is the main tool for the socialization of young people, a way of acquiring values, ideas and norms of modern society. Reading plays a key role in the development of personality, contributing to the formation of intellectual and emotional qualities, broadening horizons and raising the cultural level.

Readers are usually sociable and independent in behavior, internally free and self-critical. These qualities help them adapt to society, lead active social and professional activities. Reading, general literacy and education are important conditions for social adaptation and successful integration of young people into society.

Reading books is one of the most effective and ancient forms of formation and improvement of the spiritual and intellectual development of the individual. It helps not only to accumulate knowledge, but also to significantly enrich the spiritual and intellectual life of a person, and allows the reader to immerse themselves in the worlds created by the authors and experience their joys and sufferings together with the heroes. Books enrich the inner world of a person, contribute to the formation of empathy, develop the ability for introspection and help find answers to important life questions. Many books also raise the topics of morality and ethics, which contributes to the formation of value guidelines and moral principles. The category of "reading culture" is a complex and



multifaceted phenomenon, studied in a socio-philosophical context in order to understand its meaning and impact on society and the individual. Assessing the situations and heroes of the story from the point of view of general ideas about life, readers are carried away by their favorite thought, often forming it in the form of categorical aphorisms. A specific phenomenon depicted in a work of art interests them not in its individual uniqueness, but only as a manifestation of a general rule, like the laws of life, interest in which is so acute during this period. In this case, the reader examines the work not from the inside, not being entirely within its sphere, but from above, comparing it with his own ideas that have already taken shape.

The culture of reading should be understood as "an integral part of the general culture of the individual, characterizing the degree of development and realization of the essential powers of a person, his abilities and talents in mastering the cultural potential of written texts based on traditional and innovative information technologies and determining the effectiveness of the socio-cultural interaction of the individual in the modern information environment."

Reading as a means of learning new things and thus allowing young people to quickly adapt to the surrounding society is an important tool for changing a person's worldview. Reading changes a person, makes him kind, understanding, sympathetic, humane. It is very important to pay attention to the complex social and moral relationships of young people among themselves, with themselves and to society. It is important for young people to improve the culture of literacy, achieve excellence, and strive for knowledge [1].

According to the scientist M.Khairullaev: "In the treatise "On the Merits of Sciences and Arts" Al-Farabi emphasizes the infinity of the process of cognition of nature, understanding the course of cognition as an ascent from ignorance to knowledge, from cognition of the effect to cognition of the cause [2; P.35]. Al-Farabi also notes that through reading and studying various sciences and arts, people can find harmony in life and achieve true happiness. He emphasizes that the culture of reading contributes to the development of moral values and strengthening the moral foundations of society. In his view, reading is the most important tool in raising responsible and educated citizens who are able to make a significant contribution to the development of society.

In the philosophical aspect, "reading" is considered as a process of cognitive perception and comprehension of texts. It contributes to the expansion of



knowledge, the development of critical thinking and the formation of a worldview.

Reading is one of the fundamental subsystems of culture. If culture as a whole is a world of communication, then reading as its component is a socio-cultural communicative system, in which the main task for millennia has been the existence and reproduction of culture as a system.

Reading also contributes to intellectual development, as it broadens horizons and increases the volume of knowledge. Scientific and professional literature helps to master new skills and obtain relevant information in various fields. Fiction, in turn, develops imagination and creativity. Reading also improves cognitive functions such as attention, memory and analytical thinking, which has a positive effect on overall intellectual activity.

Nowadays, for example, the French expression "l'art pour l'art", "art for art's sake", is used, indicating the understanding of art as something independent and distinct from moral and political considerations. The culture of reading can be a great art, promoting morality and truth!

Understanding art as copying is related to the idea that man by nature desires to learn and enjoys learning and sensory perception. For example, a poet can depict good and evil people, heroes and scoundrels. According to Aristotle, art for a person who experiences a work of art is good (or an end) in itself. For a writer, artist or performer, the creative process can also be good in itself. At the same time, the creative process ends with the creation of a work of art. Therefore, the creative process is predetermined by an end that is outside the process itself.

Aristotle in his work "Rhetoric" systematized knowledge about speech and its structural elements. He identified three main parts of rhetoric: ethos (the character of the speaker), pathos (the emotions of the audience) and logos (logical arguments). Aristotle emphasized the importance of matching the style of speech and the content, arguing that a good speaker should be able to adapt his speech to the context and audience [3; P. 67]. In his work, Aristotle identifies the main components of an effective speech and sets out the principles that speakers should follow to achieve persuasiveness and influence on the audience:

- Ethos (Character of the speaker): Aristotle argues that the ethical component of speech plays a vital role. The speaker must inspire confidence in the audience by demonstrating his integrity, wisdom and prudence. The persuasiveness of a speech largely depends on the audience's perception of the speaker's character and moral qualities.



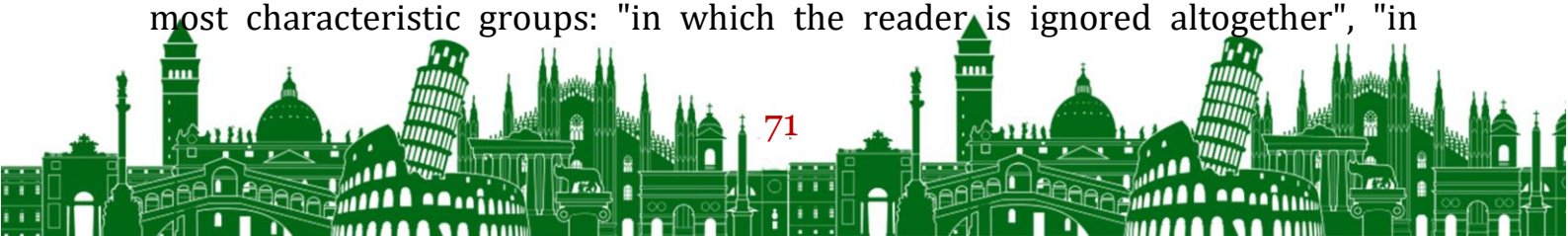
- Pathos (Emotional Impact): Aristotle emphasizes that emotions play a key role in persuasion. The speaker must be able to evoke certain emotional states in the audience that contribute to the perception of his arguments. This is achieved through the choice of words, intonation, and the construction of the narrative in such a way as to touch the feelings of the listeners.

- Logos (Logic and Argumentation): Logical arguments and rational persuasion occupy a central place in rhetoric. Aristotle systematizes various types of evidence and methods of logical construction of speech, emphasizing the importance of clarity, consistency, and validity of arguments to achieve persuasiveness.

Abu Ali ibn Sina believed that reading books should occupy a central place in the life of every person. In his opinion, reading is a source of knowledge and wisdom necessary for spiritual and intellectual development. In his treatise "Risolai akhloq" ("Treatise on Morality"), he writes: "Let the student himself speak, and not his memory" [4; P. 23]. Thus, the classical works of great thinkers embodied pedagogical ideas and instructions. These are the treatises of Confucius "Conversations and Judgments", Plutarch "On Education", Quintillian "Oratory Education", Abu Ali ibn Sino "The Book of Healing", "Donishnoma", "Tadbiru Manozil", "Risolai Akhlok" Averroes (Ibn Rushd) "System of Evidence", "Montel's Experiments" [5; P.11]. Philosophers emphasized the importance of reading not only for mental development, but also for the formation of moral and ethical qualities of the individual, which makes reading a fundamental element of the spiritual and social life of society. To improve the mind, John Locke believed it was necessary to determine the range of independently studied literature. The reading list he recommended is contained in his Thoughts on What a Gentleman Should Read and Study (1703), which is a kind of bibliographic supplement to Thoughts on Education [6; p. 117].

The history of reading, presented in the works of such authors as S.R. Fisher, A. Manguel, G. Cavallo, R. Chartier and L. Polastron, demonstrates the development of the reading process in dynamics over the centuries. These researchers emphasize how the forms and methods of reading changed, adapting to cultural, social and technological changes.

Finally, various philosophical approaches are manifested in the study of the culture of reading. Following A. Compagnon, we can present a variety of philosophical interpretations of reading through the prism of the artistic communication system: author - work - perceiver, and divide them into three most characteristic groups: "in which the reader is ignored altogether", "in



which he is taken into account or even brought to the foreground", "in which literature is identified with reading" [6]. Reading is one of the complex creative tasks and we see how emotions play the necessary role of a scout here, paving the way with a complex intellectual action. At the same time, the emotions themselves gradually, as P. Blonsky accurately noted, become "close to thought" [7].

During the years of school education, the reader's perception tends to steadily grow in the area of emotions and attention to the aesthetic form of a work of art. With "naive realism", the reader's emotions are usually brighter than verbal definitions of feelings. The culture of reading should be understood as "an integral part of the general culture of the individual, characterizing the degree of development and realization of the essential powers of a person, his abilities and talents for mastering the cultural potential of written texts based on traditional and innovative information technologies and determining the effectiveness of the socio-cultural interaction of the individual in the modern information environment" [8].

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