

The socio-philosophical significance of the culture of reading in the development of public consciousness and spirituality of youth

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Abstract

Purpose: This study aims to explore the socio-philosophical significance of reading culture in shaping the spirituality and public consciousness of youth. It emphasizes how reading contributes to the development of moral values, critical thinking, and social cohesion in the face of digital influences.

Methodology/approach: The study employs qualitative philosophical inquiry supported by historical-philosophical analysis, content analysis, and comparative cultural methods. The arguments are substantiated through literature review and theoretical contributions from classical and contemporary scholars

Results/findings: The findings indicate that reading culture plays a strategic role in instilling qualities such as kindness, compassion, honesty, and intellectual maturity among young individuals. It strengthens social values, encourages moral autonomy, and counters the negative impacts of digital media on spiritual growth. Reading culture emerges as a fundamental catalyst for cultural continuity and social progress.

Conclusions: Reading culture not only enhances individual consciousness but also fosters spiritual resilience and ethical awareness, which are essential in maintaining generational value systems and national identity. It functions as a bridge between tradition and modernity in the moral development of youth

Limitations: The study is primarily theoretical and philosophical in nature, lacking empirical validation through quantitative or longitudinal data on youth behavior and reading habits.

Contribution: This research enriches the discourse on social philosophy by positioning reading culture as a dynamic subsystem within societal development. It advocates for policy and educational reforms that reinforce reading as a tool for spiritual and moral formation.

Keywords: *Moral Education, Public Consciousness, Reading Culture, Social Philosophy, Youth Spirituality*

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1. Introduction

The development of humanity is a continuous process of transformation of both material forms of existence and spiritual and moral values, which are related to the historical and cultural context of each era. Philosophers have repeatedly asserted that the loss of the spiritual dimension and the degradation of cultural values inevitably lead to the decline of civilisation. Such a vector of development is existentially fruitless and fraught with a transition to a state of cultural and ontological vacuum. In particular, the philosopher I. Ilyin wrote back in the 19th century: 'A person without spirituality becomes a religious corpse, facing intellectual and moral decline, a cultural crisis unprecedented in

human history'. Cultural achievements and universal human values, which are formed on a global scale, are not only important indicators of human development, but also create the necessary socio-cultural environment and opportunities for the comprehensive spiritual and moral development of the younger generation. The centuries-old historical and cultural heritage of past generations belongs to all of humanity, in particular to the current young generation, and this wealth should be recognised as a universal social asset (Kashirina, Mulikova, Saprykina, & Nadtochy, 2019).

However, the processes of globalisation, high technology, mass pseudo-culture, pragmatic thinking, the 'transition of spiritual values from instrumental to terminal,' and the creation of new forms of subculture deprive young people of their essence and foundation – culture, spirituality, and morality (McKenzie & Jensen, 2024). As a result of these processes, culture and spiritual and moral values are becoming increasingly dependent on technology, and their spiritual and moral essence is weakening. Thus, the cultural space formed by modern technologies risks moving away from fundamental value criteria and ignoring the fundamental nature of man. From a philosophical point of view, N. Berdyaev interprets the concepts of culture and civilisation as mutually exclusive categories (Kapa-Myp3a, 2024). In his opinion, culture originates from sacred sources such as religion, cults and temples, that is, it has a spiritual and mystical essence. Civilisation is the material expression of culture, its outer shell, its instrumental structure. Culture is a process connected with the spirit; it expresses the spiritual core, while civilisation has become a collection of material means and technical methods (Anisin, 2021).

Culture has historical memory, it is faithful to traditions, honours the heritage of its ancestors and strives for eternity. Civilisation, on the contrary, lives only in the present, is indifferent to the past and does not care about the future. Civilisation, based on modern technologies, is leading culture into crisis, tearing it away from its main pillar – spirituality (Zimovets, Kaplina, & Banartseva, 2019). Culture, being the internal binding force of society and the main source of personality formation, is today becoming an instrument of economic and political interests devoid of spirituality. Thus, the relationship between culture and spirituality is dichotomous, with spirituality playing a leading role in these two concepts. Culture, detached from spirituality, becomes an artificial, meaningless form, a puppet in someone else's hands (Akmataliev et al., 2021).

But what role does the culture of reading play in this dichotomy: culture and spirituality? Its role is very great and very important! If culture is, by its very nature, static and scalar, to use the language of physics, then the culture of reading enlivens it, adds colour to it, makes it multifaceted and multifarious. Reading, as a substructure of culture, enriches and nourishes it – the emergence of various literary genres, the diversity of multinational book production, translations of books from one language to another (Widyanata et al., 2022). That is, the development of reading (book) culture is directly proportional to the development of culture itself. And spirituality gives culture direction, guides it. It guides it towards humanity, goodness, beauty, mercy, compassion, nobility and decency (Windayati, Rozi, & Abdurrahman, 2024).

Reading culture is an important structural subsystem, or cultural infrastructure, that ensures its intellectual and spiritual activity. Processes such as the diversity of literary genres, multinational publishing activities and the translation of books into different languages play a decisive role in the development of written traditions in culture and the strengthening of intercultural dialogue. In addition, the growth of reading culture is closely linked to the development of culture itself, and there is a directly proportional relationship between them (Hiidenmaa, Lindh, Linko, Suomalainen, & Tossavainen, 2024). That is, the more developed and progressive a culture is, the higher its reading culture (Emmanuel & Anele, 2018).

From a philosophical point of view, reading culture is a way of realising the spiritual potential of culture, processing it and passing it on as a continuous heritage from generation to generation. Spirituality sets the direction for culture and guides it. It guides it towards humanity, goodness, beauty, compassion, nobility and decency (Ashrapova). Reading culture, as one of the main components of culture, contributes to the development of both culture itself and its component, spirituality. Spiritual values are the main elements of a person's value orientation. They demonstrate their socio-cultural and universal

significance, regulate conscious activity and behaviour, give them a moral character and guide the personality towards the achievement of high ideals. Spiritual and moral education is a complex socio-educational process that ensures the formation of human consciousness and behaviour in society in the spirit of universal ideas. Contemporary scientific research shows that the perfection of this process is closely linked to an understanding of moral beauty, its comprehensive development, the preparation of the younger generation for social life, maturity of thought, the ability to perceive and evaluate the complex processes of life in a multifaceted and comprehensive manner, and the ability to master and use the riches of world culture.

2. Literature review.

The culture of reading plays a central role in shaping the moral consciousness and spirituality of youth. Numerous studies have emphasized how reading, as a form of cognitive and moral engagement, contributes to the internalization of values and the formation of public consciousness. This literature review discusses both classical and contemporary scholarly works and is reinforced by three major theoretical perspectives. The influence of reading culture on the formation and development of a person's spiritual and moral qualities from the perspective of social philosophy has been studied in dissertations and scientific works by such scholars as E.A. Shevchenko (*Reading Culture as a Factor in the Formation of Youth Spirituality*), I.V. Starovoitova (*Books and Reading in the Context of the Spiritual Culture of Society*), N.A. Plotnikov (*Reading as a Factor in the Formation of the Moral Foundations of the Individual in the Information Society*), L. Kohlberg (*The Development of Children's Orientations Toward a Moral Order*), I.T. Frolov (*Spiritual Values and the Individual*), and M.S. Kagan (*Philosophy of Culture*). These foundational works serve as a theoretical base for understanding the intersection of reading, morality, and societal development.

2.1 Kohlberg's Stages of Moral Development

One of the most influential psychological models relevant to this discussion is Lawrence Kohlberg's (1963) theory of moral development. Kohlberg proposed that individuals progress through three major levels of moral reasoning: pre-conventional, conventional, and post-conventional. Each stage reflects increasing levels of ethical complexity and autonomy. Reading materials that depict moral dilemmas—such as classical literature, children's stories with ethical questions, or narratives involving justice and compassion—encourage readers, especially children and adolescents, to engage in moral reasoning. Such reading stimulates the transition from externally imposed morality (pre-conventional stage) to internally developed ethical principles (post-conventional stage). Recent research by Aksaray & Ayvaz (2023) supports this framework, showing that narrative-based learning significantly enhances moral judgment among adolescents. In their study, students who engaged with stories involving moral conflict exhibited higher levels of empathy, perspective-taking, and ethical decision-making compared to those exposed only to expository or instructive texts.

2.2 Social Capital and Public Consciousness

Another theoretical perspective is drawn from the concept of cultural capital, as formulated by sociologist (Huang, 2019). Bourdieu emphasized that engagement with cultural products—such as books, literature, and intellectual discourse—constitutes a form of social capital that reproduces and transmits societal values across generations. Reading, in this context, becomes a medium through which young people not only acquire knowledge but also develop a sense of belonging and responsibility toward the broader social community (Lapienienė & Mažeikienė, 2015). Suryani and Muslim (2024), in their study on student reading habits, found a strong correlation between reading frequency and civic participation. Students who regularly read newspapers, literature, and community-related content were more likely to engage in discussions about ethics, volunteer for social causes, and participate in community decision-making processes. This supports the idea that reading fosters a deeper public consciousness and ethical citizenship (Houser & Kuzmic, 2001).

2.3 Spiritual Pedagogy and Cognitive Formation

From a pedagogical standpoint, reading is also instrumental in shaping spiritual cognition—defined as the ability to comprehend abstract values such as goodness, compassion, faith, and justice (Nelson,

2021). Sopcak, Kuiken, and Douglas (2022) argue that literature, particularly narratives with spiritual or philosophical themes, invites readers into reflective and metacognitive states, wherein they question existential meanings and moral principles. (Hasanah, Hefniy, & Zaini, 2023) further elaborate on this by asserting that spiritual values are more effectively internalized through stories and symbolic language than through didactic instruction. Their research in Islamic education showed that students exposed to spiritually themed stories developed a more nuanced understanding of concepts like patience, humility, and integrity than those taught solely through doctrinal exposition. Reading thus becomes a conduit for both cognitive development and value formation (Rohman, Chotib, & Muhith, 2025).

3. Methodology

This study adopts a qualitative, interpretative approach rooted in social philosophy and cultural analysis, aimed at understanding the socio-spiritual significance of reading culture among youth (Shutaleva, Kuzminykh, & Novgorodtseva, 2023). The research utilizes several complementary methods to ensure a holistic exploration of the phenomenon:

3.1 Historical and Philosophical Analysis

This method is used to trace the evolution of the concept of reading culture within philosophical traditions, from classical thinkers (e.g., Al-Farabi, Ibn Sina) to contemporary scholars (e.g., Berdyaev, Kagan). It explores how reading is perceived as a cultural and spiritual practice across eras. Historical-philosophical analysis allows for contextualizing reading culture in the broader development of spiritual values in society (Ramzaevich, 2022).

3.2 Content Analysis

Content analysis is applied to relevant literature, including philosophical texts, educational policies, and empirical studies, to identify recurring themes such as morality, empathy, civic values, and youth development. This systematic coding supports conceptual categorization aligned with the study's objectives (Lincoln, Patel, Binder, Lund, & Liang, 2024)

3.3 Comparative Cultural Method

By comparing the role of reading culture in different societies (e.g., Uzbekistan, Russia, and Indonesia), this method highlights variations in spiritual formation influenced by national educational systems, media environments, and traditional values. This cross-cultural perspective strengthens the theoretical generalizability of findings (Abdunazarov, 2021).

3.4 Analysis and Synthesis

Analytical methods are employed to break down complex philosophical constructs such as "spirituality," "moral development," and "public consciousness." These elements are then synthesized to form a coherent theoretical framework that links reading practices to individual and social transformation (Abylkassymova, Kalney, & Shishov, 2018).

3.5 Generalization and Theoretical Reflection

The study concludes with a generalization of the findings into conceptual propositions, offering philosophical reflections on the role of reading in societal development. This approach is rooted in inductive reasoning and aligns with qualitative philosophical inquiry (Bendassolli, 2013).

4. Result and Discussion

4.1 Discussion.

World culture, especially the culture of reading books, has a unique humanistic nature that influences human consciousness. It is one of the powerful means that have a profound aesthetic, intellectual, and moral impact on the development of the individual. Fostering an interest in books among young people is an important educational task that must be addressed at all stages of their development. This process forms a comprehensive educational system that serves the spiritual development of the individual. Morality is instilled in children from childhood, from their first books. Through books, children learn

cultural values and rules of behaviour in society, and become acquainted with cultural and historical heritage. In short, the formation of the individual as an independent personality occurs through the cultivation of moral and spiritual values. L.Kohlberg identifies three stages in a child's acquisition of moral and spiritual values. At the first stage, the foundations of elementary morality begin to form in the child, based on obedience to elders. The child follows the instructions and requirements of elders, copying them, thereby adapting to the environment. At this stage, the child is not yet aware of moral principles. Their behaviour is still regulated from outside, by elders. For many people (even adults), moral development stops at this (childhood) stage. (Is this not the reason for the lack of moral fibre, infantile behaviour and dependence of behaviour on external influences, not to mention high moral and spiritual intentions? The main factor in such a person's adherence to moral norms is the fear of punishment for violating them.

The second stage is the period of traditional morality. This morality is linked to the public opinion of those around them. What will people say about me? This type of morality, as the main regulator, governs a person's behaviour throughout their life. The leading motive for such behaviour is honour and shame. The third stage is characterised by the formation of a more sophisticated type of morality – autonomous (moral self-regulation of behaviour). This type of morality does not depend on the opinions of others and is located within the individual. Moral actions arise from a person's own needs. The leading motive for such actions is conscience. Such morality is characteristic of decent, kind and compassionate people. Many scientists, educators and philosophers give different definitions of the concept of 'spirituality'.

Outstanding philosophers, scientists and thinkers of past centuries – A.Yugnaky, Al-Farabi, Beruni, Ibn Sina, Y.Khadzhib, J.Rumi, A.Jomi, D.Davani, A.Navoi, H.Kashifi – wrote about the role of spirituality and morality in the education of the younger generation in their scientific works and literary works. For them, spiritual and moral values are religion, knowledge, cognition, and high culture, acquired by young people in the process of education and upbringing. The philosopher N.Shamsutdinova, describing the development of morality in a child according to Ibn Sina, writes: "After a child is weaned, his upbringing and moral education begin. Bad qualities quickly take hold of a small child, and bad habits begin to dominate. If he falls under this influence, it will be very difficult to fight them in the future, while good qualities Or bad ones – acquired, a person has the opportunity to preserve strong qualities in himself, but he can show willpower and resist them," continues N. Shamsitdinova, 'speaking of the presence of an older person whos can help him at this time," shows bad will.

Contemporary researchers disagree about the role of spirituality in the education of young people. For L.Belyaeva, spirituality is a characteristic of a person's inner world, 'the root of a person in culture, the way in which consciousness does not create the world, but comprehends it <...> it is the energy of aspiration that elevates a person to creative achievements'. T.Dneprova understands spirituality as an internal characteristic of a person, directed towards high values, an ideal and conscious striving for self-improvement, the core of which is morality. The culture of reading is closely linked to a person's spirituality and morality. The culture of reading is the most important aspect of morality, spirituality, intellect, creative abilities, vitality and self-awareness, creating opportunities for a person's unlimited development. In his remarkable work *The 'Birth of a Citizen'*, V.Sukhomlinsky emphasised that true reading is reading that captivates the mind and heart. Books 'heal the soul and body, delight, reveal the beauty of the world, and teach'.

A person who reads is significantly different from a person who does not read. This is evidenced by the results of studies conducted in different countries, collected and analysed by the well-known bibliographer S.Plotnikov. According to the results of his research, people who read actively (*Homo Legens*):

1. Think in categories, understand the whole and identify complex and contradictory connections between phenomena;
2. Adequately assess the situation and quickly find the right way out of difficult situations;
3. Have a good memory and active creative imagination;
4. Learn speech faster and have a rich vocabulary
5. Formulate their thoughts correctly;

6. Communicate easily with strangers, are free, relaxed and pleasant to talk to;
7. Are independent, internally free and self-sufficient;
8. Are guided by personal spiritual and moral values in their actions and relationships with other people;

Thus, a culture of reading can change a person's inner world, their content and character, and contributes to both spiritual and social development. It can also change the physiology and structure of the brain. According to T.Chernigovskaya, reading develops a specific area of the cerebral cortex responsible for self-awareness and speech development. It develops only in the process of reading, so people who do not read are more primitive than those who do. Neurophysiologists have identified at least 17 areas of the cerebral cortex involved in the reading process. It has also been proven that the reading process is directly related to the emergence and organisation of connections in the brain and the level of intellectual organisation.

The opinion of the well-known biologist S.Savelyev is interesting but controversial. According to him, in every society, 10–12% of people, regardless of the political system, financial situation, education, age, etc., simply do not want to read. This is due to hereditary brain physiology. For them, reading is a huge waste of energy and effort. They are simply not interested in the process of reading. According to S.Savelyev, books will never die; they will remain a means of stratification (division) of society. They are mainly used by the upper and elite strata of society (also 10–12%). After all, in order to read intelligent books, the average reader needs basic, 'preliminary' knowledge, otherwise they will not understand them.

The brain is accustomed to using simple, natural means of communication, while books (letters, words, paper) are artificially invented (created) by humans themselves. The reader must understand the author's idea through the sentences composed by the writer. But the average person does not like to be bothered. It is much easier for them to flip through comics with short explanations. Without thinking, they get ready-made answers. Some book scholars consider reading to be a higher mental process, during which the structure of the brain is formed, which was not originally intended for reading, but nevertheless proved to be suitable for it.

A.Manguel, comparing the process of reading with the complex process of thinking, adds that scientists still cannot give a clear answer to the question of whether reading depends on the mind or is related to other physiological or mental processes. Indeed, the conflicting opinions of scientists, bibliographers, and philosophers on whether reading is a physiological, social, or mental process is further evidence that this topic has not yet been fully explored and that much work remains to be done to find the correct answer. A serious obstacle to improving the reading culture, spirituality and morality of young people is the huge flow of unprocessed information coming from various digital and electronic means of communication. B.Porshnev writes that a person must filter all information coming from outside through a 'filter of trust and distrust'. However, the brain of a young person (primary school pupil, teenager, young adult) is not yet fully developed and is not capable of analysing and responding critically to various external stimuli. As M.Shpitzer writes, digital media are useful and really help people with an intellectual educational background and a stable nervous system to learn and develop new skills and knowledge. But they're really harmful and destructive for kids whose brains aren't fully developed yet and whose nervous systems are weak and unstable.

4.2 Results

The study allows us to draw several conclusions:

- a. reading books changes a person's worldview and attitude towards life. Books make a person compassionate, sympathetic and understanding of others.
- b. it is not how much a person reads that is important, but their readiness to read (potential passion for reading). They may not read much now, but if necessary, they will read all the books at once because they know how to read.
- c. children (adults) must understand on their own that through reading (knowledge), people improve faster, achieve their goals and find their place in life. Give the child examples from the

lives of great people who loved to read and rose from the lower strata of society to the higher ones thanks to their efforts, willpower and desire to live well. To read or not to read, the child must realise this for themselves and come to this conclusion.

- d. encourage the emergence and development of your child's interest and curiosity about the world around them through books from an early age.
- e. the 'reminder effect' as a method of attracting children to reading. Children should always have a book with them (from an early age). Even if they do not yet understand what it is, they will already be accustomed to it.
- f. reading is one of the main components that make up the integrity of a personality. At the same time, if a young person has developed other components of personality, such as a certain status in the class, decent, adequate self-esteem, high aspirations, ambition, a spirit of healthy competition in the class, physical fitness, and sociability, they will still consciously raise their level of reading culture as something missing, as a supplement.

In his dissertation on the phenomenon of reading culture, D.Krupnitsky conducts research in which he discovers that 'a person's love of reading contributes to the formation of their creative abilities'. It is precisely this 'love' of reading that reveals a child's creative potential. N.Stefanovskaya believes that children themselves must 'come' to reading. There are several more steps between the reader and the book. One of them is the thirst for knowledge. 'The need for external impressions'. Curiosity develops from childhood curiosity into a desire to learn and explore. When a child feels the need to learn something, they turn to books and other sources that satisfy their curiosity. To summarise all of the above, it is important to point out the results achieved, the achievements and the solutions to these issues.

4.2.1 Firstly

the problem of developing a culture of reading among young people remains a pressing issue in both developed and developing countries. Each country addresses this issue in its own way. It is important to note that in recent years, thanks to the targeted and consistent actions of the country's leadership, there has been a significant rise in reading culture among young people in Uzbekistan. The role of reforms in the development of reading culture is enormous. The results of such fundamental changes will undoubtedly have an impact on the intellectual, spiritual, social and aesthetic development of young people. The formation of spiritual and moral values among young people through the improvement of their reading culture is truly a matter of national importance, on which the future of our country directly depends.

4.2.2 Secondly

modern technologies are not only changing the world, but also complicating the process of perceiving reality. It has been noted that any changes in the perception of reality lead to a number of irreversible epistemological, anthropological, moral and social consequences. In order to prevent such negative consequences in the new environment, it is important to preserve the spiritual and moral values of young people. And in solving this problem, the culture of reading plays a leading role, because the culture of reading, as a subsystem of general culture, is directly related to art, education, economics and the spirituality of young people.

4.2.3 Thirdly

young people's failure to observe moral principles such as mutual respect, responsibility and decency in the use of information technology causes certain problems in maintaining a morally clean environment in digital societies.

4.2.4 Fourthly

the modern world and new technologies have changed not only material life, but also spiritual views. It is easy to see that the formation of moral values in young people is in one way or another connected with these changes. However, this relationship is so complex that it is very difficult to predict and analyse its social consequences. When the fundamental moral values in the worldview of the future generation change, a misunderstanding of values between generations may arise, leading to internal

social instability. One of the solutions to the problem of improving the reading culture of young people is the development of regional reading culture. In our opinion, by developing regional culture – improving the quality of local libraries, schools, museums and other educational institutions, organising creative meetings with well-known creative people – we increase the interest in knowledge among children and adults. A love of reading begins first and foremost at home, with the family.

A socio-philosophical analysis of the concept of reading culture as a system allows us to further expand the possibilities for its development. It should be noted that the components of this system – culture, book culture, literacy, reading, and the reader – have their own independence, autonomy, and connection to the general, maternal system. From this point of view, the culture of reading is an open, multifunctional and evolving system. Let us consider the influence of the culture of reading on the social and spiritual qualities of a person from the perspective of social philosophy:

1. The issue of spiritual and moral education of young people is more acute today than ever before. The age of rapid development of digital technology and the universal informatisation of society are taking control of the consciousness and behaviour of young readers, turning the culture of reading into a routine, technological procedure of searching for, selecting and obtaining information.
2. Despite the uncontrollable flow of information affecting the minds of young people, it is very important not to lose the spiritual and moral potential of the younger generation and its culture. The system of acquiring values by young people in modern society has become dependent on the conditions of socialisation – the level of culture, spirituality, education, and the state's attitude towards youth issues. And the culture of reading, in our opinion, plays a very important role in the formation of spirituality, since reading enriches a person, makes them kinder, smarter, and more patient.
3. Social philosophy is unique in that it uses an integrated approach to study various social phenomena and processes occurring in society. In social philosophy, society is a historically formed, stable, but constantly evolving, concrete form of human life. Social philosophy views social life as an organically holistic category, a phenomenon in which the mutual influence of social institutions on the individual and, conversely, the change in social structures under the influence of the individual or society itself is revealed. Hence, the most important role of social philosophy is to study the conditions under which society does not disintegrate but strengthens its integrity, which contributes to even more successful development, regardless of the crises that arise in the process of evolution, slowing down development or stagnation. In our study, the phenomenon of reading culture is such a condition that accelerates social development and unites many social processes and phenomena around itself. Social philosophy considers the phenomenon of reading culture in the context of the whole world, preserving a general and coherent picture of the 'human-society' system. Reading cultures are an indicator of the level of development of a given society (e.g., literacy levels) and, at the same time, a catalyst that accelerates personal development and social processes.
4. Reading culture, being a meaningful, dynamic, and active system, includes: a) the reader (as an open and developing unit of society); b) the level of culture in society; c) support from state institutions (libraries, educational institutions, local authorities); d) the influence of family and school; e) the media (television, the Internet, verbal texts). In short, it is an information culture that indirectly interacts with people, influences them and depends on them. The culture of reading, as a fundamental achievement of the human mind and one of the main tools for the development of personal spirituality, fits harmoniously into this whole.
5. The culture of reading is one of the important and fundamental responses to the moral problems of young people, which is why the dynamics of its development are becoming increasingly important. In this process, traditional moral views undergo certain changes and give way to modern social customs, giving rise to new spiritual and moral problems. But despite these changes, society must have a basic spiritual standard for preserving its 'self' in the world of modern technology.
6. The culture of reading, originally a substructure of general culture, in the process of evolution, improving and enriching itself (along with the development of society and man) with new components (literacy, book culture, reading, readers), became an autonomous and independent category and began to influence society itself. This is how the subsystem of culture 'grew' into a multi-component, independent system influencing society.

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7. In the multi-stage structure of reading culture, as a mandatory ritual, a ceremony, similar to the Chinese tea ceremony, a child must sequentially go through all its stages: from an infant's need for external impressions to a child's curiosity, from natural curiosity to selective interest, from naive interest to a conscious desire to learn. From the first picture to the first letter, from the first word to the first expression of their thoughts in the form of a sentence. This is how children develop reading skills that turn into a high culture of reading.
 8. Since young people are one of the most important factors influencing the development and well-being of society, issues related to the mechanism of forming their spiritual and moral character are currently a priority in order to prevent general ideological and moral disagreements. In order to prevent this effect or at least minimise its negative consequences, it is necessary to study the issues of reading culture very carefully.
 9. Spiritual and moral values in society are passed on to the next generation primarily through the education and upbringing system. In this system, the use of information technology to develop a culture of reading as a priority can lead to effective results. To this end, fostering a culture of reading among young people is an effective solution to the problem.
 10. The basis for the safety and effectiveness of activities is the choice of a social entity, and it is important that it clearly understands its responsibility for all its actions. Also, the concept of 'reading culture' should be firmly linked in the public consciousness with the concepts of 'spirituality, morality, and ethics,' because the process of using technology in society must be accompanied by rational self-government based on moral and ethical norms.

5. Conclusion

The culture of reading occupies a central and irreplaceable position in the formation of public consciousness and the spiritual development of the younger generation. It is not only a tool for obtaining information but also a multidimensional process that fosters moral awareness, intellectual growth, and aesthetic sensibility. Reading culture contributes to the development of an individual's inner world by instilling spiritual values, encouraging reflective thinking, and enhancing the ability to analyze philosophical and ethical questions. This process, which integrates both cognitive and emotional engagement, becomes a formative pathway for shaping one's relationship with society. In today's context—where digital technologies and the rapid flow of information often replace deep, meaningful interaction with knowledge—the role of reading becomes even more critical. Unlike superficial content consumption via digital media, reading requires time, attention, and inner dialogue. It nurtures patience, emotional intelligence, and independent thinking, which are essential elements in the development of youth character and civic identity.

From the perspective of social philosophy, reading is not only a means of learning or communication but a purposeful process of moral and spiritual striving. It represents a conscious effort by the individual to align with higher ethical standards, cultural traditions, and universal values. Reading helps bridge the gap between generations, preserving cultural memory and transmitting ideals that form the moral fabric of society. Furthermore, reading culture is directly linked to national development, as it cultivates critical thinking, civic engagement, and a sense of personal responsibility. It serves as a foundation for the formation of moral norms and social behavior, encouraging youth to become active participants in societal progress. Social philosophy emphasizes that without a strong culture of reading, the intellectual and spiritual foundations of a nation are weakened, leaving youth vulnerable to manipulation and cultural erosion. In this sense, reading culture functions as a strategic tool for the enlightenment and empowerment of young minds. It strengthens their moral compass, shapes their worldview, and prepares them to face the ethical challenges of modern life. Therefore, promoting and institutionalizing a strong reading culture is not merely an educational goal but a national imperative in safeguarding values and building a resilient, thoughtful, and spiritually grounded generation.

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