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THE DIALECTICS OF CONTINUITY AND MODERNITY IN ENHANCING READING CULTURE WITHIN THE FAMILY

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Abstract

The article examines the contemporary significance of the dialectical relationship between continuity and modernity in enhancing reading culture within the family. It provides a scientific and theoretical substantiation of the role of family reading in strengthening the spiritual and intellectual bonds between parents and children, as well as fostering mutual respect and trust. The article analyses the significance of the spiritual heritage of great thinkers in cultivating an interest in reading among children and adolescents. It also explores parental initiative in establishing family libraries and developing a culture of reading within the family.

Keywords: family, modernity, continuity, reading culture, literary reading, culture, intellectualism, creativity, upbringing, morality.

INTRODUCTION

Following the independence of the Republic of Uzbekistan, extensive opportunities emerged for spiritual advancement, the restoration of national values, and the elevation of education and upbringing to higher levels.



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The five important initiatives proposed by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, on 19 March 2019, are of considerable significance. Among these, the fourth initiative is aimed at organizing systematic efforts to enhance the spiritual development of young people and broadly promote reading among them. In accordance with presidential directives concerning the advancement of reading culture, reading evenings, educational events, and book-related campaigns have been organized in schools.

LITERATURE ANALYSIS

Furthermore, the adoption of Presidential Resolution No. PQ-9 of 15 January 2026, entitled “On Measures to Develop Reading Culture and Increase Interest in Reading among the Population” [7], is aimed at “broadly promoting reading culture in our country, establishing the publication of new editions and translations, and strengthening interest in books among the population.” The elevation of this sphere to the level of state policy demonstrates that reading is one of the pressing issues in enhancing the spiritual development of young people, who represent the foundation of a stable future for our society.

These efforts contribute to the formation of each individual’s moral and spiritual character, the upbringing of young people in the spirit of patience and patriotism, the strengthening of families, and the preservation of national values.

To promote reading within the family, parents must begin with themselves. The greatest responsibility that parents encounter in life is the upbringing of their children [2, pp. 6–7]. It should be acknowledged that there is no undertaking more demanding than this. Our families represent the most significant sphere in which we can contribute to the development of society. By reforming our families and raising our children to develop exemplary conduct, we can make the most substantial contribution to the advancement of our society.



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For the proper upbringing of children, it is essential to study the lives of our great scholars and thinkers and to read books about their lives and intellectual legacies. Parents should begin serving as role models for their children immediately. For example, parents may read three or four passages about the life of a distinguished scholar to their children on one day, while the mother may continue reading to them the following day. In this manner, the foundation can be laid for cultivating a culture of reading and promoting the moral upbringing of children.

Every society requires individuals who are truthful, trustworthy, and respectful of the rights of others. It is essential to raise children who work honestly and conscientiously. In this regard, family reading plays a particularly significant role. In contemporary society, acting in accordance with the principles of the dialectical relationship between continuity and modernity is an essential requirement for enhancing reading culture within the family. Family reading plays a significant role in strengthening the emotional and intellectual bonds between parents and children, fostering mutual respect and trust, and promoting the positive socialization of children. In particular, the consistent and systematic cultivation of family reading traditions contributes to the development of the following qualities in children:

First, the development of advanced thinking skills.

When children read books, they engage in reflection, contemplation, imagination, and, at times, speculation in order to comprehend the underlying meaning of the text. Through these processes, their intellectual abilities and cognitive acuity are progressively enhanced.

Second, the prevention of stress and psychological distress.

Stress has become one of the most significant challenges in contemporary society. Reading works of fantasy may help alleviate stress among children. During the reading process, a child's imagination transcends the boundaries of everyday reality and adapts to the fictional world presented in the book. Since the child's



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everyday problems are generally absent from this fictional world, the child may experience a sense of living an alternative life. This process may help reduce psychological and physical tension, as well as address difficulties in maintaining concentration that may arise from excessive dependence on social media.

Third, the expansion of vocabulary and the improvement of fluency in speech.

Every unfamiliar word encountered in a book may subsequently be retained in a child's memory, even if only to a limited extent. Learning synonyms of familiar words can contribute to the development of more expressive, articulate, and aesthetically refined speech in the future.

Fourth, the promotion of healthy sleep patterns.

If a child regularly reads before going to bed, reading may become a familiar pre-sleep routine that signals the brain to prepare for sleep. During the reading process, the brain gradually transitions into a state of relaxation, which may contribute to more restful sleep.

Fifth, the enhancement of cognitive functioning and the enrichment of imagination. While reading, children visualize various objects and characters through their imagination. The events described in a book may unfold in the child's mind as vividly as scenes in a film. This process provides valuable cognitive stimulation. Reading enriches children's worldviews and develops their imaginative abilities. Therefore, a good book has consistently served as a source of intellectual benefit and spiritual nourishment for human beings.

Reading culture encompasses an individual's commitment to self-development, the purposeful direction of personal activities, the cultivation of particular emotions, beliefs, and worldviews, and the development of the ability to reflect upon life and understand how to live meaningfully. It also involves gaining insight into an author's humanistic, moral, aesthetic, artistic, and civic perspectives; comprehending the author's spiritual guidance; formulating a personal life



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philosophy on the basis of these insights; engaging in an intellectual dialogue with the author; discovering new ideas in every book read; and enriching one's spiritual world [3, p. 122].

Indeed, while reading can contribute to an individual's intellectual and moral development, the absence of reading may lead to ignorance and a lack of enlightenment, ultimately resulting in spiritual impoverishment among children. One of the fundamental objectives of both schools and families is to transform reading into an essential component of human life. Unless reading becomes an integral necessity and greater affection, attention, and encouragement toward reading are fostered within both the family and the school, it is difficult to transform children's attitudes toward books.

Certainly, if books are regarded as the primary source of intellectual development, their objective and subjective factors are fundamentally oriented toward the human dimension. Numerous scholars and sages of the East have extensively promoted moral and ethical values in their works. Indeed, books possess the power to inspire individuals to perform virtuous deeds, encourage independent thought, and illuminate the path of life.

The Uzbek family possesses its own traditions of reading and a distinctive national experience of educating children through books. Since ancient times, books have been regarded as sacred within Uzbek families and have been considered a cherished spiritual asset, second only to bread in terms of reverence.

When a child is born into a family, raising the child and ensuring their development into adulthood are regarded as the sacred responsibilities of parents. Parents strive to raise their children to become well-rounded individuals. One of the primary and most important criteria of personal development is the acquisition of knowledge, which is closely associated with reading. This long-standing tradition reflects the demands of life concerning the moral and spiritual development of the younger



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generation. In this process, it is appropriate to draw not only upon folk pedagogy but also upon the intellectual and creative heritage of our great scholars.

One of the works representing this intellectual heritage is Qabusnama by Kaykavus. In this work, the author presents recommendations concerning the principles of cultivating chivalrous and virtuous character. He advises students embarking on the pursuit of knowledge to devote themselves diligently to reading, refrain from becoming overwhelmed by sorrow and distress in the pursuit of learning, review and memorize acquired knowledge in order to retain it, strive for truth in the pursuit of knowledge [5, p. 168], avoid imitation, keep books and other educational materials with them at all times, speak sparingly, and listen attentively. However, Kaykavus emphasizes that acquiring knowledge from books alone is insufficient and that it is necessary to draw conclusions through reason and intellectual reflection. On the basis of these principles, he presents his views on commercial knowledge, medicine, the science of the stars (astronomy), and geometry. He further emphasizes that, in raising their children, parents must first and foremost teach them knowledge and proper conduct.

The parents of the great thinker Alisher Navoi attached considerable importance to his education and reading from an early age. His interest in learning emerged at a very young age, and before entering school, he had already memorized numerous ghazals in Arabic and Persian.

Navoi greatly enjoyed reading the works Gulistan and Bustan by the renowned Persian poet Saadi Shirazi. At the age of four, he had memorized Farid al-Din Attar's Mantiq al-Tayr in its entirety. Under the influence of this book, he began to distance himself from the games and amusements of his peers. Concerned about this change in his behavior, his parents prohibited him from reading the work. However, by that time, Alisher had already memorized the entire text. Later,



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inspired by this work, he composed his own literary masterpiece, *Lison ut-Tayr* (The Language of the Birds).

The concern of parents for their children's education can also be observed in the family of Babur Mirza. Babur encouraged his sons, Humayun Mirza and Kamran Mirza, as well as his daughters, to pursue knowledge. He provides information about this in his work *Baburnama*. On one occasion, Babur Mirza reprimanded his son Humayun for his poor handwriting and spelling errors. He wrote:

“Your spelling is not bad. Although it is not entirely accurate, you have written *iltifot* with the letter *to* and *kulunj* with the letter *yo*. Your handwriting can, in fact, be deciphered with some difficulty. If you intend to write elegantly, it becomes difficult to understand. Henceforth, write in a straightforward, clear, and polished style. This will reduce the difficulty for you and make your writing easier for the reader to understand.”

In the past, parents made every possible effort to ensure that their children received a comprehensive education and upbringing by entrusting them to private tutors, often selecting a respected scholar of their time. In turn, these scholars accepted their students as their own children. Private tutors were known as *bek atka* during the tenth to twelfth centuries and as *otaliq* from the sixteenth century onward. Those who received private education acquired not only the capacity to manage family affairs but also the competence to govern the state from an early age. For example, Babur Mirza became a ruler at the age of twelve, succeeding his father, and had an *otaliq* who served as his adviser. The practice of appointing private tutors within families subsequently contributed to the emergence of the institution of spiritual mentorship, known as *pirlik*, throughout the East. A formal code governing the responsibilities of private tutors was also developed.

In wealthy families, a trusted tutor was appointed to oversee the education and upbringing of children. These tutors were generally knowledgeable and well-



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educated individuals. When children received instruction at home, they were taught not only reading but also the art of calligraphy. Princes engaged in writing poetry, listening to music, drawing, and reading books. Consequently, many of them achieved considerable proficiency in calligraphy and poetry. Babur's Baburnama records that specially appointed readers read books aloud to children both at home and during journeys [6, p. 421]. Similarly, girls from affluent families received instruction from tutors invited into their homes. Most girls were educated in the households of female religious instructors known as otinoyi. These instructors placed particular emphasis on interpretive reading when teaching literature to women and girls.

RESEARCH METHODOLOGY

Methods of analysis and synthesis, logic and comparison, and historicism were employed in the research process.

ANALYSIS AND RESULTS

Family reading traditions were generally integrated with the reading traditions of the mahalla, or neighborhood community. Members of the neighborhood would gather in certain households to hold literary evenings devoted to the recitation of ghazals. During these gatherings, the ghazals of Jami, Navoi, Fuzuli, Babur, and Mashrab were recited. Literary sessions devoted to Mashrab, Yasawi, and Bedil often continued late into winter nights. The knowledge and intellectual abilities of participants were tested through poetic exchanges and literary discussions.

Thus, Uzbek families have maintained their own reading traditions throughout history. These educational and pedagogical practices have survived into the present day. The aspiration and interest in books have been transmitted across the centuries as a valuable cultural legacy.



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The peoples of the East also possess a rich heritage of traditions concerning child-rearing and vocational education within the family. Since ancient times, the family in Eastern societies has been regarded as an institution that ensures the continuity of life and successive generations, preserves sacred customs and traditions, and directly influences the development of future generations. A rich body of scholarly heritage concerning child-rearing, education, and the transmission of knowledge has been left by such great thinkers as Imam al-Bukhari [4, p. 122], Abu Rayhan al-Biruni, al-Farabi, Avicenna, Yusuf Khass Hajib, Kaykavus, Saadi Shirazi, Abd al-Rahman Jami [1, p. 360], Alisher Navoi, Husayn Waiz Kashifi, and others. Their intellectual contributions remain relevant today.

In the contemporary era, it is essential to cultivate children's love of books by preserving and continuing the traditions of reading, which constitute a foundation of Eastern moral education, alongside modern technologies such as television and the internet within the family environment.

CONCLUSION AND SUGGESTIONS

First, family reading represents one of the fundamental components of educating and nurturing the younger generation. Time spent reading together can serve as a spiritual bridge connecting parents and children. Even a poem read aloud for the first time can make a meaningful contribution to an infant's personal development. When a child hears the mother's voice, the child experiences a sense of security. This, in turn, promotes emotional calmness and strengthens self-confidence.

Second, family reading teaches children to develop a positive attitude toward books and literature. If children grow up observing their parents reading from an early age, they are likely to imitate their parents' behavior and conduct. Consequently, they may develop an interest in books and aspire to become enthusiastic readers themselves in the future.



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