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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 09 Volume: 101

Published: 25.09.2021 <http://T-Science.org>

QR – Issue



QR – Article



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EXISTENTIAL AND COMMUNICATIVE FUNDAMENTALS OF READING

Abstract: *The article examines the reading process, the existential and communicative foundations of reading, and changes over time. The communicative nature of existential reading, the relationships within the author-text reader structure, and the processes associated with existential modification of reading have been theoretically studied. Representatives of the existential approach are analyzed on the basis of the basic existential principles of understanding the world of reading, such as freedom, trust, responsibility, screen culture, changes in the person under its influence. The communicative features of reading, comprehension, communication, right thinking, technical skills of working with the book were considered from a philosophical point of view. The book, which is a means of communication, is analyzed as a spiritual communicative unit between people separated by space and time parameters.*

Key words: *reading, existential reading, existential modification, spiritual and communicative nature of reading, book, communication, perception, reading culture.*

Language: English

Citation: Nurmatova, U. J. (2021). Existential and communicative fundamentals of reading. *ISJ Theoretical & Applied Science*, 09 (101), 444-449.

Soi: <http://s-o-i.org/1.1/TAS-09-101-48> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.09.101.48>

Scopus ASCC: 3304.

Introduction

The main form of assimilation of information collected by mankind is the phenomenon of reading. Therefore, a person's knowledge of the world around him, the world in general, is formed mainly through reading. The process of reading refers to the fundamental achievements of the human mind, which have a great influence on the development of the whole civilization and any modern society. Today, the analysis of the existential and communicative basis of human reading is becoming more relevant. This is because the active development of manipulative practices of human exposure, especially through the Internet and the media, the technologicalization of modern life, and the growing enthusiasm of people with computer communication have led researchers to become more interested in existential, personological issues. In such circumstances, reading analysis is also updated as a method of text-mediated spiritual communication and the transmission of social values.

The relevance of the analysis of the existential foundations of reading also stems from the problem of the inconsistency of the desired and real socialization of the individual, the development of a system of cultural values and norms, the disclosure of creative potential. In the information society, the content, scope and direction of spiritual socialization, its algorithms are changing. The contradictions of the personal and macrosocial environment, which activate contextual dissonance in the existential personal world, hinder the development of a stable and internally consistent image of one's self, making it fragmentary and problematic, and therefore important to define the role of reading as existential spiritual communication.

Materials and methods

Referring to the study of the existential foundations of reading in the sources allows for a better understanding and explanation of the stability,

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trends in the history of civilization of public interest in certain types and genres of literature. Among those who studied the spiritual-communicative aspects of reading and existential reading modification are K. Jaspers, N.A. Rubakin, J.P.Sartre, O.Korman, M.M.Bakhtin.

The existential reading modification[1.264], which takes into account real reading by some researchers, emphasizes that it is a specific type of high spiritual communication, the purpose of which is to define oneself in the world, to understand one's existence, to reveal one's identity, "spiritual unity with content"(K.Yaspers). [2.20] Hence, the fundamentals of existential reading, which are related to the deep, sincere essence of the reading process, are becoming increasingly important. Indeed, an existential modification of reading (as opposed to educational reading, for example) is characterized by interpolation, i.e., the insertion of their meanings into the original text. Thus, an existential modification of reading involves a high creative potential. Existential modification of reading was first proposed by N.A.Rubakin, and later by U.Eco and other modern scholars: "Books are dead until they are restored to the individuality of the reader", "Every new reading creates a new text" [2.495] - he emphasizes.

Discussion and results

If we focus on the existential foundations of human reading, thinkers have expressed different opinions. According to sources, the high intellectual and emotional intensity of existential reading can sometimes lead to tragic consequences when a person (especially at a young age) loses his sense of identity and truth and risks "submission" to the text.[3.143-156] A constructive feature of existential reading is communicativeness, which includes connections within the author-text reader structure.[2.450] Extensive modification of reading is characteristic primarily for reading fiction and especially poetry as a concentrated spiritual and aesthetic experience. However, the most important feature of existential reading is empathy, emotional empathy, communication with the author and himself - autocommunication. In this case, reading serves to understand yourself, yourself, the other. Existential reading implies a high level of spiritual and intellectual development of the individual, and it is a process of individual communication. With the existential modification of reading, the student's own "expansion of consciousness" is immersed in others, that is, in the creation (empathy, participation) together with the text (author) in the world he created. In essence, the term "existential reading" does not refer to the range of texts used in this case (such as modifications of education, entertainment, etc.), but to the relationship between the reader and the text that describes the quality of reading, not their function.

In this sense, the representatives of the existential approach view reading not as one of the means of rational knowledge or intellectual technology, but as a way of being a person. According to them, in the process of reading, a person becomes aware of the world, the self, in which the personality "fills itself". In addition, the understanding of reading, according to J.P.Sartre, has a dialogical, existential-psychological character: He predicts the end of the phrase, the beginning of the next page, which they must confirm or refute his assumptions. The process of reading consists of many assumptions, fantasies and awakenings, bright hopes and bitter disappointments. The reader runs in front of the line towards the future, he partially retreats, at the end of the book he partially confirms, he retreats from page to page like the moving horizon of a literary landscape".[4.28] Thus, J.P.Sartre's human reading is based on fundamental existential principles of understanding the world, such as freedom, trust, and responsibility. The existential principle of freedom manifests itself in the process of reading itself as a literary work "never prefers the intellectual life of the reader". Freedom or generosity is a constant source of interaction and mutual understanding of the work between the author and the reader. As it turns out, reading is a manifestation of generosity. The most striking manifestation of generosity is, "When one reads a person, to a certain extent, one abandons his empirical personality. He moves away from his anger, fear, desires, and stands at the highest stage of his freedom. With this freedom, the literary work becomes the absolute goal, and through it the whole of humanity. It becomes an impersonal demand for itself, the author, and potential readers".[4.203] Hence, J.P.Sartre explains with generosity and spiritual freedom the ability of a student to rise to extraordinary spiritual heights while reading and to feel situations that most people cannot achieve in daily life.

In the process of human reading, the existential principle of responsibility is manifested in the absence of arbitrariness on the part of the author, the work and the reader in its content: It is up to you to leave this book on the table. But when you open it, you take responsibility. For freedom is felt not in free subjective action, but in creative action, which is an imperative cause. It is a transcendental and at the same time voluntarily accepted imperative. This is such an absolute goal accepted by freedom itself, we call value. A work of art can be considered a value, because it is mandatory".[4.66] An example of the interpretation of the existential aspects of human reading can be found in the ideas developed by Russian literary critics B.O.Korman, M.M.Bakhtin. B.O.Korman in two of his articles, devoted to the problem of reading and the reader - "The author and the reader of a literary work" and "On the integrity of the literary work".[5.218-220] B.O.Korman agreed

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with J.P.Sartre, who is interested in the structure of artistic communication between author-work-perceptor, assumes that the absolute literary approach to the reader is the interaction of the reader with the author, the carrier of the concept of the work. Such an author also assumes the relevant reader - not empirical, but conceptual. The carrier of the concept assumes the reader, who understands it sufficiently, developed for himself. This reader is an element of a special, aesthetic reality, not an empirical one. It is shaped by the work he creates. In the movement of creating the reader, all the components, all levels of aesthetic integrity are involved.

However, the process of perception (reading) is the process of turning a real reader into a conceptual reader. Because, "Artistic perception is a specific type of knowledge. This feature is explained by the fact that, from one, the object of knowledge here is not a direct reality, but a reality that is learned and described in a work of art. Second, artistic perception is distinguished by the fact that it has a Baha'i moment".[6.193] Thus, it is understood that the reader perceives the work of art in a goal-oriented unity of form and content and is connected with this process. As for the spiritual and communicative nature of reading, its next main feature is empathy. Reading is not a simple meaningful activity described by the phrase "I am reading a book". "Its obligatory feature is feelings towards others, special emotional empathy ..."[7.160]. Reading takes place on a holistic, symbolic level, a union of self-affirmation and self-denial in the process of communicating with another. "Reading is a long ideological and spiritual connection with many partners",[7.185] the essence of such a definition is to recognize the most complex system, which is sufficiently described by science for reading, as its distinctive element. However, given the communicative nature of the book, it is no coincidence that a person sometimes succeeds in understanding and interpreting the book, not during reading, but during direct communication with the book, but post-facto, after a certain period of time. [8.52] Well, communication what? In the explanatory dictionary of the Uzbek language "Muloqot" is an Arabic word, in the Uzbek language "to meet", "to see"; [9.636] Also, "communication is a multifaceted process in which people exchange information as a result of direct or indirect contact, sight, or perception, which is the basis for drawing appropriate conclusions from the information obtained".[10.423] Simply put, the process of communication as a multifaceted system in its place consists of such elements as more complex orderly communicators, product of thought, means of communication, communication situation, communication environment.[11.3-4] Thus, "communication" as a philosophical category is defined by something specific as the relationship in the practical and theoretical activities of the subjects as a relationship that contributes to the strengthening

and reproduction of knowledge. There is a need to study communication as a changing dynamic process of subject-subject relations and to determine the role of the book in it.

In addition, the need to use intellectual forces in the process of communication with the book allows a person not only to expand his ideas about the world, but also to contribute to self-awareness, the development of human self-awareness, and therefore contribute. No matter the forms of communication, a person reads a book separately. Communication through books can take place both at the interpersonal level and between social groups and strata. And this makes sense, because the book is a means of forming intergroup unity and intra-group connections. Therefore, a book is often not just an individual opinion, but an expression of a group idea. The meaning of the book as a specific form of interpersonal and group interaction is different. Thus, the communication about the work of the book and the ideas and thoughts in it is of special importance to the scientific community and creative intellectuals. Here, the emergence of the book, its introduction into scientific use and positive evaluation is a definite stage in the development of scientific thought. The ideas and meanings enshrined in the book are alienated from the author and continue to live independently. It retains its importance both as a scientific period and as a form of exchange of ideas. This does not mean that other means of communication are not involved here at all, but nevertheless the special importance of the book in this case must be emphasized once again. The book was the first step in creating a spiritual communicative unity between people separated by the parameters of space and time.

T. Kaipbergenov says: "It was as if I was flipping through the book, seeing all of them again, chatting and talking to them, no, as if they saw themselves, as if they were talking to themselves".[12.3] In turn, there is another important aspect that allows the book to work in culture for centuries. In this case, we can say that the book is not only an element of modern cultural communication, but also the basis for the continuity of culture. This is due to the archetypal nature of the book, as it is not only an artifact, a specific object of culture, but also an archetype, a uniquely structured image that has gone through centuries of human culture. Perhaps one's belief in the book is related to this. The archetypal feature of the book is reflected in linguistic metaphors such as the Book of Genesis, the Book of Nature, and the Book of Life. These "books" have been "read" throughout human history. This means that the book is not given to anyone for a purpose, but rather the book, which is a source of knowledge, truth and wisdom, is presented in the form of a spiritual space. The archetypal image of the book serves as an axis that forms the creative mind, a source of spontaneous creative activity. In the

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process of communication with the book, a person rises to a new stage of personal development and has the opportunity to combine different layers of personal and collective consciousness. Perhaps this is why the form of the book is so “comfortable” that it fits the proportions of the human body, the peculiarities of perception, and so on.[13.24] Hence, the archetype nature radically distinguishes the book from other existing communication systems.

The reality is that many turn to television and the Internet for knowledge and information in addition to books, and have neither the time nor the desire to read fiction. The computer is a necessary factor in the daily life of some people, forming stereotypes of their worldview and behavior. The “Computer Man” simulates the game situation over and over again, easily destroying and recreating the virtual world, gradually translating its principles into reality. A student who wants to learn something new in the field of education can read and watch useful video materials, which is a positive aspect of getting historical and modern information of the Internet in a fast and convenient way. Its second positive aspect is that it has unlimited communication in time and space with countless people with similar interests related to being an Internet resource. However, with all its positive aspects, virtual communication leads to a strong “connection” of people to the Internet, which is especially prone to pathological and uncontrolled use of Internet resources, loses the idea of time and space, refuses “live” communication, constantly spends time on the Internet. Thus, the feature that forms the existential basis of the process of human book reading is communicativeness, which is manifested in the relations within the author-text reader structure. The reader’s competencies include communication or dialogue with the author’s mind. Such communication is not easy to identify. In this regard, V.I.Tyupa[14] described the formation of student competence in stages. The central concepts were genre thinking, emotional thinking, conceptual thinking, text as a source of artistic impression, development of abstract-logical thinking, acquisition of existential meanings, aesthetic identification, connection of one's own moral norm with the norm of the author's consciousness. This begs the question: how does the culture of reading relate to existing methods of text research? If the reader accepts the text as the author’s thinking, he can consciously apply the scientific method to study it: structuralism, phenomenology, hermeneutics. On the one hand, the conceptual language of the reflective learner changes in the process of entering a particular school. On the other hand, the skill of comparing the worldviews required to work with any humanitarian literature is formed. At school, the culture of book comprehension is explored through the criteria for applying literary terms in the final essay, through the interdependence of author and reader positions.

As S.Matjanov noted, “First of all, the reader is interested in the reality described in the play. Such interest gradually affects the emotion. It is tempting for the reader to compare the reality of the play with the reality of life”.[15.30-35] This means that in the process of reading, the reader acquires the necessary communication skills with the author's consciousness about the existential reality and in the communicative situation. As B.Ziyamuhamedov wrote, “when reading a book, one is immersed in the same period, the same conditions and interacts with the same heroes. It is as if one who reads the Qur'an diligently enters into communion with Allah. When a person reads a book, he acquires a number of knowledge, his soul is comforted and strengthened, and he is cleansed of all sorrows. The strengthened spirit also energizes the body, and one involuntarily jumps into good deeds. By the command of a spirit that is ready to do good deeds, and by your own courage, you begin to do good to people”.[16.40] After all, the mind attached to reading receives great spiritual nourishment from the book. The images created in it rejoice in happiness, suffer from worries, mistakes and shortcomings, receive spiritual strength from the example of morality and upbringing, patience and perseverance.

Writer Tahir Malik, in his observations on the philosophy of life, says about the effect of reading books on the spiritual world of man: “The power of books to affect the human soul is different. You will be impressed when you finish reading some books, read the first page of some of them and embrace them with joy as if you have found your dearest and wisest friend. This is what happened to me twenty years ago when I read a few passages from the works of Ghazzali”.[17.81] Hence, the existential and communicative foundations of the book - the grateful friend in the process of constant communication with man - are important. In this sense, it would be appropriate to quote the following opinion of Utkir Hoshimov. “Did you notice - I don’t know if you have an unparalleled friend in loyalty. You will be interviewed whenever you want. It will add joy to your joy when you are happy. It takes away your pain in a sad moment. Teaches what you don’t know. If you get lost, it will show you the right way. He won’t leave you even when your loved ones turn away. It tastes nothing for its service. If you forget it for years and leave it, it will not be silent. It doesn't matter if you throw it away. If you call again, he will come and do your service. This friend's name is a book”.[18.19] Indeed, man has no closer companion, friend, mentor. Because he is a sharpened mind. Writer and philosopher J.Swift says, “Books are the children of the mind”, while educator and writer J.Comenius says, “Books are a tool for spreading wisdom”. It is obvious that in the process of reading a book, which is a grateful teacher and a source of endless spirituality,

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which leads to the perfection of the spiritual being of man, becomes ingrained in our consciousness.

In our opinion, the human mind develops the ability to understand what is read in the process of reading, to communicate and to find the most important and valuable things. At the same time, knowing logic, laws, and correct forms of thinking, applying them directly in practice, and paying direct attention to the training of their thinking, will be of great help to their minds. However, for the most effective and economical reading, the reader needs technical skills in working with the book. Such skills usually mean: not too slow, a habit of reading for oneself, making a plan for what is read, making transcripts and the most necessary notes, writing notes (mastering interpretation and summarization techniques), using reference books, encyclopedias, dictionaries. Technical skills help the reader to work more deeply with the book and remember it better. Therefore, the more such skills are acquired, the faster a person reads and the better he accepts and assimilates what he reads. Whatever the field of knowledge, any book is important. Indispensable helpers - reference books, various dictionaries, encyclopedias. The history book keeps the living breath of the time, from the distance of the past years we look, evaluate and understand the present. Scientific literature becomes a source of in-depth knowledge. They are silent, but how many secrets are in them! You need to learn how to read them and learn the most valuable things from them. The work of art forces us to embark on wonderful journeys, to communicate, to a world where we experience with our heroes, rejoice in their happiness, suffer with them, and wait for a happy ending.

The book teaches compassion and mercy. Without it, there would be neither the culture of our society nor our own culture, for it is a book that contains everything that has been collected by mankind in various fields over the centuries. So, it is important to organize activities related to the creation of communicative situations of education in human reading. All of us, or anyone who understands himself, is required to take the time to read the book simply. Patience, attention, communication, creativity, reading, knowledge, literacy continue to form spontaneously.[19] This phenomenon is a function of the book and occurs as a result of reading. The book contains the thoughts, views, ideas and theories of the creator, whether scientific or artistic, influenced by hundreds of thinkers. On this basis, the book is systematized, knowledge is collected, summarized and transmitted to the reader.[20]

Conclusion

Based on the ideas analyzed above, the following conclusions can be drawn: **first**, the existential foundations of reading are given in their motives, which describe people as possible participants in long-distance spiritual communication. In other words, reading has a qualitatively special procedural character, where the real pleasure of the skill is the recognition of graphics and characters, abstract curiosity or desire to entertain only the initial stages of reading, while the important stages are the individual's self-development. describes its dialectic, its asymmetry; **secondly**, the book is a sincere interlocutor. He received the hadith of both speaking and listening. It is necessary to learn from him how to speak, communication etiquette, listening behavior. While reading a book, we come in contact with writers, poets, scientists - noble people, people we have never met in our lives, with other creatures. Mahmud Kashgari, Yusuf Khos Hajib, Ahmad Yugnaki, Abu Rayhan Beruni, Abu Ali ibn Sino, Amir Temur, Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur, Jaloliddin Manguberdi and other great figures of ours, enlightened, spiritually rich book conversations are endless to our souls. gives strength, power. We find the answer to our seemingly insoluble problems in the biblical dialogue of the sages; **thirdly**, in the process of self-realization of a person through reading, the culture, communication, various socio-economic, political and ideological factors to which he belongs are also strongly influenced; **fourth**, reading builds confidence. Reading books makes us more literate: in communication, a person involuntarily creates more self-confidence, self-confidence, demonstrates a deep knowledge of the topic of conversation. **Finally**, the recognition of the interlocutor's erudition by others has a positive effect on his or her self-esteem; fifth, the role of the book in modern culture and the attitude towards it is changing. The main focus is shifted from information and functional role to its important features.

The book, which is a means of communication, interacts with other communication systems, experiencing their effects. Today, it can be said that many functions that were previously performed only because of the book are now being transferred to other means of communication, such as television or the Internet, but, in many ways, the book remains unique. Human reading is an activity that shapes and develops personality. In modern society, the level of reading culture is important not only for the communicative and professional competencies of any specialist, but also as one of the important indicators of his personal development.

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