



"CULTURE OF COMMUNICATION" AS AN IMPORTANT FACTOR IN SOCIETY'S DEVELOPMENT

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Article history:	Abstract:
<p>Received: 30th October 2024 Accepted: 26th November 2024</p>	<p>The article examines the peculiarities of the term "communication culture" and its role in the development of society. The importance of the culture of communication in interpersonal communication, its criteria, necessity in personal development and national characteristics are scientifically analyzed. In addition, the impact of good communication as a moral virtue on personal development, its role in the system of national and universal values, the history of its formation, as well as the theoretical and practical aspects of modern manifestations of the culture of communication related to etiquette and shaping in a person's behavior are scientifically analyzed.</p>
<p>Keywords: communication culture, interpersonal, legal entity, spiritual, etiquette</p>	

The term "*communication*" is used directly or indirectly in almost all areas of social development in everyday human activities and interpersonal relationships. For example, in economics, communication is used as the exchange of labor products through the purchase and sale of goods, in jurisprudence, communication is used as the ability of a citizen or legal entity to acquire rights and create obligations for itself through its own actions. In the literature on the field, expressions such as "communication time", "communication costs", "communication efficiency" are found, which are manifested depending on the activities and actions of this field.

Communication culture in a broad sense is a process that is cultivated throughout a person's life and activity, and it is formed in the family, society, and community. Communication culture is a certain level of a person's creative power and intellectual abilities, thinking potential and worldview¹.

The connection with the term "culture" is also in its connection with the sphere of spiritual life. After all, each nation creates its own culture, thanks to this culture, realizes its identity, and contributes to world development.

However, if we look at the changes taking place in our daily lives, at the communication between people, at the rules of speech, we see that the culture of communication has moved far away from the criteria of etiquette and educational processes. Today, young people are being given knowledge based on modern technical means, and various activities are being held to develop their worldview. However, at the same time, the effectiveness of the knowledge provided about speech etiquette, culture of communication, and the qualities of politeness seems to be less.

Culture, spirituality, and enlightenment direct people to live and act in accordance with the requirements of society, laws, and moral standards. To be sincerely committed to the ideas and principles of humanity, honesty, social justice, and universality. If people have a low cultural and spiritual level, its negative consequences will certainly be felt in the economy, social spheres, family, and community, in their relationships, manners, lifestyles, and behavior. Where the culture of communication is not formed (even if it is formed, it is weak and helpless), people begin to lose their kindness and undermine true human relationships. In this regard, the great scholar of the Middle Ages Muslim East, Abu Hamid Muhammad al-Ghazali, in the section "Commentary on the Wonders of the Mind" of his work "Ikhyai ulumid din" ("Revival of Religious Sciences"), emphasizes, "Conversation requires recognition of the qualitative state of the mind, not the essence of reality"².

In Eastern philosophy, which is an integral part of world philosophy, the existence of two opposing principles in man, matter (body) and spirit, is emphasized. Academician J. Tulenov says, "These two foundations should be in balance in the human body, one should take precedence and the other should not lag behind. If this order is broken, materiality prevails over the spirit, and the spirit becomes a slave to the body and serves it, then negative situations will prevail in

¹ National Encyclopedia of Uzbekistan. Volume 6. T. « National Encyclopedia of Uzbekistan» State Scientific Publishing House. 1998. Page 132.

² Bozorov S. Current issues in the formation of the concept of culture. Karshi. "Nasaf" publishing house. 2003. p. 9. 2 Abu Hamid Muhammad al-Ghazali // Youth. 1990. No. 6.

human practical activities, and positive qualities will be postponed. The spiritual and moral aspect is one of the qualities that makes a person human and beautifies his life"³.

Issues related to the scientific understanding of the process of communication are mostly reflected in sources on the history of culture. It is known that interpersonal communication did not arise spontaneously; people did not yet distinguish themselves from each other as independent individuals. In ancient times, human attention was focused on nature, and the main characters of primitive art were not humans, but animals. The history of the formation of the concept of "communication" dates back to ancient Egypt, ancient India, and mainly to antiquity. In ancient times, interpersonal relations as a whole were merged with the views of thinkers as a philosophical system. In particular, Democritus saw philosophy as a kind of art of communication, an art of life that expressed good speech, good behavior, and good behavior. Socrates and Plato understood philosophy as an equal dialogue, a conversation that expresses understanding of oneself and others, and the understanding of truth. Aristotle was the first to introduce the term "communication", which is considered the basis for the emergence of a system of art and culture.

In Buddhism, the culture of communication is based on a purely human essence, which is analyzed in the self-understanding of man, and on the realization of true divinity. It would not be an exaggeration to say that Christianity took an important step in this direction, because Jesus wrote extensively based on an artistic analysis of the moral content of human communication with people. However, in him, human communication was not a goal, but a means that provided an opportunity for man to communicate with God. A distinctive feature of the culture of communication in Islam is that, as in the case of individuals, people are deeply committed to obeying Allah⁴. The Renaissance is a unique period in the perception of human existence. The new interpretation of the subject expresses the fact that the Renaissance worldview was imbued with humanistic ideas, and at the same time, this process was artistically widespread: the works of Boccaccio, Petrarch, Shakespeare, Leonardo da Vinci and other thinkers became part of the spiritual treasury of the history of world culture. However, during this period, the relationship of man to nature remained at the center of social consciousness, and the process of transition to the concept of man's relationship with man was not completely eliminated.

The issue of communication began to be studied from the perspective of socio-humanitarian, technical, natural and other sciences. In this regard, a new specialized science - socionics - appeared, the object of which is the complexity of people and the multifaceted world of communication. Today, there are more than a hundred concepts of "communication" in modern science. As a result, human communication began to be understood and described in different ways. These are: a) as social relations; b) as communication and interaction; c) as a spiritual connection of two or more individuals; d) as activity. In this sense, communication is a complex process of the emergence and development of relationships between people and the needs of their life activities, a collaborative strategy for exchanging information with other people, understanding and perceiving them. The object of this problem is ideal spiritual reality. Here we are talking about the intellectual, emotional and volitional emergence of human thinking and the emergence of its subconscious processes in the psyche. Its subject is the moral and ethical side of human communication and activity, as well as the specific spiritual processes of groups of people performing various tasks.

Behavioral psychology in the process of work is an organizational part of psychology, which is based on the principles and categorical concepts developed by general psychology.

As is known, the main categories of general psychology are concepts that represent psychic areas (perception, emotion, will), the properties of the human psyche (ability, character, temperament), as well as the emergence of human consciousness (doubt, distrust, confession, orientation to a certain activity). In this sense, the main principles that general psychology and its branches operate on are:

- determinism, the principle of causality, that is, the recognition of the mutual necessity of mental phenomena and their interrelation;

- the principle of systemicity, that is, a separate mental reality as the basis of all mental associations;

- the principle of development, change of mental processes, their transition from one level to another. Of course, when it comes to abstract general psychological categories and principles in the etiquette and psychology of behavior carried out in the work process, knowledge of professional psychology is also taken into account. The concept of communication is understood as behavior aimed at ensuring success in a person's work, creating conditions for mutual cooperation between people, and realizing their goals. This behavior has a significant impact on the establishment and development of cooperative relations between the leader and employees and competitors in the work process. At the same time, a businessman tries to use measures that satisfy his own and his team's interests in this process.

To summarize the above, the main category of the discipline "culture of communication" is determined by the personality and its psyche. Without it, we cannot have modern methods of human resource management. It is precisely knowledge of the psychology of the personality that gives an entrepreneur and a business leader detailed information about their partner. In other words, this knowledge determines how effective human relations with people will be. However, the state and nature of the personality are revealed in the process of interpersonal relations on the basis of the formula "I-You", "Me-We", "We-Them". If, according to philosophers, communication is one of the important foundations of human

³ Tulenov J. Falsafiy madaniyat va m'a'naviy kamolot. T.: Mehnat, '000. 215-bet.

⁴ Tulenov J. Philosophical culture and spiritual perfection. T.: Mehnat, .2000. 215-p.

development, then, according to modern theorists of management, a high level of communication is a decisive condition for the successful completion of the agreement. However, to ensure such communication, the leader must be able to use communication technologies based on psychological training. It should be borne in mind that in the process of communication, controversial situations may arise between partners: inappropriate speech and rude behavior deprive the necessary information. To prevent this from happening, it is necessary to learn to use certain technologies for establishing communication. Psychological disciplines (such as communication psychology, behavioral psychology, personality psychology) have specific recommendations for ensuring various forms of communication.

Communication is a form of interpersonal relations, through which people communicate with each other in moral, aesthetic, cultural, political and spiritual terms, influence and are influenced. Therefore, communication as a social category is directly or indirectly involved in all spheres of life, depending on the nature of its application. First, it is necessary to clarify the similarities between the concepts of "communication" and "connection-communication". Communication is a type of general communication, which is called directed communication. It essentially transmits information about a certain event to others. For example, in information directed for broadcast in the media, communication acts as a means of communication. In such a case, the interaction is manifested primarily as a subject-object relationship⁵.

In this case, communication is manifested, first of all, as a subject-object relationship.

The communication process has a two-way nature: it is, by its nature, more comprehensive than the mere transmission and reception of information or data, and is a complex system of interaction between two or more people. Accordingly, a person who is actively communicating with other people can take his or her rightful place in the communication process only if he or she can find similar characteristics in them, respond appropriately to them, and achieve an optimal level of interaction with them. In this case, communication is manifested as a subject-to-subject relationship.

Like any social activity, communication has its own certain qualitative indicators, which arise on the basis of entering the world of thoughts and feelings. These indicators are grouped independently of the main areas in which they arise. These are: a) individual-personal; b) socio-psychological; c) subject-practical. In the process of being influenced by communication, the above indicators are directly related to each other.

Summing up the above, it is appropriate to indicate the characteristics of the following types of communication:

1. Communication in time and space is divided into contact and distance communication. In contact communication, the interlocutor is next to us and we can establish direct and indirect communication with him, address each other through gestures and various actions.

For example, we call out to our friend next to us, express our agreement or disagreement by turning our lips, nodding our head, etc. 2. Indirect communication. Indirect communication is a regular conversation, conversation, report, etc. Indirect communication includes talking on the phone, writing letters, transmitting information from radio, television, and books. It is the development of indirect communication that entails many changes and developments in life. 3. Dialogue-like communication in the form of "I" - the speaker and "You" - the listener. Dialogue implies the exchange of the roles of "I" and "you". Dialogue is characterized by the brevity, clarity, and simplicity of the question and answer in communication. In our opinion, this dialogue between Muhammad Rajabbek and Anvar, taken from the novel "True Comrade" (Chin o'rtoq) by Abdulla Kodiri, is an example: "Anvar used to come to Muhammad Rajabbek's house for three weeks to recite the Quran at night. The last night Muhammad Rajabbek asked Anvar how he was:

-Domlangiz salomatmi?

-Shukur.

-O'qishingiz yaxshimi?

-Birmuncha.

-Domlaning uyida turasizmi?

-Taqsir.

-Siqilmaysizmi?

-Yo'q.

-Ilm i hisob o'qiganingiz bormi?

-Yo'q, taqsir.

-Domlangiz ilmu hisobni bilurmikin?

-Bilmaslar deb o'ylayman.

-Agar men bir domla tayin qilsam, hisob o'qiysizmi?

-Ustozim ruxsat bersalar, albatta, o'qiyman.

-Xo'p...bo'lmasa erta kechga domlangiz shu erga kelib, menga uchrashsin!

-Xo'p, taqsir!"⁶

Good manners are considered as a sign of morality. The worldview and knowledge of each person can be seen from their treatment of others. It should be noted that good manners are a means of communication between people. The conditions for good manners lie at the heart of our treatment of each other and our relationship. The main tool in good manners is language. That is why language is called a tool of communication. If a person's language is sweet and his treatment is cultured, he will gain respect among the people in a short time. On the contrary, flattery never brings a

⁵ I. Karimov Islam. Bizdan ozod va obod Vatan qolsin. T.: Uzbekistan, 1996. 14 p. 14

⁶ Abdulla Qodiriy. Mehrobdan chayon. T.: O'qituvchi, 1997. 44 b.

person respect. In particular, flattery is a characteristic of a young child, and for adults this flaw has always discredited a person. That is why our thinkers who lived in the past emphasized a respectful approach to language and words. The most beautiful way to treat a friend and an enemy is such that after the treatment, love should increase in the friend's heart, and hostility in the enemy's heart should decrease. In folk oral works, especially in fairy tales, a person who seeks refuge and visits him in order to ease his difficulties, a single greeting is equivalent to a good welcome: "If it weren't for your greeting, I would have swallowed you in two bites" are expressed in the language of various characters. In Uzbek folk tales such as "Muqbil Toshotar", "Three brave brothers", "Ur toqmoq", the ideas about the qualities of a good word are expressed with high artistic value.

It is a sign that our people have been paying serious attention to words, text, and the content of the text since ancient times. Unfortunately, in recent times, when we see the abundance of slang words, the occurrence of childish, illogical expressions, and the presence of errors and illiterate attitudes in our written letters, one is surprised that our level in written speech is declining. However, expressing speech in writing has been practiced since ancient times: scribes, secretaries, and scholars have raised this art to a high level. The superiority of written and oral speech has beautified thinking. Speaking about the harmony of oral and written speech, literary scholar Nusratullo Ataulloh o'g'li Jumahoja writes: "The development of an orator's speech that is not engaged in written speech is slow and difficult to achieve sophistication. His vocabulary and expressive capabilities are limited."⁷

The literary critic N. Bekmirzaev, who recognized that the fate of all humanity is embodied in the word "behavior", brings very interesting information about the role, importance, and value of manners and politeness in human life. In particular, he emphasizes that it is rude to address someone in a condescending manner, and that rudeness is a sign of indifference and insolence, and says, "Every person achieves his or her own physical beauty by spending time and money. If spiritual and moral beauty and a culture of manners were added to the beauty of people's appearance, then there would be a great light upon light. Such people should be included in the ranks of those who strive for perfection and provide spiritual support to people with their polite words."⁸ Indeed, the power of polite manners is also determined by human knowledge. After all, rationality is a direct product of thought, and thought cannot exist without knowledge. Therefore, it is written in proverbs that ignorance can be a hindrance in communication and interpersonal relationships, on the contrary, the language of a wise person is free and observant, and brings benefit to many.

The general **conclusion** drawn from the opinions, views and recommendations brought to your attention is reflected in the following:

Firstly, the culture of communication requires purposeful upbringing and the formation of certain educational inclinations.

If inclinations are brought up in a purposeful manner, children, with the help of these inclinations, will think more about useful deeds during the discussion of good deeds in their minds and strive to do good deeds.

Secondly, individualism, which has absolutized the freedom and rights of the individual and rejected social harmony and collectivism, and technocracy, which has sought to manage through the refinement of spiritual life and a colorful lifestyle, has caused socio-political, economic and spiritual crises. Now humanity is moving to seek development from the person himself, from his spiritual and spiritual world, from his morality, behavior and subjective being. Part of this existence is manifested through the relationship of man-to-man.

Such a relationship is associated with interpersonal communication, communication, speech and other similar means of culture. By establishing this process, we directly stabilize the relationship between society and man.

Thirdly, the huge material prospects arising from the development of science and technology, no matter how important and necessary, in any case, cannot by themselves decide the fate of humanity. It is becoming increasingly clear that it is useless to expect happiness from the development of science and technology without implementing fundamental changes in the social, spiritual and cultural spheres of human life. It is more difficult to predict changes in the spiritual world of people, their activity in their inner world, but both the destruction of the world as a result of human development and its recovery from disasters depend on the same spiritual development. Because it is impossible to solve a person's problem without a person himself. Therefore, it is appropriate to strengthen human relations and introduce high forms of communication into social changes in society.

The current situations threatening humanity include the decline in the morality of individuals and states. Although the causes of these phenomena are different in different countries, in our opinion, the main reason lies in the loss of the inner spirit in people. After all, when the inner spirit is lost, the role of a person's personal morality and responsibility is taken over by those who are abstract and essentially detached from the image of an inhuman person. In this case, the culture of communication is replaced by inhuman vices such as violence, aggression, and destruction. In the 21st century, when information is becoming easier to obtain, the expectations of the culture of communication are also changing. However, it is necessary not to neglect the fact that broad awareness of literature, works of art and national values serves as an important educational tool in the culture of a person.

Speech plays a very important role in the life of society. It serves as a means of interpersonal communication in the culture of communication and the main means of forming opinions, expressing feelings and experiences. In addition, speech, as the most vivid system of expressing thought, has the property of embodying the entire structure of human consciousness and experience. In addition, speech has the unlimited possibilities of language, allowing cultural heritage

⁷ Nusratullo Atoullloh o'g'li Jumaxo'ja. Istiqlol va ona tilimiz. T.: Sharq, 1998.

⁸ Bekmirzaev N. Notiqlik san'ati asoslari. T. Universitet. 2005. 14-bet.

such as literature and art to cover various aspects of reality. In a word, through the medium of words, communication is formed, advanced forms of communication are established, and delicate and beautiful aspects of interpersonal relations appear. Cold wars, information attacks, drug addiction, terrorism, and environmental conditions are usually recognized as major threats to humanity. However, the destruction of the systems that make up the inner world of a person is no less dangerous, perhaps even more tragic. Not leaving this process aside has always been beneficial for society and man. At present, we often have to face such vices as vulgarity, thoughtlessness, and arrogance. If spirituality, morality and elegance are squeezed out of life, if qualities such as kindness, politeness, and thoughtfulness turn into petty concepts, there will be no place for culture. To pay attention to increasing the responsibility of words and language, which are the main sources that ensure the stability, beauty and artistic perfection of communication, and determine the essence of its existence. After all, words and language are culture. With the help of this culture, people communicate with each other, communicate, and thanks to language, human practical activity is directed towards a certain goal. They are also of great importance in the formation of material and spiritual culture.

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