

## COMMUNICATION AS A PHILOSOPHICAL CATEGORY

Normatov Sanjar

Jizzakh State Pedagogical Institute, Uzbekistan

### ANNOTATION

Nowadays, the process of interaction plays an important role in the comprehensive development of young people. Because in the process of communication, the diversity of beings begins to understand their essence based on their relationship to events. Communication is a dialectical process that takes place in the way people interact with each other. Indeed, unresolved problems in society can be resolved through dialogue, which can lead to a balance in society and a better society. From this point of view, communication takes place in different social relationships between people.

**Keywords:** communication, philosophy, relations, dialectics, understanding, social group, manalog, dialogue, history, nation.

### INTRODUCTION

Communication is a key element in a person's self-awareness, the improvement of interpersonal relationships, and the establishment and strengthening of various social relations. That is, the status and prospects of a particular social group, nation, people, state, society depend on the principles of communication between them. Therefore, in all periods of history, the most advanced philosophers of mankind have focused on the issue of communication.

### MATERIALS AND METHODS

First of all, Socrates' ideas about communication are very important. Socrates no doubt encouraged face-to-face communication as the best way to build public trust and confidence. Socrates conveyed his basic philosophical ideas orally to the general public. He expressed his philosophical thoughts in the form of dialogue, not monologue. In this case, after communicating with the interlocutor, there was a conflict of opinion and he tried to reveal the truth through debate.

According to Socrates, the understanding that emerges in the process of communication through the analysis of concepts such as justice, courage, goodness, truth, reality, and so on, is solid and unchanging. When we analyze concepts, we can understand how things really are.

Understanding the positive aspects of what is available and the values involved in the conversation involves acquiring knowledge aimed at understanding the ideas that underlie justice. In his conversations with people, Socrates tried to force people to think about the state of their lives, their actions, their words, the basic principles and views they set. During the conversation, Socrates considered it important that the interlocutor understood what he was talking about and understood it. That is why he focused on creating conditions for free and open communication in Athens. In his philosophical observations, Socrates believed that man should understand himself and find his own self. He has a famous saying, "Understand and know yourself." Socrates speaks of communicating with his inner voice. He calls it the devil. In doing

so, Socrates emphasizes that he never acted against his conscience. He also said that sometimes it is important for people to communicate with themselves in order to understand themselves. Socrates did not leave his ideas in the form of a book. Although there are enough sources to write in Athens at that time. He didn't write anything down. Socrates thought that writing did not answer on its own. "I don't agree with Phaderus, writing is like painting, the artist has an attitude to life, but if you ask them a question, they keep quiet," he said. It is also known that Socrates wanted to explain that man can reach perfection through communication. He believed that the solution to the problem could be achieved through dialogue and dialogue.

Plato, another Athenian philosopher who was a student of Socrates, emphasized the importance of communication in his philosophical views, but unlike his teacher, he emphasized the importance of conveying ideas not only through oral communication but also in writing. He has written about 30 small and large dialogues in this form. Plato's dialogues try to portray human relationships in a vivid and relatively simple way, and his dialogues do not have definitive conclusions. Plato's dialogues are usually divided into three groups: 1.Socrates dialogues 2.Dialogues reflecting Plato's doctrine of maturity 3.Artificial dialogues, laws belong to it. Plato explains the complexity of the philosophical ideas he is trying to convey to the people: "Philosophy does not allow us to express it as it does in other fields of knowledge, but only after a long conversation about its subject and life with that subject, as if a light from a torch suddenly shines in the heart". Plato finds it difficult to understand and digest philosophical ideas. It takes willpower, strength, energy and time. The most important part of this journey is engaging with other truth seekers. Plato sees dialogue and debate as a means of conveying the truth to man.

Edmund Husserl , a philosopher of the new age, in his phenomenological views, says that language mediates between the whole world, but language is dead only as a mediator. Husserl argues that a single word spoken in human communication comes with only one ideal value. In some cases, communication may not be the ideal way to prove the truth or falsehood. The speech in this dialogue is genuinely sincere and coincidental, which is why Husserl has argued that dialogue is useless in his various studies of phenomenology, because dialogue should have been excluded because it seeks to guarantee the status of an ideal value. But then he changed his theory of ideal values. Although Husserl used the pursuit of self-improvement as an attempt to understand the subject, over time he pointed out that communication, not monologue, was the prelude to human values. In this sense, the transcendental dialogue of the Communicative Society is precisely the cause of our creation of our common world.

Husserl says he understands communication in a broad sense. It repeats that communication in the broadest sense is a form of communication that includes letters, gestures, and words. From a phenomenological point of view, communication covers a wide range of human activities. Because human relationships are structured. His actions, demeanor, and even facial expressions are a means of conveying a person's inner experiences. It all depends on the duration and amount of communication.

We can see similar elements in some of Husserl's views in Heidegger's teaching on communication. He, like Husserl, focuses on the subjective nature of man. However, the importance of monologue communication in human self-understanding is not absolute, but

rather the importance of human-to-human communication. Because human beings, as social beings, always need to communicate with each other. Heidegger believed that these relationships could help identify flaws in a person's personality and at the same time improve their self. In short, a person begins to see his own shortcomings, to think about his inner potential, to think about it, and at the same time there is an opportunity to improve his personal self.

In the philosophy of existentialism, the philosopher Karl Jaspers argued that the theory of communication was formed as a struggle against the historically backward theory of social contract. Proponents of the theory of communication (Jaspers, Emanuel Muniere,) have argued that a social contract is an agreement in which all participants agree to establish certain rules for themselves, and its implementation is a burden for all. It involves interacting with each other and following the rules. Communication is defined as the interaction of two or more people in the exchange of information of cognitive or affective-evaluative nature. Exchange is called the complex, comprehensive process of establishing and developing relationships that consist of developing a single path of interaction, perceiving and understanding the other person.

Psychology books say: "Communication is the process of establishing and developing communication that requires collaboration; the interaction of subjects through a system of communicative signs. Communication is a process of interaction between at least two people, during which information is exchanged, relationships are established and developed, terminated or corrected"

The content of communication is the information that is transmitted from one living being to another in interpersonal relationships. Communication can include information about the inner motivational or emotional state of a living being. Communication can transmit information from one living entity to another about their emotional states (satisfaction, joy, anger, sadness, excitement, etc.), which direct the living entity to communicate in a certain order. Such information is passed from person to person and serves as a means of establishing interpersonal relationships.

In that sense, there is always communication between people. This is an important sign of the exchange of information between people in a society. It provides the basis for a partial, sometimes complete, understanding of the inner person and the individual, whose ideas are common or unique. When it comes to communication in general, there are different definitions of the term. Communication is the exchange of information between people that arises from the need for collaboration. Communication is common to all living things, but at the human level it takes the most advanced forms and is understood through speech.

The number of communication goals in a person increases. In addition to the above, they include the acquisition and transmission of knowledge about the world, education and upbringing, the coordination of various actions of people in collaborative activities, the clarification and establishment of personal and business relationships, and more.

Communication is usually manifested in a combination of five aspects: interpersonal, cognitive, communicative-informative, emotional and conative.

➤ The interpersonal side of communication reflects a person's immediate environment: their interactions with other people and the commonalities associated with their lives.

- The cognitive side of communication allows you to answer questions about who the interviewee is, what kind of person he is, what to expect from him, as well as many other questions related to the partner's personality.
- The communicative-informational side of communication is the exchange of ideas, ideas, interests, feelings, inclinations, etc. between people with different backgrounds.
- The emotional side of communication is related to the emotions in the personal relationships of the partners, the role of the mood.
- The conative (behavioral) side of communication serves to coordinate internal and external contradictions in the views of partners.

Communication has certain stages in which specific issues are addressed. The most important step is to plan the communication, to identify the tendencies for the results of the communication. The first step in communication is to get in touch. It is important to get into the situation, to feel the partner's situation, mood, to allow him to intervene and determine the direction of the other. This period ends with a spiritual connection. Then begins a period of focus on the problem, the role of the parties, and the development of the topic. The next stage is motivational sounding. Its purpose is to understand the motives and interests of the interlocutor. Then comes the emphasis phase, then the argumentation and persuasion phase, and finally the results.

If the topic has been discussed or the partner has shown signs of restlessness, the conversation should end. The dialogue should end with the prospect of continuing at all times. The last moments, the final words, the views, the handshakes are very important, and sometimes they can completely change the outcome of a long conversation. It is through communication that people have the opportunity to explore nature and work together to meet their needs.

## CONCLUSION

In short, in the process of communication, certain images and models of human behavior are formed, and then they are internalized. During the dialogue, social and personal relations are established, through which joint activities are carried out. In this sense, it is no coincidence that in a globalized world, dialogue provides a constant exchange of information between different social groups and states, because communication is an essential condition of human life and activity. Thus communication is a way of living the existence of man, nation, people and society. What they look like now and in the future depends on how well they communicate. That is why it is very important and relevant today to organize the process of communication in the world, and in our country in particular, on the basis of scientific analysis.

## REFERENCES

1. Ergashev P.S. Muloqot psixologiyasi (ma'ruzalar to'plami). T. ToshDPU, 2003.
2. Akramova F., Abdullayeva R. Oilaviy hayotni o'rganishga oid psixologik testlar. T.Respublika «Oila» markazi, 2002.
3. Maxsudova M., Qurbonova Z. Umumiy psixologiya. (muammoli ma'ruzalar matni). Namangan. 2004.
4. Maxsudova M. Muloqot psixologiyasi. (muammoli ma'ruzalar matni). Namangan, 2005.

5. Gunnar S., Nils G. Falsafa tarixi.T.“Sharq” nashiriyoti, 2002.
6. The seventh Letter 341, Translation by J.Harward, Gampridge University Press.
7. [https://en.wikipedia.org/wiki/International\\_Olympiad\\_in\\_Informatics](https://en.wikipedia.org/wiki/International_Olympiad_in_Informatics)
8. <http://www.sarahmei.com/blog/2014/07/15/programming-is-not-math/>
9. Nazirov, M., & Mukhammadsidiqov, M. (2020). Central Asia: Involvement of Afghanistan in Regional Development Processes. *The American Journal of Social Science and Education Innovations*, 2(12), 266-272.
10. Mukhammadsidiqov, M. (2021). Problems of Escalation of Religious Xenophobia in the ERA of Globalization. *CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE*, 2(12), 17-23.
11. Муҳаммадсиддиқов, М. (2021). ХИТОЙНИНГ ЎРТА ШАРҚДАГИ СИЁСИЙ-ИҚТИСОДИЙ ДИПЛОМАТИЯСИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(Special Issue 1), 669-678.
12. Исройлова, Г., & Муҳаммадсиддиқов, М. (2021). ЎЗБЕКИСТОНДА ДИНИЙ-МАЪРИФИЙ СОҲАНИНГ ЖАМИЯТ ИЖТИМОИЙ-СИЁСИЙ БАРҚАРОРЛИГИДА ТУТГАН ЎРНИ. In *ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ* (pp. 196-200).
13. Muhammadsidiqov, M. (2021). INTEGRATSIYA TUSHUNCHASI: MAZMUN VA MOHIYATI. Научно-просветительский журнал "Наставник", (1), 68-77.