

## QUESTIONS OF SPIRITUAL COMMUNICATION OF RURAL WORKERS

**Sagindikov Jubatqan**

*Karakalpak State University, Nukus, Karakalpakstan, Uzbekistan*

**Abstract:** In this article, the issues of organizing leisure and improving the spiritual communication of rural workers are studied. The relevance of this problem is due to many factors, including the development of scientific and technological progress in rural areas, the consistent industrialization and modernization of agricultural labor, the increase in the material well – being of rural workers, the growth of their educational and cultural and technical level, the development of the spiritual needs of rural workers.

The author, studying the opinions of various authors on the definition of spiritual communication, offers his own definition: "spiritual communication should be considered as a special form of human communication in the system of social relations, the spiritual relationship between individuals, aimed at their mutual enrichment." Spiritual communication as a way of social interaction of people is an important factor in the comprehensive development of the individual

The analysis of the research results shows that socially organized forms of spiritual communication are still rare in rural areas. Therefore, the predominant form of communication is family communication. The content of family communication is usually limited to the consumption of certain types of cultural goods (television, radio, reading fiction).

The article notes that in recent years there have been noticeable changes in the structure of leisure time for rural workers of Uzbekistan, as evidenced by the reduction of spiritual, aesthetic, socio – psychological and other differences in the spiritual sphere in consumption between different social groups. There is a process of convergence of the general cultural level of various groups of rural workers and this is reflected in the nature of their use of their leisure time.

**Keywords:** leisure, leisure organization, rural workers, spiritual communication, forms of spiritual communication, the nature of the use of leisure, mutual enrichment of individuals, a factor of comprehensive personal development.

**Introduction.** The question of the role and place of leisure in the spiritual life of rural workers has been and remains one of the most urgent and complex among the social problems of society.

At the present stage of the accelerated development of our society, when, along with the creation of the material, technical, and economic base of society, the process of turning free time into a real opportunity for personal development is also underway, the problems of organizing and improving forms of leisure and spiritual communication of the working people of society become especially important.

The task of educating a new person of a new Uzbekistan, combining spiritual wealth, moral purity and physical perfection, requires an analysis of all its constituent factors.

The problem of leisure and spiritual communication of rural workers acquires special theoretical and practical significance. The relevance of this problem is due to many factors, including the development of scientific and technological progress in rural areas, the consistent industrialization and modernization of agricultural labor, the increase in the material well – being of rural workers, the growth of their educational and cultural and technical level, the development of the spiritual needs of rural workers.

Secondly, with an increase in the material condition, educational and cultural levels, with an increase in the amount of free time, the desire of rural workers to make rational use of their leisure time, to actively fill it with richer content, increases. Therefore, the research of the problem of leisure and spiritual communication requires a systematic approach to the theoretical analysis of their content and to the practical study of the influence of various forms of leisure on the formation of the spiritual needs of rural workers.

Thus, the study of the problem of improving the forms of leisure and spiritual communication of rural workers in the current conditions is of great theoretical and practical importance.

The study of this problem, taking into account various factors, in our opinion, will help to better characterize the influence of leisure on the comprehensive education of a new type of person, on the formation of high spiritual demands, as well as on timely and more reasonable planning and management of the entire process of organizing and conducting leisure activities of workers with the fullest consideration of national and regional differences and other features.

Spiritual life is the process of spiritual production, distribution, dissemination and assimilation of spiritual values and goods in a given country, in a given period. The process of people's communication is an integral part of the spiritual life of society.

Among the various factors affecting the development of personality, spiritual communication as a way of social interaction has a decisive role. It is here, in the system of spiritual communication, that the qualitative aspects of a person are revealed and reflected.

**Main part.** Spiritual communication at the social and personal levels is of great importance as a factor in the formation and development of the social essence of an individual. The importance of spiritual communication in modern life is constantly increasing, because all new and new forms of human activity include as a necessary element the spiritual communication of individuals. It is difficult to imagine successful scientific and creative activity outside of spiritual communication. education of the younger generation, etc. Spiritual communication, being a kind of form of interaction, is an integral part of the social existence of both

the individual and society as a whole. It affects the development of such aspects of society's life as spiritual culture, the spiritual world of the individual.

Communication is the meaning, content and basic needs of human life. In social life, communication appears in the unity of the most diverse types and forms.

"It seems to us," writes the Russian scientist I. A. Malkovskaya, "that a very significant component in the structure of communication as a whole is the spiritual communication of individuals" [1.79.].

In social terms, the functions of spiritual communication are now continuously expanding. On the one hand, we observe the growth and development of science as a productive force of society and, in this regard, a significant increase in the level and importance of spiritual interactions of people in the process of building certain theories, scientific concepts and hypotheses. On the other hand, spiritual interactions and mutual influences play an increasingly significant role in the modern ideological struggle, political contacts, i.e. in the entire multifaceted political life of society. Spiritual communication is the most important aspect of the social interaction of individuals, although certain aspects of such communication are present in every interaction of individuals to the extent that spiritual communication expresses the social nature of a person, the peculiarities of his behavior and psyche.

Spiritual communication is mainly aimed at mutual enrichment of individuals and the development of their social essence. In interpersonal contacts,

it takes on the function of discharging the emotional state, switching interests, removing psychological barriers.

Thus, spiritual communication can be considered as a historically emerged form of social life of people, a necessary aspect of the development of spiritual production in spiritual culture in the process of real interaction of individuals.

B. D. Parygin writes: "There is a reason to consider communication as a complex and multifaceted process that can act at the same time as a process of interaction of individuals, and as an information process, and as the attitude of people to each other, and as a process of their empathy and mutual understanding of each other" [2.178.].

The essential basis of spiritual communication is people's understanding of each other – a factor that "acts as a rational basis for the process of interpersonal communication" [2.178.].

A significant number of studies have recently been published on the problem of communication. But the analysis of the specifics of the spiritual form of communication is only partially given.

A. G. Spirkin defines spiritual communication as "the process of mutual exchange of thoughts, feelings, volitional impulses in order to control some people by others" [3. 209.].

Here, it seems to us, the specifics of spiritual communication are not clearly defined, since the exchange of thoughts and volitional impulses also applies to other

forms of human communication. In addition, spiritual communication does not always involve the element of controlling others.

E. V. Sokolov considers spiritual communication as a factor in the development of spiritual culture [4.4-5.]. V. M. Sokovnin to some extent identifies spiritual communication and intellectual communication [5.16.]. Here, too, the essence of spiritual communication is not clearly reflected and its specific differences from other forms of communication are not indicated.

It seems to us that spiritual communication should be considered as a special form of human communication in the system of social relations, a spiritual relationship between individuals aimed at their mutual enrichment. Spiritual communication as a way of social interaction of people is an important factor in the comprehensive development of a person.

It should be noted here that leisure and spiritual communication can be the main factors of the comprehensive development of the individual at the present stage of the development of society. The essence of leisure and spiritual communication at the current stage of society's development is that they serve as a space where the comprehensive development of the individual is carried out.

The social essence of leisure and spiritual communication can be determined only on the basis of the basic law of the development of society. The basic law of our society is the maximum satisfaction of the material and spiritual needs of people, the comprehensive and harmonious development of the individual.

As already noted, among the various factors affecting the development of personality, spiritual communication plays a significant role. The role of spiritual communication in the life of rural workers, in the formation of their personality, is great. It is here, in the sphere of spiritual communication, that the qualitative aspects of the personality are revealed. The forms of spiritual communication of rural workers are different in their nature, scale, duration and content.

The nature of spiritual communication can be divided into direct and indirect. The first is a direct intellectual emotional impact, an exchange of opinions, thoughts, feelings. It differs from other forms of social communication, such as communication with nature through art, etc., and is a form of inter-individual communication, while the second acts as a source and means of transmitting broad socially significant information.

According to the scale of the form of spiritual communication, it can be divided into individual (personal) and group (collective, mass). An individual (personal) form of spiritual communication is carried out between individuals within the family and outside it. Group (collective) communication can be carried out both in the family circle and outside it, where people's communication is organized by cultural and educational institutions, etc. organizations. Mass communication is carried out only outside the family.

Based on the duration of the process of spiritual communication, all its forms can be divided into temporary (short) and permanent (stable).

The first form has a short-term character and can be carried out among acquaintances and strangers. And the second category includes family ties and communication of people working together, camaraderie, friendship. This form of spiritual communication is more common in rural areas than the first one.

The boundaries between the elements of the system of spiritual communication are mobile, and the connection between them is not one-sided, but interactive. It is here that the dialectical interrelation of the types and forms of spiritual communication manifests itself.

Forms of spiritual communication are family and non-family.

Many types and forms of communication in the field of household activities are concentrated in the family. Nowadays, a characteristic trend in the development of family communication in rural areas is the spiritual closeness of family members, based on joint participation in labor, socially useful activities and mutual responsibility for the upbringing of children. In family communication, such personal qualities as respect for elders, ideological and spiritual closeness of parents and children, etc. are formed and developed.

Extra-family spiritual communication, in comparison with communication within the family, more intensively covers such forms of communication as communication with friends and acquaintances in a club, theater, information resource center, etc.

Communication between people has a system of motives that are the basis of mutual interests for people who come into contact.

One of the most common incentives for rural workers to communicate is interests related to demographic characteristics. Another motive for communication may be interests that manifest themselves in connection with age characteristics. These interests arise from the commonality of views, value orientations, worldviews peculiar to a particular age.

Another motive of communication based on professional contacts has a peculiar character. Such communication in the village is carried out during professional holidays and evenings.

In rural areas, there are also other motives for communication. The above-mentioned motives of communication, of course, are conditional in nature - in practice, there can be a variety of combinations of motives and their content loads.

A specific feature of spiritual communication outside the family, in contrast to communication in the family, should also be considered its more intensive regulation by society. Basically, the forms of this communication are organized specifically in certain centers for conducting it. And the goals of social regulation of spiritual communication are also served to a certain extent by the ideological, educational, cultural and mass work carried out in a particular center.

The analysis of the research results shows that socially organized forms of spiritual communication are still rare in rural areas. Therefore, the predominant form of communication is family communication. The content of family communication

is usually limited to the consumption of certain types of cultural goods (television, radio, reading fiction). The social relations of the family in its free time are still not at the proper level. One of the main reasons for this is the lack or insufficiency of places of communication in rural areas. Therefore, for its organization outside the home, a certain material base is necessary, which would contribute to the development of social and family forms of communication, such as various family evenings in the club, weddings, anniversary celebrations, retirement, honoring labor veterans, etc. Rural cultural and educational institutions play a major role here. Various forms of spiritual communication outside the family should be carried out in them.

The frequency and content of spiritual communication depends on a number of factors: the length of working time and the nature of its distribution among various groups of the rural population, working conditions, everyday life, demographic factors, etc.

For many rural workers, the forms of spiritual communication are still monotonous. Many of them are mainly engaged in household chores, play chess, checkers and other forms of games ( cards, dominoes, backgammon ) young people, play musical instruments, sing, dance, listen to songs and music, and most women of various ages are engaged in household and other chores. It reflects the dependence of the motives of spiritual communication on the age, gender, education and professional composition of those communicating.

Leisure and communication of the same workers of the same age, depending on their qualifications, have different volumes and content. For example, the forms of leisure of highly skilled workers under the age of 30 have a large volume and they are more diverse and meaningful than those of unskilled workers of the same age. But the volume and structure of leisure time for equally skilled workers also changes with changes in their age. The structure of leisure time for highly qualified workers under the age of 30 includes such forms as reading, visiting a club and other forms of spiritual communication, physical education and sports, etc. Workers of the same qualification, but already at the age of 31 – 45 years, devote more time to inactive recreation, watching TV shows, raising children. For unskilled workers, the volume and content of leisure time also change with age.

The comparison of changes in the structure of leisure time under the influence of the age of equally skilled workers is more creative than that of older workers. But it also depends on the socio – psychological phenomenon.

In recent years, there have been noticeable changes in the structure of leisure time for rural workers in Uzbekistan, as evidenced by the reduction of spiritual, aesthetic, socio – psychological and other differences in the spiritual sphere in consumption between different social groups. There is a process of convergence of the general cultural level of various groups of rural workers and this is reflected in the nature of their use of their leisure time.

Some authors say that each social group has its own "special subculture", a social orientation peculiar only to it. For example, Z. Feinburg writes that "a peasant, a worker, an employee, an intellectual is characterized not only by his own special social position, but also by his own level of culture, in some way a specific subculture... It is not just about the unequal (in quantitative terms ) level of cultural development, but about the existence of different orientations in the choice of cultural skills, norms, values" [ 6.108-109.].

Of course, at the present stage, social groups are heterogeneous both in terms of cultural and socio-professional level. But this differentiation cannot be interpreted as the presence of layers within the worker who have their own subcultures that differ qualitatively from each other, although, of course, there are certain differences in the consumption of cultural values between different social groups.

**Conclusion.** In our opinion, the well-known sociologist of Russia L. N. Kogan correctly notes that the differences between these groups consist "in the degree of development of the spiritual needs of people belonging to different social groups, in the range and depth of these needs, in the ways of satisfying them" [7.65.].

In addition to the above factors, other features related to the life, traditions and customs of a particular nation also have a certain influence on the spiritual needs and leisure content of rural workers. For example, the socio-demographic features of Uzbekistan are still manifested in a relatively high increase in family workload, which affects the structure, content and forms of leisure use of the local population.

It should be noted here that this type of leisure in a certain way depends on gender, age, education, profession and the size of the family's monetary income. This is also due to the national psychological structure, customs, traditions, socio-psychological phenomena of the individual, and other factors.

To improve the forms of leisure and spiritual communication of rural workers, it is not enough to create only objective conditions, it is also necessary to educate people in the ability to use leisure rationally, to develop the needs for such use of it.

Thus, with the further improvement of cultural services, with the growth of its general educational, cultural and technical levels, and the increase in the material well-being of the rural population, the trend of great attractiveness of social and creative forms of leisure at the present stage of development of our society is expanding.

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