

The Role, Content, And Spiritual Need Of Communication And Information In Human Life

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ABSTRACT

This article analyzes the role of communication and information concepts in modern human life, their content and essence, as well as their role in fulfilling the spiritual needs of the individual. The social, cultural, and psychological impacts of the process of receiving and transmitting information are examined, along with the significance of the natural need for communication in human development.

Keywords: Communication, information, interaction, spiritual needs, information culture, personal development, media space, psychological state, society and cognition.

INTRODUCTION

Another spiritual need of a human being is communication. “A person’s need for communication functions as a person’s need for another person.” Through communication, the process of self-discovery begins. In personal interactions, the full range of human feelings, moral and aesthetic ideas and skills, and strong volitional qualities are formed. Love for another person, friendship, and companionship are genuinely human needs. Spiritual and psychological support, attentiveness to one another, empathy, sympathy, exchanging opinions, and creating together are all manifestations of the need for communication.

The Colombian writer Gabriel García Márquez, in his novel *One Hundred Years of Solitude*, describes how people, as a result of an illness, lost their memory, could not name objects, and did not understand what they were or why they were needed [1]. When one of the characters noticed that they were having difficulty remembering the names of familiar things, he attached labels to them—for example, “clock, table, door, wall, bed.” There was even a sign hung around a cow’s neck: “This is a cow. It must be milked every morning so that it can produce milk. To make coffee with milk, the milk must be boiled with coffee.”

Inability to call things by their names means inability to recognize them and to comprehend their meaning. What is encoded in language is not only information about the world, but the world itself, possessing its own specific code.

Information culture is a new type of communication that enables an individual to have free access to available information. Freedom to access information and to use it exists at all levels—from global to local—because the notion of “national” or purely “intra-state” information is as unfounded as the idea of “national science.” Another feature of information culture is a new type of thinking that is emerging as a result of a person being freed from routine informational and intellectual labor; among its defining characteristics, the orientation toward self-development and self-learning is already clearly evident today.

In the concept of “information culture,” the leading word is “culture,” and it carries the greatest semantic load. Research by prominent national scholars in cultural studies makes it possible to define culture as a complex concept meaning a result, a process, a method, a relationship, a norm, and a system of activity in which the individual is both the single subject and the principal object [2].

Information culture is a new type of communication that allows a person free access to the information environment; freedom to access and use information exists at all levels from global to local, since the idea of “national” or “intra-state” information is as unfounded as the concept of “national science.” A new type of thinking is already clearly taking shape as a result of a person being freed from routine informational and intellectual labor; its defining features include an environment that encourages orientation toward self-development and self-learning.

An individual’s information culture, as a systemic characteristic, is an integral part of the individual’s basic culture. It enables effective participation in all types of work with information: obtaining, collecting, encoding, and processing it, and on this basis creating qualitatively new information, transmitting it, and applying it in practice. An essential component of information culture is knowledge of new information technologies and the ability to use them both to automate routine operations and in extraordinary situations that require a non-standard, creative approach. Consequently, information culture is a new type of communication that enables a person free access to the information environment; freedom of access and use exists at all levels from global to local, since the concept of “national” or “intra-state” information is as unfounded as “national science.” A new type of thinking is also emerging as a result of a person being freed from routine informational and intellectual labor, and one of its defining features—orientation toward self-development and self-learning—is already clearly visible today.

The components of information culture include literacy and competence in understanding the essence of information processes and relationships; a humanistically oriented value-semantic sphere of information (aspirations, interests, worldview, value orientations); developed information reflection; and creativity in information behavior and social information activity. One of the most important elements of an individual’s information culture is knowledge of information resources and, where possible, the ability to use them freely.

In our country, many organizations are engaged in collecting, processing, storing, and disseminating information: libraries, statistical centers, information services, and mass media. The concept of “information literacy” was first introduced in the United States in 1977 and was used in the national program for higher education reform. A. P. Ershov defines computer literacy as the

ability to solve problems with the help of a computer, to plan actions and foresee their consequences, to understand the basic ideas of informatics, and to comprehend its role [3]. The information-pedagogical competence of a higher education teacher is a component of their overall pedagogical culture, a key indicator of professional mastery, and one of the most important signs of conformity to world standards in higher education. International experience shows that those states which made the training of intellectual personnel their top priority—first of all the USA, Germany, Japan, and France—achieved the greatest success in defense, economic, socio-political, legal, and cultural spheres [4].

Information-pedagogical competence should be considered mandatory. It implies active mastery of diverse methods of obtaining and transmitting information and possession of modern information technologies in education, based on a complex set of professional, methodological, and general cultural knowledge and practical skills. It is also a component of a broader concept: the general pedagogical culture of the modern university teacher, regardless of the content of the subject being taught. In our view, this competence constitutes the first link in the chain of transferring information literacy from a highly qualified graduate to a trainee in any production or public sphere—teacher, engineer, manager, physician, and others.

The culture of information work includes the culture of processing information (analytical and synthetic activity); the culture of producing and using information (publishing activity, participation in scientific events, practical application of achievements in science and technology); the culture of creating bibliographic information; the culture of using computer and office equipment; the culture of transmitting information (information and communication activity); and the culture of disseminating information (knowledge of intellectual property, knowledge of methods and tools for providing users with bibliographic support). Pedagogy as a science of optimal management of the educational process and pedagogical systems, as well as the science of educational technologies based on a cybernetic approach and the use of computer technologies, addresses issues related to the development of information culture [5]. The concept of information culture characterizes one of the dimensions of culture associated with the informational aspect of people’s lives. Information culture presupposes the use of information technologies by a person in solving tasks set in order to

achieve the goals of their activity.

Information technologies, as a rule, significantly transform economic activity, including the production process. These technologies, in particular, have accelerated the rhythm of work, left less space for employees' initiative and creativity, and led to an increase in physical and psychological strain. All this creates the risk of destructive psychological reactions in response to such changes in the nature of work. A real threat that exists today is technostress. Technological determinism is a key premise of technocratic concepts of building society. Technological determinism is a theoretical and methodological assumption in philosophical and sociological concepts that is based on the decisive role of technology and engineering in the development of socio-economic structures.

One of the most important spheres of social life is the spiritual and cultural sphere, including education. Along with culture and science, the level of education in a country largely determines the nation's moral, cultural, and intellectual potential and the formation of the society's value system. While recognizing the overall positive character of the informatization of education, it is necessary to address the problems and difficulties of this process. Of course, the rationalization of education in the form of mathematization and informatization is necessary, because it is an important means of increasing educational effectiveness. However, an excessive desire to rely primarily on rational knowledge in learning, along with the loss of figurative, emotional, and intuitive forms of knowing, often leads to education moving away from culture and spirituality, with irrational elements beginning to dominate. This, as a rule, creates the risk of forming "computer thinking" among learners. And this, in Erich Fromm's view, may lead in an information society to the loss not only of culture but also of human freedom, responsibility, the ability to choose, and other essential human qualities, because such a world—if dominated by rationalism and technocracy—may cease to be human.

CONCLUSION

In conclusion, communication and information are integral components of human life: they not only satisfy everyday needs but also play an important role in shaping a person's spiritual development, worldview, and social activity. Through information, a person comes to understand themselves, conveys meaning to others, finds their place in society, and makes conscious decisions. Especially under

today's conditions of globalization, the need to develop a culture of communication and information work—and to form skills of purposeful and critical consumption of information—is growing day by day. A person's need for information is an inseparable part of their spiritual needs, and by satisfying it properly it is possible to build a well-developed and stable society in all respects.

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