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ZFTI 2026

Zamonaviy fan, texnologiya va innovatsiyalar

Xalqaro ilmiy-amaliy konferensiya materiallari

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Proceedings of the International Scientific and Practical Conference

Современная наука, технологии и инновации
Материалы международной научно-практической конференции



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ANNOTATSIYA · АННОТАЦИЯ · ABSTRACT

UZ To‘plamga ZFTI–2026 «Zamonaviy fan, texnologiya va innovatsiyalar» xalqaro ilmiy-amaliy konferensiyasiga taqdim etilgan 18 ta material kiritilgan. Ular muhandislik, iqtisodiyot, ta’lim va pedagogika, falsafa, sotsiologiya, huquq, jurnalistika hamda tilshunoslik sohalaridagi tadqiqot natijalarini qamrab oladi va o‘zbek, rus, ingliz hamda ozarbayjon tillarida chop etilgan. To‘plam olimlar, professor-o‘qituvchilar, doktorantlar, magistrantlar va talabalar uchun mo‘ljallangan.

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EN The proceedings contain 18 contributions presented at the ZFTI–2026 International Scientific and Practical Conference “Modern Science, Technology and Innovation”. They report research in engineering, economics, education and pedagogy, philosophy, sociology, law, journalism and linguistics, and are published in Uzbek, Russian, English and Azerbaijani. The volume is intended for researchers, university teachers, doctoral and master’s students.

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01

1-SEKSIYA · SECTION 1 · СЕКЦИЯ 1

Muhandislik, texnika va energetika

Engineering, technology and energy

Инженерия, техника и энергетика

01 **Толипова С.** 8
Совершенствование поперечного профиля улиц в условиях роста автомобилизации

Совершенствование поперечного профиля улиц в условиях роста автомобилизации

Толипова Сафура
магистрант КИУТ

ДЛЯ ЦИТИРОВАНИЯ

Толипова С. Совершенствование поперечного профиля улиц в условиях роста автомобилизации // Современная наука, технологии и инновации: материалы международной научно-практической конференции (ZFTI–2026, 5 ноября 2026 г.). – 2026. – С. 8–10. – https://doi.org/10.66073/ReFocus-Conf/051101

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АННОТАЦИЯ

В статье рассматриваются вопросы совершенствования поперечного профиля улиц в условиях роста автомобилизации. Анализируется влияние рационального перераспределения уличного пространства на пропускную способность, безопасность движения и качество городской среды. Предлагаются подходы к оптимизации элементов поперечного профиля улиц.

Ключевые слова: поперечный профиль улиц, автомобилизация, улично-дорожная сеть, пропускная способность, транспортная инфраструктура.

ABSTRACT

IMPROVEMENT OF URBAN STREET CROSS-SECTION DESIGN UNDER INCREASING MOTORISATION

The article discusses improvement of street cross-section design under growing motorization. The influence of rational reallocation of street space on capacity, traffic safety and urban environment quality is analyzed. Approaches to optimization of street cross-section elements are proposed.

Keywords: street cross-section, urban motorization, road network, traffic capacity, urban transport infrastructure, complete streets, street design, traffic efficiency

ВВЕДЕНИЕ

Рост автомобилизации в современных городах сопровождается увеличением нагрузки на улично-дорожную сеть. Традиционные методы расширения дорог не всегда возможны, поэтому актуальным становится совершенствование поперечного профиля улиц как инструмент повышения эффективности использования уличного пространства.

ОСНОВНАЯ ЧАСТЬ

1. Теоретические основы формирования поперечного профиля улиц

Поперечный профиль включает проезжую часть, тротуары, разделительные полосы, парковочные зоны, велоинфраструктуру и озеленение.

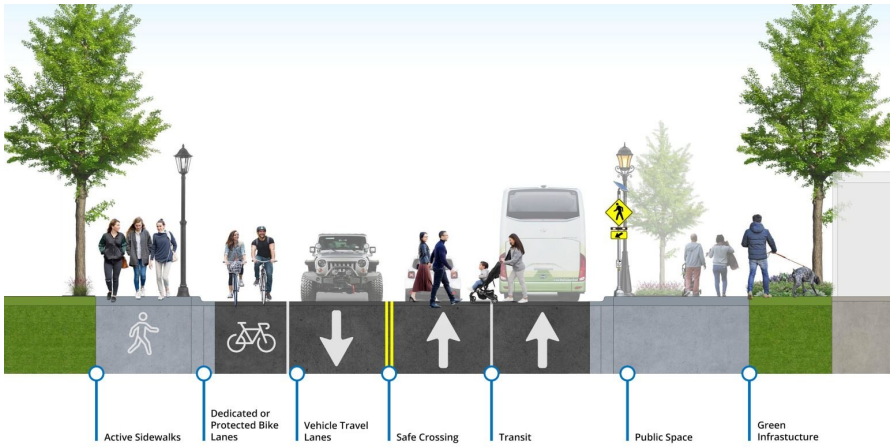


Рис. 1. Элементы поперечного профиля улицы

2. Проблемы существующих решений

Нерациональное распределение ширины улиц может снижать пропускную способность и безопасность.

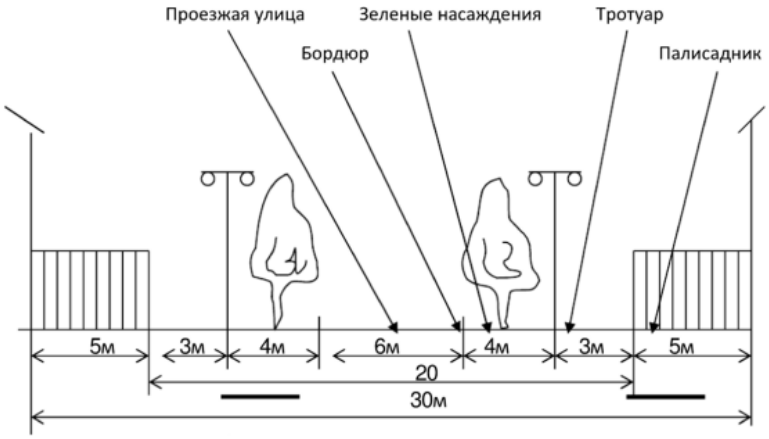


Рис. 2. Схема поперечного профиля улицы с размерами элементов

3. Предлагаемые решения

Рекомендуется перераспределение пространства между функциональными элементами улицы, внедрение принципов complete streets, оптимизация ширины полос и организация парковочных решений.

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Рис. 3. Перераспределение пространства улицы (вид сверху)

4. Ожидаемые эффекты

Повышение эффективности улично-дорожной сети, снижение конфликтов движения, улучшение городской среды.



Рис. 4. Улица после реконструкции (г. Ташкент)

ЗАКЛЮЧЕНИЕ

Совершенствование поперечного профиля улиц является эффективным направлением адаптации улично-дорожной сети к росту автомобилизации. Предлагаемые подходы позволяют повысить пропускную способность и безопасность без обязательного расширения проезжей части.

ИСПОЛЬЗОВАННЫЕ ИСТОЧНИКИ

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02

2-SEKSIYA · SECTION 2 · СЕКЦИЯ 2

Iqtisodiyot, moliya va boshqaruv

Economics, finance and management

Экономика, финансы и управление

02 **Abdujabborova M.Y.** 12
Mehmonxonalarda valyuta ayirboshlash xizmati: “amalga oshmagan xarajat” mexanizmi va davlat siyosatidagi bo‘shliq

Mehmonxonalarda valyuta ayirboshlash xizmati: “amalga oshmagan xarajat” mexanizmi va davlat siyosatidagi bo‘shliq

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ANNOTATSIYA

O‘zbekiston 2025-yilda 11,7 million xorijiy turistni qabul qildi. Shunga qaramay, mehmonxonalarning katta qismida valyuta ayirboshlash xizmati yo‘q. Tadqiqotda ana shu bo‘shliqning iqtisodiy narxi ko‘rib chiqiladi. Odatda masala “kurs noqulay” degan doiradan nariga o‘tmaydi. Muallif esa boshqa mexanizmni ilgari suradi: almashtirish imkoni bo‘lmasa, turist ko‘pincha umuman almashtirmaydi, mablag‘i esa sarflanmay, o‘zi bilan qaytib ketadi. Taxminiy hisobga ko‘ra, bunday yo‘qotish yiliga 175 million AQSH dollari atrofida bo‘lishi mumkin. Tadqiqot davomida aniqlanishicha, davlat PQ-348-son qarori orqali muammoni chegara punktlarida allaqachon tan olgan, biroq mehmonxonalar tarmog‘i bu chora doirasidan tashqarida qolgan.

Kalit so‘zlar: turizm iqtisodiyoti, valyuta ayirboshlash, tranzaksiya xarajatlari, amalga oshmagan xarajat, davlat siyosati, turistik klaster.

ABSTRACT

Uzbekistan received 11.7 million foreign tourists in 2025. Most of its hotels, however, offer no currency exchange. This study looks at what that gap costs. The problem is normally discussed as a matter of unfavourable exchange rates. The author argues that something else is at work: where a hotel offers no exchange facility, many tourists simply do not exchange at all, and the money leaves the country unspent. An illustrative calculation puts the loss at roughly USD 175 million a year. The study finds that the state has already recognised the problem at border crossings through Resolution PQ-348, while the hotel network remains outside the scope of that measure.

Keywords: tourism economics, currency exchange, transaction costs, unrealized expenditure, public policy, tourist cluster.

KIRISH

2025-yilda O‘zbekiston 11,7 million xorijiy turistni qabul qildi [1]. Statistika shu joyda tugaydi. Turist nonushtaga qancha berdi, bozorda nimani olmoqchi bo‘ldi-yu ololmadi, bu raqamlar hech qayerda yig‘ilmaydi.

Bitta vaziyatni olib ko‘raylik. Samarqanddagi mehmonning cho‘ntagida dollar bor, so‘m yo‘q, ikki kunlik dasturi esa zich. Aeroportda u ko‘p almashtirmagan, chunki u yerdagi kurs odatda eng noqulay hisoblanadi [2]. Qolganini “shahar ichida almashtiraman” deb qo‘ygan. Ertalab guruh avtobusi jo‘naydi; qabul bo‘limida ayirboshlash yo‘q, eng yaqin bank esa avtobus qo‘zg‘algandan keyin ochiladi.

Natijada u hech narsa almashtirmaydi. Yo‘lda duch kelgan do‘kondan na choynak oladi, na atlas ro‘mol. Adabiyotda bu holat odatda faqat “noqulay kurs” muammosi sifatida ko‘riladi. Bizningcha, asosiy oqibat boshqa: turist umuman almashtirmaydi va pulni o‘zi bilan olib chiqib ketadi.

NAZARIY ASOS VA MUAMMONING MIQYOSI

Uilyamsonning (Williamson, 1985) tranzaksiya xarajatlari nazariyasiga ko‘ra, har qanday almashinuv o‘zi bilan qidiruv, muzokara va ijro xarajatlarini olib keladi. Bu xarajatlar kutilayotgan foydadan oshib ketsa, tomonlar bitimga qo‘l urmaydi [4]. Valyuta misolida buni ko‘rish oson. Boshqa joy qidirish, vaqt yo‘qotish, ishonchli shoxobcha topish: ba’zi birov uchun bu ovora bo‘lish bir hovuch mayda xariddan og‘irroq botadi.

Shu o‘rinda ikki holatni ajratish kerak. “Yomon kursda almashtirdi” desak, mamlakat kam bo‘lsa-da daromad ko‘rgan bo‘ladi. “Umuman almashtirmadi” desak, daromad tug‘ilmay qolgan bo‘ladi. Iqtisodiy jihatdan bu ikkovi butunlay boshqa hodisa.

Xizmat O‘zbekistonda asosan yirik poytaxt mehmonxonalarida mavjud [3]. Viloyat markazlarida va o‘rta darajadagi mehmonxonalarda ko‘pincha yo‘q. Samarqand va Buxoroda bu ayniqsa sezilarli: guruhlar u yerda 1–2 kun turadi, dasturida esa ortiqcha bir soat yo‘q.

Taxminiy hisob quyidagicha. Agar 11,7 million turistning taxminan 30 foizi shu sababdan o‘rtacha 50 AQSH dollarlik xaridni amalga oshirmasa, yiliga 175 million dollar atrofida yo‘qotish kelib chiqadi. Bu raqamni dalil deb bo‘lmaydi; u mo‘ljal, xolos. Aniqroq baho uchun turistlarning o‘zidan so‘rashga to‘g‘ri keladi.

XALQARO EMPIRIK DALILLAR

Mexanizm faqat nazariy taxmin emasligini ko‘rsatadigan ishlar bor. Gopalan va Xalid (2024) rivojlanayotgan bozor iqtisodiyotiga ega davlatlar ma’lumotlari asosida moliyaviy qulaylik darajasi turizm talabiga sezilarli ijobiy ta’sir ko‘rsatishini empirik isbotlagan [6]. Mehmonxona xarajatlari esa xalqaro turistning umumiy sayohat xarajatida ayrim bozorlarda 60 foizgacha qismni egallaydi [5]. Demak, mehmonxona darajasidagi to‘siq umumiy xarajatga og‘ir ta’sir qiladi.

Yaponiyadagi tadqiqot teskari tomondan qiziq. U yerda naqd puldan raqamli to‘lovga o‘tishning ta’siri xulq-atvor omillari bilan izohlangan, chunki bankomat ham, xavfsizlik ham joyida [7]. Ya’ni bizning mexanizm u yerda ishlamaydi. Bundan shu kelib chiqadi: infratuzilma oqsagan mamlakatlarda ta’sir kuchliroq bo‘ladi. O‘zbekiston aynan shu toifaga kiradi.

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DAVLAT SIYOSATIDAGI BO‘SHLIQ

Ish yakuniga yaqin bir hujjat qo‘lga tushdi. O‘zbekiston Respublikasi Prezidentining 2025-yil 19-noyabrdagi PQ-348-son qaroriga ilova qilingan “Yo‘l xaritasi”ning 25-bandida chegara punktlarida valyuta ayirboshlash va bankomat xizmatini tunu kun yo‘lga qo‘yish nazarda tutilgan. Muddat 2026-yil dekabr, mas’ul tashkilotlar etib Markaziy bank, Bojxona qo‘mitasi va Transport vazirligi belgilangan [8].

Boshda bu topilma ishning yangiligini yo‘qqa chiqaradigandek tuyuldi. Hujjat matni bilan tanishgach, aksi ma’lum bo‘ldi. Qaror faqat chegarani qamrab oladi; mehmonxonalar tarmog‘i unda tilga olinmagan. Holbuki turist tanlov oldida aynan mehmonxonada, chegaradan yuzlab kilometr narida va bir necha kun keyin turadi.

XULOSA VA TAKLIFLAR

— PQ-348-son qarorda chegara punktlari uchun tuzilgan institutsional mexanizmni mehmonxonalar tarmog‘iga kengaytirish;

— “turistik klaster maqomi” talablari qatoriga valyuta ayirboshlash xizmatini yoki xorijiy valyuta beruvchi bankomatni majburiy shart sifatida kiritish;

— kichik va o‘rta mehmonxonalarga litsenziyani soddalashtirilgan tartibda olish imkonini berish;

— yo‘qotish hajmini aniq baholash uchun turistlar o‘rtasida maxsus so‘rovnoma o‘tkazish.

Bu takliflar davlat siyosatiga raqib emas, unga qo‘shimcha. Gap yirik investitsiya yoki murakkab texnologiya haqida ham bormayapti: qabul bo‘limidagi bitta kassa va bitta litsenziya ustida ketyapti.

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03

3-SEKSIYA · SECTION 3 · СЕКЦИЯ 3

Ta’lim, pedagogika va psixologiya

Education, pedagogy and psychology

Образование, педагогика и психология

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Bo‘lajak tarbiyachining kasbiy mahoratiga qo‘yilayotgan zamonaviy talablar

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IQTIBOS UCHUN

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ANNOTATSIYA

Ushbu maqolada bo‘lajak zamonaviy tarbiyachining kasbiy mahoratining tarkibiy qismlari, uning muhim sifatlari, shaxsiy fazilatlari, kreativligining mazmuni ochib berilgan. Shuningdek, ta’lim jarayonini innovatsion yondashuvlar asosida tashkil etishning afzalliklari haqida fikr yuritilgan.

Kalit so‘zlar: kompetensiya, innovatsiya, an’anaviy, kreativ, interfaol, inklyuziv, resurs, multimedia, yondashuv, individual.

АННОТАЦИЯ

СОВРЕМЕННЫЕ ТРЕБОВАНИЯ К ПРОФЕССИОНАЛЬНОМУ МАСТЕРСТВУ ВОСПИТАТЕЛЯ ДОШКОЛЬНОЙ ОБРАЗОВАТЕЛЬНОЙ ОРГАНИЗАЦИИ

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В данной статье раскрываются структурные компоненты профессионального мастерства будущего современного воспитателя, его важнейшие качества, личностные характеристики и сущность креативности. Также рассматриваются преимущества организации образовательного процесса на основе инновационных подходов.

Ключевые слова: компетенция, инновация, традиционный, креативный, интерактивный, инклюзивный, ресурс, мультимедиа, подход, индивидуальный.

ABSTRACT

MODERN REQUIREMENTS FOR THE PROFESSIONAL COMPETENCE OF PRESCHOOL EDUCATORS

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This article explores the structural components of the professional competence of future modern preschool educators, their essential qualities, personal characteristics, and the essence of creativity. It also discusses the advantages of organizing the educational process based on innovative approaches.

Keywords: competence, innovation, traditional, creative, interactive, inclusive, resource, multimedia, approach, individual.

KIRISH

Bugungi kunda maktabgacha ta’lim tizimida amalga oshirilayotgan islohotlar tarbiyachining kasbiy faoliyatiga qo‘yiladigan talablarni yanada kuchaytirmoqda. Zamonaviy tarbiyachi nafaqat bolalarga bilim va ko‘nikmalarni beruvchi pedagog, balki bolaning shaxsiy rivojlanishini qo‘llab-quvvatlovchi, uning qiziqish va ehtiyojlarini anglovchi, ijodiy fikrlashini rag‘batlantiruvchi, ota-onalar bilan hamkorlik qiluvchi hamda ta’lim jarayonini innovatsion yondashuvlar asosida tashkil eta oladigan mutaxassis bo‘lishi lozim.

Tarbiyachi yosh avlodimizni xalqimizning munosib farzandlari qilib tayyorlashdek muhim, faxrli ish bilan birga mas’uliyatli vazifani bajaradi. Tarbiyachining siyosiy yetukligi bolalarni tarbiyalash sifati uchun xalq hamda jamiyat oldidagi o‘z mas’uliyatini anglashga, ta’lim-tarbiya vazifalariga ijodiy yondashishga, o‘z mahoratini doimo takomillashtirib borish va ishdagi o‘rtoqlarining o‘sishiga yordam beradi. Demak, tarbiyachi, avvalo, bilimli bo‘lishi, o‘zi yashab turgan hayot, tabiat va jamiyatning qonuniyatlarini tushunishi, ijtimoiy faol bo‘lishi, umumiy va maktabgacha tarbiya pedagogikasini, bolalar ruhiyati, fiziologiyasi va yosh xususiyatlarini tushunishi kerak.

Demak, tarbiyachi – maxsus pedagogik, psixologik va mutaxassisligi bo‘yicha yetuk bilimli va yuksak fazilatli shaxs sanaladi. Shuning uchun zamonaviy tarbiyachi murabbiy qiyofasida quyidagi fazilatlarni namoyon eta olishi kerak. Zamonaviy murabbiy o‘z mutaxassisligi bo‘yicha chuqur, puxta bilimga ega bo‘lishi, o‘z ustida tinimsiz ishlashi kerak. Tarbiyachi maktabgacha tarbiya pedagogikasi va psixologiya, fiziologiya fanlarining asoslarini bilishi, ta’lim-tarbiya jarayonida bolalarning yoshi va psixologik xususiyatlarini inobatga olgan holda faoliyatni tashkil etishi kerak. Tarbiyachi ta’lim-tarbiya jarayonida samarali shakl, metod va vositalardan unumli foydalana olish imkoniyatiga ega bo‘lishi kerak.

Maktabgacha yosh davri bolaning jismoniy, aqliy, ijtimoiy-hissiy va nutqiy rivojlanishida muhim bosqich hisoblanadi. Shu sababli tarbiyachining bilimdonligi, pedagogik mahorati, kasbiy kompetensiyasi va shaxsiy fazilatlari bolaning kelgusidagi rivojlanishiga bevosita ta’sir ko‘rsatadi.

Mahorat (arabcha so‘z bo‘lib, mohirlik, ustalik, epchillikni anglatadi) – biror ish, kasb uchun zarur yoki shu sohada orttirilgan ustalik, san’at, mohirlik; bir ish yoki faoliyatni yuksak darajada, hech bir qiyinchiliksiz, o‘ta mohirlik bilan bajarish.

Pedagogik mahorat –

1) o‘qituvchining pedagogik jarayonni tashkiliy, metodik, ruhiy va sub’yektiv jihatdan o‘ta mohirlik, ustalik bilan tashkil etish va boshqarish qobiliyati, ko‘nikma-malakasiga egaligi;
2) ta’lim-tarbiya jarayoniga ongli, ijodiy yondashuv, metodik bilimlarni samarali qo‘llay olish qobiliyati, yuksak pedagogik tafakkur;
3) oliy ta’lim muassasalarida o‘qitiladigan pedagogik turkum fanlarning biri.

Kasbiy mahorat — bu pedagogning o‘z kasbiy vazifalarini yuqori darajada, samarali va ijodiy bajarish imkonini beruvchi bilim, ko‘nikma, malaka, kompetensiya va shaxsiy sifatlar majmuasidir.

Bo‘lajak tarbiyachining kasbiy mahorati quyidagi tarkibiy qismlarni o‘z ichiga oladi: pedagogik va psixologik bilimlar, bolalar rivojlanishining qonuniyatlarini bilish, ta’lim-tarbiya jarayonini rejalashtirish va tashkil etish, bolalar bilan samarali muloqot qilish, zamonaviy pedagogik texnologiyalardan foydalanish, kreativ va tanqidiy fikrlash, raqamli texnologiyalardan foydalanish, ota-onalar bilan hamkorlik qilish, pedagogik vaziyatlarni to‘g‘ri tahlil qilish, o‘z ustida muntazam ishlash va kasbiy rivojlanish.

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Bo‘lajak tarbiyachi maktabgacha yoshdagi bolalarning yosh va individual xususiyatlarini chuqur bilishi zarur. Har bir bolaning rivojlanish sur’ati, qiziqishi, qobiliyati, xarakteri va ehtiyojlari turlicha bo‘lishi mumkin. Shuning uchun tarbiyachi bolaning yosh va shaxsiy xususiyatlari, rivojlanish bosqichlari, nutqining rivojlanganligi, tafakkuri va ijtimoiylashuvini yaxshi bilishi kerak.

Zamonaviy maktabgacha ta’limda bola ta’lim jarayonining faol ishtirokchisi sifatida qaraladi. Tarbiyachi bolaning fikrini tinglashi, tanlov qilishiga imkon berishi va mustaqilligini qo‘llab-quvvatlashi zarur. Zamonaviy pedagog bolaning xatti-harakatiga faqat tashqi ko‘rinishdan baho bermasligi, balki uning ortida turgan ehtiyoj va sabablarni tushunishga intilishi kerak.

Shuningdek, tarbiyachining kasbiy mahoratida muloqot madaniyati alohida o‘rin tutadi. Tarbiyachi bolalar, ota-onalar, hamkasblar va rahbariyat bilan samarali muloqot qila olishi lozim. Ayniqsa, maktabgacha yoshdagi bolalar bilan muloqotda tarbiyachining ovoz ohangi, mimikasi, imo-ishoralari va munosabati katta ahamiyatga ega. Zamonaviy tarbiyachidan ta’lim jarayonida innovatsion metod va texnologiyalardan foydalanish talab etiladi. An’anaviy tushuntirish va ko‘rsatish usullari bilan bir qatorda interfaol va o‘yin asosidagi metodlardan foydalanish bolalarning faolligini oshiradi. Tarbiyachining kasbiy mahoratini namoyon qiluvchi muhim vositalarga didaktik o‘yinlar, muammoli vaziyatlar, loyihaviy faoliyat, tajriba va kuzatish, STEAM yondashuv, interfaol metodlar kiradi. Zamonaviy tarbiyachi faoliyatida elektron ta’lim resurslaridan, multimedia materiallaridan, ta’limiy videolardan, interaktiv taqdimotlardan, raqamli didaktik vositalardan foydalana olishi kerak. Biroq raqamli texnologiyaning ta’lim maqsadiga xizmat qiluvchi yordamchi vosita sifatida qo‘llanishi maqsadga muvofiq.

Zamonaviy tarbiyachining muhim sifatlaridan biri — kreativlikdir. Kreativ tarbiyachi standart vaziyatlarda ham yangi pedagogik yechimlarni topa oladi. Masalan, oddiy o‘yinchoqdan turli ta’limiy vazifalarni bajarishda foydalanish, ertakni bolalar bilan birgalikda o‘zgartirish, tabiat materiallaridan ijodiy ishlar yaratish, muammoli savollar orqali bolalarni fikrlashga undash tarbiyachining kreativ yondashuvini namoyon qiladi. Kreativ pedagog: **“Men bolaga nimani o‘rgataman?”** degan savol bilan bir qatorda, **“Bolani qanday qilib mustaqil fikrlashga undayman?”** degan savolni ham qo‘yadi. Shu maqsad yo‘lida faoliyat yuritadi.

Zamonaviy tarbiyachi turli rivojlanish xususiyatlariga ega bo‘lgan bolalar bilan ishlashga tayyor bo‘lishi kerak. Ta’lim jarayonida barcha bolalar uchun teng imkoniyat yaratish muhimdir. Bunda tarbiyachi bolaning imkoniyatlarini hisobga olishi, zarur hollarda individual yondashuvni qo‘llashi, boshqa mutaxassislar va ota-onalar bilan hamkorlik qilishi lozim. Inklyuziv yondashuv tarbiyachidan sabr-toqat, bag‘rikenglik, empatiya va pedagogik moslashuvchanlikni talab qiladi.

XULOSA

Demak, zamonaviy tarbiyachi faqat nazariy bilimga ega bo‘lishi bilan cheklanib qolmasdan, ushbu bilimlarni amaliy faoliyatda qo‘llay olishi kerak. Bo‘lajak tarbiyachining kasbiy mahoratiga qo‘yilayotgan zamonaviy talablar pedagogdan keng qamrovli bilim, yuqori darajadagi pedagogik kompetensiya, kreativlik, raqamli savodxonlik, kommunikativ madaniyat va doimiy kasbiy rivojlanishni talab etadi. Bugungi tarbiyachi bilim beruvchi mutaxassisdan ko‘ra, bolaning rivojlanishini tashkil etuvchi, yo‘naltiruvchi va qo‘llab-quvvatlovchi pedagog bo‘lishi zarur. U har bir bolaning individual imkoniyatlarini ko‘ra olishi, ta’lim jarayonini qiziqarli va mazmunli tashkil etishi, zamonaviy pedagogik texnologiyalardan foydalanishi hamda ota-onalar bilan samarali hamkorlik qilishi kerak.

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Pedagogical strategies for improving educational quality in Presidential Schools: pilot study results and practical mechanisms

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ABSTRACT
This article analyses pedagogical strategies aimed at improving educational quality in Presidential Schools, mechanisms for integrating them into school management and teaching practices, and the results of pilot activities conducted during 2022-2025. The study covered students in grades 6-11 at the Presidential Schools in Fergana, Andijan and Namangan, with a total sample of 432 students. The sample at the Presidential School in Fergana comprised 144 students, with equally sized experimental and control groups. The study argues that educational quality should be assessed not only through final grades but also through changes in learning outcomes, the quality of pedagogical processes, individual developmental needs, teacher collaboration and internal school monitoring. The research materials report an average improvement of 15 percent associated with the pedagogical strategies applied. The findings indicate the importance of integrating evidence-informed decisions, formative assessment, differentiated instruction, pedagogical collaboration and continuous monitoring into a unified approach to sustainably improving educational quality.

Keywords: educational quality, Presidential School, pedagogical strategy, pilot study, formative assessment, individual learning pathway, pedagogical monitoring, educational management.

ANNOTATSIYA
Mazkur maqolada Prezident maktablarida ta’lim sifatini oshirishga qaratilgan pedagogik strategiyalar, ularni maktab boshqaruvi va ta’lim-tarbiya jarayoniga integratsiya qilish mexanizmlari hamda 2022–2025-yillar davomida amalga oshirilgan tajriba-sinov ishlari natijalari tahlil qilingan. Tadqiqot Farg‘ona, Andijon va Namangan shaharlaridagi Prezident maktablarining 6–11-sinf o‘quvchilarini qamrab olgan bo‘lib, unda jami 432 nafar o‘quvchi ishtirok etgan. Farg‘ona shahridagi Prezident maktabida tadqiqot 144 nafar o‘quvchi ishtirokida tashkil etilib, ular son jihatidan teng bo‘lgan tajriba va nazorat guruhlariga ajratilgan.

Tadqiqotda ta’lim sifatini faqat yakuniy baholar asosida emas, balki o‘quv natijalaridagi o‘zgarishlar, pedagogik jarayonlar samaradorligi, o‘quvchilarning individual rivojlanish ehtiyojlari, o‘qituvchilar o‘rtasidagi kasbiy hamkorlik hamda maktab ichki monitoringi natijalari asosida baholash zarurligi asoslab berilgan. Tadqiqot materiallarida qo‘llanilgan pedagogik strategiyalar samarasi natijasida o‘rtacha 15 foizlik o‘sishga erishilgani qayd etilgan. Olingan natijalar ta’lim sifatini barqaror oshirish uchun dalillarga asoslangan boshqaruv qarorlari, formativ baholash, differensial yondashuv, pedago-

gik hamkorlik va uzluksiz monitoringni yagona tizimga birlashtirish muhim ahamiyatga ega ekanini ko‘rsatadi.

Kalit so‘zlar: ta’lim sifati, Prezident maktabi, pedagogik strategiya, tajriba-sinov ishlari, formativ baholash, individual ta’lim yo‘nalishi, pedagogik monitoring, ta’lim menejmenti.

АННОТАЦИЯ

В статье рассматриваются педагогические стратегии, направленные на повышение качества образования в Президентских школах, механизмы их интеграции в систему управления школой и образовательную практику, а также результаты опытно-экспериментальной работы, проведённой в 2022–2025 годах. Исследование охватило учащихся 6–11-х классов Президентских школ, расположенных в городах Фергане, Андижане и Намангане. Общая выборка составила 432 учащихся. В Президентской школе города Ферганы в исследовании приняли участие 144 учащихся, которые были распределены на экспериментальную и контрольную группы с равной численностью.

В исследовании обоснована необходимость оценки качества образования не только на основе итоговых оценок, но и с учётом динамики образовательных результатов, эффективности педагогических процессов, индивидуальных потребностей развития учащихся, профессионального взаимодействия учителей и результатов внутришкольного мониторинга. Согласно представленным материалам исследования, применение разработанных педагогических стратегий способствовало повышению соответствующих показателей в среднем на 15 %. Полученные результаты свидетельствуют о важности объединения в единую систему управленческих решений, основанных на фактических данных, формирующего оценивания, дифференцированного подхода к обучению, педагогического сотрудничества и непрерывного мониторинга как необходимых условий устойчивого повышения качества образования.

Ключевые слова: качество образования, Президентская школа, педагогическая стратегия, опытно-экспериментальная работа, формирующее оценивание, индивидуальная образовательная траектория, педагогический мониторинг, менеджмент образования.

INTRODUCTION

In contemporary education, quality is not limited to students’ levels of knowledge. It also encompasses the ability to apply knowledge in practical situations, critical and creative thinking, independent problem-solving, collaboration and self-regulated learning. Improving educational quality should therefore be viewed not as a collection of separate methodological activities but as a systemic process linking objectives, teaching, assessment, teacher capacity and school management.

The UNESCO Global Education Monitoring Report 2024/5 identifies four important dimensions of effective educational leadership: setting clear goals and expectations, focusing on learning, fostering collaboration and developing people [1]. The OECD analysis of PISA 2022 also emphasizes that school autonomy is effective when combined with quality assurance and accountability mechanisms [2]. These conclusions reinforce the need to connect pedagogical strategies directly with management decisions and learning outcomes in Presidential Schools.

The purpose of the article is to systematize pedagogical strategies for improving educational quality in Presidential Schools, summarize the findings of the 2022–2025 pilot activities, and propose practical mechanisms for their implementation in schools.

RESEARCH METHODOLOGY

The study was conducted from October 2022 to May 2025 at the Presidential Schools in Fergana, Andijan and Namangan. The total sample comprised 432 students in grades 6–11. Each

school contributed 144 students, divided into experimental and control groups of 72 students each. Particular attention is paid to the experience of implementing pedagogical strategies at the Presidential School in Fergana.

The study's conceptual model views pedagogical intervention in three stages: initial diagnosis, introduction of targeted pedagogical strategies, and assessment of outcomes through repeated monitoring. Changes in learning achievement, the appropriateness of teaching methods, responsiveness to individual needs and pedagogical collaboration are considered together when interpreting the results. The average improvement of 15 percent stated in the article is presented as an author-reported research result; its calculation method, baseline and final measurements, and statistical significance criteria should be reconciled with the primary tables in the dissertation research.

RESULTS AND DISCUSSION

1. A Systemic Pedagogical Model for Improving Educational Quality

The study proposes organizing strategies for improving educational quality around five interconnected dimensions rather than isolated activities: (1) diagnosing learning outcomes; (2) adapting instruction to learner needs; (3) formative assessment and timely feedback; (4) teacher collaboration and professional development; and (5) data-informed management and monitoring.

The first dimension, diagnosis, involves identifying students' strengths and areas requiring development by topic, not merely recording final grades. Diagnostic findings are valuable when used to establish individual learning goals and plan lessons. The second dimension calls for differentiated and individualized instruction: instead of providing the same content to all learners at the same pace and in the same way, the level of difficulty, type of support and opportunities for independent work are adjusted.

The third dimension, formative assessment, provides learners with clear information about their present position, the improvements needed and the next step towards their goals. Feedback should be grounded in criteria for the work performed, rather than limited to general praise or criticism. Under the fourth dimension, subject teachers jointly analyse student results, exchange effective teaching practices and identify professional development needs. The fifth dimension ensures the regularity of these processes, the allocation of responsibilities and monitoring of results.

2. Analysis of the Pilot Study Results

In the study conducted during 2022–2025, the average improvement associated with the pedagogical strategies applied was reported as 15 percent. This result points to the value of organizing diagnosis, targeted pedagogical intervention and reassessment as a repeated cycle instead of relying on one-off checks or final assessment alone. However, its scientific interpretation requires clarification as to whether the improvement represents a percentage increase relative to the baseline or a difference in percentage points.

Comparing only the final outcomes of the experimental and control groups is insufficient. Baseline differences, changes across grade levels, student attendance and the duration of strategy implementation should also be considered. If primary data are available, reporting means, standard deviations, pre–post differences and appropriate statistical tests would strengthen the evidence in the article.

The practical value of this study lies in translating outcomes into concrete school management decisions: which subjects or topics require additional support, which teaching practices are more effective, what professional development assistance teachers need and where resources should be directed. Such decisions can be guided by regular data analysis.

3. Alignment with International Approaches

The UNESCO report links educational leadership with attention to learning, collaboration and the development of teacher capacity [1]. The OECD likewise stresses the importance of strengthening high-quality teaching through research evidence, collaboration among teachers and continuous reflection on practice [3]. These approaches suggest that leadership in Presidential Schools should not be confined to administrative oversight but should support the improvement of teaching and learning.

Alignment with international experience does not mean mechanically copying international standards. Each strategy must be adapted to the school curriculum, student population, teacher capacity and available resources. The key measure is not the number of organizational documents or events but measurable and sustainable change in students' learning.

4. Practical Implementation Mechanisms

Based on the study findings, the following practical mechanisms are proposed for systematic application in Presidential Schools:

- Conduct baseline assessments of learning outcomes by subject and grade, and establish individualized development goals.
- Review student outcomes every 6–8 weeks and decide whether additional support, more demanding assignments or changes in instruction are required.
- Focus meetings of subject departments on the analysis of student work, the alignment of assessment criteria and the sharing of effective practices rather than mainly on administrative reports.
- Use lesson observations as a means of targeted pedagogical feedback and teacher professional development, rather than as punishment or a formal inspection tool.
- Introduce a concise periodic monitoring dashboard for school leadership combining learning outcomes, attendance, task completion, the effectiveness of individual support and teacher development indicators.
- Maintain regular cooperation with parents concerning learning objectives, developmental progress and support at home, rather than communicating only when problems arise.

CONCLUSION

Improving educational quality in Presidential Schools requires learning outcomes, pedagogical processes and school management to be considered within one system. The 2022–2025 study across three Presidential Schools involved 432 students, and the author-provided data report an average improvement of 15 percent associated with the pedagogical strategies. This finding suggests the practical potential of a model combining initial diagnosis, individualized instruction, formative assessment, teacher collaboration and regular monitoring.

Decisions concerning educational quality should be based on reliable data; outcomes should be compared with baselines, and identified challenges should be linked to specific pedagogical measures. School leaders demonstrate leadership by supporting these processes, de-

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veloping teachers' professional capacity and fostering a collaborative culture that advances student learning.

Further research should separately examine full statistical results for the experimental and control groups, differences across subjects and grade levels, and the long-term effects of the strategies implemented.

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Bo‘lajak tarbiyachilarda ekomadaniy kompetensiyaning pedagogik mohiyati

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IQTIBOS UCHUN

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ANNOTATSIYA

Ushbu maqolada maktabgacha ta’lim tizimini modernizatsiyalash sharoitida bo‘lajak tarbiyachilarning ekomadaniy kompetensiyasini rivojlantirishning ijtimoiy-pedagogik zaruriyati va uning konseptual-pedagogik mohiyati ilmiy jihatdan tahlil qilingan. Shuningdek, oliy ta’lim jarayonida talabalarning ekologik-madaniy tayyorgarligini oshirishning funksional vazifalari va uning barqaror rivojlanish ta’limi tamoyillariga muvofiqligi yoritilgan.

Kalit so‘zlar: ekomadaniyat, kompetensiya, pedagogik mohiyat, aksiologik yondashuv, ekologik tarbiya, kasbiy tayyorgarlik, global iqlim, kognitiv komponent.

АННОТАЦИЯ

ПЕДАГОГИЧЕСКАЯ СУЩНОСТЬ ЭКОКУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ У БУДУЩИХ ВОСПИТАТЕЛЕЙ

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В данной статье научно анализируются социально-педагогическая необходимость формирования экокультурной компетентности будущих воспитателей в условиях модернизации системы дошкольного образования, а также её концептуально-педагогическая сущность. Кроме того, рассматриваются функциональные задачи повышения эколого-культурной подготовки студентов в процессе высшего образования и её соответствие принципам образования в интересах устойчивого развития.

Ключевые слова: экокультура, компетенция, педагогическая сущность, аксиологический подход, экологическое воспитание, профессиональная подготовка, глобальный климат, когнитивный компонент.

ABSTRACT

THE PEDAGOGICAL ESSENCE OF ECO-CULTURAL COMPETENCE IN FUTURE EDUCATORS

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This article provides a scientific analysis of the socio-pedagogical necessity of developing eco-cultural competence among future preschool educators in the context of modernizing the preschool education system, as well as its conceptual and pedagogical essence. It also highlights the functional objectives of enhancing students’ environmental and cultural preparedness in the higher education process and its alignment with the principles of education for sustainable development.

Keywords: eco-culture, competence, pedagogical essence, axiological approach, environmental education, professional training, global climate, cognitive component.

KIRISH

Insonning tabiatga bo‘lgan ongli va mas’uliyatli munosabati, atrof-muhitni asrab-avaylashga qaratilgan xulq-atvori **ekomadaniyat** bo‘lib, **uzluksiz ekologik ta’lim va tarbiya** jarayonida davom ettirilishi va jamiyatda keng ildiz otishiga bog‘liq.

Ekomadaniyat shunchaki individual odat emas, ekomadaniyatning davomiyligi oiladagi tarbiya, yosh bolalarda suvni tejash, o‘simliklarni parvarish qilish kabi ko‘nikmalar orqali maktabgacha ta’lim tashkilotlaridan boshlanadi va keyingi avlodga o‘tadi.

Hozirgi kunda resurslarni tejash, chiqindisiz texnologiyalarga o‘tish sanoat, qishloq xo‘jaligi va ishlab chiqarishda “yashil texnologiyalar”ni qo‘llash ekomadaniyatning amaliy davomi bo‘lib xizmat qilmoqda.

Fuqarolarning daraxt ekish aksiyalari, hasharlarda ko‘ngilli ravishda qatnashishi, ya’ni ijtimoiy faolliklari ekomadaniyatning davomiyligini ta’minlaydi.

Ekomadaniyatning davom etishi – insoniyatning kelajak avlodlar oldidagi burchi bo‘lib, tabiat va jamiyat o‘rtasidagi muvozanatni saqlaydi. Bu esa davlat darajasida ekologik qonunlarga rioya qilish, tabiatga zarar yetkazmaslik uchun javobgarlik hissi va ekologik madaniyatni qonunchilik normasi sifatida qabul qilishni kafolatlaydi.

Suv, elektr energiyasi va gazdan oqilona foydalanish, bir marta ishlatiladigan plastik buyumlardan voz kechish, chiqindilarni saralash va qayta ishlashga topshirish, daraxtlar ekish, yashil hududlarni ko‘paytirish, hayvonot olamini muhofaza qilish – ekomadaniyatning asosiy tarkibiy qismlaridir.

Shuningdek, atrof-muhitni ifloslantirmaslik qoidalariga rioya etish va buni jamiyatda targ‘ib qilish ekologik huquq va majburiyatlarini shakllantiradi.

Bo‘lajak pedagoglarning kasbiy tayyorgarligi jarayonida tabiatga nisbatan mas’uliyatli va to‘g‘ri munosabatni shakllantirishga xizmat qiluvchi pedagogik, psixologik hamda falsafiy yondashuvlar bo‘lajak tarbiyachilarda ekomadaniy kompetensiyalarni shakllantirishning konseptual asoslari hisoblanadi.

Bunday metodik ko‘nikmalarning shakllanishi bo‘lajak tarbiyachining maktabgacha yoshdagi bolalarga toza va tushunarli tilda ekologik bilimlarni yetkazib bera olishiga yordam beradi.

Bo‘lajak tarbiyachi o‘zining kompetensiyaviy yondashuvi orqali bolalarga shunchaki nazariy bilim beribgina qolmay, ekologik muammolarni amaliyotda hal qilishni va to‘g‘ri namuna bo‘lishni ustuvor qo‘yadi. Ekologik ta’lim berishda tizimli va integratsiyalashgan yondashuv orqali maktabgacha ta’lim metodikasi, pedagogika va psixologiya fanlari bilan uzviy bog‘laydi. Talabaning shaxsiy ekologik qadriyatlari, dunyoqarashi va tabiatga bo‘lgan ichki munosabatini rivojlantirishga e’tibor qaratadi. Kompetensiyalarini faqat auditoriyada emas, balki bevosita ekologik aksiyalar va loyihalar orqali foydali yondashib, shakllantiradilar.

Bo‘lajak tarbiyachining ekomadaniy kompetensiyasi ekologiya, global iqlim o‘zgarishlari, tabiatni muhofaza qilish usullari va maktabgacha yoshdagi bolalarga ekologik tarbiya berish metodikasini mukammal bilish orqali, tabiatni oliy qadriyat deb bilish, unga nisbatan hurmat, g‘amxo‘rlik va ekologik mas’uliyat hissini shakllantirish va ekologik muammolarni hal qilishda interfaol o‘yinlar va innovatsion texnologiyalarni amaliyotda qo‘llay olish layoqati, shuningdek, o‘zining kasbiy-ekologik faoliyatini tahlil qilish, ekologik madaniyat darajasini muntazam baholash va rivojlantirib borish orqali shakllanib boradi.

Bo‘lajak tarbiyachilarni yuqorida keltirilgan kompetensiya egasi qilib tarbiyalash uchun, oliy ta’limda virtual laboratoriyalar va raqamli ta’lim vositalari bilan jihozlangan bo‘lib, talaba

ekologik jarayonni vizuallashtirish imkoniga ega bo‘lishi kerak. Bu amaliyotlar malakaviy o‘quv amaliyotida bo‘lajak tarbiyachilarning bog‘chalarda ekologik burchaklar va o‘yinlar tashkil qilishda tajribasini oshiradi.

Tarbiyalanuvchilarning yosh xususiyatlarini hisobga olgan holda ekologik ertaklar, nostandart ekologik vaziyatlar (keyslar) va o‘yin texnologiyalarini ishlab chiqish bilan birga kreativligi oshadi.

Bir so‘z bilan aytganda, ushbu konseptual asoslarning bosh maqsadi — **“ekologik madaniyatli tarbiyachi — ekologik madaniyatli bola — ekologik toza jamiyat”** zanjirining mustahkam bo‘g‘inini yaratishdan iboratdir.

Maktabgacha yoshdagi bolalarda tabiatga bo‘lgan mehri, mas’uliyati va atrof-muhitni asrash ko‘nikmalarini shakllantirish ularda ekomadaniyatni rivojlantiradi. Bu yoshdagi bolalar axborotni asosan his-tuyg‘ular, o‘yinlar va ko‘rgazmalar orqali qabul qiladilar. Shuning uchun, didaktik, syujetli-rolli va harakatli o‘yinlar orqali bolalarga tabiat qonuniyatlarini o‘rgatish oson bo‘ladi.

Bolalar bilan birgalikda suvning muzlashi, urug‘ning unib chiqishi, qum va tuproqning xususiyatlarini o‘rganish kabi oddiy tajribalar ularda sabab-oqibat aloqalarini tushunishni rivojlantiradi.

Bolalarda real tasavvurlarni kengaytirish maqsadida bog‘cha hovlisi, park yoki skverlarga sayohatlar tashkil etish, daraxtlar, gullar, hasharotlar va qushlarni bevosita kuzatish, guruh xonasida xona o‘simliklari va akvariumdagi baliqlarini parvarish qilish hamda ularning o‘sishini kundalik ravishda kuzatib borish metodlaridan foydalanish yaxshi samara beradi. Tabiat, hayvonlar va o‘simliklar tilidan so‘zlanadigan ertaklarni o‘qib berish va muhokama qilish bolalarda emotsional bog‘liqlikni keltirib chiqaradi. Tarbiyachi va ota-onaning o‘zi tabiatga qanday munosabatda bo‘lsa, bola ham bu shaxsiy namunani ko‘rib o‘rganadi.

Demak, ekologik ta’lim faqat alohida mashg‘ulotlarda emas, balki kunlik sayr, o‘yin va muloqot jarayonlariga integratsiya qilinishi kerak. Bo‘lajak maktabgacha ta’lim tarbiyachilarida ekomadaniy kompetensiyani shakllantirish ularning kelajakda bolalarda tabiatga nisbatan mas’uliyatli munosabatni rivojlantirishga xizmat qiladi. Ekologik madaniyatga ega pedagoglar farzandlarimizda ekologik **xavfsiz dunyoqarashni shakllantirish orqali jamiyatga ekologik muammolarni** bartaraf etadigan avlodni tarbiyalab beradi. Maktabgacha yoshdagi bolalarda dastlabki ekologik dunyoqarash poydevorini shakllantirishda tarbiyachining shaxsiy ekomadaniy namunasi va kasbiy mahorati o‘rtasidagi uzviy aloqadorlik muhim rol o‘ynaydi.

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Generative AI in EFL academic writing: a critical review and implications for higher education in Uzbekistan

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ABSTRACT

Generative artificial intelligence (GenAI) is increasingly used to support academic writing in English as a Foreign Language (EFL) education. This focused narrative review critically examines selected empirical studies, research syntheses, and institutional guidance published between 2023 and 2026. It distinguishes improvements in AI-assisted texts from evidence of lasting, independent writing competence and considers feedback, critical thinking, learner autonomy, and academic integrity. The discussion incorporates emerging research from Uzbekistan while acknowledging the limited generalizability of individual institutional studies. The synthesis suggests that AI feedback can support revision when students critically evaluate suggestions, verify sources, and retain responsibility for their writing. As a conceptual contribution, the article proposes a five-stage instructional framework comprising independent planning, targeted AI assistance, critical evaluation, student-led revision, and reflection. The framework has not been empirically tested. The article concludes by identifying priorities for responsible classroom implementation and future research in Uzbek higher education.

Keywords: generative artificial intelligence, EFL academic writing, AI-assisted feedback, learner autonomy, critical thinking, academic integrity, Uzbekistan.

АННОТАЦИЯ

В статье представлен целенаправленный нарративный обзор избранных эмпирических исследований, научных обзоров и рекомендаций организаций, опубликованных в 2023–2026 годах и посвящённых использованию генеративного искусственного интеллекта (GenAI) в академическом письме студентов, изучающих английский язык как иностранный (EFL). Разграничиваются улучшение текста при поддержке ИИ и развитие устойчивых навыков самостоятельного письма. Рассматриваются обратная связь, критическое мышление, автономия обучающихся и академическая добросовестность с учётом исследований, проводимых в Узбекистане. Анализ показывает, что помощь ИИ может быть полезной при условии критической оценки рекомендаций, проверки источников и сохранения ответственности студента за текст. Предлагается концептуальная пятиэтапная модель обучения: самостоятельное планирование, адресная помощь ИИ, критическая оценка, самостоятельное редактирование и рефлексия. Модель пока не прошла эмпирическую проверку. Определены направления её практического применения и дальнейших исследований в высшем образовании Узбекистана.

Ключевые слова: Генеративный искусственный интеллект, академическое письмо, студенты EFL, ChatGPT, преподавание английского языка, академическая добросовестность, высшее образование Узбекистана.

ANNOTATSIYA

Ushbu maqolada 2023–2026-yillarda chop etilgan tanlangan empirik tadqiqotlar, ilmiy sharhlar va institutsional tavsiyalar asosida generativ sun'iy intellektning (GenAI) ingliz tilini xorijiy til sifatida o'rganuvchi (EFL) talabalarning akademik yozuviga ta'siri narrativ sharh usulida tahlil qilinadi. Sun'iy intellekt yordamida tayyorlangan matn sifatining yaxshilanishi bilan mustaqil yozish kompetensiyasining barqaror rivojlanishi farqlanadi. Teskari aloqa, tanqidiy fikrlash, o'quvchi mustaqilligi va akademik halollik masalalari, jumladan, O'zbekistonda olib borilgan tadqiqotlar muhokama qilinadi. Tahlil sun'iy intellekt tavsiyalarini tanqidiy baholash, manbalarni tekshirish va matn uchun mas'uliyatni talabaning o'zida saqlash muhimligini ko'rsatadi. Maqolada mustaqil rejalashtirish, maqsadli AI yordami, tanqidiy baholash, talaba boshchiligidagi tahrir va refleksiyadan iborat besh bosqichli konseptual model taklif etiladi. Mazkur model hozircha empirik sinovdan o'tkazilmagan. O'zbekiston oliy ta'limi uchun amaliy tavsiyalar va keyingi tadqiqot yo'nalishlari bayon etiladi.

Kalit so'zlar: Generativ sun'iy intellekt, akademik yozuv, EFL talabalari, ChatGPT, ingliz tilini o'qitish, akademik halollik, O'zbekiston oliy ta'limi.

INTRODUCTION

Academic writing plays an important role in higher education because it requires students to communicate ideas clearly, construct logical arguments, evaluate evidence, and follow academic conventions. For students learning English as a Foreign Language (EFL), these tasks involve both developing language proficiency and learning how academic knowledge is presented in English.

Generative artificial intelligence (GenAI) has created new possibilities for supporting this process. Tools such as ChatGPT can suggest alternative expressions, explain grammatical problems, help students organize ideas, and provide feedback during revision. These functions may be valuable to learners who need additional opportunities to practise English beyond classroom instruction.

However, the ability of an AI system to generate fluent text does not necessarily mean that its use develops students' independent writing competence. A polished essay may reflect a student's own learning, extensive AI assistance, or a combination of the two. If students accept generated text without evaluating its accuracy or understanding its arguments, the final assignment may overstate their actual ability.

Research on ChatGPT and language education has expanded rapidly. Lo et al. (2024) reviewed 70 empirical studies of ChatGPT in ESL/EFL education and identified writing as a prominent application area. Their review also highlighted concerns about inaccurate information, privacy, and academic dishonesty. Li et al. (2025) examined 144 peer-reviewed empirical studies on generative AI in language learning and teaching, documenting the rapid development of this research field. These reviews provide a broad picture of research trends, but their findings should not be interpreted as proof that all forms of AI assistance improve long-term writing proficiency.

Research in Uzbekistan is also beginning to address this issue. A recent case study at Fergana State University examined AI use in academic writing among Uzbek EFL students, considering writing quality, cognitive independence, and technology acceptance (Qosimov et al., 2026). The emergence of such work means that the local research gap should not be described as a complete absence of evidence. Instead, there is a need to critically compare local and international findings and clarify how the available evidence can inform writing instruction.

A further challenge is that studies may measure different outcomes. Some investigate students' perceptions of AI, while others examine the quality of written texts or changes following an instructional intervention. Positive attitudes toward AI do not necessarily demonstrate improvements in writing, and better performance on an AI-assisted assignment does not necessarily indicate stronger independent writing ability. These outcomes must be distinguished when interpreting the literature.

The purpose of this article is to critically review selected research on GenAI-assisted EFL academic writing and identify implications for higher education in Uzbekistan.

The article addresses four research questions:

1. What benefits and limitations of GenAI-assisted writing are reported in the selected literature?
2. How do writing performance, student perceptions, and independent writing competence differ as research outcomes?
3. What pedagogical and ethical challenges should EFL teachers consider?
4. What recommendations and research priorities emerge for Uzbek higher education?

The article contributes a critical synthesis of selected international and Uzbek research and proposes a five-stage framework for integrating AI into writing instruction. It does not present original experimental data or claim that the proposed framework has already been validated.

2. LITERATURE REVIEW

2.1. AI-Assisted Feedback and Writing Performance

Writing feedback can help learners identify errors, improve clarity, and reconsider how ideas are organized. Traditional teacher feedback can be valuable, but it may not always be available immediately or individually. GenAI offers an additional source of feedback that students can access during different stages of writing.

Mahapatra (2024) investigated ChatGPT as a formative feedback tool in undergraduate ESL writing. The study reported improvements in students' academic writing following the intervention and examined their perceptions of the approach. The findings support the potential value of structured AI feedback in a particular instructional setting.

Similarly, Polakova and Ivenz (2024) investigated ChatGPT feedback among 110 university EFL students. Their mixed-methods study reported improvements in several aspects of writing performance. These findings suggest that AI feedback may assist learners with aspects of language and text development when it is incorporated into an instructional process.

The two intervention reports are useful but cannot be assumed to employ equivalent tasks, measures, or instructional conditions. Without a common measure of later unaided writing, gains in revised assignments should not be interpreted as demonstrated transfer to independent competence. Nevertheless, these studies do not establish that every AI tool, prompt, or classroom approach will produce the same result. Their findings relate to specific participants, writing tasks, and instructional conditions. Differences in proficiency, feedback design, and assessment criteria may affect outcomes.

A further issue is whether improvement in a revised text translates into independent learning. If AI identifies an error and supplies the correction, the student may submit a more accurate sentence without understanding the grammatical principle. Evidence of learning would be

stronger if the student could explain the correction and apply the principle in a new writing task.

Thus, the literature supports a qualified conclusion: AI feedback can assist writing performance, but its contribution to lasting competence needs to be evaluated separately.

2.2. What Systematic Reviews Reveal

Lo et al. (2024) provide a broad overview of empirical research on ChatGPT in ESL/EFL education. Their review included 70 studies published within approximately the first 18 months after ChatGPT became publicly available. Writing was the most frequently studied language skill in their sample, accounting for 29 studies, or 41.4%. The review also identified potential benefits, such as personalized learning support, alongside concerns about incorrect information, privacy, and academic dishonesty.

A key implication of this review is that the number of studies focusing on writing does not automatically indicate that the evidence is conclusive. Lo et al. noted the need for more rigorous and longer-term studies, including objective measures of learning outcomes.

Li et al. (2025) examined a broader set of 144 peer-reviewed empirical studies published in the developing field of generative AI in language learning and teaching. Their review illustrates the expansion of research beyond initial exploratory investigations toward more varied empirical approaches.

These reviews differ in their scope and publication periods. Lo et al. focus specifically on ChatGPT in ESL/EFL education during an early period, whereas Li et al. consider empirical generative AI research in language learning and teaching over a later period. Their findings should therefore be treated as complementary rather than directly interchangeable.

Taken together, they show that writing has received substantial attention, but important questions remain about how students learn from AI feedback, whether gains transfer to unaided writing, and how teachers can assess students' independent competence.

2.3. Critical Thinking and Learner Autonomy

Academic writing involves more than producing grammatically correct sentences. Students must formulate claims, select evidence, consider alternative perspectives, and decide whether their conclusions are justified.

Liu et al. (2025) reviewed 15 studies on the relationship between GenAI and critical thinking in EFL education. Their synthesis identified both potential benefits and risks. AI-supported activities may encourage analysis and problem-solving, but excessive dependence may also reduce opportunities for independent judgement.

This tension is central to learner autonomy. Autonomous writers take responsibility for their ideas, language choices, sources, and revisions. They may use external support, but they do not automatically accept every suggestion.

For example, a student may ask an AI tool to identify weaknesses in an argument. The educational benefit depends on what happens next. If the student evaluates the feedback and decides how to respond, the activity may support critical engagement. If the student simply asks the tool to rewrite the argument and submits the result, the opportunity for independent reasoning may be reduced.

The distinction is not between using AI and never using AI. It is between using AI as a resource for thinking and allowing it to replace the thinking required by the assignment.

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2.4. Evidence from Uzbekistan

The Uzbek higher education context deserves specific consideration because local research conditions, language backgrounds, teaching practices, and institutional expectations may differ from those in the settings represented in international studies.

Qosimov et al. (2026) examined AI-assisted academic writing at Fergana State University. According to the published article, the study involved 351 EFL students and used a mixed-methods design, including questionnaire data, comparative writing tasks, and interviews with a subgroup of participants. The authors reported improvements in some linguistic indicators in AI-assisted writing, while also identifying concerns involving argumentative claims, originality, and students' independent reasoning.

This study is relevant because it examines writing quality and cognitive independence within the same local educational context. Its focus suggests that AI assistance should not be evaluated exclusively through grammar and vocabulary. The quality of argumentation and the learner's role in producing the text also matter.

However, a single institutional case study cannot represent every university in Uzbekistan. Its results should be interpreted in relation to its sample, measures, research design, and setting. Further studies are needed to determine whether similar patterns occur across universities, proficiency levels, and disciplines.

The contribution of the present article is therefore not to claim that Uzbek students have never been studied. Rather, it is to connect the emerging local evidence with international research and develop a pedagogical interpretation that distinguishes immediate writing performance from independent learning.

2.5. Academic Integrity and Responsible AI Use

AI-assisted writing also raises questions about originality, authorship, source reliability, and transparency. These issues cannot be resolved by assuming that every use of AI is misconduct or that every use is educationally beneficial.

There is an important difference between asking AI to explain a grammatical error and asking it to generate an entire assignment that is supposed to demonstrate independent writing. Whether a particular use is acceptable depends on the assignment's objectives and the rules established by the institution or instructor.

UNESCO's guidance on generative AI in education and research recommends a human-centred approach that considers educational, ethical, and governance issues (Miao & Holmes, 2023). The Committee on Publication Ethics (COPE, 2023) states that AI tools cannot be listed as authors because they cannot take responsibility for the work. Human authors remain accountable for submitted content.

Source verification is equally important. An AI-generated reference should not be included in an academic paper until the original publication has been located and checked. Students and researchers should confirm that the source exists, that the bibliographic information is accurate, and that the source supports the claim for which it is cited.

Responsible AI use therefore requires clear institutional guidance, explicit disclosure rules where applicable, and assessment methods that reward understanding rather than the appearance of a polished text.

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3. METHODOLOGY

3.1. Review Design

This article adopts a focused narrative review of selected literature on GenAI-assisted EFL academic writing. A narrative approach was chosen to compare different types of evidence and develop pedagogical implications rather than calculate a pooled effect size.

The review includes empirical research on AI-assisted writing feedback, systematic reviews of GenAI in language education, research on critical thinking, a local Uzbek case study, and institutional guidance on responsible AI use.

3.2. Source Identification and Selection

The selected publications were located through targeted searches of scholarly publisher pages and research-indexing resources using terms such as “generative AI,” “ChatGPT,” “EFL,” “academic writing,” “writing feedback,” “critical thinking,” “Uzbekistan,” and “higher education.”

Priority was given to publications from 2023 to 2026 because the article focuses on the recent development of generative AI. Earlier or non-empirical institutional guidance was retained where it was directly relevant to academic integrity and responsible implementation.

Sources were included on the basis of their relevance to at least one of the following areas:

1. Empirical outcomes of AI-assisted writing or feedback.
2. Systematic reviews of GenAI in language learning.
3. Critical thinking and learner autonomy.
4. Academic integrity and responsible AI use.
5. Research conducted in Uzbekistan or directly relevant to Uzbek higher education.

The review prioritizes peer-reviewed journal publications and official guidance. Because a complete search log, screening count, and formal risk-of-bias assessment were not documented, the selection process cannot be presented as systematic or exhaustive. Conference papers and other local publications may provide useful context but should not be treated as equivalent in evidential strength to rigorous empirical journal studies.

3.3. Analytical Framework

The selected literature was compared across four analytical dimensions:

- Writing performance: grammar, vocabulary, organization, clarity, and argumentation.
- Learning processes: revision, feedback evaluation, critical thinking, and independent writing.
- Research design: participant groups, instructional context, data sources, and the outcomes measured
- Ethical and contextual issues: source reliability, authorship, transparency, and relevance to Uzbekistan.

The analysis distinguished reported improvements in AI-assisted texts from evidence of learning that can be demonstrated independently. It also considered differences between studies that measured students’ perceptions and those that examined written performance.

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3.4. Scope and Limitations of the Method

This is a selective narrative review, not a systematic review. The precise search dates, database coverage, number of screened records, and exclusion decisions were not documented; these omissions limit reproducibility. It does not claim to have searched every relevant database, followed a complete PRISMA screening protocol, or assessed every eligible publication. No new participant data were collected, and no statistical effect size was calculated.

Consequently, the article's contribution is an interpretive synthesis of selected literature. Its conclusions should not be interpreted as an exhaustive estimate of the effectiveness of GenAI in EFL writing. A future systematic review could build on this work by preregistering a protocol, searching databases such as Scopus and Web of Science, defining explicit eligibility criteria, and formally assessing the quality of included studies.

4. CRITICAL DISCUSSION

4.1. Immediate Performance Is Not the Same as Independent Competence

A recurring issue across the literature is the difference between the quality of an AI-assisted text and a student's ability to write independently. AI feedback may help students correct grammar, improve word choice, and reorganize sentences. Yet these improvements do not automatically demonstrate that learners have acquired the underlying knowledge.

This distinction helps explain why studies should measure multiple outcomes. A final essay can show whether a text meets a set of writing criteria, but it may not reveal how much assistance the student received or whether the student can apply the same skills later.

Assessment can address this limitation by including initial drafts, revision explanations, source-verification tasks, and subsequent writing completed without AI assistance. These measures do not eliminate every difficulty, but they provide a more complete view of learning than the final text alone.

4.2. Why the Research Findings Must Be Interpreted Carefully

The selected studies differ in design and purpose. Empirical intervention studies examine changes under particular instructional conditions, while systematic reviews synthesize broader bodies of research. Local case studies provide context-specific evidence but cannot automatically be generalized to all institutions.

For example, positive results from a guided feedback intervention do not prove that unrestricted AI-generated essay writing will produce the same outcome. Likewise, students' positive attitudes toward a tool cannot establish that their independent writing has improved.

A careful interpretation therefore separates three questions:

1. Does AI help improve a particular piece of writing?
2. Does AI-supported instruction help students learn to write better independently?
3. Under what conditions do benefits occur without unacceptable costs to critical thinking or academic integrity?

These questions are related, but they are not interchangeable. Future studies should specify which outcome they investigate and use methods appropriate to that outcome.

4.3. Implications for Uzbek Higher Education

The emerging Uzbek research makes it possible to move beyond general statements that local evidence is absent. Instead, the priority is to build a stronger and more diverse evidence base.

Universities should examine how AI use varies across English proficiency levels, academic disciplines, assignment types, and teaching approaches. Researchers should also investigate whether students understand the feedback they receive and can transfer improvements to independent tasks.

In classroom practice, AI should complement rather than displace instruction in argumentation, source evaluation, paraphrasing, citation, and revision. These skills remain essential regardless of whether students use AI tools.

Institutions should also distinguish between acceptable assistance and inappropriate delegation. Rules should be communicated before assignments begin, and students should be taught how to comply with them. This is more constructive than relying solely on detection after submission.

4.4. A Five-Stage Framework for Responsible AI-Assisted Writing

Based on the reviewed literature, this article proposes a five-stage pedagogical framework. It is an author-developed conceptual proposal and has not yet been empirically validated.

Stage 1: Independent planning. Students identify the topic, formulate an initial claim, and prepare a basic outline before using AI. An initial outline or short unaided draft provides a record of their own thinking.

Stage 2: Targeted AI assistance. Students use AI to address a specific difficulty, such as grammatical accuracy, paragraph coherence, or the clarity of an argument. The task should define the type of assistance permitted; students may record the question asked and the response received.

Stage 3: Critical evaluation. Students assess whether the AI suggestions are accurate, relevant, and consistent with their intended meaning. Factual claims and references are checked against credible sources; students can briefly justify accepting or rejecting suggestions.

Stage 4: Student-led revision. Students decide which suggestions to accept, adapt, or reject. They remain responsible for the final argument, evidence, wording, and citations, with a revision log where appropriate.

Stage 5: Reflection and transparency. Students briefly describe how AI was used, which changes were made, and what they learned. A brief reflection or AI-use statement can document the process; any disclosure should follow the relevant institutional or journal policy.

The framework connects AI use with the broader aims of writing instruction. It seeks to preserve student agency while allowing learners to benefit from timely feedback. Its effectiveness must be tested through future classroom research.

5. PEDAGOGICAL RECOMMENDATIONS

The critical review leads to six recommendations for EFL writing instruction in higher education.

First, establish transparent AI-use policies. Students should know which forms of assistance are permitted for each assignment and when independent writing is required.

Second, teach AI and information literacy. Learners should be able to identify possible inaccuracies, verify references, and distinguish well-written language from reliable evidence.

Third, maintain independent writing practice. Students need opportunities to write without AI so that teachers can evaluate their individual competence and learners can strengthen their skills.

Fourth, assess the writing process. Initial drafts, revision notes, source checks, and short oral or written explanations can complement assessment of final submissions.

Fifth, develop teachers' professional competence. Teacher training should address AI-supported feedback, assessment design, ethical use, and ways to help students evaluate AI suggestions.

Sixth, encourage local research collaboration. Uzbek universities could develop shared research projects using comparable writing tasks, clear assessment rubrics, and transparent research methods. This would make it easier to compare findings across institutions without assuming that a single study represents the entire country.

6. LIMITATIONS AND FUTURE RESEARCH

This article has several limitations. First, it uses a focused narrative review rather than a systematic search and formal quality appraisal. The selected publications are relevant to the research questions but do not represent every study on AI-assisted writing.

Second, the review draws on studies with different research designs and outcome measures. Their results cannot be combined into a single estimate of effectiveness without a more systematic analysis.

Third, the proposed five-stage framework is conceptual. It has not been tested with students or teachers in Uzbekistan, and its educational effectiveness remains an empirical question.

Future research should compare structured AI-assisted feedback with teacher feedback and independent writing practice. Such studies should evaluate both the quality of assisted texts and students' ability to write independently after the intervention.

Research should also examine how students evaluate AI feedback, verify references, and explain their revision decisions. Studies across multiple Uzbek universities would help determine how local context, proficiency, and instructional design influence outcomes.

A systematic review with a predefined search protocol and transparent inclusion criteria would be a useful next step. It could assess the strength of current evidence and identify where new empirical research is most needed.

7. CONCLUSION

GenAI offers useful possibilities for supporting EFL academic writing, particularly through rapid feedback, language assistance, and revision support. Selected empirical studies report improvements in aspects of writing performance, while systematic reviews highlight continuing concerns about reliability, independent learning, and academic integrity.

The key distinction is between improving a particular text and developing the ability to write independently. These outcomes should not be treated as identical. Students need to evaluate AI suggestions, verify information, and remain responsible for their arguments and final texts.

For Uzbek higher education, the emerging local research provides a starting point for more context-sensitive investigation. Universities should develop clear AI-use policies, teach AI liter-

acy, preserve independent writing practice, and assess students' learning processes alongside final submissions.

The five-stage framework proposed in this article offers a practical direction for teaching and future research, but its effectiveness requires empirical testing. Ultimately, AI should be used to support the development of writers who can think critically, communicate accurately, and take responsibility for their academic work.

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Kasbiy ta’lim tizimida innovatsion pedagogik texnologiyalarni qo‘llashning samarali usullari

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ANNOTATSIYA
Mazkur maqolada professional ta’limda innovatsion pedagogik texnologiyalardan foydalanishning mohiyati va ta’lim sifatini oshirishdagi o‘rni hamda ahamiyati yoritib berilgan. Shuningdek, mazkur maqolada ta’lim jarayonida innovatsion pedagogik texnologiyalarni qo‘llash samarasi haqida fikr yuritilgan va oliy ta’lim muassasalarida ta’lim jarayoniga yangicha yondashish borasida takliflar berilgan.

Kalit so‘zlar: Innovatsiya, pedagogik texnologiya, professional ta’lim sifati, IT mutaxassislari, innovatsion yondashuv.

Mamlakatimizning ijtimoiy-iqtisodiy rivojlanishini jadallashtirish va uning iqtisodiy xavfsizligini ta’minlashda ta’lim tizimining o‘rni beqiyosdir. Dunyoda ta’lim tizimida ro‘y berayotgan ta’limning internatsionallashuvi, talabalarning xalqaro mobilligi, ta’lim dasturining tez o‘zgaruvchanligi kabi global tendensiyalar qatoriga ta’lim sifatini ta’minlash masalasi alohida ahamiyat kasb etib bormoqda. Zamonaviy ijtimoiy-iqtisodiy sharoitlar hamda bo‘lajak mutaxassislarning ma’naviy-axloqiy, intellektual va kasbiy salohiyatiga nisbatan qo‘yilayotgan yuqori talablar ta’lim muassasalari oldiga xalqaro talablarga javob bera oladigan sifatli kadrlar tayyorlash vazifasini qo‘ymoqda. [1]

Bu vazifalarni bajarish yo‘lida esa ta’limda innovatsion pedagogik texnologiyalardan foydalanish talab etiladi. Ammo ta’lim tizimida zamonaviy tendensiyalarni, ayniqsa, rivojlangan xorijiy mamlakatlardagi ta’lim tizimida foydalanilayotgan innovatsion pedagogik texnologiyalarni isloh qilishning zamonaviy tajribalari nisbatan sekin o‘zlashtirilmoqda.

Muammoning qo‘yilishi. Pedagogik texnologiya bu o‘quv jarayonini zamonaviy tashkil etish tizimi bo‘lib, u ta’limning zaruriy sifatini ta’minlaydi va jadallashgan ilmiy-texnik taraqqiyot talablariga javob beradigan, ta’lim shakllarini takomillashtirish vazifasini ko‘zlagan o‘qitish jarayonlarini texnika va inson omillarida, ularning birgalikdagi harakatlari vositasida yaratish, tatbiq etishning izchil metodidir. Ta’lim jarayonida innovatsion pedagogik texnologiyalardan foydalanish davr talabi bo‘lib hisoblanadi. Pedagogik texnologiya – texnika resurslari, odamlar va ularning o‘zaro ta’sirini hisobga olgan holda ta’lim shakllarini optimallashtirish vazifasini qo‘yuvchi o‘qitish va bilimlarni o‘zlashtirishning hamma jarayonlarini yaratish, qo‘llash va aniqlashning tizimli metodidir.[2]

Ta’lim jarayonida yangi innovatsion texnika-texnologiyalardan foydalangan holda dars o‘tish, so‘nggi texnikalar bilan jihozlangan laboratoriya xonalaridan foydalangan holda mashg‘ulotlar o‘tkazish, mutaxassislik bo‘yicha, masalan, kimyo sohasidagi so‘nggi innovatsiyalar haqida ma’lumotlar keltirib, jahon tajribasidan namunalar keltirib o‘tish talabalarni yangilik yaratish ruhida tarbiyalashga turtki bo‘ladi. Bizning fikrimizcha, ta’lim jarayonida avval qiziqish uyg‘otib, motivatsiya berib, so‘ngra raqobat muhiti yaratilsa talabalarda innovatsiya yaratishdagi yashirin qobiliyatlari uyg‘otiladi va, albatta, rag‘batlantirish amalga oshirilsa ko‘zlangan maqsadga erishiladi. Talabalarga ilm-fan va innovatsiya yaratishda yutuqlarga erishgan insonlardan misol keltirib, iloji bo‘lsa ulardan birini o‘rnak bo‘luvchi inson sifatida darsga taklif qilib yoki innovatsiyalar markaziga talabalarni ekskursiyalarga eltish yo‘lga qo‘yilsa, maqsadga tezroq erishilgan bo‘lardi. Innovatsiyalar yarmarkasiga va hududdagi IT parklarga talabalarni ekskursiyaga eltishni tashkil qilsak, ta’limda berilgan nazariy bilimlarni amaliyot bilan bog‘lashda erishilgan yutuqlarni ko‘paytirishiga ishonamiz.

Mutaxassisligiga mos ravishda mamlakatimizdagi ishlab chiqarish korxonalariga va zavodlarga talabalarni amaliyotga yuborishni institutlarimizda allaqachon yo‘lga qo‘yganmiz. Lekin bizning taklifimiz shundan iboratki, O‘zbekiston Respublikasi Fanlar akademiyasining ilmiy-tadqiqot muassasalari tomonidan bir vakilni faxriy mehmon sifatida institutga taklif qilib, seminarda shaxsan nutqlarini eshitish sharafi va bundan olingan taassurotlar ko‘lami iqtidorli talabalarni ruhlantirgan bo‘lardi.[3] Innovatsion ta’lim (ingl. “innovation” – yangilik kiritish, ixtiro) ta’lim oluvchida yangi g‘oya, me’yor, qoidalarni yaratish, o‘zga shaxslar tomonidan yaratilgan ilg‘or g‘oyalar, me’yor, qoidalarni tabiiy qabul qilishga oid sifatlar, malakalarni shakllantirish imkoniyatini yaratadigan ta’lim.[4] Innovatsion ta’lim jarayonida qo‘llaniladigan texnologiyalar innovatsion ta’lim texnologiyalari yoki ta’lim innovatsiyalari deb yuritiladi. O‘qituvchi innovatsion texnologiyalarga asoslanib darsni tashkil etar ekan, turli texnik vositalardan ham (kompyuter, proyektor, elektron doska va hokazo) foydalanishi, interfaol metodlar asosida dars o‘tishi ham mumkin. O‘qituvchining faoliyatida innovatsiyalar qanchalik ko‘p bo‘lsa, mazmun shunchalik oshadi. Ta’limda innovatsion texnologiyalar va interfaol metodlar haqidagi tasavvurlar barqaror va mukammal shaklga ega emasligini ham e’tirof etish lozim. Har bir o‘qituvchi ta’limda individual ravishda yangilik kiritishi mumkin. O‘z fanining mazmun-mohiyati, mavzulari, shu sohadagi yaratilgan ilm-fan yutuqlari va innovatsiyalar haqida yangi ma’lumotlarni o‘rgangan holda o‘qitish jarayonida ularni qo‘llab, misollar keltirib, ta’limda yangi metodni yaratishi, hamda shu asosida dars o‘tishi mumkin. Innovatsion texnologiyalar o‘qituvchi o‘z faoliyatidan qoniqmasligidan kelib chiqadi, uni yaxshilashga doir yangilik kiritishga harakat qiladi. “Faoliyatni yangilash 3 bosqichda, ya’ni tayyorgarlik, rejalashtirish va joriy etish bosqichlarida amalga oshiriladi”, – degan edi mashhur pedagog A. Nikolskaya.[5] Innovatsion texnologiyalardan asosiy maqsad o‘qituvchi va o‘quvchi mushtarakligiga erishish, o‘quvchilarni fanga qiziqtirish, ta’limga bo‘lgan munosabatni o‘zgartirish, o‘rganilgan bilimlarni ijtimoiy sharoitlarda qo‘llay olish ko‘nikmasiga ega bo‘lish, axborot kommunikatsion texnologiyalar va didaktik materiallarni mavzu bilan uyg‘unlashtirish kabilarni keltirish mumkin. Hozirgi kunda ta’lim jarayonida interaktiv metodlar, innovatsion texnologiyalar, pedagogik va axborot texnologiyalari o‘quv jarayonida qo‘llashga bo‘lgan qiziqish, e’tibor kundan kunga kuchayib bormoqda, bunday bo‘lishining sabablaridan biri, shu vaqtgacha an’anaviy ta’limda o‘quvchi-talabalar faqat tayyor bilimlarni egallashga o‘rgatilgan bo‘lsa, zamonaviy texnologiyalar ularni egallayotgan bilimlarini o‘zlari qidirib topishlariga, mustaqil o‘rganib, tahlil qilishlariga, hatto xulosalarni ham o‘zlari keltirib chiqarishlariga o‘rgatadi. O‘qituvchi bu jarayonda shaxsning rivojlanish, shakllanishi, bilim olishi va tarbiyalanishiga sharoit yaratadi va shu bilan bir qatorda

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boshqaruvchilik, yo‘naltiruvchilik funksiyasini bajaradi.[6] Ta’lim jarayonida o‘quvchi-talaba asosiy figuraga aylanadi. Shuning uchun oliy o‘quv yurtlari va fakultetlarida malakali kasb egalarini tayyorlashda zamonaviy o‘qitish metodlari – interaktiv metodlar, innovatsion texnologiyalarning o‘rni va roli benihoya kattadir. Pedagogik texnologiya va pedagog mahoratiga oid bilim, tajriba va interaktiv metodlar o‘quvchi-talabalarning bilimli, yetuk malakaga ega bo‘lishlarini ta’minlaydi. Innovatsion pedagogik texnologiyalar kelajakda ham mehnat bozorida talab mavjud bo‘ladigan zamonaviy mutaxassis-kadrlarni tayyorlash uchun ta’lim jarayonida juda muhim ahamiyatga egadir. Zamonaviy kadrlar tayyorlash uchun pedagogning o‘zi ham zamonaviy AKT vositalaridan foydalangan holda, eng so‘nggi ilm-fan yutuqlaridan, o‘zi bilim berayotgan soha yangiliklaridan xabardor bo‘lishi va eng yangi pedagogik texnologiyalar asosida dars o‘tishi talab etiladi. Oliy ta’limni 2030-yilgacha rivojlantirish bo‘yicha konsepsiyada mamlakatimiz oliy ta’lim muassasalarini xalqaro 1000 talik ta’lim muassasalari safiga kiritish maqsad qilingan. Ammo innovatsion pedagogik texnologiyalarning xalqaro tajribasini o‘rganish va ularni tatbiq etish nisbatan sekin amalga oshirilmoqda. Fikrimizni aniqroq bayon etish uchun turli xildagi abiturient tayyorlash o‘quv kurslarini misol qilib keltirsak, bir tayyorlov kursi pedagogining maqsadi eng avvalo nomi eng yaxshilar safiga kirishi emas, mehnati samarasi bo‘lgan tahsil oluvchilarning ko‘zlangan maqsadiga erishishi bo‘lib hisoblanadi. Misol uchun, ingliz tilidan kurslarda tahsil oluvchilari ushbu sertifikatni yuqori ballarda egallashi, fanlar bo‘yicha abiturientlarning o‘zi tanlagan oliy ta’lim muassasasiga yuqori natijalar bilan o‘qishga kirishi – o‘sha pedagogning birinchi o‘rindagi maqsadi bo‘lib hisoblanadi va shu maqsadga erishishi o‘z-o‘zidan uni eng yaxshi kurslar qatoriga kiritib qo‘yadi. Ushbu yutuqlarning barchasi o‘sha pedagogning nafaqat kuchli bilimiga, balki shu bilimni yetkazib berishga doir pedagogik texnologiyasiga ham bog‘liqdir.

Xulosa o‘rnida shuni aytish mumkinki, professional ta’lim muassasalarida ushbu dargoh tayyorlagan mutaxassislar karyerasidagi yutuqlari va yuqori talabga ega yetuk kadr bo‘lganligi bilan bog‘lash kerak deb hisoblayman. Chunki har qanday faoliyatning sifatli amalga oshirilganligi uning natijasida aks etadi.

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04

4-SEKSIYA · SECTION 4 · СЕКЦИЯ 4

Ijtimoiy-gumanitar fanlar

Social sciences and humanities

Социально-гуманитарные науки

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O‘zbek shevalarining raqamli lug‘ati va atlasi (O‘zSheva): yaratish tamoyillari va dastlabki natijalar

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ANNOTATSIYA

Tadqiqotda o‘zbek shevalari leksikasini raqamli lug‘at va atlas ko‘rinishida jamlovchi O‘zSheva platformasi (umidliyoshlar.uz) tavsiflanadi. Platformada har bir sheva so‘zi tushunchaga bog‘lanadi, hududiy variantlari IPA transkripsiyasi, manbasi va ishonch darajasi bilan saqlanadi, o‘zgarishlar versiyalanadi. Qidiruv lotin va kirill yozuvida ishlaydi, ma’lumotlar CSV, JSON-LD va TEI formatlarida CC BY 4.0 litsenziyasi bilan ochiq beriladi. Yozma manbadan import qilish tartibi F. Musayevaning «O‘zbek xalq so‘zlari» lug‘ati misolida sinaldi: lug‘at 88 tadan 511 ta yozuvga, hududiy variantlar 200 tadan 660 taga yetdi. Natijalar yozma manba qamrovni tez kengaytirishini, lekin dala tekshiruvisiz ishonch darajasi past bo‘lib qolishini ko‘rsatadi.

Kalit so‘zlar: o‘zbek shevalari, dialektologiya, raqamli lug‘at, lingvistik atlas, hududiy variant, IPA, transliteratsiya, ochiq ma’lumot, TEI.

АННОТАЦИЯ

ЦИФРОВОЙ СЛОВАРЬ И АТЛАС УЗБЕКСКИХ ГОВОРОВ (O‘ZSHEVA): ПРИНЦИПЫ СОЗДАНИЯ И ПЕРВЫЕ РЕЗУЛЬТАТЫ

Салойдинова Махлиё Абдували кизи, ответственный секретарь научно-технического журнала АО «Узбекгидроэнерго»

В работе описывается платформа O‘zSheva (umidliyoshlar.uz), объединяющая лексику узбекских говоров в цифровом словаре и атласе. Каждое диалектное слово связано с понятием, его региональные варианты хранятся вместе с транскрипцией МФА, источником и уровнем достоверности, а все изменения версионируются. Поиск работает на латинице и кириллице, данные открыто распространяются в форматах CSV, JSON-LD и TEI по лицензии CC BY 4.0. Порядок импорта из письменного источника апробирован на словаре Ф. Мусаевой «O‘zbek xalq so‘zlari»: число словарных статей выросло с 88 до 511, региональных вариантов — с 200 до 660. Результаты показывают, что письменный источник быстро расширяет охват, однако без полевой проверки уровень достоверности остаётся низким.

Ключевые слова: узбекские говоры, диалектология, цифровой словарь, лингвистический атлас, региональный вариант, МФА, транслитерация, открытые данные, TEI.

ABSTRACT

A DIGITAL DICTIONARY AND ATLAS OF UZBEK DIALECTS (O‘ZSHEVA): DESIGN PRINCIPLES AND FIRST RESULTS

Saloydinova Maxliyo Abduvali qizi, Executive Secretary, Scientific and Technical Journal of “Uzbekhydroenergo” JSC

The paper describes O‘zSheva (umidliyoshlar.uz), a platform that brings the vocabulary of Uzbek dialects together in a digital dictionary and atlas. Each dialect word is linked to a concept; its regional variants are stored with an IPA transcription, a source and a confidence level, and every change is versioned. Search works in both Latin and Cyrillic script, and the data are openly available in CSV, JSON-LD and TEI under the CC BY 4.0 licence. The procedure for importing a written source was tested on F. Musayeva’s dictionary “O‘zbek xalq so‘zlari”: the number of entries grew from 88 to 511 and the number of regional variants from 200 to 660. The results show that a written source extends coverage quickly, but without fieldwork the confidence level remains low.

Keywords: Uzbek dialects, dialectology, digital dictionary, linguistic atlas, regional variant, IPA, transliteration, open data, TEI.

KIRISH

O‘zbek shevalari an’anaviy ravishda qarluq, qipchoq va o‘g‘uz guruhlariga ajratiladi [1]. Ularning leksikasi bosma lug‘atlarda [2; 3] va ilmiy to‘plamlarda [4] ko‘p yillar davomida to‘plangan. Biroq bu materiallar tarqoq: so‘z qaysi hududda qayd etilgani xaritada ko‘rinmaydi, lotin va kirill yozuvidagi manbalarni birga qidirib bo‘lmaydi, ma’lumotni boshqa tadqiqotlarda qayta ishlatish uchun mashina o‘qiy oladigan shakl yo‘q. Ushbu tadqiqotda shu muammoga yechim sifatida yaratilgan O‘zSheva platformasining [9] tamoyillari va uni to‘ldirishning dastlabki natijalari bayon qilinadi.

MATERIALLAR VA METODLAR

Platformaning ma’lumotlar modeli to‘rt bo‘g‘indan iborat: tushuncha – sheva so‘zi (lug‘at yozuvi) – hududiy variant – manba. Sheva shakli va adabiy muqobil alohida maydonlarda saqlanadi, ular bir-birining o‘rnini bosmaydi. Har bir hududiy variant uchun joy (viloyat, tuman yoki aholi punkti), IPA transkripsiyasi [7], qo‘llanish ulushi va ishonch darajasi (past, o‘rta, yuqori) qayd etiladi. Nashr etiladigan yozuvda hududiy variant, manba va IPA transkripsiyasi bo‘lishi shart. Bu talab ma’lumotlar bazasi darajasida tekshiriladi, shuning uchun to‘liq bo‘lmagan yozuv saytga chiqmaydi. Yozuv tahrirlanganda avvalgi holati o‘chirilmaydi: versiyalar tarixi saqlanadi va so‘z sahifasida ko‘rsatiladi.

Interfeys to‘rt tilda ishlaydi: o‘zbek (lotin va kirill), rus va ingliz. Lotin–kirill transliteratsiyasi yagona modulda bajariladi va avtomatik testlar bilan tekshiriladi. Qidiruv apostrofning turli shakllarini bir xil hisoblaydi, shu sababli «cho‘pon», «chopon» va «чўпон» so‘rovlari bitta yozuvni topadi. Xaritada so‘zning viloyatlar bo‘yicha tarqalishi ko‘rsatiladi, xarita ostida esa JavaScript o‘chirilgan bo‘lsa ham o‘qiladigan jadval beriladi. Foydalanuvchilar yangi so‘z yuborishi mumkin: har bir hissa moderatordan o‘tadi, informant roziligi uch darajada (faqat tadqiqot uchun, faqat saytda ko‘rsatish, ochiq dataset) hisobga olinadi, shaxsga doir ma’lumotlar shifrlangan holda saqlanadi [8]. Ochiq ma’lumot FAIR tamoyillariga [5] tayanadi: lug‘at CSV, JSON-LD (schema.org) va TEI P5 [6] formatlarida CC BY 4.0 litsenziyasi bilan beriladi, muzlatilgan relizlar SHA-256 nazorat yig‘indisi bilan chiqariladi, dasturiy interfeys (API) ham mavjud.

Yozma manbadan import qilish tartibi F. Musayevaning «O‘zbek xalq so‘zlari» lug‘ati [3] misolida ishlab chiqildi. Qoidalar quyidagicha: faqat hududi aniq ko‘rsatilgan so‘z kiritiladi,

hudud taxmin qilinmaydi; tuman nomi o‘z viloyatiga bog‘lanadi, manbadagi asl yorliq izohda saqlanadi; O‘zbekistondan tashqaridagi va ikki xil talqin qilinadigan yorliqlar bog‘lanmaydi; ta’rif kitobdan ko‘chirilmaydi, ma’no qisqa va o‘z so‘zimiz bilan beriladi; har bir variant yonida kitob, bet va manbadagi yorliq ko‘rsatiladi; ishonch darajasi «past» deb belgilanadi. Lug‘atda bor tushunchaga mos so‘z yangi yozuv sifatida emas, mavjud yozuvning hududiy varianti sifatida qo‘shiladi.

NATIJALAR VA MUHOKAMA

Importdan oldin lug‘atda umumiy leksikografik ma’lumotlar asosida sinov uchun kiritilgan 88 ta yozuv va 200 ta hududiy variant bor edi. Musayeva lug‘atidagi 2084 ta yozuvdan 548 tasida qavs ichida yorliq bor edi, ularning bir qismi o‘simliklarning lotincha nomlari bo‘lib chiqdi. 454 ta yozuv hududga aniq bog‘landi, shulardan 13 tasi kiritilmadi (ta’rifi ajratilmagan yoki havolasi topilmagan). Natijada 423 ta yangi yozuv yaratildi va 18 ta mavjud yozuvga hududiy variant qo‘shildi, masalan: chuchvara – barak (Xorazm), ona – buvi (Farg‘ona), ariq – ro‘d (Buxoro), tog‘a – doyi (Xorazm, Buxoro), yanga – checha (Surxondaryo). Hududi ko‘rsatilmagan 1536 ta yozuv nashr etilmadi.

Hozir lug‘atda 511 ta yozuv, 482 ta tushuncha va 660 ta hududiy variant bor. IPA transkripsiyasi barcha variantlarda mavjud, adabiy muqobil 283 ta yozuvda (55%) ko‘rsatilgan. So‘z turkumlari bo‘yicha: ot – 393, sifat – 52, fe’l – 49, ravish – 9, boshqalar – 8. Eng katta mavzu guruhlari – tabiat (44), inson (43), uy-ro‘zg‘or (37), o‘simliklar (33) va oziq-ovqat (32). 101 ta yozuv ikki va undan ortiq viloyatda qayd etilgan. Ma’lumotlar viloyat darajasidagi 14 ta hududdan 13 tasini qamraydi, variantlarning taqsimoti 1-jadvalda berilgan.

1-jadval. Hududiy variantlarning viloyatlar bo‘yicha taqsimoti

Hudud	Variantlar	Shundan yozma manbadan [3]
Xorazm viloyati	275	255
Qashqadaryo viloyati	89	68
Jizzax viloyati	59	44
Namangan viloyati	54	4
Surxondaryo viloyati	50	44
Buxoro viloyati	43	17
Samarqand viloyati	29	12
Farg‘ona viloyati	22	12
Toshkent viloyati	12	0
Andijon viloyati	9	3
Qoraqalpog‘iston Respublikasi	8	1
Navoiy viloyati	7	0
Sirdaryo viloyati	3	0
Jami	**660**	**460**

Manba: O‘zSheva ma’lumotlar bazasi, 2026-yil 9-noyabr holati.

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Taqsimot notekis: variantlarning 42 foizi Xorazmga to‘g‘ri keladi. Bu shevalarning haqiqiy boyligini emas, manbadagi yorliqlar tarkibini aks ettiradi – yozma manbadan kelgan 460 ta variantning 255 tasi Xorazmga tegishli. Yozma manba qamrovni tez kengaytiradi, lekin bunday variantlarning qo‘llanish ulushi noma’lum va ishonch darajasi past. Hozir barcha variantlarning 84 foizi (554 tasi) shu darajada. Shuning uchun xaritada ulushi noma’lum hudud «0%» deb emas, xiraroq rang bilan ko‘rsatiladi. Import jarayonida transliteratsiya bo‘yicha ham saboq olindi: kirill imlosining kontekstga bog‘liq qoidalari (yo‘ → йў, so‘z boshidagi е → э, tutuq belgisi → ъ) testlarda tekshirilmagan ekan, natijada 124 ta kirillcha izohni tuzatishga to‘g‘ri keldi. Endi har bir qoida alohida test bilan nazorat qilinadi. Platforma hozircha sinov rejimida ishlaydi va ma’lumotlar dala tekshiruvidan o‘tmaguncha qidiruv tizimlari uchun yopiq turadi.

XULOSA

O‘zSheva sheva so‘zini hudud, talaffuz, manba va ishonch darajasi bilan birga saqlaydi hamda ochiq formatlarda beradi, shuning uchun bu ma’lumotlardan boshqa tadqiqotlarda ham foydalanish mumkin. Musayeva lug‘ati misolida sinalgan import tartibi boshqa yozma manbalarga ham qo‘llanadi. Navbatdagi vazifalar: yozuvlarni dala ekspeditsiyalarida tekshirib, ishonch darajasini oshirish; «O‘zbek shevalari tadqiqotlari» to‘plamidagi [4] hududiy materiallarni kiritish; qamrovi kam viloyatlarda informantlar bilan ishlash.

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Huquqiy ong inqirozi va huquqiy nigilizmni ilmiy-ma’rifiy bartaraf etishning strategik modellari

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ANNOTATSIYA

Konstitutsiya normalari hamda huquq sotsiologiyasi asosida Yangi O‘zbekistondagi huquqiy ong inqirozi hamda huquqiy nigilizm muammolari tahlil etilgan. Aholining huquqiy savodxonligini oshirish, huquqiy tarbiya tizimini unifikatsiyalash hamda ushbu sohada interaktiv-vaziyatli o‘quv modullarini va ta’sirchan jamoatchilik monitoringi mexanizmlarini joriy etish bo‘yicha tizimli strategik modellar asoslab berilgan.

Kalit so‘zlar: Huquqiy ong, huquqiy nigilizm, Yangi O‘zbekiston, Lex.uz, Konstitutsiya, huquqiy savodxonlik, huquqiy madaniyat, huquqiy tarbiya, jamoatchilik nazorati, huquq sotsiologiyasi.

АННОТАЦИЯ

СТРАТЕГИЧЕСКИЕ МОДЕЛИ ПРЕОДОЛЕНИЯ КРИЗИСА ПРАВОСОЗНАНИЯ И ПРАВОВОГО НИГИЛИЗМА НАУЧНЫМИ И ОБРАЗОВАТЕЛЬНЫМИ СРЕДСТВАМИ

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В статье на основе конституционных норм и социологии права анализируются кризис правосознания и проблемы правового нигилизма в Новом Узбекистане. Обосновываются системные стратегические модели повышения правовой грамотности населения, унификации системы правового просвещения, а также внедрения интерактивных, сценарных учебных модулей и эффективных механизмов общественного мониторинга в данной сфере.

Ключевые слова: правосознание, правовой нигилизм, Новый Узбекистан, Lex.uz, Конституция, правовая грамотность, правовая культура, правовое просвещение, общественный контроль, социология права.

ABSTRACT

STRATEGIC MODELS FOR OVERCOMING THE CRISIS OF LEGAL CONSCIOUSNESS AND LEGAL NIHILISM THROUGH SCIENTIFIC AND EDUCATIONAL MEANS

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Based on constitutional norms and the sociology of law, this study analyzes the crisis of legal consciousness and the problems of legal nihilism in New Uzbekistan. It substantiates systemic strategic models for enhancing public legal literacy, unifying the system of legal education, and introducing interactive, scenario-based training modules and effective public monitoring mechanisms in this field.

Keywords: Legal consciousness, legal nihilism, New Uzbekistan, Lex.uz, Constitution, legal literacy, legal culture, legal education, public oversight, sociology of law.

Ijtimoiy-huquqiy reallik va umumiy huquqshunoslik doktrinasida huquqiy ong hamda huquqiy madaniyat sotsiumning ma'naviy olamida boshqa ijtimoiy ong shakllari (axloq, din, fan va falsafa) orasida mutloq avtonom hamda ustuvor arxitekturaga ega bo'lgan monolit tizim hisoblanadi. Zamonaviy huquqiy gnoseologiya hamda ma'rifiy taraqqiyotning hozirgi bosqichida yuridik hodisalarga aksiologik (qadriyatli) yondashuv prinsiplari asosida konseptual baho berish ustuvor ilmiy imperativga aylandi.

Milliy yuridik fanning fundamental yo'nalishlarida huquq, uning normalari va yaxlit huquqiy tizim jamiyatda barqaror ijtimoiy tartibotni, qonun ustuvorligini hamda daxlsiz qonuniylik iqlimini qaror toptirish, inson huquq va erkinliklarini kafolatlash salohiyatidan kelib chiqqan holda, oliy huquqiy qadriyatlar tizimi sifatida tasniflanadi. Pozitiv huquqni aksiologik prizmadan o'rganish sotsium subyektlarining huquqiy ongi va huquqiy madaniyatini yuksaltirishga qaratilgan maqsadli huquqiy preventsiyani hamda preventiv choralar dasturini amalga oshirishda bosh funksional instrument — sub-institut vazifasini o'taydi. Zamonaviy taraqqiyot asri ijtimoiy hayotning bosh tartibga soluvchi vositasi bo'lgan huquqning nufuzini yuksaltirishga, uni ma'naviy ne'mat hamda demokratik qadriyat tarzida asrab-avaylashga chorlamoqda. Davrning ushbu imperativ talabini hamda qat'iy konseptual undovini jamiyat huquqiy ongiga izchil singdirish kechiktirib bo'lmas strategik zaruriyatdir.

Huquq nazariyasida huquq, qonun ijodkorligi, huquqni qo'llash amaliyoti, qonuniylik muhiti hamda yuridik faoliyat sferasi umuminsoniy taraqqiyot va madaniyat mahsuli sifatida talqin etiladi. Mazkur murakkab jarayonlarning ijtimoiy ongdagi intellektual va ruhiy aksini, kognitiv in'ikosini ifodalash uchun huquq nazariyasiga "huquqiy ong" (Legal awareness) kategoriyasi kiritilgan bo'lib, u amaldagi huquqni namoyon qiluvchi ijtimoiy ong shakli, qarashlar, g'oyalar va ruhiy his-tasavvurlarning majmuini, mavjud yuridik reallikni huquqiy-nazariy tushunchalar tizimida baholashni hamda huquqning kelajakdagi evolyutsion istiqbolini belgilaydi. Ijtimoiy hayotdagi ko'plab obyektiv holatlar, munosabatlar va subyektlarning xulq-atvori faqat huquq, qonuniy majburiyat, ma'muriy mas'uliyat va yuridik javobgarlik mezonlari ushbu jihatlar subyektlarning huquqiy ongida o'zining mantiqiy ifodasini topadi.

Huquqiy ong – bu insonlarning amaldagi huquqiy tizimga, qonunchilik arxitekturasiga hamda boshqa (amaldagi va ideal ko'rinishdagi) huquqiy voqeliklarga bo'lgan ruhiy munosabatini, kognitiv bilimlarini hamda intellektual axborotlar majmuini ifodalovchi qarashlar tizimidir.

Yangi O'zbekiston sharoitida jamiyatning barqaror demokratik taraqqiyot yo'lida jadal rivojlanishi bevosita ijtimoiy subyektlarning huquqiy ongi, huquqiy madaniyati va huquqiy savodxonligi darajasi bilan proporsional bog'liqdir. Aynan ushbu yuridik qonuniyatdan kelib chiqqan holda, milliy huquqiy tizimni modernizatsiya qilish strategiyasida aholining huquqiy madaniyati va ongini yuksaltirish, bu borada davlat tuzilmalarining fuqarolik jamiyati institutlari hamda ommaviy axborot vositalari bilan o'zaro proaktiv hamkorligini tizimlashtirish eng ustuvor vazifa sifatida belgilangan.

Huquqiy ong o'zining ontologik tabiati bilan huquq bilan umumiy ildizlarga, ijtimoiy ehtiyojlar va manfaatlarga tayanadi hamda turli ijtimoiy guruhlarning ta'sirida dinamik rivojlanadi. Insonning maqsadli faoliyatini uning kognitiv ongidan tashqarida tasavvur qilib bo'lmaganidek, biror-bir normativ-huquqiy hujjat yoki yuridik munosabat ham huquqiy ruhiyat va huquqiy mafkuradan mustaqil ravishda hayotiy kuchga ega bo'la olmaydi. Biroq yangilangan huquqiy normalar ko'lamining ortishi bilan jamiyatda huquqiy ong inqirozi va huquqiy nigi-

lizm muammolarining vujudga kelishi, huquqiy ta’lim va ma’rifatni, huquqiy bilimlar hamda qonunlar targ‘ibotini tubdan yaxshilashga yo‘naltirilgan keng ko‘lamli ilmiy-ma’rifiy strategik choralarni amaliyotga joriy etishni talab qiladi.

Qolaversa, huquqiy ong tizimi falsafiy konsepsiyalar, mafkuraviy paradigmalar va diniy doktrinalar bilan monolit bog‘liqlikda namoyon bo‘ladi. Sharq mutafakkiri Abu Nasr Forobiy yuridik normalarning ijtimoiy majburiyligini komil insonlar ongining uzviy bo‘lagi, ya’ni fundamental ma’naviy hodisa sifatida baholaydi. G‘arb klassik huquq falsafasining vakillari I.Kant va G.Gegel esa huquqning imperativ tabiatini inson erkinligini tashqi tomondan tartibga soluvchi muayyan yuridik vosita sifatida talqin etganlar. Shuningdek, huquq sotsiumdagi sinfiy munosabatlarni muvozanatlovchi instrument yoki insonning tabiiy-ajralmas huquqlarini rasmiylashtiruvchi va himoya qiluvchi oliy kafolat (Sh.Monteskye, J.J.Russo) sifatida tasniflangan.

Huquqiy ong ijtimoiy reallikda huquqiy tartibga solish mexanizmining barcha bosqichlarida – huquq ijodkorligi protsessidan boshlab, yuridik normalarni hayotga tatbiq etish amaliyotigacha universal ta’sir ko‘rsatadi. U huquqiy munosabatlarda, subyektiv huquq va majburiyatlarni ro‘yobga chiqaruvchi hujjatlarda aks etib, sotsium a’zolarining xulq-atvorini yo‘naltiruvchi bosh g‘oyaviy-nazariy manba hisoblanadi[1].

Huquqiy ong huquqni amalga oshirish bosqichida, yuridik huquqlar va majburiyatlarni hayotga tatbiq etish jarayonida, ayniqsa, yaqqol ko‘zga tashlanadi. Jamiyat hayoti shuni ko‘rsatadiki, ong, fikr, iroda kuchi hamda turmush tarzi haqiqatan ham odamlarning xulq-atvorini boshqaradi, u ijtimoiy hayotning barcha sohalarida subyektlarning xatti-harakatlari hamda faoliyatiga turtki beradi va ularni tartibga soladi. Huquqiy ongning mo‘tadilligi uning sifat tavsifi bo‘lib, jamiyat huquqiy hayoti ishtirokchilari xulq-atvorining qonuniy bo‘lishini, ularning o‘z subyektiv huquqlaridan faol foydalanishi va uni himoya qilishini, zimmadagi majburiyatlarni ongli ravishda bajarishini hamda huquqiy faoliyatni ijtimoiy nazorat qilishda ishtirok etishini ta’minlaydi. Qonun ustuvorligini tan olish hamda qonunni hurmat qilish yuksak huquqiy ongning yorqin ifodasidir. Huquqiy ongning nazariy jihatlari huquqiy tafakkur hodisasida namoyon bo‘ladi.

Huquqiy tafakkur – insonning atrofdagi huquqiy voqelik haqida yuridik kategoriyalar vositasida ijodiy fikrlash, faol aqliy tahlil yuritish qobiliyatidir. Uning asosini haqqoniy yuridik bilim, jamiyatda huquqiy vositalar orqali hal qilinayotgan vazifalarni nazariy anglangan holda tushunish tashkil etadi. Huquqiy tafakkur huquqning mohiyatini, muhim xususiyatlarini, ichki va zaruriy aloqalarini ratsional bilishning, teran anglashning yuksak bosqichi sanaladi. U huquqiy hayot hodisalarini mantiqan, abstraktlashgan va umumlashgan holda in’ikos qilish vositasi hamda usuli bo‘lib, huquqni va qonunni ilmiy asosda anglashga, ijodiy faoliyat yordamida tahlil etishga tayanadi. Jamiyat a’zolarining davlat-huquqiy realliklar haqida tizimli bilimlarni hosil qilishi, huquqiy ongning huquq mohiyatini anglash sari yuksalib borishi aynan huquqiy tafakkur tufayli imkonli bo‘ladi.

Mustaqillik va islohotlar davrida huquqning tobora inson hayoti va faoliyatining uzviy qismiga aylanib borishi huquq hodisasini yangi darajada tafakkur mavzusiga aylantirishda to‘plangan bilimlarni umumlashtirish va tizimlashtirishga, huquqning izchil harakatini ta’minlovchi g‘oyalar, nazariyalar hamda tushunchalar yaratishga bo‘lgan ehtiyojni vujudga keltirdi. Bu ehtiyoj tufayli yurtimizda yangicha huquqiy tafakkur shakllandi. U huquq ijodkorligi bosqichidan to huquqning amaldagi harakati, uning har bir huquqiy munosabat ishtirokchisi faoliyatida mujassamlanishiga qadar singib boradi va ushbu jarayon Konstitutsiyani yaratish va qabul qilish chog‘ida yaqqol namoyon bo‘ldi. Huquqiy tafakkur orqali huquqiy qoida qo‘llaniladigan ijtimoiy, iqtisodiy, siyosiy, madaniy va ma’naviy shart-sharoit tahlil etiladi, huquqni yaratish jarayoni ilmiy asoslangan negizga ega bo‘ladi hamda huquqning samarali harakatini ta’minlovchi mukammal yuridik mexanizm yaratiladi.

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Shu nuqtayi nazardan huquqiy tafakkur davlatning huquqiy va konstitutsiyaviy siyosatini belgilash, huquqiy tizimni shakllantirish, umuman huquq hodisasini rivojlantirishda muhim ahamiyat kasb etadi. Istiqlol tufayli qaror topgan yangicha huquqiy tafakkur va xalqimizning yuksak ma'naviy salohiyati Konstitutsiyamizning g'oyaviy-ilmiy hamda mafkuraviy poydevori bo'ldi. Konstitutsiya va yangi qonunlarimiz, bir tomondan, ijtimoiy huquqiy ongning yuksak ifodasi bo'lmish huquqiy tizimning, huquqiy mafkura va madaniyatning bevosita mahsuli sifatida vujudga keldi, ikkinchi tomondan esa, aholining ilg'or huquqiy ongini, yangicha tafakkuri va madaniyatini shakllantirish hamda yuksaltirishning muhim omili bo'lib xizmat qildi.

Yangicha huquqiy tafakkur zamonaviy demokratik qadriyatlarni davlat-huquqiy hayot sohasiga singdirishga safarbar etiladi, adolatli hamda insonparvar huquqiy institutlarni qaror toptirishga asoslanadi.

Huquqiy faoliyatning qadriyat sifatida anglanishi ta'siri natijasida shaxsning muayyan harakat tarziga moyilligi yuzaga keladi. Binobarin, huquqiy ong nafaqat yuridik voqelikni va odamlarning huquq sohasidagi xulq-atvorini ifodalaydi, balki xulq-atvorni tartibga solishda hamda ijtimoiy hayotning obyektiv jihatdan huquqiy me'yorlashga muhtoj bo'lgan munosabatlarini belgilashda ham ishtirok qiladi. Shu ma'noda huquqiy ong va huquqiy tafakkur huquqning g'oyaviy-nazariy manbayidir. Fuqarolarning yuksak huquqiy ongi va huquqiy faolligi ma'rifiy jamiyatda huquq ustuvorligining hamda huquqiy davlatning poydevoridir. Fuqarolarning huquqiy ongini shakllantirish huquqbuzarliklarning oldini olish va jinoyatchilikka qarshi kurashning zaruriy talabidir. Aksincha, huquqiy ong sust rivojlangan, huquqiy tafakkur esa nomukammal bo'lsa, bu jamiyat va uning institutlari faoliyatiga salbiy ta'sir ko'rsatadi. Huquqiy idealizm hamda uning eng xavfli namoyon bo'lish shakli hisoblangan huquqiy nigilizm ana shunday salbiy ko'rinishlarning eng asosiy shakllaridir.

Huquqiy nigilizm – amaldagi qonunlarning oliy yuridik kuchini, ijtimoiy-boshqaruv salohiyatini hamda davlat tomonidan o'rnatilgan tartib-tamoyillarni subyektiv yoki ommaviy darajada rad etish, mensimaslik va ularga nisbatan passiv loqaydlik refleksidir. Yangi O'zbekistondagi jadal huquqiy islohotlar sharoitida huquqiy nigilizm qonunlarni ochiqdan-ochiq buzish shaklida emas, balki aholi o'rtasida o'z subyektiv huquqlari va protsessual himoya vositalaridan tizimli ravishda bexabarlik, ya'ni huquqiy savodxonlikning yetishmasligi natijasida yuzaga kelayotgan passiv huquqiy loqaydlik sferasida rivojlanmoqda. Huquqiy ong inqirozi hisoblangan ushbu anomal hodisani bartaraf etish huquqiy targ'ibotning an'anaviy deklarativ usullaridan voz kechib, sotsium ehtiyojlariga moslangan va inson omilini cheklovchi ilmiy-ma'rifiy strategik modellarni joriy etishni taqozo etadi. Mana shu ko'rinishlar huquqiy ongni o'rganish uchun nihoyatda muhimdir, zero, bo'lg'usi amaliyotchi-yurist huquqiy normalar va talablarni amalga oshirish jarayoniga jiddiy ta'sir etuvchi mazkur hodisalarga duch kelishi tabiiydir. Ijtimoiy munosabatlarning jo'shqin va dinamik taraqqiyotini ta'minlashda huquq tizimi sotsium hayotiga tizimli uyushqoqlik va institutsional batartiblik baxsh etuvchi universal mexanizm hisoblanadi.

Davlat va huquq nazariyasi doktrinasiga ko'ra, huquqning tartibga soluvchi quvvati o'ta ko'p qirrali xarakterga ega bo'lib, u bir tomondan barqaror ijtimoiy aloqalarni qonunan mustahkamlasa va statik holatda saqlasa, ikkinchi tomondan sotsium tarkibida yangi vujudga kelayotgan innovatsion munosabatlar rivojini rag'batlantiradi. Jamiyat rivojlanishiga to'siq bo'luvchi hamda ijtimoiy tizim uchun nomaqbul hisoblangan huquqbuzarliklar va anomal hodisalarning oldini olishda ijtimoiy-huquqiy normalarning o'rni beqiyosdir. Huquq – individual yoki jamoaviy erkinlik me'yorini me'yorlashtirib, subyektlarga muayyan majburiyatlar yuklash hamda qonuniy imkoniyatlar (imtiyozlar) taqdim etish orqali kishilar faoliyatini ijobiy yo'naltirish maqsadida ularning xulq-atvoriga imperativ ta'sir ko'rsatadi. Ushbu bunyodkorlik salohiyati esa bevosita inson kognitiv ongi sferasi bilan bog'liq bo'lib, yuridik talablar dastlab indivi-

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dual yoki guruh ongida in’ikos etadi va subyekt tomonidan ruhiy jihatdan o‘zlashtiriladi. Shaxsning pozitiv huquqqa bo‘lgan ijobiy munosabatini, uning huquqiy e’tiqodi va dunyoqarashini belgilovchi tizimli bilimlar majmui aynan mana shu murakkab aqliy jarayonlarning mahsulidir.

Huquqiy reallik va huquq sotsiologiyasi qonuniyatlariga ko‘ra, huquq ijtimoiy hodisa sifatida inson intellektual ongidan tashqarida reallasha olmaydi. U sotsium hayotida aks etib, nafaqat uning mantiqiy in’ikosi, balki huquqiy borliqni bilish quroli hamda fundamental metodologiyasiga transformatsiya bo‘ladi. Huquq va ong o‘rtasidagi uzviylik zanjiri tahlil qilinganda, huquqiy ong ijtimoiy ongning falsafiy, axloqiy, diniy va siyosiy shakllari qatorida mutloq xarakterli va o‘ziga xos sohasi ekanligi namoyon bo‘ladi. Ijtimoiy hayotning turli tarmoqlari o‘zaro dialektik uyg‘unlikda rivojlangani bois, ijtimoiy ong shakllarini amaliyotda bir-biridan ajratish muayyan ilmiy qiyinchiliklar tug‘diradi. Masalan, inson hayotiga tajovuz qilish, o‘zganing mulkiga rahna solish, uni nobud etish yoki o‘g‘irlash harakatlari axloqiy normalar nuqtai nazaridan qattiq qoralanadi. Shuni ta’kidlash lozimki, qonun hujjatlarida taqiqlangan jamoat mulkini talon-taroj qilish yoki odam o‘ldirish qilmishlari uchun belgilangan jinoiy-huquqiy javobgarlik o‘zining tabiati bilan aynan o‘sha fundamental axborot-axloqiy talabning yuridik timsolidir. Yaxshilik va yomonlik kabi falsafiy mezonlar jamiyat ongining barcha darajalarida uzviy dialektik aloqadorlikda kechadi va har bir shakl o‘z yo‘nalishida huquqiy voqelikning xilma-xil elementlari bilan tutashadi.

Biroq huquq va huquqiy ong o‘rtasidagi bunday monolit bog‘liqlik ularni bir-biriga o‘xshatish yoki aynanlashtirish uchun asos bo‘la olmaydi. Ularning har biri mustaqil ijtimoiy-huquqiy hodisa sifatida kishilar munosabatiga ta’sir etish mexanizmlari bilan farqlanadi. Pozitiv huquqning xususiyati uning me’yoriy qoidalarining umummajburiyligi hamda davlat majburlov kuchi bilan ta’minlanishida aks etsa, huquqiy talabga bo‘ysunmaslik sanksiyalar qo‘llashga va huquqiy javobgarlikka sabab bo‘ladi. Aksincha, huquqiy ongning tartibga soluvchi kuchi mutloq boshqa ruhiy-intellektual sferada amal qiladi. Qonunchilik tomonidan belgilangan har bir huquqiy ko‘rsatma dastlab subyektning subyektiv huquqiy ongi sferasidan o‘tganidan so‘nggina, aniq ijtimoiy fe’l-atvorda yoki qilmishda moddiylashadi. Huquqiy amr-iroda va qonuniy buyruqlar har doim inson ongiga yo‘naltiriladi, chunki odillik va qonun ustuvorligi prinsiplarining ta’sir quvvati shaxsga qaratilgan taqiqlarning inson tomonidan anglanib, ruhiy tushunib yetilishi va so‘zsiz qabul qilinishiga mo‘ljallangan. Huquqiy ong o‘zining funksional tabiati bo‘yicha o‘ziga xos “sinov va tajriba maydoni”ni tashkil qiladi, unda huquqiy axborotni o‘zlashtirish va kognitiv qabul qilib olish bilan bog‘liq murakkab ichki jarayon kechadi. Huquqiy ongning bilish funksiyasi, huquqiy talabga nisbatan shaxsning individual xulq-atvor yo‘lini ishlab chiqishdagi baholash va mushohada yuritish fikriga aylanadi. Miya ichki fikrlash zanjirining butun jarayoni insonning o‘zini o‘zi boshqarishi, o‘zini o‘zi nazorat qilishi hamda uning ijtimoiy fe’l-atvor xususiyatlarini qonuniy muvozanatlashga xizmat qiladi. Huquqiy talabni to‘g‘ri tushunishda subyektning huquqiy bilim darajasi, umumiy va huquqiy madaniyatining saviyasi hamda ma’naviy olami o‘ta strategik ahamiyatga egadir.

Huquq – qanday fe’l-atvor shaklida (qonuniy yoki qonunsiz) amalga oshirilmasin, u barcha hollarda, avvalo, insonning ongiga qaratilgan bo‘lib, u orqali fe’l-atvorni tartibga solishga ta’sir ko‘rsatiladi. Huquq va huquqiy ongning yuqoridagidek o‘zaro ta’sirida, shu murakkab ijtimoiy hodisaning ijtimoiy munosabatlarga ta’sir kuchi va tartibga soluvchi ta’sirining mohiyati namoyon bo‘ladi.

Huquqiy ong ijtimoiy munosabatlarni qonuniy baholash jarayonlarini o‘z ichiga olishi bilan birga, huquqiy tizimning xilma-xil qismlari, ya’ni odil sudlov, sudyalar instituti, jazo berish tizimi, ichki ishlar organlari xizmati, prokuratura va notariat idoralari faoliyati borasida tizimli tushunchalar majmuini yuzaga keltirishi bilan ham farqlanadi. Nazariy-huquqiy talqin jihati-

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dan huquqiy ong tizimi ikki asosiy qismga – huquqiy mafkura (ideologiya) va huquqiy ruhiyatga (psixologiya) ajratiladi. Bu kategoriyalarning har birida yuridik hodisalar o‘ziga xos aksini topadi. Huquqiy ruhiyat qismida huquqiy hodisaning tarkibiy qismlari sotsium a’zolarining xilma-xil hissiy kechinmalari, psixologik holatlari, instinktlari va subyektiv kayfiyatlari shaklida namoyon bo‘lsa, huquqiy mafkura qismida huquqiy hodisalar ilmiy va nazariy tushunib yetilgan konsepsiyalar, g‘oyalar hamda qarashlarning tizimlashtirilgan ilmiy-umumlashtirilgan arxitekturasi ko‘rinishida aks etadi[2]. Ayni vaqtda, huquqiy mafkura va huquqiy ruhiyatlarning o‘ziga xosligi ulardagi mavjud umumiylik va o‘zaro ta’sirni mutlaqo inkor etmaydi. Chunki ular bir-biri bilan chambarchas bog‘langandir. Ularning biri ikkinchisini to‘ldiradi, biri ikkinchisidan kelib chiqadi, shu tariqa huquqiy voqelik to‘g‘risida ilmiy asoslangan, hissiy tushunib yetilgan tushuncha hosil qilinadi. Huquqiy ong ruhiy jihatining boyligi, uning odamlar xulq-atvoriga, ularning huquqqa munosabatiga ta’siri unga muayyan kuch bag‘ishlaydi. Huquqiy mafkura – har xil huquqiy hodisalar haqidagi nuqtayi nazar, nazariy tushuncha, g‘oya va qarashlarning ilmiy umumlashtirilgan tizimidan iborat.

Huquqiy ongning huquqiy mafkura qismida aks etgan huquqiy hodisalar huquqqa bag‘ishlangan maxsus nazariy izlanishlarda o‘z rivojini topib, ilmiy darajada anglab yetiladi. Bunday ilmiy manbalarning mazmuni odamlar ma’naviy mulkiga aylanib, ularning ongiga aniq huquqiy bilimlarni, mulohazalarni, e’tiqod va kayfiyatni olib kiradi. Insonning ongidagi huquqni anglash jarayoni, yuqorida zikr etganimizdek yoki shunga yaqinroq tarzda kechadi. Inson huquqiy ongi va huquqiy tafakkuri orqali qonunni anglash bilan uni qo‘llash jarayonida, sud ishlarida, qonuniylik va qonun to‘g‘risida daxlsiz axborot oladi hamda ushbu axborot zanjiri poydevorida shaxsning umumiy huquqiy madaniyat darajasi yuksaladi.

Aksincha, huquqiy ong sust rivojlangan, huquqiy tafakkur esa nomukammal bo‘lsa, bu jamiyat va uning institutlari faoliyatiga anomal salbiy ta’sir ko‘rsatadi. Huquqiy idealizm hamda uning eng kriminogen shakli bo‘lgan huquqiy nigilizm ana shunday salbiy ko‘rinishlarning eng asosiy namoyon bo‘lish shakllaridir. Yangi O‘zbekistondagi jadal sud-ma’muriy islohotlar sharoitida huquqiy nigilizm muammolarini bartaraf etish aholining huquqiy savodxonligini yuksaltirishga qaratilgan va inson omilini cheklovchi maxsus ilmiy-ma’rifiy strategik choralarni joriy etishni talab qiladi. Bo‘lg‘usi amaliyotchi yuristlar, advokatlar va huquqshunos mutaxassislar yuridik normalarni amalga oshirish jarayoniga jiddiy to‘siq bo‘luvchi mazkur kognitiv inqirozlarga duch kelishi tabiiy bo‘lib, ularni bartaraf etish modellarini ishlab chiqish umumiy huquqshunoslik fanining bosh vazifasidir.

Ijtimoiy-huquqiy reallik va umumiy huquqshunoslik doktrinasida ijtimoiy ong individual huquqiy ongga nisbatan yanada yuqoriroq kognitiv daraja hisoblanadi, chunki unda huquqiy borliqqa xos bo‘lgan barcha universal xususiyatlar integratsiyalashgan holda mujassam bo‘ladi. Uning mazmuni huquqni anglash va hayotga tatbiq qilishda inson tafakkurining ijodiy yutuqlari hamda tizimli yuridik amaliyoti bilan sug‘orilgan. Aksincha, individual huquqiy ong o‘z tabiatiga ko‘ra katta hajmli va keng qamrovli emas. U huquqiy tafakkur tarixida to‘plangan barcha fundamental bilimlarni to‘liq qamray olmaydi va bilish imkoniyatlari jihatidan muayyan darajada cheklangan. Har bir shaxsning ijtimoiy muhiti, hayot tarzi alohida xarakterga ega bo‘lgani bois, bir shaxsda huquqiy bilim olish, axborotga ega bo‘lish imkoniyati keng bo‘lsa, boshqasida bu ko‘rsatkich anchagina past bo‘ladi. Shuning oqibatida, shaxsiy huquqiy ong har xil rivojlanish darajasiga hamda chuqurligiga ega. Mazkur aksiologik tizim jamiyat a’zolarining huquqiy axborotlashuv darajasi bilan to‘g‘ridan-to‘g‘ri proporsional bog‘liqdir. Shu bois, fuqarolarning huquqiy madaniyatini yuksaltirishga xizmat qiladigan tizimli huquqiy axborot ekotizimini tashkil qilish alohida amaliy ahamiyat kasb etadi.

Huquqiy madaniyat darajasi va chuqurligiga ko‘ra huquqiy ong turlari oddiy, ilmiy va kasbiy shakllarda klassifikatsiya qilinadi. Oddiy huquqiy ong, odatda, sotsium hayotida o‘z-

o‘zidan (stixiyali) vujudga keladi va insonning shaxsiy hayotiy tajribasi hamda yuridik hodisalar bilan bog‘liq bo‘lgan empirik tushunchalari bilan belgilanadi. Bunga subyektning mehnat shartnomasi tuzish shartlari, oliy o‘quv yurtlariga qabul qilish qoidalari yoxud yo‘l harakati qoidalarini buzganlik uchun ma’muriy javobgarlik mezonlari to‘g‘risidagi kundalik bilimlari misol bo‘la oladi. Insonlardagi shaxsiy yuridik tajriba, kundalik faoliyat doirasida kechib, nisbatan tor xarakterga ega bo‘lganligi sababli oddiy huquqiy ong juda chegaralangandir. Biroq u o‘rab turgan borliq haqidagi yuzaki tushunchalar doirasida muttasil qola olmaydi, balki ijtimoiy taraqqiyot natijasida doimo rivojlana borib, ilmiy-nazariy tushunchaga aylanadi. Ilmiy huquqiy ong ijtimoiy-huquqiy haqiqatni to‘g‘ri aks ettiruvchi fundamental bilimlar tizimini o‘z ichiga oladi. U huquqni ijod qilish faoliyatining (Rulemaking) birinchi darajali manbayi bo‘lgani uchun yuridik amaliyotni mukammallashtiradi. Unda huquqiy nazariya va g‘oyalar, tasavvurlar va tushunchalar tizimi bilan bir qatorda, huquqshunoslarning kasbiy huquqiy ongi ham shakllanadi. Professional huquqshunoslar qonunga bo‘ysunuvchi oddiy fuqarolardan o‘zlarining yuridik nuqtai nazarlari, bilimining teranligi hamda eng muhimi, huquq qoidalari va me’yorlarini qo‘llash (Law enforcement) ko‘nikmalari bilan tubdan farq qiladilar. Kasbiy huquqiy ong oliy o‘quv yurtlarida tizimli ta’lim olish natijasida shakllanadi va huquqiy amaliyot jarayonida izchil sayqallanadi.

Yuridik doktrinada huquqiy ongning axborot olish, baholash va tartibga solish funksiyalari o‘zaro dialektik aloqadorlikda tahlil etiladi. Axborot olish funksiyasi jamiyat barcha a’zolarining turli shakldagi huquqiy ma’lumotlarga ega bo‘lishida namoyon bo‘ladi va u ketma-ket keluvchi ruhiy-yuridik fenomenlardan tuziladi. Sezish, eshitish va ko‘rish orqali vujudga kelgan huquqiy axborot qabul qilish, xotirada saqlash va qayta tiklash jarayonlari vositasida to‘planadi va yuksak tafakkur bosqichida huquqiy g‘oyalar, tushunchalar hamda mustahkam e’tiqodlar shaklini oladi. Baholash funksiyasi huquqiy ongning o‘sishi natijasida insonlarning huquqiy va huquqqa zid bo‘lgan ko‘rinishlarni mantiqan bir-biridan ajrata olishiga xizmat qiladi. Tartibga solish funksiyasi esa shaxslarning yuqori darajadagi huquqiy ongga ega bo‘lishi orqali ularning qonun normalariga asoslangan holda faoliyat ko‘rsatishlarini ta’minlaydi. Shuningdek, tizimda gnoseologik (bilish), boshqaruv, o‘zini o‘zi boshqarish va tashkil etish (uyushtirish) funksiyalari alohida ajratib ko‘rsatiladi. Gnoseologik funksiya obyektiv borliqdagi mavjud huquqiy holatlarni ilmiy bilishni tavsiflasa, boshqaruv funksiyasi o‘z fe’l-atvorini huquq talablari bilan qiyoslash vositasida o‘z xatti-harakatlarini ratsional o‘zgartirishdir. Huquqiy ong qabul qilayotgan axborotni qayta ishlashda inson fe’l-atvorini boshqaruvchi murakkab kognitiv mexanizmlar, ya’ni manfaatni anglash, maqsadni aniqlash, asoslar tizimi va iroda kuchini namoyon etish kabi holatlar muhim o‘rin egallaydi. Uyushtirish funksiyasi esa huquq subyektlari xulqini tashkil etishdan iborat bo‘lib, u ijtimoiy hayot va taraqqiyot uchun juda muhim hisoblanadi.

Yangi O‘zbekistonni yanada rivojlantirish bo‘yicha strategik dasturlarda huquqiy ong va madaniyat mavzusiga, aholining huquqiy savodxonligini oshirish masalalariga ustuvor e’tibor qaratilgan. Huquqiy ong, huquqiy tarbiya va huquqiy madaniyat zanjiri mamlakatimiz rivojlanishidagi eng asosiy dolzarb yo‘nalishlardan biridir. Ijtimoiy tarbiya tizimida siyosiy, ma’naviy, ekologik va estetik tarbiya qatorida huquqiy tarbiya alohida ahamiyat kasb etadi hamda u tarbiyaning boshqa barcha turlari bilan chambarchas bog‘liq holda rivojlanadi. Yuksak rivojlangan huquqiy davlat va fuqarolik jamiyati qurishni o‘z oldiga oliy maqsad qilib qo‘yilgan sharoitda, aholining huquqiy madaniyati darajasini yuksaltirish davlatning bosh funksiyalaridan biridir. Ma’rifatparvar mutafakkir Abdulla Avloniy: “Tarbiya biz uchun yo hayot – yo mamot, yo najot – yo halokat, yo saodat – yo falokat masalasidir”, – deb bejiz ta’kidlamagan. Chunki huquqiy ong, huquqiy tarbiya va huquqiy madaniyat kabi bir-biri bilan uzviy aloqada bo‘lgan va bir-biridan kelib chiquvchi kategoriyalar yaxlit huquqiy tizimning holatidan darak beradi. Huquqiy tarbiya

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– shaxsning ongiga tashkiliy suratda va aniq maqsadni ko‘zlab tizimli ta’sir ko‘rsatishning maxsus yuridik turidir.

Biroq ijtimoiy muhitda huquqiy tarbiya tizimi va huquqiy tafakkur mukammal darajada shakllanmasa, bu holat jamiyat institutlari faoliyatiga anomal salbiy ta’sir ko‘rsatadi. Huquqiy idealizm hamda uning eng xavfli kriminogen shakli bo‘lgan huquqiy nigilizm ana shunday salbiy ko‘rinishlarning eng asosiy ko‘rinishlaridir. Huquqiy nigilizm – amaldagi qonunlarning oliy yuridik kuchini, ijtimoiy-boshqaruv salohiyatini hamda davlat tomonidan o‘rnatilgan tartib-taomillarni subyektiv yoki ommaviy darajada rad etish, mensimaslik va ularga nisbatan passiv loqaydlik refleksidir. Yangi O‘zbekistondagi jadal islohotlar sharoitida huquqiy nigilizm qonunlarni ochiqdan-ochiq buzish shaklida emas, balki aholi o‘rtasida o‘z subyektiv huquqlari va protsessual himoya vositalaridan tizimli ravishda bexabarlik, ya’ni huquqiy savodxonlikning yetishmasligi (huquqiy debyutantlik) natijasida yuzaga kelayotgan passiv huquqiy loqaydlik sferasida rivojlanmoqda. O‘rta bo‘g‘in ijro apparati mansabdor shaxslarning diskretsion (ixtiyoriy) vakolatlarini suiste’mol qilishi, fuqarolarning murojaatlarini ko‘rib chiqishda protsessual ko‘mak berish mexanizmlarining ba’zan yuzaki bajarilishi aholida ma’muriy tobelik refleksini shakllantirib, huquqiy nigilizm o‘choqlarini kriminogen jihatdan oziqlantirmoqda. Huquqiy ong inqirozi hisoblangan ushbu anomal hodisani bartaraf etish huquqiy targ‘ibotning an’anaviy deklarativ usullaridan voz kechib, sotsium ehtiyojlariga moslangan va inson omilini cheklovchi ilmiy-ma’rifiy strategik modellarni joriy etishni taqozo etmoqda. Huquqiy tarbiyaning ilmiylik hamda amaliyot bilan uzviylik tamoyillarini ta’minlash maqsadida milliy ta’lim standartlari doirasida interaktiv va vaziyatli yuridik o‘quv modullarini unifikatsiyalash. Qonunchilik dinamikasi jadal kechayotgan Yangi O‘zbekiston sharoitida subyektlarning huquqiy ongini shakllantirish jarayonlari hamon umumiy va deklarativ xarakterdagi targ‘ibot uslublariga tayanib qolmoqda. Huquqiy normalarning adresat kundalik ehtiyojlaridan uzilgan holda, quruq ma’ruzalar yoki yuzaki tushuntirishlar shaklida taqdim etilishi ijtimoiy muhitda huquqiy infantilizm va passiv loqaydlik kabi asoratlar chuqurlashishiga sabab bo‘lmoqda. Bu esa qonun ustuvorligi talablari bilan uning real hayotiy ahamiyati o‘rtasida kognitiv uzilishni vujudga keltiradi. Ta’lim dasturlari hamda davlat xizmatchilarining malaka oshirish tizimiga har bir qatlamning yoshi, ijtimoiy maqomi va professional yo‘nalishiga moslashtirilgan interaktiv huquqiy keyslar hamda amaliy yuridik modellar majmuini kiritish zarur. O‘quv jarayonida shaxsning bevosita to‘qnash keladigan kundalik hayotiy vaziyatlari (mehnat shartnomasi shartlari, mulkiy bitimlar tuzish yoki tadbirkorlikni tashkil etish protseduralari) misolida yuridik normalarning mazmun-mohiyati, zimmadagi majburiyatlar va protsessual himoya vositalari tushuntirilishi shart.

Huquqiy ma’lumotlarni bunday amaliy-ma’rifiy usulda singdirish aholining huquqiy savodxonligini yuksaltirishda asosiy omil bo‘lib xizmat qiladi. Jamiyatda huquq normalarining buzilishiga nisbatan qat’iy murosasizlik ko‘nikmasini hosil qilish uchun fuqarolik jamiyati institutlarining monitoring salohiyatini oshirish va jamoatchilik eshituvlari amaliyotini kengaytirish. Darslik matnida asoslab berilganidek, huquqiy tarbiyaning o‘zagi – shaxsiy e’tiqoddan kelib chiqadigan qonunga bo‘lgan chuqur hurmatni hamda har qanday qonunbuzarlikka nisbatan murosasizlik refleksini shakllantirishdan iboratdir. Biroq amaliyotda fuqarolarning huquqbuzarliklar profilaktikasida yoki o‘rta bo‘g‘in amaldorlarining ixtiyoriy vakolatlarini suiste’mol qilish holatlarini fiksatsiya qilishda ishtirok etishi yetarli darajada tizimlashtirilmagan, bu esa huquqiy nigilizm o‘choqlarini oziqlantiradi.

Huquqbuzarliklar profilaktikasi hamda jamoatchilik nazorati to‘g‘risidagi qonunchilik talablaridan kelib chiqib, nodavlat notijorat tashkilotlari hamda mahalla organlari huzurida qonunbuzarlik faktlarini (shu jumladan, mansabdor shaxslarning sansalorlik holatlarini) tahlil qiluvchi va hisobotlarni eshituvchi jamoat kengashlari faoliyatini jonlantirish zarur. Jamoatchi-

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lik monitoringi davomida aniqlangan har bir tizimli qonunbuzarlik holati yuzasidan tayyorlangan xulosalar profilaktika organlari va adliya idoralari tomonidan tergovga qadar tekshiruv obyekti sifatida majburiy ko‘rib chiqilishi shart. Huquqiy faoliyat ustidan bunday shaffof va jonli ijtimoiy nazorat tizimining yo‘lga qo‘yilishi subyektlarda qonun ustuvorligiga bo‘lgan ishonchni monolit holatga keltiradi.

Ilgari surilgan tizimli va amaliyotga yo‘naltirilgan tashabbuslarning milliy huquqiy va ta’lim tizimiga integratsiya qilinishi quyidagi ijobiy natijalarni kafolatlaydi: Huquqiy infantilizm va nigilizm barham topishi: Amaliy keyslar va modullar orqali fuqarolarning huquqiy bilim darajasi va saviyasi izchil yuksalib, darslikda ko‘rsatilganidek, o‘z subyektiv huquqlaridan unumli foydalanish hamda uni mustaqil himoya qilish reflekslari shakllanadi. Murosasizlik va qonunga itoatkorlik madaniyati: Jamoatchilik nazorati va eshituvlari amaliyotining kengayishi natijasida jamiyatda qonun ustuvorligini tan olish, qonunni hurmat qilish hamda uning buzilishiga nisbatan qat’iy murosasizlik ko‘nikmasi sotsiumning kunlik odatiga transformatsiya bo‘ladi. Ixtiyoriy vakolatlar asimmetriyasining jilovlanishi: Huquqni qo‘llash amaliyotida jamoat nazoratining kuchayishi hamda huquqiy tarbiyaning ilmiylik tamoyili asosida subyektivizmdan xoli bo‘lishi jazo muqarrarligini so‘zsiz ta’minlaydi. Tadqiqot natijalari shuni ko‘rsatadiki, Yangi O‘zbekistonda huquqiy ong inqirozi va huquqiy nigilizmni ilmiy-ma’rifiy bartaraf etish – faqatgina deklarativ qonun matnlarini e’lon qilish bilan emas, balki huquqiy tarbiya tizimini, huquqiy mafkura hamda huquqiy ruhiyat muvozanatini zamonaviy ma’rifiy andozalar asosida unifikatsiyalash bilan ta’minlanadigan deterministik jarayondir. Davlat boshqaruvi apparatining universal tartibga soluvchi va sanksion-imperativ kuchi, fuqarolarning huquqiy ongi, yuksak huquqiy madaniyati va qonunga itoatkor xulq-atvor ko‘nikmalari bilan doimiy kognitiv muvozanatda bo‘lishi shart.

XULOSA

Yakuniy xulosa sifatida aytish joizki, taklif etilayotgan interaktiv o‘quv modullari hamda ta’sirchan jamoatchilik monitoringi mexanizmlarining qonunchilikka implementatsiya qilinishi ham fuqarolarda, ham ijro apparati xodimlarida qonun ustuvorligiga nisbatan so‘zsiz hurmat refleksini shakllantiradi. An’anaviy nazorat-majburlash modelidan proaktiv, shaffof, ma’rifiy jihatdan muvozanatlashgan hamda Ma’muriy sud ishlarini yuritish to‘g‘risidagi kodeks nazorati ostidagi preventiv ijtimoiy-huquqiy boshqaruv ekotizimiga o‘tish – Yangi O‘zbekistonda inson qadr-qimmatini oliy qadriyat sifatida real proteksiya qilishning hamda demokratik huquqiy davlat poydevorini mustahkamlashning eng oliy kafolatidir.

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Shaxs va jamiyat taraqqiyotida innovatsion tafakkurning ijtimoiy-falsafiy xususiyatlari

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ANNOTATSIYA

Mazkur maqolada innovatsion tafakkurning shaxs kamoloti va jamiyat taraqqiyotidagi o‘rni ijtimoiy-falsafiy nuqtai nazardan tahlil qilinadi. Innovatsion tafakkurning shakllanishiga ta’sir etuvchi ijtimoiy, ma’naviy va intellektual omillar, uning shaxsning ijodiy salohiyati, mustaqil fikrlashi va ijtimoiy faolligini rivojlantirishdagi ahamiyati yoritiladi. Shuningdek, innovatsion tafakkur va ijtimoiy taraqqiyotning o‘zaro aloqadorligi hamda zamonaviy jamiyatda innovatsion yondashuvlarni rivojlantirishning ustuvor yo‘nalishlari asoslab beriladi.

Kalit so‘zlar: innovatsion tafakkur, shaxs kamoloti, jamiyat taraqqiyoti, ijtimoiy-falsafiy tahlil, ijodiy salohiyat, intellektual rivojlanish, mustaqil fikrlash, ijtimoiy faollik, innovatsion rivojlanish, ma’naviy omillar

АННОТАЦИЯ

СОЦИАЛЬНО-ФИЛОСОФСКИЕ ОСОБЕННОСТИ ИННОВАЦИОННОГО МЫШЛЕНИЯ В РАЗВИТИИ ЛИЧНОСТИ И ОБЩЕСТВА

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В данной статье с социально-философской точки зрения анализируется роль инновационного мышления в развитии личности и развитии общества. Освещаются социальные, духовные и интеллектуальные факторы, влияющие на формирование инновационного мышления, его значение в развитии творческого потенциала, самостоятельного мышления и социальной активности личности. Также обосновывается взаимосвязь инновационного мышления и социального развития, а также приоритетные направления развития инновационных подходов в современном обществе.

Ключевые слова: инновационное мышление, развитие личности, развитие общества, социально-философский анализ, творческий потенциал, интеллектуальное развитие, самостоятельное мышление, социальная активность, инновационное развитие, духовные факторы

ABSTRACT

SOCIO-PHILOSOPHICAL FEATURES OF INNOVATIVE THINKING IN THE DEVELOPMENT OF THE INDIVIDUAL AND SOCIETY

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This article analyzes the role of innovative thinking in personality development and societal development from a socio-philosophical perspective. The social, spiritual, and intellectual factors influencing the formation of innovative thinking are highlighted, along with its significance in developing an individual's creative potential, independent thinking, and social activity. The relationship between innovative thinking and social development is also substantiated, along with the priority directions for the development of innovative approaches in modern society.

Keywords: innovative thinking, personality development, societal development, socio-philosophical analysis, creative potential, intellectual development, independent thinking, social activity, innovative development, spiritual factors.

KIRISH

Zamonaviy global raqobat sharoitida shaxsning ijodiy salohiyati va innovatsion tafakkuri jamiyat taraqqiyotini belgilovchi muhim omillardan biri sifatida namoyon bo'lmoqda. Innovatsion tafakkur – yangi g'oyalarni yaratish, ularni baholash hamda amaliyotda samarali qo'llash qobiliyatini ifodalab, shaxs ijodiy faoliyatining asosiy harakatlantiruvchi kuchi hisoblanadi. Ayni paytda u shaxsning tafakkur darajasi, muammolarni hal etishdagi samaradorligi, shuningdek, ijtimoiy va kasbiy faolligini belgilab beradi.

Innovatsion tafakkur – yangi g'oya va yechimlarni joriy etishga yo'naltirilgan tafakkur shakli bo'lib, tarixiy jihatdan insonning ijodkorlik faoliyatiga asoslanadi. Insoniyat tarixida tosh davridan boshlab iqtisodiy va madaniy rivojlanish jarayonlari kuzatilgan. Qadimgi davrlardayoq odamlar mehnat qurollarini tayyorlashda texnik kashfiyotlarga erishganlar. Chaqmoqtoshdan yasalgan mikrolit pichoq, qirg'ich, bigiz, yog'och o'yish qurollari, o'q-yoy uchlari, parma, bolg'a va tosh boltalar kundalik turmushda qo'llanilgan bo'lib, ular innovatsion tafakkurning ilk samarasi ekanini tasdiqlaydi.

Inson tafakkuri, dunyoqarashi va atrof-muhitga munosabati oddiy kundalik tasavvurlar bilan cheklanib qolmaydi. U o'zi yashayotgan muhitni anglash va uni o'zgartirishga intiladi. Yangilik izlash va yangi g'oyalarga talpinish insonning bilishga bo'lgan tabiiy ehtiyoji, ya'ni gnoseologik zaruriyatidan kelib chiqadi. Shu bois innovatsiya, avvalo, shaxsning ichki – ma'naviy-ruhiy va epistemologik – ehtiyojlari mahsulidir. Innovatsion tafakkur zamirida shaxsning tabiat va jamiyat hayotini aql-idrok asosida yangilash hamda qayta shakllantirishga bo'lgan ishtiyoqi yotadi.

Tafakkur borliqni bilvosita aks ettira oladi. Unda yangi bilimlar tajribaga har safar bevosita murojaat etmasdan, mavjud bilimlarga tayangan holda hosil qilinadi. Tafakkur ko'p qirrali jarayon bo'lib, uni turli xil tomondan, xususan, mazmuni va shakli bo'yicha, tayyor holida yoki kelib chiqishi va taraqqiyotida olib o'rganish mumkin.

Globallashuv bugungi kunda jahon miqyosida o'zining ijobiy va salbiy tomonlari bilan namoyon bo'lmoqda. Bu jarayon hozirgi davrda tobora shiddatli tus olishi natijasida o'zining avj nuqtasiga ko'tarilib ijtimoiy-siyosiy, iqtisodiy, madaniy va ma'rifiy sohalarda namoyon bo'layotganligini kuzatish mumkin. Shu o'rinda har bir narsa va hodisani teran tafakkur qilish orqali inson globallashuvning ma'no-mazmuni va tub mohiyati nimada ekanligini anglab yetmoqda.

“Globallashuv eng avvalo millatsizlanish, millatning yo‘qotilishi yoki unutilishi, milliy davlat qarashlarining yo‘qolishi va tushunarsiz transmilliy hayot shaklidir” [1.78].

ADABIYOTLAR TAHLILI VA METODOLOGIYA

XXI asrdagi global o‘zgarishlar natijasida iqtisodiyot, texnologiya, ta’lim va ijtimoiy munosabatlarda tub o‘zgarishlar yuz bermoqda. Mamlakatlarning raqobatbardoshligi endi tabiiy resurslar yoki arzon ishchi kuchiga emas, balki innovatsion tafakkur, yangilik yarata olish qobiliyati va tadbirkorlik madaniyatiga bog‘liq bo‘lib qolmoqda. Innovatsion tafakkur – bu faqat yangi g‘oya yaratish emas, balki muammolarga yangicha yondashish, standart yechimlardan voz kechib, ijodiy va samarali yondashuvlarni ishlab chiqish qobiliyatidir.

Shumpeter innovatsiyani iqtisodiy rivojlanishning asosiy harakatlantiruvchi kuchi sifatida baholaydi. “Yangi g‘oyalar eski tizimlarni yo‘q qiladi va yangisini yaratadi”, deb hisoblaydi [2.63]. Inson tafakkuri va ijodiy faoliyati jamoaviy o‘zaro ta’sir jarayonida shakllanadi, bu esa innovatsiyalarning ham ijtimoiy tabiatga ega ekanini mashhur psixolog olim Lev Semyonovich Vigotskiy o‘z asarlarida ifoda etgan. U inson fikrlashi va yangilik yaratishi ijtimoiy hamkorlik orqali shakllanishi g‘oyasini ilgari surib, “innovatsiya jamoaviy faoliyat natijasi” [3.185] deb ta’kidlaydi. Abdulla Avloniyning ijodida innovatsion tafakkur – bilimga intilish, mustaqil fikrlash va zamonga moslashish [4.47] kabi milliy-falsafiy g‘oyalar sifatida namoyon bo‘ladi.

Yuqoridagi falsafiy qarashlardan ko‘rinib turibdiki, innovatsion tafakkur turli davr va maktablarda turlicha talqin qilingan bo‘lsa-da, ularni birlashtiruvchi jihat – yangilikka intilish, tanqidiy fikrlash va ijodkorlikdir. Bu nazariyalar shaxs rivojida innovatsion tafakkurni shakllantirish uchun mustahkam nazariy asos bo‘lib xizmat qiladi.

Davlat innovatsion siyosati mahalliy mahsulotlar raqobatbardoshligini oshirish, barqaror iqtisodiy o‘sishni ta’minlash, aholining turmush sifati va darajasini oshirish, texnologik va ekologik xavfsizligini ta’minlash uchun innovatsion faoliyat ustuvorliklarini tan olishdan kelib chiqib shakllantiriladi va amalga oshiriladi. Prezidentimiz Sh.M.Mirziyoyev ta’kidlaganlaridek, “...Yangi O‘zbekistonni barpo etish va Uchinchi Renessans poydevorini yaratishda ziyolilarimizga katta ishonch bilan qaraymiz. Shuning uchun bu zahmatkash insonlarning ilmiy va ijodiy izlanishlarini har tomonlama qo‘llab-quvvatlash, ularga zarur sharoitlar yaratishni o‘zimizning birlamchi vazifamiz sifatida ko‘rishimiz darkor” [5.42]. Davlat olib borayotgan innovatsion siyosatning asosiy maqsadi innovatsion faoliyat uchun mahalliy mahsulotlar raqobatbardoshligining o‘sishi, fan-texnika yutuqlaridan samarali foydalanish, ijtimoiy-iqtisodiy rivojlanish masalalarini hal etishni ta’minlaydigan iqtisodiy, huquqiy va tashkiliy sharoitlar yaratish hamda mamlakatning mudofaa qobiliyatini, shaxs, jamiyat va davlat xavfsizligini mustahkamlashdan iborat. Innovatsion tafakkurning rivoji davlat uchun strategik ahamiyatga ega, chunki u mamlakatning iqtisodiy, ijtimoiy va texnologik taraqqiyotini ta’minlaydi.

Innovatsion tafakkur – bu insonning real voqelikka noan’anaviy, ijodiy va maqsadga yo‘naltirilgan yondashuv asosida fikr yuritishidir. Uning asosini quyidagi omillar tashkil qiladi. Birinchidan, kreativlik – yangi g‘oyalar yaratish qobiliyati. Ikkinchidan, tanqidiy tafakkur – vaziyatni chuqur tahlil qilish va uning ildiziga yetish. Uchinchidan, intellektual mobillik – yangi sharoitlarga tez moslashish xususiyati.

NATIJA VA MUHOKAMA

Zamonaviy jamiyat jadal sur’atlar bilan rivojlanib borayotgan bir paytda insondan faqat bilimli bo‘lish emas, balki yangicha fikrlay olish, o‘zgarishlarga tez moslasha olish va yangi g‘oyalar

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yarata olish talab etilmoqda. Shu bois innovatsion tafakkur shaxs rivojining eng muhim omillaridan biri hisoblanadi. Innovatsion tafakkur – bu insonning turli sohalardagi muammolarga noan'anaviy yondashishi, yangi yechimlar topishi va doimiy izlanishda bo'lish qobiliyatidir.

Avvalo, innovatsion tafakkur shaxsning ijodkorlik qobiliyatini rivojlantiradi. Ijodkor inson har qanday vaziyatda standart yo'llar bilan cheklanib qolmaydi, balki yangi imkoniyatlarni izlaydi. Bu esa uning intellektual salohiyatini oshiradi va uni yaratuvchan shaxsga aylantiradi. Shu bilan birga, innovatsion fikrlash insonda mustaqil qaror qabul qilish qobiliyatini ham shakllantiradi. U tayyor fikrlarga ergashmaydi, balki o'z qarashlarini shakllantiradi va ularni asoslab bera oladi.

Innovatsion tafakkurning yana bir muhim jihati – muammolarni samarali hal qilish qobiliyatidir. Bunday tafakkurga ega shaxs muammolarni turli nuqtayi nazardan ko'rib chiqadi va eng maqbul yechimni topishga intiladi. Bu esa uni hayotda va kasbiy faoliyatda muvaffaqiyatga olib keladi. Ayniqsa, raqobat kuchayib borayotgan zamonaviy mehnat bozorida innovatsion fikrlaydigan kadrlarga talab juda yuqori. Shuning uchun innovatsion tafakkur shaxsning raqobatbardoshligini ta'minlaydi.

Shuningdek, innovatsion tafakkur liderlik qobiliyatini rivojlantirishda ham muhim ahamiyat kasb etadi. Yangi g'oyalar ilgari suradigan, o'zgarishlarga tayyor va tashabbuskor insonlar jamoada yetakchiga aylanadi. Ular nafaqat o'zini, balki boshqalarni ham rivojlanishga undaydi. Bu esa jamiyat taraqqiyotiga ijobiy ta'sir ko'rsatadi.

Bundan tashqari, innovatsion tafakkur insonni doimiy ravishda o'z-o'zini rivojlantirishga undaydi. Yangi bilim va ko'nikmalarni egallashga intilish insonni intellektual jihatdan boyitadi va uni zamon talablariga moslashtiradi. Bunday shaxs hayot davomida o'qish va o'rganishdan to'xtamaydi.

Innovatsion tafakkur va tadbirkorlik madaniyati amalda bir-birini to'ldiruvchi ikki negiziy omil hisoblanadi. Innovatsiya g'oya yaratadi, tadbirkorlik madaniyati esa uni amalga oshiradi. Ularning o'zaro bog'liqligi quyidagi jihatlarda namoyon bo'ladi:

- innovatsion tafakkur – yangi texnologiya, mahsulot yoki biznes modelini ishlab chiqadi.
- tadbirkorlik madaniyati – ushbu g'oyaning bozorda to'g'ri joylashishini ta'minlaydi.
- innovatsion fikrlash risklarni aniqlaydi, tadbirkorlik madaniyati esa ularni boshqaradi.
- innovatsion tafakkur ilmiy asos yaratsa, tadbirkorlik madaniyati iqtisodiy samaradorlikni oshiradi. Kuchli innovatsion muhit mavjud bo'lgan joyda odatda startaplar, klasterlar, texnoparklar va biznes-inkubatorlar tez rivojlanadi.

Agar globallashuv iqtisodiy moddiy tayanchga mablag' sarflashga, madaniy-ma'naviy merosga tayanmasa, tafakkur rivojlanish yo'liga ega bo'la olmasligi namoyon bo'lmoqda. Jamiyatni qachonlardir rivojlanishini kutib yashaydigan bo'lsak, hech qanday yangi narsa yaratmaymiz va yarata olmaymiz, amaliyotga ham tatbiq qila olmaymiz, oqibatda dogmaga o'xshab qotib qolamiz. Kim nimani yaratsa, unga mahliyo bo'lib o'tiraveramiz, innovatsiya ham, ijodkorlik ham qila olmaymiz, bu borada salohiyatimiz yetmaydi deb bahonalar izlab qolamiz. Aslida, ta'lim-tarbiya berish jarayonida yoshlarda boshqalarning yaratgan innovatsiya va yangiliklariga mahliyo bo'lishni emas, aksincha, shunga o'xshash yoki undan-da yaxshiroq amaliy ishlar qila olishi va yarata olishi mumkinligini tushuntirishimiz darkor. Shaxsning bor imkoniyatlaridan to'liq foydalanish ko'nikmasini hamda ularni g'ayritabiiy fikrlash qobiliyati hisoblangan innovatsion tafakkurni shakllantirish va rivojlantirishga e'tibor qaratish kerak.

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XULOSA

Xulosa qilib aytganda, innovatsion tafakkur shaxsning intellektual, ijtimoiy va kasbiy rivojida hal qiluvchi ahamiyatga ega. U insonni ijodkor, mustaqil, raqobatbardosh va faol shaxs sifatida shakllantiradi. Shuning uchun ta'lim tizimida va jamiyatda innovatsion fikrlashni rivojlantirishga alohida e'tibor qaratish zarur. Zero, innovatsion tafakkur shaxsning intellektual va ijtimoiy rivojining asosiy omili bo'lib, u insonni yangi g'oyalar yaratishga, mustaqil qaror qabul qilishga va zamonaviy jamiyatda muvaffaqiyatli faoliyat yuritishga tayyorlaydi.

Tafakkur insonning ma'naviy olami, moddiy va ma'naviy ehtiyojlari bilan birgalikda aqliy tafakkur natijasida namoyon bo'ladi. Inson tafakkurining strukturaviy ko'rinishi doimiy rivojlanish faoliyati orqali yuzaga chiqadi. Inson tafakkuri olamining boyligi bilim, ijtimoiy-madaniy omillar va uzluksiz ta'lim tizimi samaradorligiga bog'liq hamda ijtimoiy-gumanitar fanlar hisoblangan falsafa, tarix, mantiq, psixologiya fanlari tizimida tafakkur va uning innovatsion xususiyatlariga alohida e'tibor qaratish lozim.

Shaxs ijodiy qobiliyatlari rivojida innovatsion tafakkurning roli katta ahamiyatga ega. Innovatsion tafakkur shaxsga yangi g'oyalarni ishlab chiqish, ularni baholash va samarali qo'llash imkonini beradi, shu bilan birga shaxsning intellektual va ijodiy rivojlanishiga turtki bo'ladi. Zamonaviy bilimli jamiyatda innovatsion tafakkur shaxsning professional va ijtimoiy salohiyatini oshirishda asosiy omillardan biri hisoblanadi. Shu sababli ta'lim muassasalari va tashkilotlar shaxsda innovatsion tafakkurni rivojlantirishga qaratilgan metodikalarni yaratish va tatbiq etishlari zarur. Oddiy odam muammoni ko'radi, innovatsion tafakkurga ega odam esa muammoning yechimini ko'ra oladi. Bundan tashqari, insonning hayoti davomida yuzaga keladigan muammolarni hal qilishda, zamonga moslashishda, faoliyatida muvaffaqiyatga erishishida va boshqalardan ustun bo'lishida innovatsion tafakkurning o'rni beqiyosdir. Qisqacha qilib aytganda, innovatsion tafakkur – bu zamonaviy dunyoda yashash va yutuqqa erishish quroli.

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Sun’iy intellekt taraqqiyoti sharoitida zamonaviy falsafaning metodologik funksiyasi istiqbollari

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ANNOTATSIYA

Mazkur maqolada sun’iy intellekt jadal rivojlanayotgan sharoitda zamonaviy falsafaning metodologik funksiyasi va uning istiqbollari falsafiy nuqtai nazardan tadqiq etilgan. Xususan, raqamlashtirish jarayonlari, intellektual texnologiyalarning keng joriy etilishi hamda sun’iy intellektning inson faoliyatining turli sohalariga kirib borishi natijasida falsafiy tafakkur va metodologik yondashuvlarda yuz berayotgan o‘zgarishlar tahlil qilingan. Shuningdek, sun’iy intellektning ontologik, gnoseologik, aksiologik va etik asoslari, inson va mashina tafakkuri o‘rtasidagi munosabatlar, bilish jarayonining chegaralari, inson ongi va sun’iy intellekt imkoniyatlarining o‘zaro nisbati yoritilgan. Zamonaviy falsafaning metodologik funksiyasi texnologik taraqqiyotning mazmunini tanqidiy anglash, inson va jamiyat manfaatlarini himoya qilish, axloqiy qadriyatlar hamda ijtimoiy mas’uliyat mezonlarini belgilashdagi ahamiyati asoslab berilgan. Natijada sun’iy intellekt taraqqiyoti sharoitida falsafa nafaqat nazariy bilimlar tizimi, balki texnologik rivojlanishning insonparvarlik yo‘nalishini belgilovchi muhim metodologik asos sifatida namoyon bo‘lishi ochib berilgan.

Kalit so‘zlar: Sun’iy intellekt, zamonaviy falsafa, metodologik funksiya, falsafiy metodologiya, raqamli transformatsiya, ontologiya, gnoseologiya, aksiologiya, falsafa va texnologiya, inson tafakkuri, mashina tafakkuri, bilish nazariyasi, inson va sun’iy intellekt munosabatlari, sub’yektlik, axloqiy mas’uliyat, raqamli jamiyat, texnologik taraqqiyot.

АННОТАЦИЯ

ПЕРСПЕКТИВЫ МЕТОДОЛОГИЧЕСКОЙ ФУНКЦИИ СОВРЕМЕННОЙ ФИЛОСОФИИ В УСЛОВИЯХ РАЗВИТИЯ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА

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В данной статье с философской точки зрения исследуются методологическая функция современной философии и перспективы её развития в условиях стремительного прогресса искусственного интеллекта. В частности, анализируются изменения, происходящие в философском

мышлении и методологических подходах под влиянием процессов цифровизации, широкого внедрения интеллектуальных технологий и проникновения искусственного интеллекта в различные сферы человеческой деятельности. Наряду с этим рассматриваются онтологические, гносеологические, аксиологические и этические основания искусственного интеллекта, взаимоотношения человеческого и машинного мышления, границы познавательного процесса, а также соотношение человеческого сознания и возможностей искусственного интеллекта. Обосновывается значение методологической функции современной философии в критическом осмыслении сущности технологического прогресса, защите интересов человека и общества, определении нравственных ценностей и критериев социальной ответственности. В результате раскрывается, что в условиях развития искусственного интеллекта философия выступает не только системой теоретического знания, но и важнейшей методологической основой, определяющей гуманистическую направленность технологического развития.

Ключевые слова: искусственный интеллект, современная философия, методологическая функция, философская методология, цифровая трансформация, онтология, гносеология, аксиология, философия и технологии, человеческое мышление, машинное мышление, теория познания, взаимоотношения человека и искусственного интеллекта, субъектность, нравственная ответственность, цифровое общество, технологический прогресс.

ABSTRACT

PROSPECTS FOR THE METHODOLOGICAL FUNCTION OF MODERN PHILOSOPHY IN THE CONTEXT OF ARTIFICIAL INTELLIGENCE DEVELOPMENT

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This article examines the methodological function of contemporary philosophy and its development prospects in the context of the rapid advancement of artificial intelligence from a philosophical perspective. In particular, it analyzes the transformations taking place in philosophical thought and methodological approaches under the influence of digitalization, the widespread adoption of intelligent technologies, and the integration of artificial intelligence into various spheres of human activity. Furthermore, the article explores the ontological, epistemological, axiological, and ethical foundations of artificial intelligence, the relationship between human and machine thinking, the limits of the cognitive process, and the correlation between human consciousness and the capabilities of artificial intelligence. It substantiates the significance of the methodological function of contemporary philosophy in critically understanding the nature of technological progress, safeguarding the interests of individuals and society, and establishing moral values and criteria for social responsibility. The study reveals that, in the context of artificial intelligence development, philosophy serves not only as a system of theoretical knowledge but also as a crucial methodological foundation for ensuring the humanistic orientation of technological development.

Keywords: artificial intelligence, contemporary philosophy, methodological function, philosophical methodology, digital transformation, ontology, epistemology, axiology, philosophy and technology, human thinking, machine thinking, theory of knowledge, human–artificial intelligence interaction, subjectivity, moral responsibility, digital society, technological progress.

KIRISH

Bugungi globallashuv va raqamli transformatsiya jarayonlari sharoitida sun’iy intellektning jadal rivojlanishi insoniyatning ijtimoiy, ma’naviy va intellektual hayotida tub o‘zgarishlarni yuzaga keltirmoqda. Sun’iy intellekt texnologiyalarining keng ko‘lamda joriy etilishi inson tafakkuri, bilish imkoniyatlari, ong, erkinlik va mas’uliyat kabi fundamental falsafiy tushunchalarni yangicha metodologik yondashuvlar asosida qayta ko‘rib chiqishni taqozo etmoqda. Mazkur jarayonda zamonaviy falsafaning metodologik funksiyasi texnologik taraqqiyotning

mohiyatini anglash, uning ijtimoiy-axloqiy oqibatlarini baholash hamda inson va sun’iy intellekt o‘rtasidagi munosabatlarning nazariy asoslarini ishlab chiqishda alohida ahamiyat kasb etadi. Shu nuqtayi nazardan, sun’iy intellekt taraqqiyoti sharoitida zamonaviy falsafaning metodologik imkoniyatlari, funksional xususiyatlari va istiqbollarini tadqiq etish dolzarb ilmiy-falsafiy vazifalardan biri hisoblanadi.

ASOSIY QISM

Eng avvalo, sun’iy intellekt tushunchasiga ta’rif beraylik. **Sun’iy intellekt** – bu mashinalarda insonga o‘xshash intellektual qobiliyatlarni, ya’ni o‘rganish, obrazlarni taniy olish, qarorlar qabul qilish va shu kabi boshqa masalalarni yechish kabi qobiliyatlarni vujudga keltirishga imkon beruvchi texnologiyadir[1]. Sun’iy intellekt yoki sun’iy aql tushunchasining vujudga kelishida 1950 yili nashrdan chiqqan kitob – Buyuk Britaniyalik matematik, logik va kriptograf olim Alan Metison Tyuring (1912–1954)ning “Hisoblash mashinalari va aql”[2] nomli asari sabab bo‘lgan. Unda Tyuring, “mashinalar ham fikrlay olishi mumkinmi?” – degan masalani o‘rtaga tashlab, birinchi bor **“sun’iy intellekt”** degan atamani ishlatgan va bu masala nazariy va falsafiy kontseptsiya sifatida talqin etilgan. Tyuring informatika nazariyasiga jiddiy hissa qo‘shgan olim sifatida tarixga kirgan. Ammo, shuni ham aytish lozimki, ham nazariy, ham amaliy jihatdan haqiqiy ma’nodagi sun’iy intellektning vujudga kelishi bir qancha olimlarning hamjihatlikda olib borgan ijodiy faoliyatlari natijasidir[3].

Endi zamonaviy falsafa yoki zamonaviy falsafa metodologiyasi tushunchalarini ta’riflaylik.

Zamonaviy falsafa o‘z qarashini absolyut haqiqat deb hisoblovchi har qanday mafkuraviy tazyiqlardan xoli bo‘lgan va hozirgi davr, hozirgi jamiyat talablariga va muammolariga javob beruvchi fikrlash tarzi va dunyoqarash sistemasidir. Bu haqda SI neyroseti quyidagi ta’rifni berdi: ***“Zamonaviy falsafa*** – bu zamonaviy davrda rivojlanayotgan falsafiy yo‘nalishlar va oqimlar majmuasi bo‘lib, mutlaq haqiqatga bo‘lgan mafkuraviy da’volardan chekinish, muloqotga o‘tish bilan tavsiflanadi. Shuningdek, analiz qilinayotgan tilga diqqat qaratish (analitik falsafada) va fan va inson muammolarini o‘zgarib borayotgan ijtimoiy-iqtisodiy va ilmiy talablar bilan o‘zaro bog‘liqlikda o‘rganishga yo‘naltirilgan”[4].

Zamonaviy falsafa insonning gumanistik ideallariga hamohang bo‘lgan, uning ichki hissiyoti va yashash tarzi ideallariga muvofiq keluvchi, jamiyatning o‘tkir muammolarini yechishga metodologik yo‘llanma beruvchi nazariy va amaliy qo‘llanma-dasturdir. Falsafaning klassik fundamental tamoyillari, qonun va kategoriyalari zamonaviy falsafa uchun ham tamal toshi vazifasini o‘tayveradi.

Bugungi kunda turli mintaqalar, xalqlar va millatlararo muloqotlar intensiv ravishda rivojlanayotganligi sababli falsafaning lingvistik yo‘nalishlari tabiiy ravishda sezilarli darajada rivojlana boshladi. Falsafaning metodologik vazifasi, ayniqsa, ayrim davlatlarning shovenistik maqsadlari yalang‘ochlanib, ko‘zga yaqqol tashlanib qolayotgan bir sharoitda yanada aktuallashdi. *Hozirgi zamon falsafasidan yer yuzida tinchlik va osoyishtalikni saqlab qolish va insoniyat boshiga qirg‘in keltiruvchi qurollanish poygasini to‘xtatish uchun ham konkret tavsiyalar bera olish, mojarolarni tinch yo‘l bilan hal qilish, huquqiy maqom qudratini, imkoniyatini kengaytirish va kuchaytirish talab qilinmoqda.*

Antik davrlarda falsafa olam nima, odam nima degan mavzuda bahs maydoni bo‘lgan bo‘lsa, keyingi davrda esa u xristianlik aqidalarining apologetikasi bilan, gnoseologik masalalar, fikrning chin yoki yolg‘onligi xususidagi bahslar bilan shug‘ullandi. Falsafaning kategorial apparati yangi davrga kelib muayyan tizimga, sistemaga solindi. Ana shu davrdagina falsafaning metodologik mohiyatiga jiddiy e’tibor qaratila boshlandi. Bu borada nemis klassik falsa-

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fasi namoyandalari, ayniqsa, Gegel falsafasi birmuncha muvaffaqiyatga erishdi. Eng yangi davrga kelib pozitivistik falsafa, G‘arbning tushkunligi ifodasi sifatida, musulmon Sharqi falsafasining inson mohiyatini talqin etishdagi gumanistik ruhdagi g‘oyalaridan ilhomlangan fransuz ekzistensionalistik falsafasi vujudga keldi. Dunyo ustidan hukmronligini kuchaytirish ilinjidagi shafqatsiz va jirkanch mustamlakachilik g‘oyalariga botib qolgan G‘arb dunyosini botqoqdan olib chiqishga intilgan neopozitivistik falsafa fan va texnika yutuqlarini tahlil etish orqali insoniyatning kelajagini yorqin bo‘yoqlarda chizib berishga intildi. Lekin har doim falsafaning metodologik mohiyati faylasuf-olimlarni hushyorlikka chorlar va letargik uyqudan uyg‘otishga intilardi. Oddiy kimyoviy reaksiyalar va genetik kodlardan, minerallarning parchalanishi-yu, koinotdagi jumboqlardan hayratlangan G‘arb faylasuflari o‘zaro hamjihatlik bilan olamning rivojlanish xususiyatlari sinergetik mohiyatga egaligini tan ola boshlashdi.

Dastlab, bu metodologiya tabiiy-ilmiy va konkret fanlar doirasida amal qila boshladi. Keyinchalik bu metodologiya gnoseologik jarayonlarga, inson mohiyatiga, tarix va jamiyat taraqqiyotiga, hatto lingvistikaga ham tatbiq etila boshladi. Bu metodologiya bilan tadqiqotchilar endi olam rivojlanishi xususiyatlarining ilgari ko‘rmagan jihatlarini ko‘ra olishga, ilgari e’tibor qilmagan qonuniyatlarga endi jiddiyroq e’tibor qaratishlariga imkoniyat yaratdi. Olimlarimiz sinergetik metodologiya tufayli endi olamga yanada teranroq, yanada chuqurroq, yanada kengroq ko‘lamda nazar tashlay boshlashdi.

XULOSA

Xullas, sinergetik metodologiya bugungi kunga kelib sun’iy intellekt taraqqiyotining istiqbollarini to‘g‘ri va aniq bashorat qila olish vositalariga ega bo‘ldi. Bu metodologiya har qanday, chiziqli va chiziqsiz, tartiblangan va tartibsiz, bir yo‘nalishli va ko‘p yo‘nalishli, tarmoqlangan va kompaktlashgan sistemalardagi jarayonlarni tahlil etish va o‘rganish imkoniyatlarini beradi. Sun’iy intellekt hozirgi paytda asosan chiziqli boshqaruv sistemasidagina qo‘llanilmoqda. Yaqin kelajakda sun’iy intellekt mustaqil boshqarish, baholash, qaror qabul qilish va zarur sharoitlarida o‘zining dasturiga o‘zgartirishlar kiritish xususiyatlariga ham ega bo‘ladi. Neyrosetning sig‘imi va mantiqiy imkoniyatlari yanada kuchayadi. Bunday sharoitlarda SIning chiziqli tafakkuri asta-sekin nochiziqli tafakkur bosqichiga ham o‘tish ehtimoli bor. Lekin bu bosqichda neyrosetlarni takomillashtiruvchi dasturchi-programmistlar oldida insoniyat ma’naviy mezonlari talablariga qat’iy amal qilish va bu mezonlar insoniyat taqdiriga bevosita aloqador ekanligini chuqur his etishdek gumanistik mas’uliyat turibdi.

Bu shunchaki, oddiy tashbeh emas, balandparvoz gap ham emas. Bu jiddiy davr talabidir. Bugungi kunda ayrim davlatlar shafqatsiz qiruvchi intellektual robotlar armiyasini ishlab chiqarishga kirishgan. Bunga o‘xshash sun’iy intellekt qurilmalari hech ikkilanmasdan butun insoniyatni qirib tashlashdan ham qaytmaydi. Zamonaviy falsafiy metodologiya oldida insoniyatni ana shunday xavf-xatarlar va tahdidlardan himoya qilishdek olijanob vazifa turibdi.

Shunda SI insoniyat va uning porloq kelajagi uchun samarali ufqlar ochadi. Hozirgi paytga kelib insoniyat kelajagi o‘ta xavf-xatar ostida qolmoqda. Hukmronligini yanada kuchaytirish va hukmronlik maydonini tobora kengaytirish ilinjida hech bir qirg‘in qilish vositalaridan tap tortmaydigan, insoniy qadriyatlar va insonning haq-huquqlarini nazar-pisand qilmaydigan zulmparastlar SIni ham o‘z xizmatiga olishi hech gap emas. Shunday ekan, SIni gumanizatsiyalovchi dasturlar ishlab chiqish programmistlar qarshisida turgan eng aktual vazifadir. SIga o‘zini-o‘zi sozlash mantiqiy mexanizmiga gumanistik qoidalar o‘rnatish va SIni vayronkorlik va zulmkorlik faoliyatidan qaytarish neyrochiplari sozlanishi lozim. Zamonaviy falsafa bu yo‘nalishda metodologik imkoniyatlarini insoniyat kelajagini saqlab qolish va dunyoda tinchlik va

osoyishtalikni saqlash yo‘lida butun dunyoning taraqqiyparvar intellektual kuchlarini gumanistik yo‘lda birlashtirishga erishishi lozim.

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Zamonaviy jamiyatda harbiy sotsiologiyaning ijtimoiy funksiyalari va rivojlanish istiqbollari

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ANNOTATSIYA

Mazkur maqolada zamonaviy jamiyatda harbiy sotsiologiyaning o‘rni va ijtimoiy funksiyalari sotsiologik nuqtai nazardan tahlil qilingan. Harbiy tashkilotlarning ijtimoiy institut sifatidagi xususiyatlari, harbiy xizmatchilar o‘rtasidagi ijtimoiy munosabatlar, ijtimoiylashuv jarayonlari, harbiy jamoada ijtimoiy birdamlik va ijtimoiy barqarorlikni ta’minlash mexanizmlari yoritilgan. Shuningdek, harbiy sotsiologiyaning zamonaviy transformatsiyalar sharoitidagi rivojlanish istiqbollari ilmiy jihatdan tadqiq etilgan.

Kalit so‘zlar: sotsiologiya, fuqarolik jamiyati, harbiy sotsiologiya, ijtimoiy institut, harbiy tashkilot, ijtimoiy munosabatlar, harbiy xizmatchilar, ijtimoiylashuv, ijtimoiy birdamlik, ijtimoiy barqarorlik, harbiy jamoa, ijtimoiy funksiyalar, jamiyat taraqqiyoti.

АННОТАЦИЯ

СОЦИАЛЬНЫЕ ФУНКЦИИ И ПЕРСПЕКТИВЫ РАЗВИТИЯ ВОЕННОЙ СОЦИОЛОГИИ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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В данной статье с социологической точки зрения анализируются роль и социальные функции военной социологии в современном обществе. Раскрываются особенности военных организаций как социальных институтов, социальные отношения между военнослужащими, процессы социализации, а также механизмы обеспечения социальной солидарности и социальной стабильности в воинском коллективе. Кроме того, научно исследуются перспективы развития военной социологии в условиях современных общественных трансформаций.

Ключевые слова: социология, гражданское общество, военная социология, социальный институт, военная организация, социальные отношения, военнослужащие, социализация, социальная солидарность, социальная стабильность, воинский коллектив, социальные функции, развитие общества.

ABSTRACT

SOCIAL FUNCTIONS AND DEVELOPMENT PROSPECTS OF MILITARY SOCIOLOGY IN MODERN SOCIETY

Obidjonova Ismigul, 4th-year student, Group 23-73, Sociology program, Fergana State University, Uzbekistan, Fergana

This article analyzes the role and social functions of military sociology in modern society from a sociological perspective. It examines the characteristics of military organizations as social institutions, social relations among military personnel, processes of socialization, and mechanisms for ensuring social solidarity and social stability within military units. Furthermore, it scientifically explores the prospects for the development of military sociology in the context of contemporary social transformations.

Keywords: sociology, civil society, military sociology, social institution, military organization, social relations, military personnel, socialization, social solidarity, social stability, military community, social functions, social development.

KIRISH

Inson onggi qanchalik rivojlansa, u o‘zini shunchalik chuqurroq anglay boshlaydi va buning aksicha, o‘zini chuqurroq anglagan inson ongi kuchliroq rivojlanadi. Sotsiologiya fani jamiyatning o‘zini-o‘zi anglashida qudratli vositadir. Qaysi jamiyatda sotsiologiya kuchliroq rivojlansa, bu mana shu jamiyatning o‘zini to‘laroq anglayotgani alomatidir. Chunki sotsiologiya jamiyatdagi ijtimoiy jarayonlar, muammolar, munosabatlar va o‘zgarishlarning asl mohiyatini anglash imkonini beradi. U jamiyatga nafaqat mavjud holatini baholash, balki o‘z taraqqiyot yo‘nalishini belgilash va kelajakdagi muammolarni oldindan ko‘ra bilishga yordam beradi. Shu ma’noda, sotsiologiyaning rivojlanishi jamiyatning intellektual yetukligi, ijtimoiy mas’uliyati va o‘z kelajagini ongli ravishda qurishga bo‘lgan intilishining muhim ko‘rsatkichidir.

Sotsiolog E.Giddensning fikricha: “Sotsiologiya – insonning ijtimoiy turmushini o‘rganish, guruh va jamiyatlarni o‘rganishdir”[1]. Ushbu fan insonlar o‘rtasidagi ijtimoiy munosabatlar, jamiyatdagi o‘zaro ta’sir mexanizmlari hamda ijtimoiy institutlarning shakllanishi va rivojlanish qonuniyatlarini ilmiy asosda tahlil qiladi. Shu orqali sotsiologiya jamiyat hayotidagi o‘zgarishlarning sabab va oqibatlarini anglash, mavjud muammolarga ilmiy yechim topish imkonini beradi.

ASOSIY QISM

XXI asrda globallashuv, raqamlashtirish va axborot texnologiyalarining jadal rivojlanishi jamiyat hayotining barcha sohalariga sezilarli ta’sir ko‘rsatmoqda. Bunday sharoitda jamiyatdagi ijtimoiy jarayonlarni o‘rganish zarurati yanada ortib bormoqda. “Aynan shu jihatdan sotsiologiya fani jamiyat taraqqiyotining muhim nazariy va amaliy vositalaridan biri sifatida namoyon bo‘lmoqda. Sotsiologiya insonlar o‘rtasidagi ijtimoiy munosabatlar, ijtimoiy institutlar, guruhlar va jamiyat rivojlanishining qonuniyatlarini o‘rganadigan fan sifatida zamonaviy dunyoda alohida ahamiyat kasb etadi”[2].

“Zamonaviy sotsiologiya nafaqat nazariy fan sifatida, balki amaliy tadqiqotlar orqali davlat siyosatini takomillashtirishda ham muhim vosita bo‘lib xizmat qilmoqda. Bugungi kunda rivojlangan davlatlarda sotsiologik monitoring tizimi davlat boshqaruvi va strategik rejalashtirishning asosiy elementlaridan biri hisoblanadi”[3]. Shu nuqtayi nazardan, O‘zbekistonda ham sotsiologiya fanini rivojlantirish, xalqaro tajribalarni o‘rganish hamda milliy sotsiologik maktabni shakllantirish muhim vazifalardan biri sifatida qaralmoqda. “So‘nggi yillarda raqamli texnologiyalar va internet kommunikatsiyalarining rivojlanishi natijasida “raqamli sotsiologiya” yo‘na-

lishi shakllanib bormoqda. Ijtimoiy tarmoqlar, virtual kommunikatsiya va sun'iy intellekt texnologiyalari jamiyatdagi yangi ijtimoiy munosabatlarni yuzaga keltirmoqda"[4].

Bu jarayonlar jamiyatning barcha sohalari qatori harbiy tizim va harbiy munosabatlarga ham sezilarli ta'sir ko'rsatmoqda. Ayniqsa, zamonaviy harbiy sohada raqamli texnologiyalarning keng qo'llanilishi harbiy xizmatchilarning ijtimoiy munosabatlari, dunyoqarashi, kasbiy faoliyati va jamoaviy hamkorligida yangi o'zgarishlarni yuzaga keltirmoqda. Shu nuqtayi nazardan, harbiy sotsiologiya fanining ahamiyati yanada ortib, u harbiy jamoalardagi ijtimoiy jarayonlarni o'rganishning muhim ilmiy vositasiga aylanmoqda. Harbiy sotsiologiya nafaqat harbiy xizmatchilarning ijtimoiy-psixologik holatini, balki harbiy intizom, ma'naviy-ruhiy muhit, ijtimoiy moslashuv va jamoaviy birdamlik masalalarini ham tadqiq etadi. Demak, zamonaviy sharoitda harbiy sotsiologiyani rivojlantirish Qurolli Kuchlarda kechayotgan ijtimoiy jarayonlarni chuqur anglash va harbiy jamoalar faoliyati samaradorligini oshirishning muhim shartlaridan biridir.

Harbiy sotsiologiyaning asosiy maqsadi *– harbiy tashkilot va harbiy jamoalarda sodir bo'ladigan ijtimoiy jarayonlar, munosabatlar va hodisalarning qonuniyatlarini ilmiy jihatdan o'rganish hamda ularni tahlil qilish.* Fanning asosiy vazifalariga harbiy jamoalarni o'rganish, harbiy xizmatchilarning ijtimoiylashuvi va moslashuvini tahlil qilish, harbiy intizom va motivatsiyaning ijtimoiy jihatlarini o'rganish, rahbarlik va jamoaviy munosabatlarni tadqiq etish, harbiy tashkilot va jamiyat o'rtasidagi aloqalarni o'rganish hamda harbiy xizmatchilarning ijtimoiy muammolarini aniqlash kiradi.

XXI asrda harbiy sotsiologiyaning tadqiqot doirasi yanada kengaydi. Zamonaviy armiyalar texnologik va ijtimoiy jihatdan murakkablashib borayotgani sababli yangi mavzular paydo bo'ldi.

Bugungi harbiy sotsiologiya quyidagi masalalarni ham o'rganadi:

- harbiy xizmatning professionalizatsiyasi;
- ayollarning harbiy xizmatdagi ishtiroki;
- harbiy xizmatchilarning oilaviy hayoti;
- harbiy xizmat va fuqarolik hayoti o'rtasidagi munosabat;
- harbiy texnologiyalarning ijtimoiy ta'siri;
- harbiy tashkilotlarda xilma-xillik va integratsiya;
- faxriylarning jamiyatga qayta moslashuvi;
- harbiy xizmatning yoshlar ijtimoiylashuviga ta'siri;
- fuqarolik-harbiy munosabatlar;
- harbiy tashkilotlarda yetakchilik va guruhiy munosabatlar.

Raqamlashtirish va yangi texnologiyalar harbiy tashkilotning ijtimoiy tuzilishiga ham ta'sir qilmoqda. Shu sababli harbiy sotsiologiya texnologiya va inson munosabatlarini ham tobora ko'proq o'rganmoqda. Harbiy sotsiologiya zamonaviy jamiyat ijtimoiy tuzilmasining muhim tarkibiy qismlaridan biri bo'lgan harbiy sohadagi ijtimoiy munosabatlar, jarayonlar va qonuniyatlarni o'rganuvchi maxsus sotsiologik yo'nalish hisoblanadi. Uning tadqiqot obyekti harbiy xizmatchilar, harbiy jamoalar, harbiy xizmat institutlari, shuningdek, armiya va jamiyat o'rtasidagi o'zaro munosabatlarni qamrab oladi.

Harbiy sotsiologiyaning asosiy ijtimoiy funksiyalaridan biri **bilish va tahlil qilish funksiyasi** hisoblanadi. Ushbu funksiya harbiy jamoalarda shakllanadigan ijtimoiy munosabatlar, ma'naviy-ruhiy muhit, ijtimoiy kayfiyat, qadriyatlar tizimi va xulq-atvor me'yorlarini ilmiy o'rganishga xizmat qiladi.

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Harbiy sotsiologiyaning navbatdagi muhim funksiyasi **ijtimoiy-diagnostik funksiyadir**. Mazkur funksiya harbiy jamoalarda mavjud ijtimoiy muammolar, ziddiyatlar, moslashuv jarayonidagi qiyinchiliklar va jamoaviy munosabatlardagi nomutanosibliklarni aniqlashga qaratiladi. Har qanday harbiy jamoaning samarali faoliyati undagi sog‘lom ijtimoiy-psixologik muhit, o‘zaro hurmat, ishonch va hamjihatlik darajasi bilan chambarchas bog‘liq.

Harbiy sotsiologiyaning yana bir muhim yo‘nalishi **integrativ funksiya** bilan bog‘liq. Armiya ko‘plab hududlar, ijtimoiy qatlamlar, millatlar va turli ijtimoiy tajribaga ega insonlarni yagona maqsad atrofida birlashtiruvchi muhim ijtimoiy institutdir. Harbiy xizmat davomida turli ijtimoiy muhitda shakllangan shaxslar umumiy qadriyatlar, intizom, mas’uliyat va jamoaviy faoliyat me’yorlarini o‘zlashtiradilar. Natijada harbiy jamoada ijtimoiy birdamlik, o‘zaro yordam, hamkorlik va umumiy mas’uliyat tuyg‘usi shakllanadi. Harbiy sotsiologiya aynan mana shu integratsion jarayonlarning mazmuni, mexanizmlari va samaradorligini o‘rganadi.

Shuningdek, harbiy sotsiologiya **tarbiyaviy va ijtimoiylashtiruvchi funksiyani** ham bajaradi. Harbiy xizmat shaxsning ijtimoiylashuvi, dunyoqarashi, fuqarolik pozitsiyasi va ijtimoiy mas’uliyatini shakllantirishda muhim omillardan biri hisoblanadi. Harbiy muhitda shaxs intizom, qonunlarga hurmat, jamoaviy manfaatlarni qadrlash, mas’uliyat va burch kabi ijtimoiy qadriyatlarni o‘zlashtiradi. Sotsiologik nuqtayi nazardan, bu jarayon shaxsning individual manfaatlari bilan jamoaviy manfaatlar o‘rtasidagi munosabatlarni anglashiga ham yordam beradi.

Zamonaviy jamiyatda harbiy sotsiologiyaning **prognostik va boshqaruv funksiyalari** ham alohida ahamiyat kasb etmoqda. Ijtimoiy jarayonlarning jadallashuvi, axborot makonining kengayishi, avlodlar almashinuvi va yangi kommunikatsiya shakllarining paydo bo‘lishi harbiy jamoalardagi munosabatlarga ham ta’sir ko‘rsatmoqda. Bunday sharoitda harbiy sotsiologiya mavjud tendensiyalarni tahlil qilish orqali kelajakda yuzaga kelishi mumkin bo‘lgan ijtimoiy muammolarni prognozlash imkonini beradi.

Harbiy sotsiologiyaning rivojlanish istiqbollari, avvalo, uning empirik tadqiqotlar salohiyatini oshirish, zamonaviy metodologik yondashuvlarni joriy etish va fanlararo hamkorlikni kengaytirish bilan belgilanadi. Xususan, sotsiologiya, psixologiya, siyosatshunoslik, demografiya va axborot texnologiyalari bilan integratsiyalashgan tadqiqotlar harbiy sohadagi murakkab ijtimoiy jarayonlarni yanada chuqurroq anglash imkonini beradi.

O‘zbekiston sharoitida ham harbiy sotsiologiyani rivojlantirish alohida ilmiy va amaliy ahamiyatga ega. Mamlakatda amalga oshirilayotgan harbiy islohotlar, Qurolli Kuchlarni modernizatsiya qilish, harbiy xizmatchilarni ijtimoiy qo‘llab-quvvatlash va yosh avlodda vatanparvarlik tuyg‘usini shakllantirish jarayonlari harbiy sohadagi ijtimoiy munosabatlarni tizimli o‘rganishni taqozo etadi. Bu borada muntazam sotsiologik monitoring olib borish, harbiy jamoalardagi ijtimoiy-ruhiy muhitni empirik tadqiq etish, harbiy xizmatchilarning xizmat faoliyatiga munosabati va ijtimoiy ehtiyojlarini aniqlash muhim vazifalardan biridir. Shu bilan birga, harbiy ta’lim muassasalarida sotsiologik bilimlarni rivojlantirish, harbiy soha mutaxassislarining sotsiologik tadqiqotlar olib borish kompetensiyalarini oshirish ham mazkur yo‘nalishning institutsional rivojlanishiga xizmat qiladi.

Mamlakatimiz olimlari tomonidan sotsiologiya fanining nazariy asoslari, ijtimoiy jarayonlarni o‘rganish metodologiyasi hamda sotsiologik tadqiqotlarning jamiyat hayotidagi ahamiyatiga bag‘ishlangan qator ilmiy izlanishlar olib borilib, ilmiy maqolalar e’lon qilingan. Jumladan, tadqiqotchi O‘.Karimovning fikricha: “Hozirgi zamon fanining rivojlanishi, xususan, ilmiy tadqiqot usullari va vositalari muttasil murakkablashib borishida namoyon bo‘ladiki, bu axborot texnikasini qo‘llashni taqozo etadi. Bunday holat ilmiy tadqiqotning barcha darajalariga – em-

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pirik darajasiga ham, nazariy darajasiga ham xos”[5]. Shu bois, zamonaviy ilmiy tadqiqotlarda axborot texnologiyalaridan samarali foydalanish ma’lumotlarni to‘plash, qayta ishlash, tahlil qilish va ilmiy xulosalarning ishonchliligini ta’minlashning muhim omiliga aylanmoqda. Shuningdek, tadqiqotchi G.Karimovaning ta’kidlashicha: “har qanday sotsiologik tadqiqot sotsiologik bilimlar, an’analar, ilmiy maktablarning uzluksizligi va izchilligini ta’minlash bilan chambarchas bog‘liq. Jamiyatda sotsiologik bilimlarning o‘rni va ahamiyati ijtimoiy ehtiyojlar bilan uyg‘unlashgan holda tobora boyib boradi, shu bilan birga, sotsiologik tadqiqotlar metodologiyasi ham takomillashib boradi”[6]. Yuqoridagi fikrlardan farqli ravishda S.V.Nazarenko esa quyidagi fikrlarni bildirgan: “harbiy jamoalarda sotsiologik tadqiqotlar o‘tkazish harbiy islohotlarni rivojlanish va muammolarni hal qilish yo‘llarini to‘la va atroflicha o‘rganish va istiqboliy o‘zgarishi darajasi xususida bashorat qilish imkonini beradi”[7]. Bunday tadqiqotlar natijasida harbiy jamoalardagi ijtimoiy munosabatlar, harbiy xizmatchilarning xizmat faoliyatiga munosabati, kasbiy motivatsiyasi va ijtimoiy ehtiyojlarini chuqur tahlil qilish imkoniyati yuzaga keladi, deb o‘ylaymiz.

Fikrimizcha, eng muhimi, sotsiologik tadqiqotlar harbiy islohotlarning faqat tashkiliy va institutsional jihatlarini emas, balki ularning harbiy xizmatchilar hayoti, ijtimoiy kayfiyati va jamoaviy munosabatlariga ko‘rsatadigan ta’sirini ham aniqlashga xizmat qiladi. “Shu asosda milliy armiyamizni yanada rivojlantirish va takomillashtirish borasida puxta o‘ylangan va izchil harakatlarni davom ettirishimiz darkor. Xususan, mamlakatimiz Prezidenti Shavkat Mirziyoyevning “Sotsiologik tadqiqotlar o‘tkazishni davlat tomonidan qo‘llab-quvvatlash chora-tadbirlari to‘g‘risida”gi Farmoni orqali turli sohalarda, xususan, harbiy tizimda sotsiologik tadqiqotlar o‘tkazilishi orqali harbiy tizimdagi kamchiliklar, qo‘shin tayyorlash va professional kadrlar tayyorlashda ta’lim tizimidagi muammolar, armiyadagi harbiy texnik va qurol-yarog‘ bilan ishlashdagi salbiy holatlar, harbiy tashkilotlarning ijtimoiy tizimi va o‘zaro munosabatlarini va harbiy xizmatchilarning ijtimoiy qo‘llab-quvvatlashdagi muammoli holatlarning oldi olinadi”[8].

Fikrimizcha, zamonaviy sharoitda harbiy sotsiologiyaning ilmiy-nazariy va amaliy salohiyatini yanada rivojlantirish, uni harbiy islohotlar jarayonining muhim tarkibiy qismi sifatida shakllantirish zarur. Buning uchun harbiy jamoalarda muntazam sotsiologik monitoring tizimini yo‘lga qo‘yish, harbiy xizmatchilarning ijtimoiy ehtiyojlari, xizmat faoliyatidan qoniqish darajasi va jamoaviy munosabatlarini o‘rganishga qaratilgan empirik tadqiqotlarni kengaytirish maqsadga muvofiq. Shuningdek, harbiy ta’lim muassasalarida sotsiologik bilimlarni chuqurlashtirish, harbiy soha mutaxassislarining zamonaviy tadqiqot metodlaridan foydalanish kompetensiyalarini oshirish hamda raqamli texnologiyalar imkoniyatlarini ilmiy izlanishlarga tatbiq etish lozim, deb o‘ylaymiz.

XULOSA

Xulosa qilib aytganda, zamonaviy jamiyatda harbiy sotsiologiya harbiy tizim va jamiyat o‘rtasidagi ijtimoiy munosabatlarni chuqur anglash, harbiy jamoalardagi jarayonlarni ilmiy tahlil qilish hamda mavjud muammolarning yechimini aniqlashda muhim ahamiyat kasb etadi. Uning bilish, diagnostik, integrativ, tarbiyaviy va prognostik funksiyalari harbiy xizmatchilarning ijtimoiy faolligi, jamoaviy birdamligi va kasbiy mas’uliyatini mustahkamlashga xizmat qiladi. Kelgusida harbiy sotsiologiyani empirik tadqiqotlar, raqamli texnologiyalar va zamonaviy ilmiy metodlar asosida rivojlantirish harbiy sohadagi ijtimoiy o‘zgarishlarni yanada chuqurroq o‘rganish imkonini beradi. Binobarin, harbiy sotsiologiyaning izchil rivojlanishi nafaqat harbiy jamoalarning ijtimoiy barqarorligini ta’minlash, balki jamiyat va armiya o‘rtasidagi

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o‘zaro ishonch, hamjihatlik hamda ijtimoiy mas’uliyatni mustahkamlashning ham muhim omilidir.

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Sun’iy intellektdan foydalanish haqida ma’lumot: *Maqolani tayyorlash jarayonida matnni tahrirlash va imlo xatolarini tuzatishda ChatGPT sun’iy intellekt vositasidan foydalanildi.*

Oilaviy muhit va bola ijtimoiylashuvi jarayonida ijtimoiy ishning o‘rni

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IQTIBOS UCHUN

G‘ofurova M.I. Oilaviy muhit va bola ijtimoiylashuvi jarayonida ijtimoiy ishning o‘rni // Zamonaviy fan, texnologiya va innovatsiyalar: xalqaro ilmiy-amaliy konferensiya materiallari (ZFTI–2026, 5-noyabr 2026-yil). – 2026. – B. 71–76. – https://doi.org/10.66073/ReFocus-Conf/051113

QR-kod — DOI sahifasiga havola

ANNOTATSIYA

Mazkur maqolada oilaviy muhitning bola ijtimoiylashuvi jarayonidagi o‘rni va ahamiyati, oilaning shaxs kamolotiga ko‘rsatuvchi ijtimoiy-psixologik ta’siri hamda ushbu jarayonda ijtimoiy ish faoliyatining asosiy yo‘nalishlari yoritilgan. Shuningdek, bolalarning jamiyatga moslashuvi, ijtimoiy faolligini rivojlantirish, oilaviy muammolarni bartaraf etish, ijtimoiy himoyaga muhtoj oilalarni qo‘llab-quvvatlash va oila, mahalla hamda ta’lim muassasalari hamkorligini kuchaytirish masalalari tahlil qilingan. Shu bilan birga, bola ijtimoiylashuvida ijtimoiy xodimlarning vazifalari va samarali ijtimoiy xizmatlarni tashkil etish bo‘yicha takliflar ilgari surilgan.

Kalit so‘zlar: oilaviy muhit, bola ijtimoiylashuvi, ijtimoiy ish, ijtimoiy xodim, oila instituti, ijtimoiy himoya, ijtimoiy moslashuv, sog‘lom psixologik muhit, ota-onalik mas’uliyati, ijtimoiy qo‘llab-quvvatlash.

АННОТАЦИЯ

РОЛЬ СОЦИАЛЬНОЙ РАБОТЫ В ПРОЦЕССЕ СОЦИАЛИЗАЦИИ РЕБЁНКА В СЕМЕЙНОЙ СРЕДЕ

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В данной статье освещаются роль и значение семейной среды в процессе социализации ребёнка, социально-психологическое влияние семьи на формирование и развитие личности, а также основные направления деятельности социальной работы в данном процессе. Кроме того, анализируются вопросы адаптации детей к обществу, развития их социальной активности, преодоления семейных проблем, поддержки семей, нуждающихся в социальной защите, и укрепления сотрудничества между семьёй, махаллей и образовательными учреждениями. Наряду с этим рассматриваются задачи социальных работников в процессе социализации ребёнка и выдвигаются предложения по организации эффективных социальных услуг.

Ключевые слова: семейная среда, социализация ребёнка, социальная работа, социальный работник, институт семьи, социальная защита, социальная адаптация, здоровая психологическая атмосфера, родительская ответственность, социальная поддержка.

ABSTRACT

THE ROLE OF SOCIAL WORK IN THE PROCESS OF CHILD SOCIALIZATION WITHIN THE FAMILY ENVIRONMENT

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This article highlights the role and significance of the family environment in the process of child socialization, the socio-psychological influence of the family on personality formation and development, as well as the main areas of social work in this process. Furthermore, it analyzes issues related to children's adaptation to society, the development of their social activity, the resolution of family problems, support for families in need of social protection, and strengthening cooperation between families, mahallas (local self-governing communities), and educational institutions. The article also examines the responsibilities of social workers in the process of child socialization and puts forward proposals for organizing effective social services.

Keywords: family environment, child socialization, social work, social worker, family institution, social protection, social adaptation, healthy psychological environment, parental responsibility, social support.

KIRISH

Bugungi kunda jamiyat taraqqiyotida barkamol, ma'naviy yetuk va ijtimoiy faol shaxsni shakllantirish muhim vazifalardan biri hisoblanadi. Bola shaxsining shakllanishi va ijtimoiylashuvi, eng avvalo, oilaviy muhit, ota-onaning tarbiyaviy yondashuvi hamda oiladagi o'zaro munosabatlarga bevosita bog'liqdir. Sog'lom oilaviy muhit bolaning jamiyatdagi ijtimoiy me'yorlar, qadriyatlar va xulq-atvor qoidalarini o'zlashtirishida muhim omil bo'lib xizmat qiladi. Shu jarayonda ijtimoiy ish sohasi oiladagi muammolarni aniqlash, bolalarning ijtimoiy himoyasini ta'minlash hamda ota-onalarga tarbiyaviy va ijtimoiy-pedagogik yordam ko'rsatishda alohida ahamiyat kasb etadi.

Inson shaxsining shakllanishi va jamiyatga moslashuvi murakkab, uzluksiz hamda ko'p omilli jarayon bo'lib, bu jarayonda ijtimoiylashuv muhim o'rin tutadi. Ijtimoiylashuv orqali inson jamiyatda qabul qilingan qadriyatlar, me'yorlar, urf-odatlar va xulq-atvor qoidalarini o'zlashtirib, ijtimoiy hayotda faol ishtirok etishga tayyorlanadi. Ayniqsa, bolalik davrida ijtimoiylashuv jarayoni oilaviy muhit, ota-ona tarbiyasi va atrofdagilar bilan o'zaro munosabatlar ta'sirida shakllanadi. Shu nuqtayi nazardan, ijtimoiylashuv tushunchasining ilmiy mazmuni va mohiyatiga turli olimlar tomonidan alohida e'tibor qaratilgan.

"Ijtimoiylashuv" atamasini birinchi bo'lib amerikalik sotsiolog F.G.Keddings insonlarga nisbatan qo'llagan. U o'zining "Ijtimoiylashuv nazariyasi" (1987) kitobida "ijtimoiylashuv individ tabiati yoki xarakterining rivojlanishi, insonni ijtimoiy hayotga tayyorlashdir", degan fikrni bildiradi.

Tadqiqotchi Sh.D.Egamberdiyevaning fikricha: "ijtimoiylashuv tushunchasi sof ijtimoiy-psixologik va sotsiologik kategoriya hisoblanib, ya'ni bu shaxsning uni o'rab turgan tashqi ijtimoiy muhit ta'sirlariga berilishi, uning norma va qoidalarini o'zlashtirishga moyilligi va ularga bo'ysunishi, o'zlashtirganlik darajasini ifodalovchi jarayondir. Bu tushunchaning umumiy ma'nosi shundayki, unda insonning tug'ilib, o'zini bevosita o'rab turgan tashqi muhit ta'sirida ulg'ayishi, shu atrof-muhit qurshovida tarbiyalanishi hisoblanadi"[1]. Demak, bu jarayonda oila, ta'lim muassasalari, mahalla va boshqa ijtimoiy institutlar muhim o'rin tutib, shaxsning dunyoqarashi, qadriyatlari, xulq-atvori hamda jamiyatdagi munosabatlarini shakllantirishga bevosita ta'sir ko'rsatadi. Ayniqsa, bolalik davrida kechadigan ijtimoiylashuv jarayoni bolaning jamiyatga moslashuvi, ijtimoiy tajribani o'zlashtirishi va kelajakda mustaqil shaxs sifatida kamol topishining muhim omili hisoblanadi.

Sotsiolog E.Giddensning ta’rifiga ko‘ra: “Oila – kishilarning shunday guruhiki, uning a’zolari bir-biri bilan to‘g‘ridan-to‘g‘ri qon-qarindoshlik munosabatida bo‘lib, guruhning yoshi katta a’zolari bolalarga qarashish va yordam berish majburiyatlarini o‘z zimmasiga oladi”[2]. Mazkur ta’rifdan kelib chiqib aytish mumkinki, oila nafaqat qon-qarindoshlik munosabatlariga asoslangan ijtimoiy guruh, balki bolaning shaxs sifatida shakllanishi va rivojlanishini ta’minlovchi muhim ijtimoiy muhit hamdir. Oiladagi o‘zaro hurmat, mehr-oqibat, ishonch va o‘zaro yordam kabi munosabatlar bolaning dunyoqarashi, xulq-atvori hamda jamiyatdagi ijtimoiy me’yorlarni o‘zlashtirishiga bevosita ta’sir ko‘rsatadi. Zero, sog‘lom oilaviy muhitni shakllantirish, oilaviy munosabatlardagi muammolarni bartaraf etish va bolalarning manfaatlarini himoya qilish ijtimoiy ish faoliyatining muhim yo‘nalishlaridan biri hisoblanadi. Shu nuqtayi nazardan, bola ijtimoiylashuvi jarayonida oilaviy muhit bilan bir qatorda ijtimoiy ish mutaxassislarining faoliyati ham muhim ahamiyat kasb etadi. Ijtimoiy xodimlar oiladagi mavjud muammolarni aniqlash, ota-onalarga tarbiyaviy ko‘mak ko‘rsatish hamda bolaning sog‘lom ijtimoiy muhitda kamol topishi uchun zarur shart-sharoitlarni yaratishga xizmat qiladi.

“So‘nggi ilmiy tadqiqotlarda ham oila va maktabning maqsadli hamda izchil hamkorligi bolaning intellektual, axloqiy, emotsional va ijtimoiy rivojlanishini ta’minlovchi muhim omil sifatida baholanmoqda”[3]. “2025-yildagi tadqiqotlarda esa maktab va oila integratsiyasining samaradorligi muntazam aloqa, o‘zaro ishonch va mas’uliyatga bog‘liqligi qayd etilgan”[4]. Mazkur yondashuvlar oilaviy muhit va ta’lim muassasasi o‘rtasidagi hamkorlik bolaning ijtimoiylashuv jarayonini yanada samarali tashkil etishga xizmat qilishini ko‘rsatadi. Bu jarayonda ijtimoiy ish mutaxassislari oila, maktab va mahalla o‘rtasidagi hamkorlikni mustahkamlash, bolaning ijtimoiy ehtiyojlarini aniqlash hamda uning har tomonlama rivojlanishi uchun zarur ijtimoiy-pedagogik sharoitlarni yaratishda muhim o‘rin tutadi.

“O‘zbekiston sharoitida mazkur masalaning dolzarbligi milliy tarbiya an’analari bilan zamonaviy pedagogik yondashuvlarni uyg‘unlashtirish zarurati bilan ham belgilanadi. Bola bir vaqtning o‘zida oilaviy qadriyatlar, maktab talablari va keng ijtimoiy muhit ta’sirida shakllanadi. Agar ushbu ta’sirlar bir-biriga zid bo‘lsa, bolaning tarbiyaviy rivojlanishida nomuvofiqlik yuzaga kelishi mumkin. Shu nuqtayi nazardan, bola tarbiyasida pedagogik yondashuvlarni integratsiyalash zamonaviy ta’lim-tarbiya tizimining dolzarb vazifalaridan biridir”[5]. Sotsiologik nuqtayi nazardan qaralganda, bolaning ijtimoiylashuvi oila, ta’lim muassasasi, mahalla va boshqa ijtimoiy institutlarning o‘zaro ta’siri natijasida shakllanadigan murakkab jarayondir. Ushbu ijtimoiy institutlar o‘rtasidagi hamkorlik va uzviylik bolaning jamiyatdagi ijtimoiy me’yorlar, qadriyatlar hamda xulq-atvor qoidalarini o‘zlashtirishida muhim ahamiyat kasb etadi. Shu bois ijtimoiy ish faoliyatida oilaviy muhitni o‘rganish, oiladagi ijtimoiy muammolarni aniqlash va turli ijtimoiy institutlar hamkorligini muvofiqlashtirish bola ijtimoiylashuvining samaradorligini oshiruvchi muhim omil hisoblanadi.

“Ilmiy adabiyotlar tahlili shuni ko‘rsatadiki, oilada ijtimoiy-ma’naviy muhitni tadqiq etish bo‘yicha mavjud yondashuvlar ko‘pincha bitta fan doirasi bilan cheklangan yoki fragmentar xarakterga ega. Kompleks va tizimli metodologik yondashuv ishlab chiqish masalasi hali yetarli darajada hal etilmagan. Bu esa oilada ijtimoiy-ma’naviy muhitni to‘liq va obyektiv o‘rganish imkoniyatlarini cheklaydi”[6]. Mazkur holat oilaviy muhit va bola ijtimoiylashuvi jarayonini fanlararo yondashuv asosida chuqur o‘rganish zarurligini ko‘rsatadi. Xususan, oiladagi ijtimoiy munosabatlar, tarbiyaviy qadriyatlar, ota-onalarning mas’uliyati va bolaning ijtimoiy xulq-atvori o‘zaro bog‘liq holda tahlil qilinishi lozim. Sotsiologik nuqtayi nazardan, oila bolaning dastlabki ijtimoiy tajribani egallashi, jamiyatdagi me’yor va qadriyatlarni o‘zlashtirishi hamda ijtimoiy rollarni shakllantirishida asosiy institutlardan biri hisoblanadi. Shu bilan birga, ijtimoiy ish

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faoliyati oiladagi ijtimoiy muammolarni aniqlash, ijtimoiy xavf omillarini baholash va bolalarning manfaatlarini himoya qilishga qaratilgan amaliy mexanizmlarni ishlab chiqishni talab etadi. Demak, oilaviy muhit va bola ijtimoiylashuvini o‘rganishda sotsiologik tahlilni ijtimoiy ishning nazariy hamda amaliy yondashuvlari bilan uyg‘unlashtirish mazkur sohadagi ilmiy izlanishlarning muhim yo‘nalishi hisoblanadi.

Ilmiy manbalarga ko‘ra, oilaviy muhit va bola ijtimoiylashuvi masalalari pedagogika, psixologiya hamda sotsiologiya fanlari doirasida ko‘plab olimlar tomonidan o‘rganilgan. Xususan, F.G.Keddings ijtimoiylashuv tushunchasining nazariy asoslarini yoritgan bo‘lsa, E.Dyurkgeym shaxsning jamiyat bilan o‘zaro munosabati va ijtimoiy me’yorlarni o‘zlashtirish masalalariga e’tibor qaratgan. J.Piaje bolaning intellektual va ijtimoiy rivojlanishida yosh davrlarining ahamiyatini tadqiq etgan, L.S.Vigotskiy esa bolaning rivojlanishida ijtimoiy muhit va o‘zaro munosabatlarning rolini asoslab bergan. Shuningdek, oilaviy tarbiya, ota-ona va farzand munosabatlari hamda bolaning ijtimoiy moslashuvi masalalari mahalliy olimlar tomonidan ham turli ilmiy tadqiqotlarda yoritilgan. Biroq oilaviy muhit, bola ijtimoiylashuvi va ijtimoiy ish faoliyatining o‘zaro bog‘liqligini kompleks o‘rganish mazkur mavzuning dolzarbligini belgilaydi.

O‘zbek olimlaridan A.Q.Munavvarov oilaviy tarbiyaning pedagogik asoslari, oilaning bola shaxsini shakllantirishdagi o‘rni va tarbiyaviy imkoniyatlarini tadqiq etgan. O.Musurmonova oila ma’naviyati, milliy qadriyatlar va yosh avlod tarbiyasining o‘zaro bog‘liqligiga alohida e’tibor qaratgan. V.Karimova oilaviy hayot psixologiyasi, oilaviy munosabatlar va shaxslararo muloqot masalalarini o‘rgangan. Shuningdek, L.To‘raqulovning tadqiqotlarida oilaviy bolalar uyi tarbiyalanuvchilarining ijtimoiylashuvi va psixologik moslashuvi masalalari yoritilgan.

Har qanday jamiyat taraqqiyoti shu jamiyatdagi sog‘lom oila muhitiga bog‘liqdir. Sog‘lom oila muhitida sog‘lom avlodlar tarbiyalanadi va voyaga yetadi. Ma’lumki, dunyoga kelgan go‘dakning ijtimoiylashuvi dastavval oilada amalga oshadi. Aynan shu maskan quchog‘ida bola ijtimoiy muhitga moslashib, ijtimoiy me’yorlar va qadriyatlarni o‘zlashtiradi. Shular asosida ijtimoiy hayotga kirib boradi.

Ma’lumki, har qanday jamiyatning ma’naviy negizi oila hisoblanadi. Davlatning rivojlanishida oilaning mustahkam bo‘lishi bevosita oilaning ijtimoiy rolining muhim ekanligidan dalolatdir. Sog‘lom oilaviy munosabatlarning shakllanishi, avvalo, jamiyatning ijtimoiy tartibini belgilovchi asosiy omillardan biridir. “Har qanday jamiyatning mustahkamligi, rivoji oilaga bog‘liq. Chunki jamiyatda bo‘ladigan ijtimoiy munosabatlarning dastlabki elementi oilada vujudga keladi va shakllanadi. Avvalo, oiladagi tarbiyaning boshqa tarbiyalardan farqi, afzalligi tarbiya u yerda faqat o‘rgatish, o‘qitish, ta’kidlash bilan emas, barcha narsalarda katta yoshdagilarni kichik yoshlar uchun o‘rnak ko‘rsatishi uchun olib boriladi”[7]. Sog‘lom va mustahkam oila jamiyat barqarorligi va rivojlanishida shubhasiz o‘rin tutadi. U kelajak va farovonlik barpo etuvchi o‘zgarmas poydevor bo‘lib xizmat qiladi. Hozirgi kunda oila bizda eng birinchi oliy bo‘gin hisoblanishi ham mentalitet evaziga ham o‘zimizga xos va mos yo‘ldan kelib chiqqan holda oila biz uchun hozirgi kundagi har qanday jamiyatning asosi hisoblanadi.

Oilaviy muhit va bola ijtimoiylashuvi jarayonida ijtimoiy ishning o‘rnini oshirish uchun, eng avvalo, oilani qo‘llab-quvvatlash, bolalarning huquq va manfaatlarini himoya qilish, sog‘lom ma’naviy-psixologik muhitni shakllantirish hamda ijtimoiy xizmatlar samaradorligini kuchaytirishga qaratilgan kompleks chora-tadbirlarni amalga oshirish zarur, deb o‘ylaymiz.

Quyidagi yo‘nalishlarda ishlarni tashkil etish maqsadga muvofiq.

1. Oilalar bilan ijtimoiy ishlarni kuchaytirish

- Oilalarning ijtimoiy, iqtisodiy va psixologik holatini muntazam o‘rganish.

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- Muammoli va ijtimoiy himoyaga muhtoj oilalarni erta aniqlash.
- Oilaviy nizolar va ajrimlarning bolalar ruhiyatiga salbiy ta’sirini kamaytirish bo‘yicha profilaktik ishlarni olib borish.

2. Bolalarning ijtimoiylashuv jarayonini qo‘llab-quvvatlash

- Bolalarda muloqot qilish, jamoada ishlash va mustaqil qaror qabul qilish ko‘nikmalarini rivojlantirish.
- Ularni sport, san’at, madaniyat va turli ijtimoiy loyihalarga jalb etish.
- Ijtimoiy moslashishda qiyinchilikka duch kelayotgan bolalar bilan individual ishlash.

3. Ijtimoiy xodimlar faoliyatining samaradorligini oshirish

- Ijtimoiy xodimlarning kasbiy bilim va malakasini muntazam oshirish.
- Bolalar va oilalar bilan ishlashda zamonaviy ijtimoiy ish metodlaridan foydalanish.
- Har bir muammoli oila va bola uchun individual ijtimoiy yordam rejasini ishlab chiqish.
- Ijtimoiy xodim, psixolog, pedagog va huquqshunos hamkorligini yo‘lga qo‘yish.

4. Ota-onalarning pedagogik va psixologik madaniyatini oshirish

- «Mas’uliyatli ota-onalik» mavzusida seminar va davra suhbatlari o‘tkazish.
- Yosh oilalar uchun ota-onalik ko‘nikmalarini rivojlantirish dasturlarini tashkil etish.
- Farzandlar bilan samarali muloqot qilish madaniyatini shakllantirish.

5. Ijtimoiy himoyaga muhtoj bolalar bilan ishlash

- Kam ta’minlangan, nogironligi bo‘lgan, ota-ona qaramog‘idan mahrum bo‘lgan va nizoli oilalarda tarbiyalanayotgan bolalarni qo‘llab-quvvatlash.
- Ularning ta’lim olish, sog‘lom rivojlanish va jamiyat hayotida ishtirok etish imkoniyatlarini kengaytirish.
- Psixologik va huquqiy yordam xizmatlarini rivojlantirish.
- Har bir bolaning individual ehtiyojlariga mos ijtimoiy xizmatlarni ko‘rsatish.

6. Raqamli texnologiyalardan foydalanish

- Oilalar va bolalarning ijtimoiy ehtiyojlarini aniqlash uchun elektron monitoring tizimlarini rivojlantirish.
- Ota-onalar uchun onlayn maslahat va psixologik yordam xizmatlarini yo‘lga qo‘yish.
- Bolalarning internetdagi xavfsizligini ta’minlash bo‘yicha tushuntirish ishlarini olib borish.

XULOSA

Xulosa qilib aytganda, oilaviy muhit bola ijtimoiylashuvining eng muhim va dastlabki omili bo‘lib, uning shaxs sifatida shakllanishi, dunyoqarashi, axloqiy qadriyatlari, xulq-atvori hamda jamiyatdagi o‘z o‘rnini anglashida muhim ahamiyat kasb etadi. Oilada shakllangan mehr-oqibat, o‘zaro hurmat, ishonch, mas’uliyat va sog‘lom psixologik munosabatlar bolaning kelgusidagi ijtimoiy hayotiga bevosita ta’sir ko‘rsatadi. Shu bois bola ijtimoiylashuvi jarayonida oilaviy muhitni sog‘lomlashtirish, ota-onalarning pedagogik va psixologik madaniyatini oshirish dolzarb vazifalardan biri hisoblanadi.

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Trends in the formation of information flows and information culture in the digital information space

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ABSTRACT
This article presents a scientific and theoretical analysis of the specific features of the formation, dissemination, and consumption of information flows, as well as the trends in the development of information culture in the context of the evolving digital information space. It examines the impact of information and communication technologies, the Internet, social media platforms, and artificial intelligence on information exchange processes. The article highlights the importance of media literacy, critical thinking, assessing information reliability, digital security, and information ethics in the modern information environment. Furthermore, proposals and recommendations are developed regarding the priority areas for fostering information culture and ensuring the effective and responsible use of information in the digital society.

Keywords: digital information space, information flow, information culture, digital technologies, information and communication technologies, media literacy, critical thinking, information security, social networks, artificial intelligence.

ANNOTATSIYA
RAQAMLI AXBOROT MAKONIDA AXBOROT OQIMI VA AXBOROT MADANIYATINING SHAKLLANISH TENDENSIYALARI
Karimov O'lmasbek Umaraliyevich, falsafa fanlari bo'yicha falsafa doktori (PhD), katta o'qituvchi, Farg'ona davlat universiteti, O'zbekiston, Farg'ona

Ushbu maqolada raqamli axborot makonining rivojlanishi sharoitida axborot oqimlarining shakllanishi, tarqalishi va iste'mol qilinishining o'ziga xos xususiyatlari hamda axborot madaniyatining shakllanish tendensiyalari ilmiy-nazariy jihatdan tahlil qilingan. Shuningdek, axborot-kommunikatsiya texnologiyalari, internet tarmog'i, ijtimoiy media platformalari va sun'iy intellektning axborot almashinuvi jarayonlariga ta'siri yoritilgan. Zamonaviy axborot muhitida media savodxonlik, tanqidiy fikrlash, axborotning ishonchliligini baholash, raqamli xavfsizlik va axborot etikasi kabi omillarning ahamiyati asoslab berilgan. Bundan tashqari, axborot madaniyatini rivojlantirishning ustuvor yo'nalishlari hamda raqamli jamiyat sharoitida axborotdan samarali va mas'uliyatli foydalanish masalalari yuzasidan taklif va tavsiyalar ishlab chiqilgan.

Kalit so'zlar: raqamli axborot makoni, axborot oqimi, axborot madaniyati, raqamli texnologiyalar, axborot-kommunikatsiya texnologiyalari, media savodxonlik, tanqidiy fikrlash, axborot xavfsizligi, ijtimoiy tarmoqlar, sun'iy intellekt.

АННОТАЦИЯ

ТЕНДЕНЦИИ ФОРМИРОВАНИЯ ИНФОРМАЦИОННЫХ ПОТОКОВ И ИНФОРМАЦИОННОЙ КУЛЬТУРЫ В ЦИФРОВОМ ИНФОРМАЦИОННОМ ПРОСТРАНСТВЕ

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В данной статье проведён научно-теоретический анализ особенностей формирования, распространения и потребления информационных потоков, а также тенденций формирования информационной культуры в условиях развития цифрового информационного пространства. Освещено влияние информационно-коммуникационных технологий, сети Интернет, платформ социальных медиа и искусственного интеллекта на процессы информационного обмена. Обоснована значимость таких факторов, как медиаграмотность, критическое мышление, оценка достоверности информации, цифровая безопасность и информационная этика в современной информационной среде. Кроме того, разработаны предложения и рекомендации по приоритетным направлениям развития информационной культуры, а также вопросам эффективного и ответственного использования информации в условиях цифрового общества.

Ключевые слова: цифровое информационное пространство, информационный поток, информационная культура, цифровые технологии, информационно-коммуникационные технологии, медиаграмотность, критическое мышление, информационная безопасность, социальные сети, искусственный интеллект.

In today's era of globalization and digital transformation, information is becoming one of the key strategic resources for the development of society. Due to the rapid advancement of information and communication technologies, the widespread use of the Internet and the growing popularity of social media platforms, the processes of creating, transmitting, receiving, and utilizing information are undergoing fundamental changes. As a result, modern society is witnessing an acceleration of information flows, an expansion of the information space, and the increasing integration of digital communication tools into everyday life. These processes not only increase people's demand for information but also necessitate the development of skills related to searching, selecting, analyzing, and effectively utilizing information.

In the context of the expansion of the digital information space, the content, forms, and speed of dissemination of information flows are changing, while new mechanisms of information exchange are emerging. In particular, the development of social networks, electronic mass media, digital platforms, and artificial intelligence technologies is having a significant impact on information consumption culture. At the same time, the growing volume of information, the spread of unverified data, fake news, manipulative information, and issues related to information security are becoming increasingly relevant. Under these circumstances, enhancing individuals' information literacy and information culture is considered one of the important socio-pedagogical tasks.

Information culture refers to the ability of a modern individual to consciously receive information in the digital environment, assess its reliability, independently search for necessary information, analyze and store it, and use it responsibly. This concept encompasses not only the skills required to use technological tools but also critical thinking, adherence to ethical standards, protection of personal data, and digital communication culture when working with information. In this regard, the development of information culture emerges as an important factor in enhancing an individual's intellectual potential, social engagement, and ability to adapt to modern society.



Figure 1. Information flows in the digital information space

Humanity is living in an era in which information flows are becoming increasingly rapid and information technologies capable of transforming the attitudes, psychological states, goals, aspirations, and even the entire way of thinking of the world's population have emerged. This is one of the distinctive achievements of modern civilization. It is a remarkable phenomenon that contributes to bringing peoples, nations, and states closer together, facilitating the management of global socio-political processes, and fostering the emergence of a shared global outlook, collective consciousness, and common values.

The emergence of computers has transformed the entire globe into a single information space, creating a reality in which the destiny of each country has become closely interconnected with that of the entire world. Problems related to information, information flows, and information culture have acquired different meanings and significance across various historical periods, shaped by laws and patterns that have evolved over time.

"Today's rapidly developing modern technologies are exerting both positive and negative influences on society. In particular, the Internet has created opportunities for people to exchange opinions, obtain information quickly and easily, and disseminate both useful and harmful messages without significant restrictions. It has transcended geographical boundaries and brought distant places closer together"[1, p. 5]. It is well known that in today's world, characterized by the rapid advancement of science and technology, the volume of scientific knowledge, concepts, ideas, and information is increasing dramatically. On the one hand, this process contributes to the emergence of new branches and fields of science and technology; on the other hand, it breaks down the boundaries between established scientific disciplines and necessitates the acceleration of integration processes.

Our country is undergoing profound transformations, while processes aimed at consistently reforming and liberalizing all aspects of political, social, and economic life, as well as democratizing and modernizing society, are progressing at a rapid pace. In this regard, the significant objectives identified and systematically implemented to build a strong civil society are creating a solid foundation for further development. The current stage of development of the Republic is characterized by fundamental qualitative changes taking place across all spheres of social life. It is an undeniable fact that achieving this ambitious objective is closely linked to enhancing the intellectual potential of citizens. This, in turn, is inextricably connected with the proper organization of education and upbringing. To achieve this, it is essential, first and foremost, to systematize and establish a sound theoretical foundation for the processes of education and upbringing.

Today, global development is taking place in the era of information and innovation. The driving force behind this process is a series of transformations based on scientific achievements, the rapid adoption of new technologies, and their effective management. As a result, relations associated with the exchange and implementation of innovations among economic enti-

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ties are becoming increasingly prominent. The scientific study of the concept of "information flow" has subsequently become an integral component and source of philosophical knowledge. However, one-sided and scientifically inadequate approaches to defining and classifying this concept still exist. Therefore, understanding and examining the problems associated with the origin and development of information flows on the basis of their scope and underlying patterns is of considerable methodological importance for their further development.

The concept of "informatization" is often used in contemporary literature as a synonym for the terms "electrification," "computerization," and "automation." However, these concepts differ in their philosophical status and essence. Therefore, some researchers who fail to recognize the distinctive characteristics of these processes interpret informatization as being identical to computerization. "Information culture," in turn, is manifested in the ability to store information, identify its essential aspects, classify it into relevant categories, assess its accuracy and reliability, examine its ideological foundations, and identify the sources of information. Furthermore, information culture encompasses both technical-technological and socio-cultural dimensions.

From a technical and technological perspective, information culture refers to a system of knowledge about technical and information tools used for obtaining, processing, and transmitting information, as well as methods of their rational and effective application. Today, the process of information consumption also requires a distinct culture of its own, which should become an integral component of humanity's broader spiritual culture.

The culture of information consumption is of particular importance under current conditions, when the Internet is developing rapidly as one of the characteristic features of globalization processes. Therefore, in the modern era, individuals have such extensive opportunities to select information that any information failing to meet their needs is likely to lose its value almost immediately. From this perspective, information consumption today differs fundamentally from that of previous periods. Undoubtedly, access to necessary information has become a requirement of the times. However, nowadays, the dissemination of information about individuals, social groups, nations, society, and the state itself is also of considerable importance. This issue has two main aspects. First, given the expanding capabilities of the Internet in the modern era, it is essential to make extensive use of these opportunities to strengthen our country's position within the international community.

Today, the process of informatization of society encompasses the economic, political, socio-cultural, and other dimensions of social life. Accordingly, informatization is a multidimensional process in which technical and technological, social, socio-economic, political, and cultural aspects are developed in an integrated manner. *"Fundamental changes take place in such a society not only in the fields of production and technology but also in its socio-economic and spiritual life. It is well known that any field of activity develops through both extensive and intensive approaches. The process of informatization is no exception. While extensive development prevails in its initial stages, it is subsequently replaced by intensive development" [2, p. 77].*

The extensive approach began with the emergence of computers. At this stage, the following issues were addressed: establishing a scientific foundation for the informatization of society; creating a technological basis for the mass production of computing equipment; identifying the information needs of various social, professional, and age groups; establishing structures for the development, documentation, distribution, and promotion of software; creating the necessary conditions for large-scale training in the use of computing equipment; organizing a system of continuous professional development in connection with the introduction of new tech-

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nologies into the education system; and developing communication infrastructure to ensure the provision of information services.

As these scientific and methodological challenges were gradually addressed, the extensive approach expanded to cover virtually all areas of human activity, including science, labor, design, education, and consumption. The rapid growth of informatization and the development of automation methods led to the creation of computers and the subsequent computerization of various spheres of human life.

Today, the information environment and communication tools are exerting a significant influence on modern society. In particular, the rapid development of digital technologies, the Internet, and social media platforms has brought information exchange processes to a new level. This, in turn, has a direct impact on the worldview, social consciousness, values, and information consumption culture of members of society. Alongside creating extensive opportunities for people through the rapid dissemination, accessibility, and openness of information, these developments also necessitate the ability to properly understand, select, and critically analyze information flows.

At the same time, in the modern information environment, it is becoming increasingly important to distinguish between reliable and false information, assess the objectivity of information sources, and develop a critical attitude toward various information attacks and manipulative influences. Under these circumstances, information culture emerges as one of the key factors determining the spiritual and intellectual potential of society. Indeed, the rational and responsible use of information plays an important role in shaping each individual's activities in the digital environment, social interactions, and position within modern society.

The culture of information consumption, like other forms of culture, performs a number of functions. These include communicative, regulatory, informational, and axiological (evaluative) functions. Within the scope of the problem under consideration, the axiological function of information consumption culture is of particular importance. For example, alongside a vast amount of positive information, the Internet also disseminates content that may have a negative impact on Eastern culture, particularly on the moral values and behavioral norms of our society. Naturally, such information may adversely affect the ideological and moral upbringing of our citizens, especially young people.

Preventing such negative influences is possible primarily through the development of information culture. The key issue lies in who uses this resource and for what purposes. In other words, rather than focusing on searching for negative aspects of the Internet, it is more appropriate to utilize its opportunities to promote the reputation and achievements of our country on the international stage. This is because the Internet is a virtual yet objective phenomenon, and its entry into our lives can no longer be controlled or prevented.

Rather than attempting to keep people away from the Internet, it would be more appropriate to teach them how to use it rationally and responsibly and to strive to enhance their culture of information consumption. Indeed, when individuals possess a well-developed culture of information consumption, the evaluation of messages and information that contradict national values is guided by their established value systems. As noted, *"...when evaluating information, an individual's personal views and system of values inevitably play an important role. However, in most cases, particularly when the phenomenon being evaluated belongs to a different culture, the system of values internalized through the culture to which we belong takes precedence and manifests itself in its entirety. ...It is through the evaluative function of culture that selection takes place, thereby ensuring*

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cultural stability, identity, uniqueness in each historical period, as well as continuity and succession"[3, p. 37].

From this perspective, taking into account national values, historical heritage, moral and ethical standards, and the socio-cultural characteristics of society is of particular importance in the process of developing and strengthening the culture of information consumption. In particular, alongside increasing the younger generation's engagement in the digital information environment, it is essential to develop their ability to critically analyze information, understand its underlying meaning and content, and distinguish reliable sources from unreliable ones. In this regard, cooperation among educational institutions, families, and the wider community plays a particularly important role.

Thus, the culture of information consumption reflects not only an individual's ability to work with information but also their awareness of national identity, spiritual resilience, and social responsibility. Therefore, ensuring harmony between national and universal human values in the digital information space and fostering a culture of conscious, purposeful, and responsible information consumption constitute important tasks facing modern society.

CONCLUSION

In conclusion, the rapid development of the digital information space is fundamentally transforming the content, forms, and mechanisms of information flows in modern society. The advancement of information and communication technologies, the expansion of the Internet, social media platforms, and artificial intelligence capabilities are increasing the speed and scale of information exchange, while placing new demands on how individuals receive, process, and utilize information.

The research findings indicate that the development of information culture in the digital information space is closely associated not only with the acquisition of skills in using technological tools but also with the formation of competencies such as critical thinking, media literacy, the ability to assess the reliability of information, and adherence to digital security principles. In particular, amid the widespread dissemination of fake news, disinformation, and manipulative content, the ability of information consumers to think independently and critically evaluate information sources is of particular importance.

Furthermore, the development of information culture is a continuous process that requires cooperation among the education system, families, mass media, and the wider social environment. Therefore, promoting digital and media literacy in educational institutions and teaching young people how to search for, select, analyze, and effectively use information are among the pressing priorities. In this regard, alongside introducing modern information technologies into the educational process, it is essential to incorporate the principles of information ethics and digital security.

The following proposals and recommendations can be put forward within the framework of this study:

1. *Expand educational programmes aimed at developing information and media literacy among the population, particularly young people.*
2. *Foster critical thinking and fact-checking skills when using digital information sources.*
3. *Systematically integrate knowledge of information culture, digital ethics, and cybersecurity into the educational process at educational institutions.*

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4. *Promote responsible information exchange and a culture of information consumption on social media platforms.*
5. *Pay particular attention to information accuracy, copyright protection, and personal data privacy when using artificial intelligence and digital platforms.*

In general, the development of information culture in the digital information space is one of the key factors in ensuring society's intellectual potential, information security, and social stability. By developing individuals' competencies in working with information and fostering a conscious and responsible attitude towards information, it is possible to create the necessary conditions for the sustainable development of a digital society. Therefore, enhancing information culture should be regarded as one of the priority scientific and practical objectives in the context of modern digital transformation.

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The impact of the moral environment and social stereotypes on an individual's moral and spiritual character in modern society

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ABSTRACT
This article provides a socio-philosophical analysis of the role and influence of the moral environment and social stereotypes in shaping an individual's moral and spiritual character in modern society. It examines the changes taking place in an individual's moral culture amid globalization, the development of information and communication technologies, and the widespread dissemination of mass culture. Furthermore, the article explores the impact of moral norms, values, and social stereotypes established in society on an individual's worldview, behavior, social relationships, and spiritual development. Particular attention is paid to the importance of the moral environment in personal development, the influence of positive and negative stereotypes on public consciousness, and the issues surrounding the harmonious integration of national and universal moral values in contemporary society.

Keywords: globalization, moral environment, social stereotypes, individual, moral and spiritual character, moral culture, public consciousness, values, national and universal values, spiritual education.

ANNOTATSIYA

ZAMONAVIY JAMIYATDA AXLOQIY MUHIT VA IJTIMOIY STEREOTIPLARNING SHAXS MA'NAVIY-AXLOQIY QIYOFASIGA TA'SIRI

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Mazkur maqolada zamonaviy jamiyatda axloqiy muhit va ijtimoiy stereotiplarning shaxs ma'naviy-axloqiy qiyofasini shakllantirishdagi o'rni va ta'siri ijtimoiy-falsafiy jihatdan tahlil etiladi. Globallashuv jarayonlari, axborot-kommunikatsiya texnologiyalarining rivojlanishi hamda ommaviy madaniyatning keng tarqalishi sharoitida shaxs axloqiy madaniyatida yuz berayotgan o'zgarishlar yoritiladi. Shuningdek, jamiyatda shakllangan axloqiy me'yorlar, qadriyatlar va ijtimoiy stereotiplarning inson dunyoqarashi, xulq-atvori, ijtimoiy munosabatlari hamda ma'naviy kamolotiga ta'siri ochib beriladi. Maqolada axloqiy muhitning shaxs tarbiyasidagi ahamiyati, ijobiy va salbiy stereotiplarning ijtimoiy ongga ta'siri hamda zamonaviy sharoitda milliy va umuminsoniy axloqiy qadriyatlar uyg'unligini ta'minlash masalalariga alohida e'tibor qaratiladi.

Kalit so'zlar: globallashuv, axloqiy muhit, ijtimoiy stereotiplar, shaxs, ma'naviy-axloqiy qiyofa, axloqiy madaniyat, ijtimoiy ong, qadriyatlar, milliy va umuminsoniy qadriyatlar, ma'naviy tarbiya.

АННОТАЦИЯ

ВЛИЯНИЕ НРАВСТВЕННОЙ СРЕДЫ И СОЦИАЛЬНЫХ СТЕРЕОТИПОВ НА ДУХОВНО-НРАВСТВЕННЫЙ ОБЛИК ЛИЧНОСТИ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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В данной статье с социально-философской точки зрения анализируются роль и влияние нравственной среды и социальных стереотипов в формировании духовно-нравственного облика личности в современном обществе. Освещаются изменения, происходящие в нравственной культуре личности в условиях процессов глобализации, развития информационно-коммуникационных технологий и широкого распространения массовой культуры. Также раскрывается влияние сформировавшихся в обществе нравственных норм, ценностей и социальных стереотипов на мировоззрение человека, его поведение, социальные отношения и духовное развитие. Особое внимание уделяется значению нравственной среды в воспитании личности, воздействию позитивных и негативных стереотипов на общественное сознание, а также вопросам обеспечения гармоничного сочетания национальных и общечеловеческих нравственных ценностей в современных условиях.

Ключевые слова: глобализация, нравственная среда, социальные стереотипы, личность, духовно-нравственный облик, нравственная культура, общественное сознание, ценности, национальные и общечеловеческие ценности, духовное воспитание.

The development of a society or civilization is associated not only with economic, political, and social factors but also with the moral factor. The stability of the moral environment, its foundation on high moral ideals, and its incorporation of both national and universal moral values have a positive impact on the development of any society. In general, before discussing the role of the moral environment in the postmodern world, it is essential to first examine the concept of the moral environment itself and identify its constituent elements.

In some foreign academic literature, the concept of the moral environment is also expressed by the term ethosphere (derived from the Greek words ethos, meaning “custom” or “tradition”, and sphaira, meaning “sphere” or “globe”, thus referring to the “moral sphere”). This concept is interpreted differently by various authors. For example, according to some researchers, “the ethosphere is understood as the moral and spiritual diaspora of human societies. Due to the absence of a universal moral unity shared by the entire world today, existing societies are divided into ethospheric segments based on regional, national, and societal characteristics, as well as religious and linguistic affiliations. As a result, the ethospheric landscape of the contemporary world resembles a diverse kaleidoscopic picture”[1]. Furthermore, there are approaches that define the ethosphere as “a network of values, traditions, and relationships that determine the conduct and behavioural patterns of a socio-political system”[2]. According to this interpretation, the ethosphere is understood in contrast to the biosphere, which represents the natural sphere of existence, and is used to explain the moral essence of the world shaped by anthropogenic influences.

Another group of researchers interprets the term ethosphere not as a phenomenon opposed to the biosphere, but rather as its most highly developed form. According to their perspective, “the ethosphere represents a higher stage of development of the biosphere than the noosphere (from the Greek, meaning the ‘sphere of reason’ or the evolutionary stage of the biosphere dominated by human intellect). At this stage, all moral principles, including the principle of respect for all forms of life, become the fundamental regulators of human relationships with one another, as well as of humanity’s relationship with all forms of living nature”[3]. The

ethosphere itself is therefore interpreted not as a purely social phenomenon, but as an integrated phenomenon combining natural, moral, and social dimensions.

In our view, the moral environment, or ethosphere, is a complex and holistic phenomenon that encompasses moral principles, ideals, concepts, and virtues manifested in all spheres of social life, particularly in relationships between individuals, between individuals and society, and between human beings and nature. Generally speaking, the stability of the moral environment and the extent to which various moral principles are reflected in the system of interpersonal relationships are subjective in nature.

This is because the moral environment is not a static phenomenon but a dynamic one. Its evolution and transformation over time under the influence of various factors represent a distinctive manifestation of social determinism. The moral environment began to take shape with the emergence of the earliest manifestations of morality in human society, when human actions and behaviour came to be guided not merely by biological motives and needs, but also by moral needs. The formation of the moral environment was closely associated with primitive religious and mythological beliefs. Taboos (prohibitions) existing in social life were reinforced by the perceived will of divine powers. In turn, the way of life of primitive tribal communities had a significant influence on the emergence of the earliest moral norms.

It is not appropriate to interpret the moral environment as a single, unified, global phenomenon. This is because the moral environment within each social community, group of individuals, or society differs from others in terms of numerous constituent elements. Accordingly, significant differences also exist among the moral environments formed within these social communities. This, in turn, highlights the need to classify the moral environment. Such classification can be based on several factors, including language, religion, and geographical environment. Today, the growing role of political institutions and individual countries, alongside the increasing sense of national self-awareness and the strengthening of political and legal identity among individuals, demonstrates the relevance of classifying moral environments in accordance with these factors.

The above-mentioned levels of the moral environment exist in close interconnection with one another, with moral values at lower levels serving as the foundation for the formation of the moral environment at higher levels. For example, the moral values prevalent in many families are generally based on the moral norms of the social class or stratum to which they belong. Similarly, the moral concepts prevailing within social strata are closely linked to the moral principles of their respective nations or states. Ultimately, the moral ideals established in different nations and countries serve as key factors in shaping the regional and global (worldwide) moral environment.

The essence of the moral environment as a dynamic social phenomenon undergoing continuous transformation through evolutionary processes becomes particularly evident in the era of globalization. The universalization of moral norms across different countries and regions is emerging as an initial step towards the formation of a universal moral environment shared by the entire world.

Globalization is not merely causing the world to change at an increasingly rapid pace; rather, as the English sociologist Anthony Giddens points out, “The world has become ‘unpredictable and uncontrollable’, meaning that today’s global world is characterized by an entirely new socio-cultural dynamic. Globalization is not a single process, but a complex combination of several processes. These processes are not necessarily compatible with one another and, in some cases, even develop in opposing directions”[4]. For this reason, it is difficult to compre-

hend this phenomenon as a coherent and fully integrated whole. Under such circumstances, globalization processes exert a significant influence not only on economic, political, and technological spheres but also on the spiritual and moral life of society. In particular, the interaction and integration of diverse cultures, values, worldviews, and lifestyles are bringing about certain changes in individuals' moral standards, attitudes towards social relationships, and behavioural norms. On the one hand, globalization creates favourable conditions for the development of tolerance, mutual respect, cooperation, and universal human values.

The term “social stereotype” was first introduced into scientific discourse by W.Lippmann, who defined a “social stereotype” as a structured, systematized, and predetermined “image” of the world formed in the human mind.

According to researcher V.S.Ageev, “The perception of complex social objects serves to conserve human cognitive resources and protect cultures, beliefs, and rights. Furthermore, social stereotypes are primarily associated with ethnic and racial characteristics and, much less frequently, with professional or age-related categories”[5].

Based on this approach, it can be argued that social stereotypes serve as an important cognitive mechanism through which individuals perceive social reality, form attitudes towards various events and processes, and evaluate the behaviour of other people. They develop not only through an individual’s personal experience but also on the basis of customs, traditions, values, social norms, and collective perceptions that have historically evolved within society. From this perspective, social stereotypes should be regarded not merely as a set of specific perceptions existing in the human mind, but also as a socio-psychological phenomenon that regulates relationships between the individual and society.

In particular, the influence of social stereotypes on an individual’s moral and spiritual character is of considerable academic significance. This is because individuals develop perceptions of good and evil, right and wrong, and acceptable and unacceptable behaviour through the stereotypes established within a particular society. Such perceptions directly or indirectly influence their moral choices, behaviour, and social relationships. For instance, positive social stereotypes associated with respect for elders, care and consideration for younger people, mutual assistance, honesty, responsibility, and patriotism contribute to the development of moral virtues in individuals. Conversely, negative stereotypes related to gender inequality, national or ethnic discrimination, social stratification, and prejudice against representatives of certain professions may undermine the principles of mutual respect and equality among people.

At the same time, a distinctive characteristic of social stereotypes is that they are often accepted by individuals as pre-established social beliefs and behavioural patterns without undergoing critical examination. As a result, in certain situations, individuals may base their actions not on their own independent moral judgments, but rather on widely held social perceptions and public opinion. This, in turn, may have a certain influence on the development and expression of an individual’s moral autonomy, critical thinking, and personal responsibility.

Under contemporary conditions of globalization, the mechanisms through which social stereotypes are formed and disseminated are becoming increasingly complex. In particular, the internet, social media, mass media, and popular culture facilitate the widespread dissemination of various moral perspectives and behavioural patterns. In this context, awareness of social stereotypes, their critical evaluation, and their assessment in accordance with universal moral values are of particular importance in shaping an individual’s moral and spiritual character.

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Thus, social stereotypes can be regarded as a factor that exerts a dual influence on an individual's moral and spiritual character. On the one hand, they ensure the transmission of positive moral norms recognized by society from one generation to another; on the other hand, they may contribute to the persistence of outdated, one-sided, and discriminatory perceptions. Therefore, establishing a healthy moral environment in modern society is closely associated with fostering independent thinking, moral responsibility, and a critical attitude towards social stereotypes in individuals.

Based on this approach, it can be argued that social stereotypes serve as an important cognitive mechanism through which individuals perceive social reality, develop attitudes towards various events and processes, and evaluate the behaviour of others. They are shaped not only by an individual's personal experience but also by customs, traditions, values, social norms, and collective perceptions that have historically developed within society. From this perspective, social stereotypes can be regarded not merely as a set of specific perceptions existing in the human mind, but also as a socio-psychological phenomenon that regulates relationships between individuals and society.

In particular, the influence of social stereotypes on an individual's moral and spiritual character is of particular academic significance. This is because individuals develop their perceptions of good and evil, right and wrong, and acceptable and unacceptable behaviour through the stereotypes established within a particular society. Such perceptions directly or indirectly influence their moral choices, behaviour, and social relationships. For example, positive social stereotypes associated with respect for elders, showing consideration for younger people, mutual assistance, honesty, responsibility, and patriotism contribute to the development of moral virtues in individuals. Conversely, negative stereotypes related to gender inequality, national or ethnic discrimination, social stratification, and prejudice against representatives of certain professions may undermine the principles of mutual respect and equality among people.

Under contemporary conditions of globalization, the mechanisms through which social stereotypes are formed and disseminated are becoming increasingly complex. In particular, the internet, social media, mass media, and popular culture facilitate the widespread dissemination of diverse moral perspectives and behavioural patterns.

Thus, social stereotypes can be regarded as a factor exerting a dual influence on an individual's moral and spiritual character. On the one hand, they ensure the transmission of positive moral norms recognized by society from one generation to another; on the other hand, they may contribute to the persistence of outdated, one-sided, and discriminatory perceptions. Therefore, establishing a healthy moral environment in modern society is closely associated with fostering independent thinking, moral responsibility, and a critical attitude towards social stereotypes among individuals.

An individual's moral consciousness is primarily shaped by moral feelings and emotions. These include such qualities and emotional states as humanism, patriotism, compassion, respect, a sense of duty, shame, pride, honour, conscience, gratitude, joy, happiness, fear, and sorrow. It is precisely through these feelings that moral consciousness emerges and develops.

However, morality is not limited solely to feelings and emotions. It also encompasses moral concepts, ideas, views, doctrines, norms, and rules. These very elements regulate relationships among individuals and between individuals and society, thereby maintaining social balance and harmony.

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CONCLUSION

In conclusion, the formation of an individual's moral and spiritual character in modern society is a complex and multifaceted process in which the moral environment and social stereotypes play a significant role. This is because an individual's worldview, moral convictions, behaviour, and social relationships are closely associated with the values, customs, traditions, and social norms established within the environment in which they live. In this regard, the moral environment emerges as one of the important social factors determining an individual's spiritual and moral development.

The findings of the study indicate that social stereotypes serve as a guiding mechanism in shaping an individual's perception of social reality, attitudes towards various phenomena, and patterns of behaviour. Therefore, the influence of social stereotypes on an individual's moral and spiritual character depends on their content, social significance, and the extent to which they are accepted by society.

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Jurnalistning nutq madaniyati: dolzarbligi va ahamiyati

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ANNOTATSIYA
Ushbu maqolada zamonaviy mediada jurnalistlar nutq madaniyatining bugungi holati tadqiq etildi. Unda televideniye, radio va internet platformalarida nutqning talaffuz, grammatika, mantiqiylik va kommunikatsiyaning etik jihatlari tahlil qilindi. Jurnalistlarning nafaqat OAVdagi chiqishlari vaqtidagi, balki material tayyorlash vaqtidagi madaniyati borasida ham fikrlar bildirilgan.

Kalit so‘zlar: nutq madaniyati, kommunikatsiya, etika, imidj.

Bugungi kunda axboriy jamiyatning jadal taraqqiyoti davrida faqat informatsiya va uning sifatigina muhim emas, balki axborot bilan ishlovchi – jurnalistga qo‘yiladigan talablar, uning ish jarayonida o‘zini tutishi, insonlar bilan muloqoti, imidji va kasbiy madaniyat darajasi ham e’tibor markazida bo‘lib bormoqda. O‘z-o‘zidan bu jurnalistning professionalligi va tajribasini ko‘rsatib turadigan asosiy aspektlarga aylanib ulgurgan.

O‘zbekiston Respublikasi Prezidenti matbuot va ommaviy axborot vositalari xodimlariga yo‘llagan tabrigida[1] “Global ijtimoiy-siyosiy jarayonlar beqiyos shiddat bilan o‘zgarayotgan hozirgi o‘ta murakkab va notinch dunyoda ommaviy axborot vositalarining o‘rni va ta’siri har qachongidan ham kuchli ahamiyat kasb etayotganini hammamiz sezib-anglab turibmiz. Shu ma’noda, bepoyon mediaolamda xolis va haqqoniy axborot tarqatish bilan birga, milliy manfaatlarimizni qat’iy himoya qiladigan jurnalist ahlining mashaqqatli mehnatini muqaddas sarhadlarimizda sergak turgan Vatan posbonlarining jasoratiga qiyoslasak, o‘ylaymanki, o‘rinli bo‘ladi”, deb ta’kidlagan. Darhaqiqat, jurnalistika global miqyosda rivoj topib borayotgan ekan, millat, xalq, Vatan manfaatlarini himoya qilishda keng tafakkurli, dunyoda ro‘y berayotgan voqea-hodisalarni aniq va xolisona tahlil eta oladigan xalqaro jurnalistlar hamda ularning o‘z so‘zini ayta olish jasorati muhim ahamiyat kasb etmoqda.

Sohada global, xususan, lokal miqyosda yutuqlar, rivojlanish va ilgarilash kuzatilayotgani bilan bir qatorda, muammo va kamchiliklar ham kam emas. So‘nggi paytlarda eng dolzarb muammolardan biri ommaviy axborot vositalarida faoliyat olib borayotgan soha vakillarining nutqiy savodxonlik masalasiga borib taqalmoqda. Jamiyatimizda nutq madaniyati darajasi borasida pasayish kuzatilayotganiga bevosita axborot tarqatayotganlarning qator nutqiy kamchiliklari, shuningdek, OAV endilikda nutq bo‘yicha etalon sifatida namoyon bo‘lmayotgani bevo-

1. O‘zbekiston Respublikasi Prezidentining matbuot va ommaviy axborot vositalari xodimlariga tabrigi, 2025-yil 27-iyun.https://president.uz/uz/lists/view/8269

sita bog‘liqligi inkor etilmaydigan faktorga aylandi. Bu holatning asosiy sabablari – so‘zlashishda beparvolik, axloqiy normalarning o‘zgarib borayotgani, nutqiy agressiyaning turli ko‘rinishlari, jargonlarning keng tarqalishi, varvarizatsiya va vulgarizatsiyadir. Nutqiy madaniyatsizlikning turli ko‘rinishlari ommaviy axborot vositalarida ham odatiy holga aylandi.

So‘zlash qobiliyati va nutq madaniyati jurnalistning kasbiy mahorat darajasini belgilaydi, shu ma’noda nutq savodxonligi, nutq madaniyati darajasi, adabiy til me’yorlarini bilishi jurnalist uchun birlamchi talabga aylanadi. Auditoriyaning u yoki bu ommaviy axborot vositasiga munosabati va eng muhimi, ishonchi unda ishlayotgan jurnalistlarning nutq va o‘ziga xos uslubi, fikrlarini ifoda etish qobiliyatiga ko‘p jihatdan bog‘liq bo‘ladi.

Jurnalistning nutq madaniyati, ovozi va talaffuzi axborot vositalarining samarali ishlashida muhim rol o‘ynaydi. Suxandon yoki boshlovchining nutqi uning professional muvaffaqiyatini ta’minlab, axborotni aniq va ta’sirli tarzda yetkazishga imkon yaratadi. Nutq madaniyati va ovozning to‘g‘ri ishlatilishi ommaviy axborot vositalarining global kommunikatsiya jarayonida samarali faoliyat yuritishiga yordam beradi.[2]

Axborotni iste’mol qiluvchilar, ya’ni auditoriya ong ostida ommaviy axborot vositalarida yangragan, quloqqa chalingan yoki o‘qilgan til tuzilmalariga taqlid qilishi tabiiy holat. Yosh bolalarning nutqini rivojlantirish uchun, masalan, o‘zbek tili me’yorlariga rioya qilingan nutq yangraydigan telekanal uyda doimiy qo‘yilsa, diqqat bilan o‘tirib ko‘rilmasa ham eshitish orqali bolaning ong ostiga so‘zlar o‘rnashib qoladi. Shunday qilib, savodli yoki aksincha, savodsiz nutq namunalari keng jamoatchilik e’tiboriga havola etiladi.

Televideniyeda so‘zlarning audio jihatlari (intonatsiya, ovoz balandligi) bilan birga, xatti-harakatlar, mimika va tasvir elementlari (rakurs, yorug‘lik va soya o‘yinlari) ham ma’lumotni qabul qilish jarayoniga sezilarli ta’sir ko‘rsatadi. Televideniye, boshqa ommaviy axborot vositalaridan farqli o‘laroq, axborotni bevosita vizual tarzda taqdim etish imkonini beradi, bu esa materialning ta’sirchanligini oshiradi.[3]

Inson ovozini, uning nutqini bevosita eshitishimiz mumkin bo‘lgan joylarda ayrim jurnalistlarning til xatolaridan ba’zida qulog‘imizga g‘ashlik tushadi. Mamlakatimizning ayrim telekanallarida vaqti-vaqti bilan tomoshabinlarga ajnabiy tillarni aralashtirib murojaat qilinayotganini ko‘rish ham achinarli. Ayrim teleboshlovchilarning ona tilida ravon va adabiy til me’yorlariga rioya qilgan holda so‘zlamayotgani tez-tez quloqqa chalinadi. Ayniqsa, eng baland reytinglarni qayd etadigan “Zo‘r TV” telekanalida boshlovchilar tomonidan ko‘pgina nutqiy xatoliklarga yo‘l qo‘yilishi kuzatiladi. Ko‘ngilochar formatdagi “Uxlamaysizmi?”, “Ertalabdan salom” kabi ko‘rsatuvlar shular jumlasidandir. Bu boshlovchilarning asosan aktyor va aktrisalar, blogerlardan iboratligi bilan ham izohlanadi.

Ma’lumki, nutq madaniyati omma bilan aloqa o‘rnatishga xizmat qiladi, shuning uchun barcha ommaviy axborot vositalari vakillari uchun ularning nutqi savodli bo‘lishi, nutq madaniyatiga rioya qilish juda muhim. Shuning uchun nafaqat ovozni mohirlik bilan boshqarish, muhim jihatlarga intonatsion urg‘u berish, yaxshi notiq bo‘lish, muloqotning noverbal usullaridan samarali foydalanish katta ahamiyatga ega.

Yana bir ahamiyatli jihati, jurnalist va blogerlar hozirgi kunda ijtimoiy tarmoqdagi bloglari uchun ham alohida materiallar tayyorlab, o‘z sahifalarida e’lon qilmoqdalar. Ammo bu video-materiallarda nutqiy va kasbiy etika qoidalariga rioya etilmayotgani, respondentlarni noqulay ahvolda qoldirishga urinishlar kuzatilmoqda. Bu esa o‘ziga xos “provokatsiya” sifatida qabul qi-

2. Dusimbetova N. Jurnalistikaning til madaniyati va nutq kompetensiyasining shakllanish tamoyillari. // FarDU. Ilmiy xabarlar, Volume 31, Issue 1, 2025. – B. 163.
3. Shorokhov, A. V. Speech Culture in the Media: Theoretical and Practical Aspects // Media Education Journal, 2021. – P. 72

linmoqda. Natijada, jurnalist professionalligi yuzasidan auditoriyaning salbiy fikrlari uyg‘onishiga sabab bo‘lmoqda.

Shuningdek, so‘nggi paytlarda ommaviy axborot vositalarining xorijiy so‘z va jargonlarni o‘zlashtirishga bo‘lgan alohida ishtiyoqini ham qayd etish mumkin. Bu hamma joyda: sarlavhalarda ham, televideniye, radio, ayniqsa, til me’yorlarining eng ko‘p buzilishlari kuzatiladigan internetda ham ko‘zga tashlanadi. Jurnalistning kasbiy mahorati bunday til buzilishlariga yo‘l qo‘ymaydi. Ayniqsa, bugungi kunda tilimizga chet el so‘zlari oqimi kirib kelayotgan bir paytda, savodsizlikka qarshi kurashish, nutq madaniyati haqida ko‘proq gapirish dolzarblashmoqda.

Nutq madaniyati – bu nafaqat talaffuzning to‘g‘riligi, balki gap qurilishi, qo‘shimchalar qo‘llanilishi, so‘zlardan foydalanishdagi me’yoriy talablarga rioya qilinishini anglatadi. Bugungi kunda nutq madaniyatining kommunikativ va axloqiy me’yorlarining buzilishi ham kuzatilmoqda va keng tarqalmoqda. Avvallari televideniyeda faqat diktorlar chiqish qilgan bo‘lsa, keyinchalik efirda jurnalistlar boshlovchi sifatida namoyon bo‘lgach, bu kabi xatoliklar bilan ishlash dolzarblashdi. Professional jurnalist butun faoliyati davomida yozish mahorati va nutq uslubini takomillashtirib borishi lozim. Zero, jurnalist nutqining obrazliligi tufayli uni taniy boshlaydilar va vaqt o‘tishi bilan uni o‘ziga xos uslubga ega bo‘lgan o‘z ishining ustasi sifatida e’tirof eta boshlaydilar.

Nutq madaniyati alohida shaxsning ham, butun jamiyatning ham madaniyat ko‘rsatkichidir. Insoniyat tomonidan to‘plangan madaniy merosga, jumladan, ona tiliga munosabat qanchalik yuqori bo‘lsa, milliy madaniyat shunchalik uzoq vaqt saqlanib qoladi. Bu muammolar, ayniqsa, jurnalistlarni tashvishga solishi kerak, chunki ular nutq savodxonligining yetakchilari va vakillari bo‘lib, o‘z ommaviy axborot vositalarining ilg‘or maydonlaridan til musaffoligini targ‘ib etishlari lozim.

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Studying young people's attitudes toward military service through sociological research

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ABSTRACT
This article examines the theoretical and methodological aspects of studying young people's attitudes toward military service through sociological research. It explores the social factors that shape these attitudes, including the influence of family, educational environments, peer groups, mass media, and social networks. The article also analyzes the role of the survey method in sociological research, the principles of questionnaire design, the requirements for formulating survey questions, and the methodological characteristics of conducting interviews. Particular attention is paid to the appropriate selection of respondents, question clarity, research objectivity, anonymity, and the reliability of the collected data. The article highlights the importance of sociological surveys in gaining a deeper understanding of young people's attitudes toward military service, identifying the factors that influence these attitudes, and developing relevant practical recommendations.

Keywords: youth, military service, military-patriotic education, sociological research, survey method, questionnaire, interview, respondent, social factors, public opinion, social attitudes, data reliability.

INTRODUCTION

In today's era of accelerating globalization and geopolitical developments, a state's defense capabilities are closely linked to the attitudes of its citizens toward military service and their level of preparedness. Therefore, it can confidently be argued that fostering a sense of patriotism among young people and encouraging them to develop a positive attitude toward military service are issues of considerable importance. This is because young people's perceptions of and attitudes toward military service are shaped by various factors in their social environment. For example, the family, peer groups, individuals who encourage and guide young people toward military service within the education system, social media, and mass media can contribute to the formation of different ideas and attitudes among young people. These factors may also influence their behavior when interacting within different social groups, as well as the difficulties they encounter when adapting to a new environment. Therefore, an in-depth study of young people's existing opinions and attitudes toward military service, together with the identification of the underlying causes and influencing factors, constitutes an important scientific and practical task. In this regard, conducting sociological research and selecting appropriate research methods are of particular importance. The role of sociological research methods, especially the survey method, is invaluable in this process.

The survey method enables the systematic examination of public sentiment, social problems, needs, and systems of social relations among different segments of society. This, in turn, necessitates ensuring the effectiveness and accuracy of data collection methods. One of the most widely used and practically effective methods for this purpose is the survey method.[4] In contemporary sociology, the survey method serves as a fundamental tool for empirical research. It plays a significant role in examining public opinion, identifying problems, assessing needs, and informing various political and economic decision-making processes.[5]

Surveys make it possible to identify a wide range of important indicators, including living standards, social relations, value systems, political attitudes, and levels of trust among the population.

The survey is considered one of the most widely used methods of sociological research. It enables researchers to obtain information from a broad audience, ranging from ordinary citizens to specialists. Furthermore, survey results provide important evidence for making political, social, and economic decisions. In a democratic society, in particular, public opinion is taken into account to a significant extent through surveys.

Sociological research involves the study of social objects, relationships, and processes in order to obtain new data and identify the regularities of social life, based on theories, methods, and procedures established in sociology.[6]The principal methods of sociological research include observation, experimentation, document analysis, and surveys. The observational method can be applied in sociological research to examine social problems in specific situations and within particular groups.[7]The survey method is generally implemented through questionnaires and interviews. In sociological research, the questionnaire method consists of a set of questions and statements organized according to a specific sequence, content, and format. Questions may be open-ended, allowing respondents to express their opinions freely, or closed-ended, requiring respondents to select one of the proposed answer options.[8]

Every research study begins with a problem.[9]The next stage involves clearly defining the research problem. At this stage, the researcher develops a hypothesis. A hypothesis is an assumption concerning the relationships that may exist between the phenomena under investigation. To ensure the effectiveness of the research, the hypothesis must be formulated in such a way that the collected empirical data can be used to test it. The subsequent stage involves developing the research design, which requires determining the methods through which the necessary data will be collected. A range of research methods is available, and the choice of a particular method depends on the objectives of the study and the aspects of human behavior that need to be examined.[10]

The American journalist, psychologist, and statistician George Gallup first employed the survey method in his work entitled “An Objective Method for Determining Readers’ Interest in Newspaper Content.” Later, between 1932 and 1936, while working at an advertising agency, he was among the pioneers who used questionnaires to conduct market research among consumers.[11] Each specific sociological study requires the development of a specially designed

4. Sharipov A.A. – “Sotsiologiya nazariyasi va amaliyoti”. – Toshkent: Fan, 2020. – B. 117.
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8. https://cyberleninka.ru./article/n/sotsiologik-tadqiqotlarda-anketa-usulu-uning-tuzilishi-va-qo-llanish-tartibi 2022, Nilufar Yuldashovna Ibragimov, Barno Sharapat qizi Atamuradova
9. https://cyberleninka.ru./article/n/sotsiologik-tadqiqotlarda-anketa-usulu-uning-tuzilishi-va-qo-llanish-tartibi 2022, Nilufar Yuldashovna Ibragimov, Barno Sharapat qizi Atamuradova
10. E. Giddens “Sotsiologiya”, 2002-745-bet.

questionnaire, although all questionnaires generally share a common structure.[12] Any questionnaire consists of three main parts:

- Introduction;
- Main body;
- Concluding section.[13]

The introductory section identifies the organization or individual conducting the research, explains its aims and objectives, and provides instructions on how to complete the questionnaire. It also emphasizes the anonymous nature of participation and expresses gratitude to respondents for their contribution. The introduction is accompanied by guidelines for completing the questionnaire.[14]

For example: *"Dear student, greetings! This questionnaire is being conducted to examine young people's attitudes toward military service in the Armed Forces of the Republic of Uzbekistan. The survey is anonymous, and the results will be used exclusively for scientific research purposes. Please answer the questions sincerely and honestly. Every opinion you share is of great importance to us!"*

The main body of the questionnaire plays a decisive role in the research process, as the reliability of the results obtained largely depends on this section. The content, types, and sequence of the questions, as well as the way in which response options are presented, must be designed to ensure the collection of the most accurate and comprehensive information possible about the object under investigation. Therefore, careful planning and systematic development of the questionnaire's questions are essential to ensuring the validity and reliability of the research findings.

The development of questionnaire items is considered one of the most complex stages of sociological research. At this stage, the researcher determines the purpose of the questionnaire, the type of information to be collected, and the questions that are most appropriate for achieving the intended research objectives. In addition, the questions must be logically interconnected and arranged in an appropriate sequence. When formulating questions, it is essential to take into account the respondents' level of knowledge and understanding. Questions should be simple, clear, precise, and free from unnecessary complexity, while remaining appropriate to the respondents' level of familiarity with the subject under investigation. They must also be formulated in a way that facilitates the collection of relevant and reliable data.

As in interviews, questionnaire items may be designed in either open-ended or closed-ended formats. Therefore, one of the initial decisions is to determine which type of question should be prioritized. One of the principal requirements for constructing response options for closed-ended questions is to avoid logical errors, such as overlapping categories or inconsistencies among definitions intended to describe different aspects of the phenomenon being studied. The final section of a questionnaire contains questions about respondents' demographic and social characteristics, which can also help assess the reliability of the collected data. These questions may concern respondents' gender, age, educational attainment, place of residence, social status, background, work experience, and other relevant characteristics.[15]

It is important to recognize that questionnaire development is not a one-time activity but rather a complex process involving several stages. Consequently, not every specialist is neces-

11. Методология и методы научного исследования: учебное пособие / Л. В. Байбородова, А. П. Чернявская. – Ярославль: РИО ЯГПУ, 2014. – 283 с.
12. https://cyberleninka.ru./article/n/sotsiologik-tadqiqotlarda-anketa-usulu-uning-tuzilishi-va-qo-llanish-tartibi 2022, Nilufar Yuldashovna Ibragimov, Barno Sharapat qizi Atamuradova

sarily qualified to design a sociological questionnaire. Developing an effective questionnaire can reasonably be regarded as both a scientific skill and an art. Initially, the content of the questions is carefully considered, after which they are organized into a coherent structure and an initial draft is prepared. The questionnaire is then thoroughly reviewed to identify ambiguities, unclear formulations, and unnecessary elements. At the next stage, it is tested on a small group of participants to observe how actual respondents interpret and respond to the questions. Based on the findings, the necessary revisions are made and the final version is developed.

Conducting pilot testing is essential for evaluating questionnaire quality. During this process, researchers examine whether the questions are clear and relevant to the research objectives, how their wording influences respondents, and whether they are arranged in a logically consistent sequence. In other words, every question must contribute to obtaining clear and useful information about the phenomenon or characteristic being investigated. Questions should remain relevant to the research topic and should not be unnecessary, vague, or ambiguous.

If questions are excessively complex, difficult to understand, or require too much effort from respondents, the quality of the answers may deteriorate. Therefore, questions must be formulated in a simple, precise, and comprehensible manner.

The final section of a questionnaire usually contains questions concerning respondents' personal and sociodemographic characteristics. These may include gender, age, educational attainment, work experience, marital status, principal occupation, sources of income, and income level. When designing questions concerning these characteristics, it is often appropriate to use a closed-ended format in which respondents are provided with predetermined answer options.

In questionnaire design, the identification section, commonly referred to as the respondent profile or demographic section, is generally placed at the end of the questionnaire. This approach allows respondents to engage with the main research questions first and provide personal information afterward, thereby making the overall response process more convenient and potentially reducing initial reluctance to participate.

Conducting a survey is not simply a matter of asking questions and collecting answers. It is a systematic and consistent process aimed at ensuring the accuracy, reliability, and scientific value of the collected data. A properly planned survey provides a foundation for the effective implementation of subsequent research stages.

The next stage involves data collection. At this stage, information is obtained from respondents in a systematic and structured manner according to a previously developed research plan. The clarity of the questions, the appropriate selection of respondents, and the impartial conduct of the survey are decisive factors in ensuring data quality.

The final stage consists of data analysis and the presentation of research findings. The collected information is organized, classified, and analyzed, and conclusions are subsequently drawn from the results. To maximize the practical value of the research, the resulting conclusions and recommendations should be applied appropriately and effectively.

In the research process, the object of an interview or survey is a particular social group, stratum, or community, whereas the researcher conducting the study represents its subject in

15. https://cyberleninka.ru./article/n/sotsiologik-tadqiqotlarda-anketa-usulu-uning-tuzilishi-va-qo-llanish-tartibi 2022, Nilufar Yuldashovna Ibragimov, Barno Sharapat qizi Atamuradova

the methodological sense. The research topic is determined in relation to current social problems, social relationships, or a specific phenomenon. The time, location, and format of the interview – whether individual, group-based, or mass-oriented – are planned in advance, thereby improving the effectiveness of the research process.

To conduct a successful interview, the system of questions and answers must be developed with particular care. Questions should be designed to identify respondents' social experiences, ways of thinking, and attitudes toward social processes. Questions arranged in a logically consistent sequence increase the likelihood of obtaining reliable and accurate information.

In my view, the principal objective of this method is to analyze changes occurring in society, including transformations in people's social behavior, attitudes, and perceptions. Interviews make it possible to collect comprehensive information about the worldviews, values, interests, and attitudes toward social problems of individuals belonging to different age groups, professions, and social positions. Such information is important for drawing sociological conclusions, forecasting social processes, and developing practical recommendations.[16]

Another form of the survey method is the interview. As a sociological research technique, an interview is a purposeful form of information exchange conducted through direct communication between the researcher and the respondent. Unlike ordinary conversation, this method is characterized by a systematic structure and a clearly defined research focus. It enables researchers to explore respondents' opinions, perceptions, and experiences in greater depth.[17]

The role of the interviewer is particularly important in this process. The interviewer must maintain a neutral position, avoid interfering with the respondent's expression of opinions, and refrain from exerting pressure on their views. This approach enables respondents to express their thoughts freely and enhances the authenticity of the information collected. Furthermore, the effectiveness of an interview largely depends on how the initial communication environment is established. It is essential to foster trust and a positive attitude toward the researcher among participants. Such an approach contributes to the effective application of the interview method.[18]

A survey can be defined as a questionnaire, consisting of one or more pages, designed to collect information from respondents. Surveys can be used to gather various types of information from a target audience, including demographic, behavioral, psychographic, and other relevant data. There are several methods of administering surveys, including:

- Email surveys;
- Website-based surveys;
- In-app surveys;
- In-store kiosks;
- Interviews;
- Social media surveys.

For a survey to be successful, it is essential to identify and carefully select the target audience. This helps ensure the reliability and accuracy of the responses obtained. Researchers should first compile a comprehensive list of all potentially relevant questions and

13. https://cyberleninka.ru./article/n/sotsiologik-tadqiqotlarda-anketa-usulu-uning-tuzilishi-va-qo-llanish-tartibi 2022, Nilufar Yuldashovna Ibragimov, Barno Sharapat qizi Atamuradova
14. Социологическая энциклопедия – А. Н. Данилова. – Минск, 2003. – 240 с.
16. Smelser N.J. *Sotsiologiya asoslari*. – Moskva: INFRA-M, 2018.
17. E. Giddens "Sotsiologiya" Toshkent: Sharq nashriyoti
18. S. Kvale, S. Brinkmann "Interviews: learning the Craft of Qualitative Research interviewing"-2009.

then select those that are most important to the objectives of the study. Both open-ended and closed-ended questions may be used. Depending on the characteristics of the target audience and the depth of information required, questions can be added or removed to ensure that the survey meets the research objectives.[19]

In contemporary sociological research, adapting survey instruments to the characteristics of the target audience is essential for their effective implementation. Whether the survey is conducted through a questionnaire or an interview, the location and timing of data collection are also important considerations. This is because careful attention to every element of the research process increases the likelihood that the researcher will obtain the information required to achieve the study's objectives.

During the data analysis stage, the collected information must be systematically organized. This process may involve recording supplementary information associated with each respondent, including identification codes, metadata, feedback, contact points, and other relevant indicators, where appropriate and in accordance with data-protection requirements. Subsequently, responses and feedback are categorized according to their content. Categories may include identified problems, general suggestions, technical errors, requests for new features, and complaints concerning service quality. Based on the analytical findings, practical measures should be developed to address the identified issues. This stage increases the practical value of the research, supports improvements in organizational performance, and contributes to identifying, addressing, and reducing existing sociological problems.[20]

CONCLUSION

Studying young people's attitudes toward military service represents an important area of contemporary sociology. These attitudes are shaped by young people's social perceptions, values, understanding of patriotism, and the influence of various social institutions. Families, educational institutions, peer groups, mass media, and social networks are among the principal factors influencing young people's perceptions of military service.

The theoretical and methodological approaches discussed in this article demonstrate that sociological surveys offer significant opportunities for examining young people's attitudes toward military service objectively and systematically. In particular, questionnaires and interviews can be used to identify young people's opinions, needs, motivations, expectations, and the factors shaping their positive or negative attitudes toward military service. However, obtaining reliable results depends on clearly defined research objectives, appropriate respondent selection, logically structured and comprehensible questions, and the scientifically grounded collection and analysis of data.

Furthermore, ensuring anonymity, objectivity, and respondents' freedom to express their opinions is essential throughout the survey process. This is particularly important when researching military service, a field characterized by discipline and hierarchy. Formulating neutral questions and avoiding pressure on respondents can contribute to the accuracy and credibility of the findings.

Overall, sociological research into young people's attitudes toward military service makes it possible to understand the mechanisms underlying the formation of these attitudes, identify existing problems, and develop evidence-based recommendations for addressing them. There-

19. U. Flick "An introduction to qualitative Research".
20. Graham Kalton "Introduction to survey sampling"- 1983

fore, conducting regular sociological studies, analyzing their findings, and applying the results in practice are important for improving military-patriotic education among young people and fostering objective, well-informed perceptions of military service.

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Müasir Azərbaycan dilinin passiv lüğət fondundakı bəzi söz qrupları haqqında

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XÜLASƏ

Dilin lüğət tərkibinin əlavə hissəsinə daxil olan, ədəbi dildən və bir-birindən fərqlənən müəyyən bir ərazinin yerli danışığı hesab edilən dialekt sözlərinin öyrənilməsinin mühüm nəzəri və əməli əhəmiyyəti vardır. Dildə mövcud olan dialekt sözlərinin öyrənilməsi bu və ya digər dilin tarixini araşdırmaq üçün qiymətli material verir. Həmçinin, dialekt sözləri vasitəsilə ədəbi dilin lüğət tərkibi zənginləşdirilir.

Bu söz qruplarının öyrənilməsinə XX əsrin əvvəllərindən başlanılmışdır. Daha sonralar da bu istifadə araşdırmalar aparılmış və müasir dövrümüzə qədər davam etmişdir. Bu sahədə alimlər yetişmişdir.

Qeyri-ədəbi dil ünsürləri hesab edilən dialektizmlər müxtəlif növlərə bölünür. Fonetik dialektizmlər, qrammatik dialektizmlər, lüğəvi dialektizmlər.

Dialekt sözlərinin öz xüsusiyyətini tədricən itirməsi onların bu gün tədqiqata cəlb olunmasını aktuallaşdırır. Belə ki, şivələrlə ədəbi dil arasında həm fonetik, həm leksik, həm də qrammatik fərqlərin getdikcə azalması onların öyrənilməsində çətinlik yaradır. Bu baxımdan yanaşdıqda dialektlərin öyrənilməsi, onların toplanması Azərbaycan dilçiliyinin mühüm məsələlərindən biridir. Bu son illərdə bu sahədə qiymətli tədqiqat işləri aparılmış və maraqlı faktlar əldə edilmişdir.

Təqdim olunan bu məqalə də aparılan kiçik bir araşdırmanın nəticəsi kimi yaranmışdır.

Məlumdur ki, folklor nümunələri bir çox arxaik sözləri, o cümlədən dialekt sözlərini özündə əks etdirir. Bu məqsədlə Azərbaycan nağıllarının dilində işlənmiş dialekt sözləri tədqiqata cəlb edilmiş və nəticədə müəyyən qədər məlumatlar və faktlar toplanmışdır.

Təqdim etdiyimiz məqalədə fonetik dialektizmlər tədqiqata cəlb olunmuş və nümunələr üzərində təhlil və izahlar verilmişdir.

Açar sözlər: lüğət tərkibi, söz qrupları, Azərbaycan dilçiliyi, dialekt sözləri

ABSTRACT

About some word groups in the passive vocabulary of the modern Azerbaijani language

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The study of dialect words, which are included in the additional part of the vocabulary of the language and are considered to be the local speech of a certain area, different from the literary language and from each other, has an important theoretical and practical significance. The study of dialect words

present in a language provides valuable material for researching the history of this or that language. Also, the vocabulary of the literary language is enriched through dialect words.

The study of these word groups began at the beginning of the 20th century. Later, this use was researched and continued until our modern times. Scientists have grown up in this field.

Dialectisms, which are considered non-literary language elements, are divided into different types. Phonetic dialectisms, grammatical dialectisms, lexical dialectisms.

The gradual loss of dialect words makes their involvement in research relevant today. Thus, the gradual reduction of phonetic, lexical, and grammatical differences between dialects and literary language creates difficulties in their study. From this point of view, the study of dialects and their collection is one of the most important issues of Azerbaijani linguistics. In recent years, valuable research work has been carried out in this field and interesting facts have been obtained.

This presented article is the result of a small study.

It is known that folklore samples contain many archaic words, including dialect words. For this purpose, the dialect words used in the language of Azerbaijani fairy tales were involved in the research, and as a result, a certain amount of information and facts were collected.

In the article we have presented, phonetic dialectisms have been involved in research and analysis and explanations have been given on the examples.

Keywords: vocabulary composition, word groups, Azerbaijani linguistics, dialect words

Müstəqillik dövründə folklor nümunələrinin leksik-qrammatik xüsusiyyətlərini araşdırmaq, onun spesifik bədii ifadə vasitələrini müəyyənləşdirmək, habelə folklor janrlarının mənsub olduğu xalqın ədəbi dilinin inkişafındakı rolunu dilçilik baxımından tədqiq etmək böyük əhəmiyyətə malikdir.

Məhz buna görədir ki, son zamanlar Azərbaycan folklor nümunələri üzərində tədqiqat işlərinin aparılmasına xüsusi fikir verilir.

Bu baxımdan Azərbaycan nağıllarının dilində işlənən dialektlərin öyrənilməsi də dilçiliyimiz üçün çox faydalıdır.

Dialektizm dedikdə bədii əsərlərin dilində işlənən müəyyən dialekt və şivə qruplarına məxsus olan söz və ifadələr nəzərdə tutulur. Dialektizmlər leksik vahidlərlə ifadə olunduğu kimi, dialekt və şivələrimizə məxsus olan bəzi fonetik və qrammatik xüsusiyyətləri də özündə əks etdirir. Bu və ya digər dialekt və şivə qrupu üçün səciyyəvi olan belə qeyri-ədəbi dil ünsürləri yalnız o zaman dialektizm kimi meydana çıxır ki, onlar bədii əsərlərin dilində və yaxud da ədəbi-bədii dil əsasında qurulmuş nitqdə işlədilmiş olsun.

M.Adilov dialektizmlərin bu cəhətini nəzərə alaraq çox doğru olaraq göstərir ki, dialektizmlərin yeri məhz bədii üslubdur. Bu qəbildən olan sözlər ancaq bədii üslubda özünə yer tapa bilər. Digər tərəfdən dialektizm anlayışı ancaq ədəbi dil ilə müqayisədə özünü doğruldur (2, s. 167).

Yuxarıda deyilənləri folklorun epik növünə daxil olan nağıllara da aid etmək olar. Çünki nağılların özü də xalq yaradıcılığının bədii formasıdır, dialekt və şivələrə aid olan sözlər burada da öz əksini tapır.

Mövcud ənənəyə uyğun olaraq, nağılların dilində işlənən dialektizmləri üç qrupa ayırmaq olar: 1) fonetik dialektizmlər; 2) morfoloji dialektizmlər; 3) leksik dialektizmlər.

FONETİK DİALEKTİZMLƏR

Şifahi xalq ədəbiyyatının başqa növlərində olduğu kimi, Azərbaycan nağıllarında da fonetik dialektizmlər müşahidə edilir.

Ə.Dəmirçizadə fonetik dialektizmlərdən bəhs edərək göstərir ki, «Fonetik dialektizmlər şivəyə məxsus fonetik dəyişikliyə uğradılmış sözlərlə, şəkilçilərlə və bəzi səslənmələrlə ifadə olunur» (4, s.58).

Azərbaycan nağıllarında söz köklərində və şəkilçilərdə baş verən müxtəlif səs əvəzlənmələri, yəni hər hansı bir səsin başqa bir səsə keçməsi onları ədəbi dildən fərqləndirən əsas xüsusiyyətlərdən biridir.

Azərbaycan nağılları üzərində apardığımız müşahidələr əsasında aşağıdakı səs əvəzlənmələri qeydə alınmışdır ki, bunları sait və samitlərin əvəzlənməsi üzrə iki qrupda verməyi münasib hesab edirik.

1. Saitlərin bir-biri ilə əvəzlənməsi

Azərbaycan dili şivələrində olduğu kimi, nağıllarımızda da müxtəlif saitlərin, yəni qalın saitlərin incə, incə saitlərin qalın, eləcə də dodaqlanan saitlərin dodaqlanmayan, dodaqlanmayan saitlərin dodaqlanan saitlərlə əvəzlənməsi və s. özünü göstərir ki, bunlar əsasən aşağıdakılardan ibarətdir.

a>ə. Qalın a saitinin incə ə saiti ilə əvəzlənməsi Azərbaycan dili şivələrində çox geniş şəkildə yayıldığı halda, nağıllarda az müşahidə edilir: məs.: həcət < hacat, bəsirət < basarat, sərimək < sarımaq, həmlə < hamilə, şəyird < şagird, xeyrət < xeyrat.

Misallar: – Nə qədər elədi, gördü yox, padşahın basaratı bağlanıb (I c., s.163); – Bala, mən sənə həmlə olanda atan dedi ki, əgər qız doğsan səni öldürəcəyəm (I c., s. 190); – Gördü ki, başını səriyib bağlayıblar (I c., s. 199); Dəyirmançı gedib bir az yun aldı, bir də hacat – məcət aldı (I c., s.101); – Buna xeyrat verdilər (II c., s.95).

a saitinin ə saiti ilə əvəzlənməsi Azərbaycan dilinin cənub qrupu şivələri üçün daha səciyyəvidir (3, s.20).

ə>a. Nağıllarımızda incə ə saitinin qalın a saiti ilə əvəzlənməsi a>ə hadisəsinə nisbətən geniş şəkildə müşahidə olunur. Məlum olduğu kimi, qalınlaşma hadisəsi Azərbaycan dilinin qərb qrupu şivələrinə xas olan bir xüsusiyyətdir (5, s.16).

ə saitinin a saiti ilə əvəzlənməsi aşağıdakı sözlərdə müşahidə edilmişdir; məs.: hadağa < hədəqə, haman < həmin, mahna < bəhanə, nobat < növbə, xamır < xəmir, qavır < qəbir, qavırsanlığ < qəbiristanlıq, taxsır < təqsir, yanı < yəni, ələtaş < ələtaş, bafat < vəfat.

Misallar: – Ağa, bunnan hasan şey yoxdu, apar məni sat, həmin pulu əlində maya elə (I c., s. 182); – Əgər sənin arzuların hadağadan çıxsa, o arzuları mən beləcə əzərəm (I c., s.202); – Axırda əlqabı mahnası ilə durub bayıra çıxdı (I c., s.218); – Dərə-təpədən aşıb çatdı haman meşənin kənarına (I c., s.240); – Əzqəra bu gecə də padşahın qızının nobatıdı (I c., s.110); – Özözünə dedi ki, yanı bu bağdan ki çıxıb qaçmayacaq (II c., s.43); – Padşahın vəziri bafat elədi (II c., s. 139);

- Havax (nə vaxt) ayağın yerə dəydi, açarsan gözünü (II c., s.115); – Atını minib qavırsanlığa yola düşdü (II c., s.183);
- Sonra üç gün mənim qavrımı qazuyun (II c., s.183); – Dükanın qabağında camaat nobata dururdu (II c., s.150); – Yoxsa heç bir taxsırın yoxdu (II c., s.228); – Evə yetişən kimi o xamır eləyəcək, sənə də təndir yandırtdıracaq (I c., s.12).

i>ı. İncə i saitinin qalın ı saiti ilə əvəzlənməsi bir neçə sözdə sözün ortasında müşahidə edilmişdir; məs.: taxsır < təqsir, qavır < qəbir, qavırsanlığ < qəbiristanlıq, hayıf < heyif, yanı < yəni.

Misallar: – Biri budu ki, mən öləndən sonra üç gün mənim qavrımı qorusun (II c., s.83); – Atını minib qavırsanlığa yola düşdü (II c., s.183); – Heç bir taxsırın yoxdu (II c., s.228); – Özözünə dedi ki, yanı bu bağdan ki çıxıb qaçmayacaqlar (II c., s.43).

i>ü. Dodaqlanmayan incə i saitinin dodaqlanan incə ü saiti ilə əvəzlənməsi nağıllarımızda məhdud şəkildə özünü göstərdiyi halda, Naxçıvan qrupu şivələrində geniş yayılmışdır (4, s.49).

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Bu hadisə yalnız bir sözdə qeydə alınmışdır: – Qılıncı süyürüb (<siyirmək) elə çaldı ki, atının başı yerə düşdü (I c., s. 19).

ı>i. Qalın ı saitinin incə i saiti ilə əvəzlənməsinə bir neçə sözdə rast gəlinir: – Gördü ki, başını səriyib (< sarıyıb) bağlayıblar (I c., s.199).

Azərbaycan dilinin şərq qrupu şivələrinə xas olan bu hadisə digər şivələrimizdə də özünü göstərir (3, s.40).

2. Samitlərin bir-biri ilə əvəzlənməsi

Azərbaycan nağıllarında samitlərin bir-biri ilə əvəzlənməsi hadisəsinə də rast gəlinir. Dialekt və şivələrimizdə olduğu kimi, nağıllarımızda da cingiltili samitlərin cingiltili, cingiltili samitlərin kar, kar samitlərin cingiltili samitlərlə və eləcə də kar samitlərin bir-biri ilə əvəzlənməsi hadisələri özünü göstərir. Nağıllarımızda müşahidə edilən samit əvəzlənmələri əsasən aşağıdakılardır.

q>ğ. Cingiltili q samitinin cingiltili ğ samiti ilə əvəzlənməsi sözün ortasında samitlə sait və ya iki sait arasında müşahidə edilir: çarğat < çarqat, hadağa < hədəqə, şoğərib < şoqərib.

Misallar: – Mənə bir dənə zər-qumaşdan çarğat al (I c., s.151); – Əgər sənin arzuların hadağadan çıxsa, o arzuları mən beləcə əzərəm (I c., s.202); – Şah Abbasın yurdda qalmış şoğərib qızı da camaata belə bəla olub (II c., s.253).

b>v. Cingiltili b samitinin cingiltili v samiti ilə əvəzlənməsinə bir neçə sözdə təsadüf edilir: qavır < qəbir, qavırsanlığ < qəbiristanlıq.

Misallar: – Biri budu ki, mən öləndən sonra üç gün mənim qavrımı qorusun (II c., s.83); – Atını minib qavırsanlığa sürdü (II c., s. 183).

b samitinin v samiti ilə əvəzlənməsi Azərbaycan dili şivələrinin qərb qrupu üçün daha səciyyəvidir (5, s.35).

b>m. Söz əvvəlində cingiltili b samitinin cingiltili m samiti ilə əvəzlənməsi məhdud şəkildə özünü göstərir: mahna < bəhanə.

Misallar: – Axırda əlqabı mahnasilə durub bayıra çıxdı (I c., s.218).

v>b. Cingiltili v samitinin söz əvvəlində cingiltili b samiti ilə əvəzlənməsi bir sözdə qeydə alınmışdır: bafat < vəfat.

Misallar: – Padşahın vəziri bafat elədi (I c., s.139).

v>f. Cingiltili v samitinin kar f samiti ilə əvəzlənməsi söz ortasında saitlə samit arasında qeydə alınmışdır: bənəfşə < bənövşə.

Misallar: – Bığları bənəfşə kimi təzə dit verir (II c., s.225).

h>y. Kar h samitinin y samiti ilə əvəzlənməsi də məhdud şəkildə müşahidə edilir: alahı < alayı.

Misallar: – Bizi bir-birimizdən ayırıb saldılar alayı otaqlara (I c., s.313).

q>x. Cingiltili q samitinin kar x samiti ilə əvəzlənməsi saitlə samit arasında qeydə alınmışdır: taxsır < təqsir.

Misallar: – Heç bir taxsırın yoxdu (II c., s.228).

h>f. Kar h samitinin kar f samiti ilə əvəzlənməsi də bir sözdə qeydə alınmışdır: qəfxana < qəhvəxana.

Misallar: – Bunlar otaqda, qarı nənə də qəfxanada yatdılar (I c., s.114).

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