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DEMOKRATIK JAMIYATDA IJTIMOY-MA'NAVY QADRIYATLARNING TIZIMLI MODERNIZATSIYALASHUVI

Annotatsiya. Demokratik jamiyat insoniyat hayotida eng muhim, o'ziga xos bo'lgan jamiyat hisoblanadi. Demokratik jamiyatni huquqiy demokratik davlat va fuqarolik jamiyatini o'zida mujassam etganligi bilan xarakterlanadi. Demokratik jamiyat, davlat va jamiyat boshqaruv hayotida adolat, huquq, qonunga asoslanganligi bilan boshqa jamiyat sohalaridan ajralib turadi. Demokratik jamiyatda insonlar hayotida muhim ahamiyatga ega bo'lgan ijtimoiy-ma'naviy qadriyatlarni bir-biriga bog'liq holda tizimli rivojlanish jarayoniga ta'sir etuvchi omillar atroflicha o'rganilgan. Demokratik jamiyatda ijtimoiy-ma'naviy qadriyatlarning rivojlanishini tahlil etishda dialektik metod, ilmiy umumlashtirish va nazariy modellashtirish metodlaridan foydalanilgan. Tadqiqotda strukturaviy-funksional tahlilning turlicha nazariyalar, konsepsiyalar, yondashuvlar, pozitsiyalar, yo'nalishlarga asoslangan shakllari qiyosiy taqqoslangan holda tadqiq etilgan.

Kalit so'zlar: demokratiya, qadriyat, inson, jamiyat, boshqaruv.

Kalit so'zlar (2): demokratik jamiyat, ijtimoiy-ma'naviy qadriyat, moddiy qadriyat, qadriyatlarning tizimli aloqasi, tafakkur erkinligi, qadriyatlarning insonlar hayotiga ta'siri, qadriyatlarni modernizatsiyalashuvi.

KIRISH

Demokratiya, demokratik boshqaruv bevosita insonlarni davlat va jamiyat hayotiga dahldorlik tuyg'usini shakllanishiga sabab bo'ladigan boshqaruv

hisoblandi. Demokratiya bilan bog'liq bo'lgan barcha jarayonlar insonlar hayotiga o'zining ijobiy ta'sirini ko'rsatib kelmoqda. Qadriyat bilan bog'liq bo'lgan jarayonlar eng qadimgi davrdan boshlab ozmi-ko'pmi insonlarni qiziqtirib kelgan. Qadriyatlar jamiyat hayotida muhim ahamiyatga egaligi bilan ajralib turadi. Xalqlarning qadrlayotgan qadriyatlar tizimi orqali jamiyatning ijtimoiy-ma'naviy salohiyati, dunyoqarashi haqida ma'lumotlarga ega bo'lish mumkin. Bilamizki insoniyat hayoti sivilizatsiyalar bilan chambarchas bog'liq, sivilizatsiyalarni amalga oshirishda qadriyatlar muhim ahamiyat kasb etadi. Insoniyatning butun hayotiga qadriyat kesimi bilan nazar tashlash mumkin.

Qadriyatli munosabat haqida gap ketar ekan, uning mohiyatini anglash uchun albatta qadr tuyg'usi va qadriyatlar to'g'risida to'xtalib o'tish joiz. Bu olamda har bir voqelik, mavjudlikning mohiyatini anglash uchun ularning ibtidosini o'rganish muhim ahamiyat kasb etgani kabi, insonlarda qadrlash tamoyillarining shakllanishi, qadriyatlar ildizini o'rganish ham qadriyat mavzusini o'rganishning asosiy vazifalaridan biridir.

Qadriyat sohasi bo'yicha to'xtaladigan bo'lsak, qadriyat — voqea-hodisalarning, ijtimoiy munosabatlarning, urf-odatlarning, ma'naviy va moddiy boyliklarning qadr-qimmati, ahamiyatini ifodalaydigan tushuncha bo'lib, uning qiymati sub'ektning unga bo'lgan munosabat bilan belgilanadi. Ammo, kishilik jamiyati ravnaqi va dunyoqarashning o'sib-o'zgarishi bilan bu munosabatlarning darajasi ham o'zgarib borishi mumkin.

MATERIAL VA METODLAR

Ijtimoiy-ma'naviy qadriyatlar tizimida axloqiy qoida va me'yorlar, ideallar va maqsadlardagi baholash mezonlari va usullarini ham o'zida aks ettiradi. Ular halollik, adolatlilik, ezgulik, tinchlik, shaxs erkinligi, mehr-oqibat, mehnatsevarlik, vatanparvarlik kabi fazilatlar, burch, vijdon, or-nomus, mas'uliyat kabi axloqiy tushunchalar, shuningdek, e'tiqod, urf, odat, an'ana, marosim va boshqa tadbirlar shaklida namoyon bo'ladi. Qadriyatlarning anglanishi, qadr topishi va amal qilishi ong va tafakkur bilan bog'liq. Insonning boshqa jonzotlardan farqi ham ongi va tafakkurida bo'lgani bois, qadriyat sub'ekti shaxs, insonlarning ma'lum bir birligi, jamiyat, yoki butun sayyora bo'lsa ham, asosiy manfaatdor va qadrllovchi sifatida inson asosiy sub'ekt bo'lib qolaveradi.

MUHOKAMA VA NATIJALAR

Qadriyatli yondashuvga asosan munosabatlarni amalga oshirish davlat va jamiyat uchun foydali hisoblanadi. Qadriyatli yondashuv orqali inson anglaydi, fikr yuritib tahlil qiladi, baho beradi. Baholash va tahlil qilish

jarayonida ma'lum bir obyektlarning zaruriylik mezonlari o'lchanadi va inson tafakkurida qadr topadi, uning ruhiyatiga singadi, ya'ni hissiy munosabat shakllanadi va shu bilan qadrlash tuyg'usi yaraladi. Qadrlash tuyg'usi, qadriyatlar mohiyatini anglash ijtimoiy ong shakllaridan biri bo'lgan qadriyatli, yoki aksiologik ongda aks etadi. Qadriyat haqida yetuk faylasuf olimi N. Shermuxamedova o'zining quyidagi ta'rifini beradi. "Qadriyat xuddi haqiqat kabi xossa emas, balki fikr va voqelik o'rtasidagi munosabatdir" [N.Shermuhamedova. 2012. 599 b.]. Bu berilgan ta'rif orqali insonning qadriyatga munosabati aks ettirganligini ko'rishimiz mumkin. Subyekt qadrlagan narsasining ahamiyatini anglab, uning qadriga yetish jarayonida qadriyatli munosabat shakllanadi. Obyektga qadriyatli munosabatning yo'nalishini belgilaydigan, faoliyatga yo'naltiradigan, qadrlash mohiyati, ahamiyati bilan bog'liq tushunchalar, maqsadlar, bilimlar qadriyatli dunyoqarashni hosil qiladi. Qadriyatli yondashuv dunyoqarash asosida namoyon bo'ladi. Qadriyatli yondashuvning individual va ijtimoiy ko'rinishlari mavjud. Inson umri davomida mavjudlik, voqelikning qadrini anglab boradi, ularga nisbatan munosabatida qadriyatli yondashuvi aks etib, bu yondashuvning individual shakli hisoblanadi. Ijtimoiy guruhlar tomonidan voqelik va mavjudlik qadrini anglash, qadrlash vositasida munosabati va faoliyatini amalga oshirishda esa qadriyatli yondashuvning ijtimoiy shakli namoyon bo'ladi. Individual va ijtimoiy qadriyatli yondashuvning umumiy va xususiy jihatlari dialektik uyg'unlikda takomillashib boradi. Ijtimoiy siyosatda qadriyatli yondashuv ham dialektik tizimni tashkil etib, ijtimoiy tizimga mutanosib shakllangan qadriyatlar tizimida aks etadi.

Ijtimoiy hayot tizimga muvofiq ravishda, hamma zamonda ham jamiyatdagi qadriyatli yondashuv me'yorlari va tizimi o'ziga xos tarzda amal qilib keladi. Qadriyatli yondashuv mezonlari haqida tarixga murojaat qiladigan bo'lsak, ajdodlarimiz o'z afsona, rivoyat, asotirlari, xalq og'zaki ijodi na'munalari, folklor xazinalarida milliy va umuminsoniy qadriyatlarni ideallar tarzida tavsiflab, ulug'lab kelganlar. Qadriyatli yondashuv ilk davrlardan oq insonlar hayoti, o'zaro munosabatlarini tartibga solish va jamiyatni boshqarishda muhim omil bo'lib kelgan. Ma'naviy merosimiz bo'lgan "Avesto" ajdodlarimiz amal qilgan va e'zozlagan milliy, diniy, ma'naviy va umuminsoniy qadriyatlarga xos qarashlarini aks ettirish orqali, o'sha davrga xos qadriyatli yondashuv tizimidan darak beradi. VIII-XII asrlar davomida esa arab istilosi yurtimizda qadriyatli yondashuv va qadriyatlarning o'zgarishiga katta ta'sir ko'rsatgan. Yangi diniy e'tiqodning olib kirilishiga to'sqin bo'lgan ko'plab milliy qadriyatlar yangilanib, ayrimlari yo'qolib borgan. Buning natijasida jamiyatda qadriyatli

yondashuvning yangi tizimi amal qila boshlagan. Arab istilosi ajdodlarimizning milliy va diniy qadriyatlar mezonlarini o'zgarishiga sabab bo'lgani kabi, sharq madaniyat va qadrlash me'yorlari arab va boshqa musulmon olamiga ham o'z ta'sirini ko'rsatgan. Asarlari milliy qadriyatimizga aylangan Ibn Sino, Xorazmiy, Beruniy, Al-Farg'oniy, Navoiy, Lutfiy, Bobur kabi buyuk zotlar, Al-Buxoriy, Marg'inoniy, Naqshband, Najmiddin Kubro, Ahmad Yassaviy kabi islom ilmi allomalarining sharq qadriyatlari ta'sirini jahonga olib chiqib, jahon madaniy merosiga katta hissa qo'shish bilan birga, umuminsoniy qadriyatlarni targ'ib etishdagi hissalar alohida mavzudir.

Qadriyatli yondashuv ijtimoiy-tarixiy xususiyatga ega bo'lib, ijtimoiy taraqqiyot hamda kishilarning intellektual va amaliy faoliyati jarayonida o'zgarib, shakllanib, takomillashib boradi. Uning ko'lami kengayishi va ijtimoiy ahamiyati ortib borishi natijasida shaxsiy qadriyatlardan oilaviy, jamoaviy, milliy, ijtimoiy va umuminsoniy qadriyatlar vujudga keladi.

Ijtimoiy siyosat qadriyatli yondashuvning xususiy va umumiy-ijtimoiy ko'rinishlarini uyg'unlashtirish choralari ko'rishi muhim ahamiyatga ega. Ya'ni, individ qadrlaydigan ob'ektining o'zi uchun muhim jihatlari bilan birga uning ijtimoiy ahamiyatini ham anglashi lozim. Ana shunda u qadriyat mohiyatini bilish doirasini kengaytiradi va unga munosabatida ijtimoiylik ahamiyati kasb eta boradi. Bu yondashuv jamiyat uchun muhimdir. Masalan, sog'lik avvalo shaxsiy qadriyat. Ammo, millat ravnaqida aholi salomatligi muhim ahamiyatga ega bo'lgani bois, u ham ijtimoiy, ham milliy tus oladi. Ayol farzandini dunyoga keltirar ekan, albatta o'zining ham, farzandining ham sog'lom bo'lishini istaydi. Salomatlik faqat shaxsiy emas, ijtimoiy-milliy ahamiyatga ega ekanligini anglay bilgandagina, ayolning mazkur qadriyatga nisbatan yondashuvida nafaqat o'zi va farzandi, balki jamiyat oldidagi ma'suliyati aks etib, bu mas'uliyat salomatlikka qadriyatli yondashuvning ijtimoiy ahamiyatini kuchaytirishni toqazo etadi. Ona va bola salomatligining ijtimoiy-milliy ahamiyatini anglatish borasidagi chora-tadbirlarni ijtimoiy siyosat amalga oshiradi. Onalik va bolalikni asrashga oid tegishli qonun hujjatlarining qabul qilinishi orqali qadriyatli yondashuvning siyosiy asosi yaratiladi. Butunjahon salomatlik jamgarmasi kabi halqaro tashkilotlarning tashkil topishi bu yondashuvni umuminsoniy darajaga ko'taradi. Bu yerda qadriyatli yondashuvning shaxsiy, ijtimoiy-siyosiy, umuminsoniy jihatlari dialektik uyg'unlikda namoyon bo'ladi.

Inson umri davomida son-sanoqsiz qadriyatlar olamida yashaydi [X.Shayxova. 2009: 16 b.]. Qadriyatlar kabi, qadriyatli yondashuv ham o'ziga xos tizimni yaratadi. Qadriyatli yondashuvning turli shakllari, tarkibiy

qismlari o'zaro uyg'unlik va mutanosiblikda yaxlit bir tizimni tashkil etadi. Aslida jamiyatda qadriyatli yondashuvning yaxlit, uzluksiz va barqaror tizimi namoyon bo'ladi. Jamiyat har bir tuzilmasining o'z vazifasi va o'rni bo'lgani kabi, qadriyatli yondashuv tizimi barcha qismlarining ham o'z mazmuni va mohiyati, qadr darajasi, subektning reaksiyasi orqali o'z o'rni va ahamiyatiga ega. Bu tizimning namoyon bo'lishida zamon va makonning ta'siri bo'ladi. Ya'ni, ilk odam yashagan, ilk jamoalar vujudga kela boshlagan vaqtdan boshlab hozirgi globallashtirish, yetuk jamiyatlar tashkil topgan vaqtga qadar ma'lum bir qadriyatli yondashuvning o'ziga xos tizimlari amal qilib kelgan. Bu tizimni zanjir deb oladigan bo'lsak, zanjir har bir xalqasining o'rni va ahamiyati turli davrlarda va turli jamiyatlarda subekt (shaxs, urug', qabila, elat, millat, jamiyat, insoniyat) uchun turli darajada namoyon bo'ladi va qadriyatli yondashuv dinamikasida aks etadi. Ijtimoiy-siyosiy vaziyatga qarab, qaerdadir tinchlik, qaerdadir erkinlik yo salomatlik zanjirdagi eng asosiy xalqalardan biriga aylanishi mumkin. Qadriyatli yondashuv tizimining amal qilish davri, bu tizimdagi har bir tarkibiy qismning o'rni va ketma-ketligi vaqt va zamon, taraqqiyot darajasi hamda mazkur tizim amal qilayotgan jamiyatning yashash davri bilan bog'liq. Masalan, milliy qadriyatlarga munosabat totalitar tuzumdagi qadriyatli yondashuv tizimida ko'zga ko'rinmas xalqaga aylangan, u o'z mohiyati bilan namoyon bo'lishiga cheklov qo'yilishi bilan g'ayriaksiologik munosabat yuzaga kelgan edi. Hozir qadriyatli yondashuv tizimi va tarkibiy qismlarda o'zgarishlar sodir bo'ldi. Siyosiy-ijtimoiy qadriyatlardagi keskin o'zgarishlar bois, ularga nisbatan subektiv munosabatlar ham o'zgardi. Bu o'zgarishlar milliy, diniy qadriyatlarda va mulkka bo'lgan munosabatlarda ham o'z aksini topdi. Demak, ijtimoiy siyosat qadriyatlarini mafkuralashtirsa yoki sun'iyilashtirsa, ijtimoiy tizim va qadriyatli yondashuv tizimi o'rtasida nomutanosiblik vujudga kelib, jamiyat parokandalikka uchraydi.

Kishilik jamiyati uzluksiz o'zgarish va rivojlanishda bo'larkan, unga dialektik va dinamik uyg'unlikda insoniyatning qadriyatlarga bo'lgan yondashuvi ham o'zgarib, takomillashib boradi. Asrlar mobaynida ajdodlar merosi sifatida o'zlashtirilib kelinishi, ijtimoiy o'zgarishlar, taraqqiyot va unda ma'naviy omillarning ahamiyati ortib borishi natijasida qadriyatlar ham takomillashib, mukammallashib va ma'lum ma'noda "tartibga soluvchi" [Mizayev A. 2005.b. 18] vositaga aylanib boradi. Jamiyatda eski tizim va uning turli sohalaridagi o'zgarishlar yangi qadriyatli yondashuv tizimini toqazo etib boradi. Fikr erkinligi, qarama-qarshiliklar o'rtasidagi dialektik munosabatlar taraqqiyot omilidir. Mana shu turlilik qadriyatlar bahosini mutlaqlashtirmaydi, qadriyatli yondashuvning muntazam

o'zgarishda va rivojlanishda bo'lishini ta'minlaydi. Shuni ham e'tirof etish lozim-ki, har qanday turlilikda ham umumiy xususiyatlar bo'lib, bu xususiy yondashuvlar birligini ta'minlasa, har qanday umumiylikdagi turlicha xususiyatlar qadriyatli yondashuv tizimining takomillashishida muhim omil hisoblanadi.

Qadriyatli yondashuv shakllanishida fikr va g'oyalarning xilma-xilligi muhim o'rin tutish bilan birga bu tizimda ular ichki ziddiyatlarni ham keltirib chiqarishi mumkin. Bu ziddiyatning boisi, qarama-qarshi turgan ob'ektga o'z sub'ektlarining qadriyatli yondashuvidir. G'oyalar kurashida ham qadriyatli yondashuvni ko'rish mumkin. Ya'ni, inson uchun o'z g'oyasi qadriyatlashgandagina, uning uchun kurashadi. Demak, qadriyatli yondashuv mudom o'zgarishda va rivojlanishda bo'lib, uning dialektikasi va dinamikasi jamiyatning ham o'zgarishi va rivojlanishini ta'minlaydi. Shuningdek, qadriyatli yondashuv tizimida inson uchun qadriyatlar eng muhim va keyingi darajalarda amal qilib kelgan. Qadriyatning qaysi darajada turishi nafaqat sub'ektning bahosi, balki mavjud sharoit va imkoniyatlardan ham kelib chiqadi. Chunki, tizimda siyosiy qarashlar va mafkuralar har qancha xilma-xil bo'lmasin, ulardan biri ustuvorlik qiladi va jamiyat boshqaruvida yetakchi ahamiyat kasb etadi. Bu qadriyatli yondashuv dinamikasida o'z aksini ko'rsatadi. Sub'ektning qadriyatli yondashuvini majburan shakllantirib, yoki o'zgartirib bo'lmaydi. Buning uchun uning o'zi qadrlash lozim bo'lgan ob'ektni baholashi, bu ob'ektning o'zi uchun muhim va ahamiyatli tomonini ko'rish, moddiy, yoki ma'naviy, ruhiy, yoki hissiy ehtiyojlari paydo bulishi va zaruriyatini anglashi lozim bo'ladi. Anglash darajasi esa dunyoqarashga bog'liq. Har qanday fikr g'oya bo'lmagani kabi, har qanday anglangan zaruriyat qadriyat bo'lavermaydi.

Umr davomiyligi hamisha zaruriyatlarni taqazo etadi. Bu zaruriyatlar funksiyasini bajargach, o'z ahamiyatini yo'qotadi. Qadriyatlarga esa sub'ekt qadrlash orqali mehr va ishonchini ifoda etadi. Bu qadriyatlar o'z vazifasini bajarib bo'lgan taqdirda ham u kechagi kun uchun ahamiyat kasb etgan ob'ekt sifatida qadrlanib, sub'ektning buguni va ertasi uchun tarbiyaviy ahamiyatini saqlab qoladi. Ya'ni, qadriyatlar o'zgarish jarayonida "kishida insoniy fazilatlar qaror topadi". [Erkayev. A. 2002: b.46.] Ijtimoiy siyosatdagi yetakchi g'oya davlat, yoki hukmron boshqaruv guruhi manfaatlarini ifoda etgani holda, jamiyat a'zolarining dunyoqarashi va anglashiga ta'sir ko'rsatish orqaligina ularning qadriyatli yondashuviga ta'sir eta oladi. Yetakchi mafkura qanchalik insonparvar bo'lsa, tizim tarmoqlari ham shunga xos tarkib topadi.

Qadriyatlar inson qo'li bilan yaratilishi (moddiy qadriyatlar), insonning ong va tafakkuri orqali anglanib, ma'naviy-ruhiy manba sifatida yuzaga chiqishi, (ma'naviy qadriyatlar) hamda inson ishtirokisiz ham mavjud

bo'lishi (tabiiy qadriyatlar) mumkin. Qadriyatlar ma'lum ma'noda insonning hayot tarzi, yondashuvi, tabiat va jamiyatga munosabatlari va qarashlari shakllanishiga ta'sir ko'rsatadi. Shu ma'noda qadriyatli yondashuvni nafaqat nazariy jihatdan, balki, amaliy faoliyatga ta'siri nuqtai-nazaridan o'rganish, tahlil qilish, o'z navbatida qadriyatli yondashuvning inson va insoniyat hayotiga ta'siridan to'g'ri foydalanish muhim ahamiyatga ega. Qadriyatli yondashuvda ijtimoiy, yoki umuminsoniy qadrlash tuyg'ularining aks etishida milliy elementlar ham amal qiladi. Boshqacha aytganda, qadriyatli yondashuv tizimida shunday tarkibiy qismlar ham borki, ular mutloq o'zgarmas, o'z qadri va mohiyatiga ko'ra hamisha umuminsoniy ahamiyatga ega. Faqat bu ideallarga, maqsad va orzularga intilish va erishish yo'lidagi faoliyat, harakat turli jamiyatda, millatda o'ziga xos yondashuvlar, xususiyatlar, taktik yo'nalishlar mavjud. Bu esa umuminsoniy qadriyatlarda milliy elementlarning ham namoyon bo'lishi mumkinligini bildiradi. Masalan, har bir inson o'zi uchun baxt deb hisoblaydigan ideallari bor. Lekin bu baxtning talqini, unga erishish yo'llariga munosabat bu kishilarda har xil bo'ladi. Xuddi shuningdek, mazkur munosabatlarda ma'lum bir elga, hududga, millatga xoslik ham aks etishi mumkin.

Xalqimizda tinchlik-xotirjamlik qadriyatiga shunday yondashuv borkim, ular bu qadriyatlarning boshlanishini eng avvalo oilada ko'radilar. "Bir kun janjal bo'lgan uydan qirq kun baraka ko'tariladi", "qo'shning tinch — sen tinch" kabi naqlarga avvalo shu kichik makonda amal qilinsa, undan so'ng mana shu makonda tarbiya ko'rgan inson katta maydon va sahnalarda, katta doira va munosabatlarda ham ularga amal qilishini ta'kidlaydilar. Shuningdek, demokratiyaning amal qilishida ham shunday milliylik xususiyatlari taqazo etilishini unutmaslik lozim. Xalqimizga xos bo'lgan qadriyatli yondashuvda har qanday erkinlik zahirida vazminlik, keng mulohazalilik, odob va muomala madaniyati doirasida munosabatda bo'lish kabi milliy elementlar aks etib turadi. Ijtimoiy rivojlanishning har bir bosqichi jamiyatda shaxsning takomillashuvi, insonning komillashuvidan dalolatdir. Inson komillashgan sari uning uchun hayot mazmuni teranlashib, u ma'naviy yuksalib boradi. Bu yuksalish esa barcha qadriyatlar shaklining ma'naviy ahamiyatini oshirib, bu qadriyatli yondashuv tizimida ham ko'rinadi.

Ijtimoiy siyosat va qadriyatli yondashuv, hamda qadriyatli yondashuv tizimi va uning tarkibiy qismlari o'rtasidagi dialektik bog'liqlikni qism, bo'lak bilan butun, yaxlit o'rtasidagi munosabatlar to'g'risidagi falsafiy metodologik prinsip orqali o'rganish mumkin. Ijtimoiy siyosat butun deb qaralsa, qadriyatli yondashuv u e'tiborga oladigan, suyanadigan masalalardan biri, ya'ni muhim qismlardan biridir. Ya'ni, qadriyatli

yondashuv yoki uning tarkibiy qismlari o'rtasidagi ziddiyatlar ijtimoiy siyosatga ham o'z aks-sadosini beradi. Bu to'g'rida Platonning ushbu so'zini keltirish mumkin: "Butun yomon ahvolga tushganda qism yaxshi ahvolda bo'lishi mumkin emas" [Платон 1990: с.345], yoki aksincha. Ijtimoiy siyosat jamiyatni o'zgartiradi, takomillashtiradi, rivojlantiradi. Jamiyat tizimidagi o'zgarishlar qadriyatli yondashuv tizimidagi o'zgarishlarga ham ta'sir qilar ekan, har bir jamiyat ravnaq topishi yo'lidagi sa'y-harakatlar, ilmiy izlanishlar chog'ida qadriyatli yondashuv tizimini mukammallashtirish, uning o'rni va ahamiyati, ijtimoiy voqelik jarayonidagi ta'siri va aksta'sirini o'rganish, davlatni boshqarish, ijtimoiy siyosatni amalga oshirishda bu omillarni albatta hisobga olish lozim. Qadriyatli yondashuv tizimi tarkibiy qismlari, shakllari o'rtasida hamisha barqarorlik bo'lavermasligi, barqaror bo'lib ko'rinsa ham kichik elementlar o'rtasida tafovutlar, ziddiyatlar bo'lishi mumkinligini nazardan qochirmaslik lozim. Chunki, har qanday jamiyat xilma-xil fikrlar, yondashuvlar asosiga quriladi va bu xilma-xillik jamiyatning dinamik va dialektik rivojlanishda bo'lishini ta'minlaydi. Ayniqsa, yagona mafkura hukmron bo'lgan totalitar va avtoritar boshqaruvga ega bo'lgan diktatorlik tizimi joriy etilgan jamiyatlarda mudom goh ko'zga ko'ringan, goh ko'rinmas ichki ziddiyat va yondashuvlar harakatda bo'lib turadi va bu ijtimoiy siyosatdagi qadriyatli yondashuvda ham aks etadi. Bu ziddiyatlar avvalo ana shunday boshqaruvlarni rad etishda ko'rinadi. Bunday boshqaruv rad etilishining eng asosiy sabablaridan biri inson erki va kamoloti bilan bog'liq milliy va umuminsoniy qadriyatlarning tan olinmasligidir. Demak, qadriyatli yondashuv tizimi tarkibiy qismlarining umuminsoniy xarakterga ega bo'lishi jamiyatning barqarorligi va yashovchanligini ta'minlaydi.

O'zbekistonda yangi qadriyatli yondashuv tizimining shakllanishi, unda milliy qadriyatlarning yangi xususiyatlar bilan uyg'unlashgan holda amal qilishini o'rganish va tahlil qilish ham muhim ahamiyatga ega. Yangi jamiyat qurish jarayonida eski tuzumdagi o'zgarishlar, ularning maqbul va nomaqbul tomonlari bilan birga ularning aksiologik jihatini o'rganish ham muhim ahamiyatga ega. Chunki, mavjud tuzumga va voqelikka sub'ektning munosabati aksiologik yondashuvda ko'rinadi. Voqelikning aksiologik jihatini hisobga olish jamiyat barqarorligining asosiy mezonlaridan biridir. Qadriyatli yondashuv jamiyatning har bir sohasida o'ziga xos tarzda amal qiladi. Qadriyatlar namoyon bo'lish shakli va mazmuniga ko'ra iqtisodiy, ijtimoiy, siyosiy, milliy va ma'naviy, tuzilishiga ko'ra moddiy va nomoddiy, subyekt munosabati va amal qilish ko'lamiga ko'ra shaxsiy, oilaviy, jamoaviy, milliy, mintaqaviy hamda umuminsoniy bo'ladi. Demak qadriyatlar tizimi haqida

gapirganda qaysi tarkibiy qismlar birligi sifatida o'rganish aniqlab olinishi lozim. Qadriyatlarining amal qilish sohasiga ko'ra tizimdagi o'zgarishlarga nazar solamiz. Tizim tarkibidagi iqtisodiy qadriyatlarining o'zi ham bir-birini toqazo qilishi yoki o'zaro bog'liqligi, o'ziga xos ketma-ketligi bilan jamiyat ichidagi tuzilmalar kabi tizim ichida kichik tizimni tashkil qiladi. Iqtisodiy qadriyatlar tizimidagi eng asosiy o'zgarishlardan biri bozor iqtisodiyotiga o'tish bilan mulkka egalik hissi, ya'ni mulkka bo'lgan munosabatning yangi shakllari vujudga kelgani bo'ldi [Qo'chqorov V. 2007: b.77-78]. Mehnat resurslari ham jamiyat uchun asosiy iqtisodiy qadriyatlardan biri bo'lib hisoblanadi.

Darhaqiqat, xalq xo'jaligi strukturasi o'zgartirish, bozor munosabatlarning vujudga kelishi natijasida xomashyo resurslarini qayta tayyorlash, raqobatbardosh mahsulotlar ishlab chiqarilishiga zamin yaratildi. Mahalliyashtirish dasturini amalga oshirish orqali milliy mahsulotlar salmog'i va qadrini ko'tarish, iqtisodiy islohotlarni amalga oshirish orqali yangi iqtisodiy munosabatlarni shakllantirish, ularning qadri va ahamiyati anglanishi tufayli qadriyatlashuviga erishildi. Moddiy qadriyatlarining ma'naviy ahamiyati milliy mahsulot ishlab chiqarishni ko'paytirish, mamlakatning eksport salohiyatini oshirish borasidagi ahamiyatda yaqqol ko'rinadi [O'lmasov A., Vahobov A. 2006: b.13]. Bu rivojlangan jamiyatning eng muhim jihatlaridan biridir.

Ijtimoiy qadriyatlar tizimida qadriyatli yondashuvdagi o'zgarishlar alohida ahamiyatga ega bo'lib, ularni: ta'lim tizimida ajdodlar ma'naviy va ilmiy merosining milliy, dunyoviy ahamiyatini o'rganishga ilmiy asoslar yaratilgani, ta'lim zahiridagi tarbiyaga milliy va umuminsoniy mezonlar uyg'unlashtirilgan holda yondashuvning huquqiy asosi vujudga kelgani; ilm va ijod ahlining, xususan yoshlarning o'z salohiyatlarini oshirish va ro'yobga chiqarish, iqtidorlari va bilimlarini namoyon qilishlariga imkoniyatlar eshigi ochilganida; madaniyat va sport, adabiyot va san'at sohalarida ham milliy ildizlar chuqur o'rganilib, ularning tarbiyaviy ahamiyati namoyon bo'la boshlagani, shu orqali bu sohalarida ham qadriyatlashgan sifatlar ko'zga ko'rinda boshlaganida; sog'liqni saqlash sohasida esa aholi reproduktiv salomatligini asrash ijtimoiy-milliy qadriyat sifatida namoyon bo'la boshlaganida; jamiyatda xotin-qizlar masalasiga yondashuvda qadriyatlarga bo'lgan munosabatning ma'naviy qiyofasi namoyon bo'lishi kabilarda ko'rish mumkin. Zero, jamiyatda madaniyat va ma'naviyat darajasi xotin-qizlarga bo'lgan munosabat bilan belgilanadi. Demak, bu masalaga davlat siyosati darajasida e'tibor berilishi, aksiologik jihatdan ham muhim ahamiyatga ega.

Ijtimoiy tarmoq moddiy bazasini mustahkamlash iqtisodiy qadriyatlar

amal qilishi bilan bog'liq. Mana shu yerda qadriyatlar tizimida iqtisodiy va ijtimoiy qadriyatlar bir-birini toqazo etishi ko'rinadi. [O'lmasov A., Vahobov A. 2006. b.1376-77].

XULOSA

Siyosiy sohada ham qadriyatli yondashuv tizimi tubdan o'zgardi. Yakka mafkuradan xoli bo'lishning o'zi hurfikrlilik, erkin so'z aytish huquqi orqali erkinlik degan siyosiy qadriyatning namoyon bo'lishiga zamin yaratdi. Aslida erk va haq-huquqning kafolatlanishi jamiyatda inson qadrining kafolatlanishi bilan barobar. Buning uchun ma'lum qonunlar asosida davlat boshqaruvi va shu boshqaruv asosida amalga oshirilayotgan islohotlar shaxs manfaatlarini hisobga olishi, uning haq-huquqlarini to'la namoyon qilishi uchun to'la imkoniyat yaratishi lozim bo'ladi. Ma'lumki, islohotlar jamiyatni taraqqiy toptirish, yangilash uchun vositalari bo'lib, jamiyatdagi o'zgarish, yuzaga kelgan ehtiyojlar natijasida ijtimoiy zaruriyat sifatida vujudga keladi. Islohotni vaqtida va to'g'ri olib borishni esa davlat belgilaydi. Barqaror jamiyatda barqaror siyosiy qadriyatlar tizimi amal qiladi.

Milliy-ma'naviy qadriyatlar tizimidagi yondashuv ham tubdan yangilandi. Bu qadriyatlar azaldan xalqning ongu-shuurida, orzu-istaklarida amal qilib kelib, bugungi yutuqlar va tajribalar asosida yanada mukammallashdi va eng muhimi, ularga bo'lgan siyosiy munosabat tubdan o'zgardi. Milliy-ma'naviy meroslarning tiklanishi, milliy tarixga munosabatning to'g'ri yo'lga solinishi, madaniyat, sport, adabiyot, san'at kabi sohalarda erishilgan yutuqlardagi milliy xususiyatlarning jahon miqyosida tan olinishi ma'naviy qadriyatlar tizimini yanada mustahkamladi. Bu qadriyatlar shaxs va jamiyat manfaatlarini uyg'unlashtirishda muhim omil ekanligini unutmazlik lozim.

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Набиев Мансур Жамхур угли (Узбекистан, Джиззах)

Системная модернизация социальных и духовных ценностей в демократическом обществе

Аннотация. Демократическое общество – одно из самых важных и уникальных обществ в жизни человека. Демократическое общество характеризуется демократическим государством с верховенством закона и гражданским обществом. Демократическое общество отличается от других сфер общества тем, что основано на справедливости, законе и верховенстве закона в жизни государства и общества. В демократическом обществе, во взаимосвязанной системе социальных и духовных ценностей, важных в жизни людей, детально изучаются факторы, влияющие на процесс развития. При анализе развития социальных и духовных ценностей в демократическом обществе использовались диалектический метод, методы научного обобщения и теоретического моделирования. В исследовании сравниваются формы структурно-функционального анализа, основанные на разных теориях, концепциях, подходах, позициях, направлениях.

Ключевые слова: демократия, ценности, человек, общество, управление.

Ключевые слова (2): демократическое общество, социально-духовные ценности, материальные ценности, системная взаимосвязь ценностей, свобода мысли, влияние ценностей на жизнь людей, модернизация ценностей.



CONTENTS. ABSTRACTS

PHILOSOPHY OF POLITICS AND SOCIETY

УДК:316.7

*Nabiev Mansur Jamkhur ugli
(Uzbekistan, Tashkent)*

SYSTEMATIC MODERNIZATION OF SOCIAL AND SPIRITUAL VALUES IN A DEMOCRATIC SOCIETY

Abstract. *Democratic society is one of the most important and unique societies in human life. A democratic society is characterized by a democratic state with the rule of law and civil society. A democratic society differs from other spheres of society in that it is based on justice, law and the rule of law in the life of the state and society. In a democratic society, in an interconnected system of social and spiritual values that are important in people's lives, the factors influencing the development process are studied in detail. When analyzing the development of social and spiritual values in a democratic society, the dialectical method, methods of scientific generalization and theoretical modeling were used. The study compares the forms of structural and functional analysis based on different theories, concepts, approaches, positions, directions.*

Keywords: *democracy, values, person, society, governance*

Keywords (2): *Democratic society, social and spiritual values, material values, systemic relationship of values, freedom of thought, the impact of values on people's lives, modernization of values.*

УДК: 159.9+316

*Eronov Samarbek Kurbannazarovich
(Almalyk, Republic of Uzbekistan)*

SPECIFIC MANIFESTATION OF THE TRUST PHENOMENON IN MODERN SOCIETY

Abstract. *This article is devoted to the analysis of trust as a socio-cultural phenomenon. It points out that the interrelation and*

interdependence of spheres and branches of social life create the need for an interdisciplinary approach to the problem of trust to form such an idea of trust that would holistically and adequately reflect social reality. The realities of modern globalization processes have led to a spiritual crisis of modern civilization and, precisely, a culture of trust based on the formation of a culture of security can ensure social security. Even though the concept of trust in the system of socio-cultural knowledge has deep scientific foundations, nevertheless, as a scientific and philosophical category, from the point of view of holistic socio-philosophical analysis, it needs to be studied.

The article puts forward the problem of lack of trust as the main cause of human hatred, aggressiveness, ruthlessness, that is such indicators that characterize the modern world full of dangers. The author states the importance of restoring and establishing the phenomenon of trust as a source of prosperity of human civilization, a lost worldview based on good, justice, appropriate social relations, and relations with nature. As a result of the analysis of the study of the phenomenon of trust, the article proposes to consider trust as a socio-cultural phenomenon that reflects the goodwill of individuals and humanity as a whole and manifests itself in certain historical conditions of social development with any social relations, phenomena, and objects.

Key words: *trust, phenomenon, paradigm, threats, culture, security, values, civilization, technology, category, practice.*

Key words (2): *social life, spiritual crisis, globalization processes, interdisciplinary approach, socio-philosophical analysis.*

UDK: 101.1:376

Juhani Anttila, Kari Jussila, Veikko Torvinen

OPEN SCIENTIFIC AND ARTISTIC PARTNERSHIP AND LIFELONG LEARNING CONTRIBUTING TO THE SUSTAINED QUALITY DEVELOPMENT OF A SMART SOCIETY

Abstract. *The rapid emergence of versatile new technologies strongly influences the big changes in contemporary society. In this context, people have an important position and role to play as individuals and members of various organizations. This development provides opportunities for well-being but also means big challenges to the existing occupations and working conditions*

and involves risks to information security and people's privacy. Also in the same time, human-machine relations have become an interesting topic of discussion.

This article also discusses, as an example, the East-West Quality Society Initiative (EWQSI), a cross-border collaboration founded and started between Finland and Russia, which consists of the intercultural scientific and artistic entities and lifelong learning to stimulate to the sustained societal quality in the conditions of the 4th industrial revolution and smart society. This initiative provides opportunities of open cross-border partnering and takes into account the multidisciplinary interests of practitioners and experts to advance the open science and arts and impact on society.

Key words: *lifelong learning, the 4th industrial revolution, smart society, sustainability, quality of society, cross-border, open collaboration, open science and arts.*

UDK: 1.711.4

Tilavov Uktamjon Gulomovich

FUNCTIONAL INTEGRATION OF ECOLOGICAL PARTIES IN GLOBAL POLITICAL ENVIRONMENT

Abstract. *The article focuses on the efforts of ecological parties to integrate the measures of ensuring the environmental protection with the state policies and the activities of NGOs. Socio-ecological activity of members of society, directly or indirectly, the creation of an optimal ecological environment necessary for human life -measures are being implemented. The tasks of the parties in this order require the creation of an organizational framework, a radical reform of the structure of the existing socio-political system in accordance with the requirements of global sustainable environmental development. Therefore, in the programs of the environmental party, the issue of changing not only the environmental wealth of society, but also the complex of socio-political relations is on the agenda. Otherwise, the historical role of environmental parties in the sustainable development of society will not be reflected in a sense.*

Keywords: *nature, society, ideology, globalization, ecology.*

Keywords (2): *ecological parties, political relations, environmental values, environmental equilibrium, environmental protection.*

Ayazhan Sagikyzy, Roza Turyszhanova, Mukhtar Izotov

INNOVATIVE EDUCATIONAL PARADIGM IN MODERN SOCIETY

Abstract. *The connection between science and education is a fundamental condition for the innovative development of society. Innovative processes require deep, meaningful understanding from the point of view of worldview and methodological approaches. Humanity has reached a sufficiently high level of intellectual development, but still does not have a common understanding of the tasks and goals of education. A huge methodological experience has been accumulated, but the problems remain, even multiply in connection with the problems of the modern world. Especially this year, due to the forced transition to distance education associated with the worldwide spread of coronavirus infection, the education sector has experienced a colossal crisis.*

The transformation of the sphere of education should consist in the formation of a person as a whole, identification of the inner world of a person, an integrated personality. The purpose of education is to develop creative activity, where the learning individual could feel himself as an active subject.

The purpose of the article is to analyze the innovative type of thinking and behavior of an individual in the context of the scientific, technical and information revolution. It is concluded that, as a result of modern scientific and technological development in the economy, the decisive role is played not by material factors, but by knowledge, information, and an innovative type of thinking. Today, we can state with confidence that the role of the knowledge economy, the importance of sound knowledge management has increased. The role of humanitarian knowledge should also be noted. Innovative activity is possible with institutions that ensure the materialization of knowledge in new technologies, where a socio-economic and socio-cultural environment is created. In the Republic of Kazakhstan, the priority areas of clustering of the educational process are highlighted based on the characteristics of the country's economic and regional development.

Keywords: *education, science, man, knowledge, innovation, innovative activity, educational paradigm, educational clusters, creativity, knowledge society.*

Khudayberganov Ravshonbek Khudaybergan oglu
(Tashkent, Uzbekistan)

SOCIAL VALUES OF THE CORRELATION OF LANGUAGE AND COMMUNICATION

Abstract. *This article highlights the philosophical aspects of the balance of language and communication, the philosophical aspects of communication in their development, as well as the fact that understanding and explaining the essence of language is one of the most complex, controversial and important issues from a scientific point of view. Indeed, the philosophy of language, scientific and philosophical analysis of the problems of social communication remains one of the most important areas of modern science. Moreover, The role of the social sciences and humanities in the scientific and theoretical development of society, in particular, the interrelationship of language and communication issues has been analyzed.*

Keywords: *Communication, language, verbal, nonverbal, paralinguistic, interactive, perception, interpretation, deconstructive, paradigm.*

Keywords: *Communication phenomenon, verbal communication, nonverbal communication, scientific-methodological, language and communication, philosophical-hermeneutic, empirical and rational, natural-scientific, social-communication, verbal-communication.*

УДК: 304.5

Emirova Elena Enverovna

FEATURES OF TEACHING PHILOSOPHY IN THE AGE OF MARKET RELATIONS

Abstract. *The article raises the problems of the specifics of teaching philosophy in the higher education system during the formation and development of market relations. Contradictions in the system "society-education-economy" at the present stage. These steps will make it possible to more effectively apply the skills of philosophical thinking for the training and further activities of narrow-profile, qualified personnel who meet the new requirements of the socio-economic life of the country.*

Key words: *education, upbringing, philosophy, pragmatism, axiology, market, personnel, employment.*

Key words (2): *higher education, education of youth, teaching philosophy, philosophy of pragmatism, axiological approach, early relations, the problem of personnel, the problem of employment.*

PHILOSOPHY OF HISTORY AND HISTORY OF PHILOSOPHY

UDC: 111

*Xaydarov Xurram Farmonovich,
Xaydarova Aqida Xurram qizi*

VIRTUAL REALITY (VR) AS A NOVEL SOCIAL EXISTENCE

Abstract. *Existence and related issues are always in the focus of scientists. The reason is the peculiarities of being and the existence of its various forms. Virtuality is one such form. We often come across the term virtuality in science today. So, this concept is relevant both in philosophy and in other areas. In this regard, there is a need to study the meaning of the concept of virtuality and its roots. This article presents the etymology of the term virtuality and its meaning in modern science.*

Keywords: *Philosophy, etymology, ontology, virtuality, computer technology, cyberspace.*

Keywords (2): *being, virtual reality, potential, beings, events, interpretation.*

WORLD CULTURAL AND RELIGIOUS TRADITIONS

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Ashurova Sarvinoz Uralovna

THE IMPORTANCE OF MAINTAINING POLITICAL STABILITY IN A MULTINATIONAL SOCIETY

Abstract. *Since politics has become an integral part of human activity, it has taken a strong place in society, the state and began to interact with state institutions. This means that the issues of politics, political life,*

international political relations have become a problem that interests countries, the public, and the leaders of countries building a democratic state governed by the rule of law. In addition, the scientific analysis of the origin of civil society, theoretical views on its development and foreign experience, the study and study of the principles of formation and development of civil society institutions, issues and problems awaiting solution in this area are applied in practical life. These processes are also important for building a freedom-loving, legal and fair society in Uzbekistan. Renewal, the process of further liberalization and modernization of the political and economic life of the country, the construction of the state and society set the task of reviving the essence of all spheres at this stage of development. The article analyzes the main problems of scientific analysis and forecasting of the political situation, the role of national relations in ensuring political stability.

Keyword: *political stability, instability, multiethnic societies, globalism, multiethnicity, culture, interethnic relations, conflicts, ethnic factors, process.*



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