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ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ  
ДОЛЗАРЬ МУАММОЛАРИ

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АКТУАЛЬНЫЕ ПРОБЛЕМЫ  
СОЦИАЛЬНО-ГУМАНИТАРНЫХ НАУК

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ACTUAL PROBLEMS OF HUMANITIES  
AND SOCIAL SCIENCES



**ЭЛЕКТРОН ЖУРНАЛ**

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**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-  
ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2023**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакаров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

### *12.00.00-ЮРИДИК ФАНЛАРИ:*

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси

Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Ақтамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети.

### *13.00.00-ПЕДАГОГИКА ФАНЛАРИ:*

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Тайланова Шоҳида Зайниевна – педагогика фанлари доктори, доцент.

### *19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:*

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбаҳор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

### *22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:*

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси

### *23.00.00-СИЁСИЙ ФАНЛАР*

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

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## **ОАК Рўйхати**

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхати (Рўйхатга) киритилган.

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Телеграм канал: [https://t.me/scienceproblems\\_uz](https://t.me/scienceproblems_uz)

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OLIY TIBBIY TA'LIM MUASSASALARI TALABALARI HISSIY-KOMMUNIKATIV

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09.00.00- Фалсафа фанлари

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## PHILOSOPHICAL REFLECTION ON THE ROLE AND SIGNIFICANCE OF SPORT IN SOCIETY

**Abstract.** The article examines the socio-philosophical aspect of sport and its humanistic potential in modern society. The author draws attention to the aesthetic, philosophical and ideological significance of sport, as well as its role in the formation of basic structures, norms, values and ideals of public consciousness. The article examines the pragmatic philosophy and ideas of Dewey, which focus on the importance of sports in the education and upbringing of the individual.

**Keywords:** socio-cultural status of sports, physical culture, philosophy of sports, pragmatic philosophy, personality, sports activities, doping.

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## ФИЛОСОФСКАЯ РЕФЛЕКСИЯ НА РОЛЬ И ЗНАЧИМОСТЬ СПОРТА В ОБЩЕСТВЕ

**Аннотация.** В статье исследуется социально-философский аспект спорта и его гуманистический потенциал в современном обществе. Автор обращает внимание на эстетическое, мировоззренческое и идеологическое значение спорта, а также его роль в формировании базовых структур, норм, ценностей и идеалов общественного сознания. Статья рассматривает прагматическую философию и идеи Дьюи, которые акцентируют внимание на важности спорта в образовании и воспитании личности.

**Ключевые слова:** социокультурный статус спорта, физическая культура, философия спорта, прагматическая философия, личность, спортивная деятельность, допинг.

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## СПОРТНИНГ ЖАМИЯТДАГИ ЎРНИ ВА АҲАМИЯТИ ҲАҚИДАГИ ФАЛСАФИЙ МУЛОҲАЗАЛАР

**Аннотация.** Мақолада спортнинг ижтимоий-фалсафий жиҳати ва унинг замонавий жамиятдаги гуманистик салоҳияти ўрганилган. Муаллиф спортнинг эстетик, дунёқараш ва мафкуравий аҳамиятига, шунингдек, унинг ижтимоий онгинг асосий тузилмалари, меъёрлари, қадриятлари ва идеалларини шакллантиришдаги ролига эътибор қаратади. Дюининг прагматик фалсафаси ва ғоялари кўриб чиқилиб, улар спортнинг шахсни тарбиялашдаги аҳамияти кўриб чиқилган.

**Калит сўзлар:** спортнинг ижтимоий-маданий ҳолати, жисмоний тарбия, спорт фалсафаси, прагматик фалсафа, шахс, спорт фаолияти, допинг.

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**Introduction.** Sport currently occupies a special position in the socio-cultural context, and its study requires the combination of physical culture and sports. Sport has a huge aesthetic, ideological and ideological potential, which is actively used in the formation of basic structures, norms, values and ideals of public consciousness within the framework of cultural and historical processes.

At the beginning of the XXI century, the humanistic potential of sport became especially significant, restoring the idea of a whole person, which is in dynamic unity and harmony with the material and spiritual spheres. An increased interest in humanistic values and the revival of the integrity of the individual have become an essential need of modern society. In this context, the philosophy of sports as a separate direction of development received special significance and was defined as a kind of intellectual revolution in the New World, accomplished by the American philosophy of pragmatism.

The purpose of this article is to analyse the social and philosophical aspects of the sports phenomenon, to highlight its humanistic potential and its relationship with modern challenges and needs of society. The main principles of pragmatic philosophy, their role in understanding and expressing community in the individual, as well as the influence of the philosophy of sports on social practice and the formation of value orientations will be considered.

In the further study, an analysis of various models of physical culture will be carried out, special attention will be paid to models of somatic culture that are most relevant to modern conditions and the needs of the XXI century. The question of the influence of sports on the formation of personality and the study of its role in expanding the boundaries of human potential will also be considered. Particular attention will be paid to the problem of doping and its impact on the physiological characteristics of a person.

The purpose of this article is to analyse the importance of the socio-philosophical consideration of the sports phenomenon and its influence on the formation of values and personal development. The study of these aspects of sports is of great importance for understanding modern society and its needs, as well as for developing strategies for the development of physical culture and sports in the XXI century.

**Literature analysis and methodology.** The essence of pragmatic philosophy lies in the reorientation of social practice from abstract metaphysical schemes to concrete, subjective and unique properties that try to achieve understanding and expression of commonality in the individual in the form of certain categories. Thanks to this, the socio-cultural status of the individual, his role and functions in social practice are concretized. The uniqueness of pragmatism lies in its ability to fully restore human rights here and now. At the same time, a person cannot remain without awakening interest in socially significant forms of physical activity.

The philosophy of pragmatism and its leader, John Dewey, deserve special attention. From his point of view, the main task of philosophy in a general cultural context is to be a source of education, a means of disseminating methods and technologies of education and a kind of school of human thought. The theoretical innovations that he proposed were compared with pedagogical practice. He considered philosophy not only as an intellectual study of the needs of the research mind, but also as an aesthetic game "... as a general theory of education" [1, 297].

"Life, in his opinion, is not just a passive existence, but an activity and everything that supports or hinders this activity" [1, 17].

The issue of sports from a socio-philosophical point of view opens up endless possibilities for studying related topics. This allows you to analyse the individual, various social groups and society as a whole in connection with their value orientations, physical existence, evolution and the nature of the value system. In this regard, there is a need to analyse various models of physical culture. Each model is important for a social subject - an individual, a social group or society as a whole determines their attitude to the body, behaviour and lifestyle. Particularly important are the models of somatic culture, which are most adequate to the modern sociocultural conditions of the XXI century [2, 46].

Returning to the topic of personality, it should be noted that sport can serve as an indicator of a person's personality. The analysis of sports activity allows us to explore the boundaries in which a person loses signs of belonging to the Homo sapiens species. Sport, as a form of extreme activity, raises the question of the inadmissibility of artificial impact on the biological characteristics of a person as a sociocultural phenomenon. The problem of using doping as an artificial incentive to achieve outstanding results is also becoming relevant.

The humanistic nature of sport is that it encourages active citizenship, connects people, provides access to technical facilities and public services. Sport unites people through the values of fair play, mutual respect and tolerance [3, 10].

Thus, the socio-philosophical understanding of sport makes it possible to determine the prospects for its harmonious development, in which the personality does not lose its characteristics. The philosophical interpretation of sport helps to better understand its role in shaping the ideal of a new personality in the XXI century. It is necessary to find out what values it should be guided by and how universal this ideal can be. In the context of globalization and intensive interaction of different cultures of the world, this need becomes even more urgent.

**Discussion.** The emergence of the discipline "philosophy of sports" is associated with the intellectual movement that took place in North America in the 60-70s of the XX century. It was aimed at the rehabilitation of a person. The new field of sports research that was developing at this time added philosophical, historical and sociological research to medical and educational research, with more ambitious intellectual goals [4,147].

The appearance of Paul Weiss' book *Sports: A Philosophical Investigation* (1969) was an important event that resonated in the philosophical community [5]. In 1972, the International Scientific Society "Philosophical Society for the Study of Sports" was created, led by Paul Weiss. The opening of the journal *Philosophy of Sports* in 1974 solidified the discipline's place in serious philosophical studies of sports.

One of the main tasks of the "philosophy of sport" is to define the boundary between physical activity and sport. Differences and similarities between sports and other human activities are also important issues. To answer these questions, a clear definition of the concept of "sport" is needed.

The German sociologist and historian N. Elias analyses the etymology of the concept of "sport" and argues that the English word "sport" refers to a type of activity that brings pleasure and is intended to entertain a person. In a broad sense, "sport" includes all competitions and physical exercises found only in certain societies, and in a narrow sense refers to a certain type of competitive games that originated in England and spread to other countries [6,44].

Sports include various forms of human activity such as motorcycle racing, water polo, weightlifting, sports games, and outdoor sports such as hunting, shooting, and fishing. It is characterized by full body tension, competitiveness, use of agility, uncertainty of outcome and some elements of risk. Most sports have their own rules, rituals and system, representing "miniature forms of life" that require courage, physical strength, speed and endurance [7,45].

Physical culture includes such aspects as physical development, health improvement, skills and abilities formation, as well as personality socialization. Sport is one of the tools of physical culture, which allows a person to develop his physical abilities, participate in competitions, as well as cooperate and interact with other people [8,83].

However, it is important to note that sport is not limited to physical activity. It also has moral and aesthetic aspects. By participating in sports activities, people can develop qualities such as fairness, discipline, respect for opponents and the rules of the game. Sport also contributes to the development of international relations and promotes peaceful cooperation between countries [9,294].

Thus, sport is an important part of physical culture and social development. It contributes to the versatile development of a person, his health and aesthetic education. Through sports, people can acquire not only physical strength and agility, but also moral values and social skills.

**Results.** Analysis of all the above views and ideas allows us to draw the following conclusions:

1. The socio-axiological dimension of a person is the semantic core from which the complex of interpretation of somatic culture is formed. This points to the importance of combining the physical, somatic and spiritual aspects in human nature.

2. Differentiation by body hypertrophy is also significant and present in some cultural traditions. This indicates that physical culture and sports play an important role in the socio-cultural process.

3. In ideological terms, physical culture and sports reflect different models of human historical development. In antiquity, the principle of the unity of physical and spiritual harmony prevailed, opposed to the medieval principle of asceticism. In the modern world, the ideas of self-government and mutual responsibility are combined with rational and universal means of their implementation.

4. The ideological foundations of physical culture and sports are actively studied by sociology, which defines sport as a certain kind of sport, forms of motor activity and expression of people's cultural achievements.

In general, the results of the analysis indicate the importance of the socio-axiological dimension of a person and his interaction with physical culture and sports. Research and understanding of the ideological foundations of sport helps to reveal the influence of cultural, social and historical factors on the development of physical activity and its impact on society.

**Conclusion.** In conclusion, the philosophical understanding of the phenomenon of sport helps to reveal its dominant idea and understand the relationship of sport with the norms, values and ideals of society. Reflecting the cultural and historical process, sport becomes an example of a creative act that changes the nature of a person and actualizes his creative abilities. Sports activities are inherently linked to gaming culture, and the prototypes of modern sports can be seen in ancient cultures. Thus, sport is an important component of human development,

where the human person strives for excellence and freedom through overcoming hopes and limitations.

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*№ 9 (3) – 2023*

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