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with a Cosmopolitan Purpose, placed the state at the center of civil society, as only such a society can afford true freedom to its citizens. Hegel viewed private property as the foundation of civil society, which stands between the family and the state.

A. Ferguson is considered one of the first to use the concept of civil society in its modern sense, arguing that the happiness of individuals is the main purpose of civil society. He prioritized moral philosophy and criticized extreme egoism as incompatible with social life.

Through long historical development, modern understandings of civil society have formed. These emphasize plural and equal forms of ownership, freedom of labor and entrepreneurship, ideological diversity, freedom of information, the inviolability of human rights, developed self-governance, and the rule of law. In Uzbekistan, although civil society has historical roots, it is emerging under new conditions as a synthesis of global statehood practices and millennia-old national traditions.

Civil society is maintained not only by state compulsion but by the citizens themselves. It is characterized by high self-organization. The state does not dominate civil society; rather, it must be under its oversight, as the state functions by means of taxes collected from citizens and institutions. Not every society can be considered a civil society; it is an advanced indicator of social development.

The Presidential Decree “Uzbekistan–2030 Strategy” (2023) approved a 100-point development plan for the next seven years. This document is seen globally as a legal basis for elevating the country to a new stage of development. International observers and major investors examine such indices before investing. Cooperation with international governmental and non-governmental organizations will allow Uzbekistan to achieve its strategic goals more quickly and transparently[5].

Today, democratic governance, a free-market economy, and the realization of human rights cannot be imagined without a genuine civil society. Civil society is characterized by social activity that is not constrained by state agencies. When the state and political authorities are overseen not by themselves but by society, individual freedoms can be realized. The transition to such a system is a long historical process closely linked to the formation of civil society. Thus, the concept of civil society has become a central research focus in contemporary socio-political sciences.

The study analyzes the views of prominent thinkers—from Aristotle, Hegel, and Marx to contemporary scholars—within this conceptual framework. The 1998 World Bank definition of civil society is also examined, describing it as a broad network of organizations engaged in social life and defending the interests and values of their members. Civil society encompasses social, economic, legal, familial, ethnic, religious, and spiritual relations, primarily manifesting in political processes between the individual and the state. Unlike the state, civil society prioritizes horizontal relations based on equality and cooperation.

Modern interpretations of civil society go beyond viewing it merely as an opposition to political power. Instead, contemporary democratic concepts require that civil society emerges from societal needs and develops through social partnership among the individual–society–state.

Humanity is currently undergoing profound transformations of global scale. Social stratification, shifting centers of power, and the dynamics of socio-political processes require rethinking fundamental concepts such as “civil society,” “democracy,” “core values,” and “rule of law.” New global realities demand understanding an expanded concept of “large civil society” encompassing collective national interests.

Globalization is not a utopia or theoretical construct but a real socio-political phenomenon encompassing complex global processes. Understanding these transformations requires not only knowledge of economic and geopolitical contexts but also insight into global social change and civil society development. For this reason, the concept of “global civil society” has gained traction in academic discourse.

In Western scholarship, post-liberal and post-Marxist thinkers have advanced the concept of a “post-capitalist civil society,” one built not on economic freedoms but on non-material values.

Contemporary approaches to civil society highlight two dominant perspectives: the liberal-democratic view prioritizing individual freedom and civil society as a structure protecting individuals from the state; the social-democratic view recognizing civil society as central to both social life and political processes.

The research analyzes the role of civil society in global governance. According to T. Weiss and R. Thakur in *The UN and Global Governance*, global governance comprises formal and informal mechanisms and relationships among states, markets, individuals, and organizations through which collective interests are determined and conflicts resolved.

There is currently no single model or institutional structure of global governance. Humanity faces the challenge of developing flexible, interactive decision-making mechanisms requiring broader participation of civil society actors.

The development of integration processes worldwide increases interest in the role of civil society at the regional level. The experience of European civil society organizations, particularly within the European Union, demonstrates their significant role. In many integration models, NGOs function as channels for securing public support for complex governance structures.

Various indices measure aspects of civil society such as living standards, public health, freedoms, citizen participation in policymaking, trust in political institutions, social activism, civic engagement, social capital, and political competition. While these indices are often based on probabilistic or predictive methodologies, they allow for comparative analysis of civil society across countries.

The Decree of the President of Uzbekistan dated May 4, 2018, “On Measures to Fundamentally Enhance the Role of Civil Society Institutions in the Process of Democratic Renewal,” called for creating criteria to assess the development of civil society, the level of cooperation between civil society institutions and state bodies, and their contributions to socio-economic development. However, sufficient methodological and organizational frameworks have not yet been established.

Therefore, the development of national indicators based on clear and constructive principles is necessary. This requires studying international experience, creating think-tank-style research institutions, and applying innovative methods in socio-political research.

The article argues that civil society is a lawful stage in the self-realization of individuals-its highest form. It matures in parallel with a country’s economic and political development, the prosperity of its people, their cultural advancement, and deepening self-awareness. Civil society emerged historically when rigid feudal hierarchies collapsed, legal states began to form, and private property rights expanded.

The elimination of class privileges and the rise of the individual-now equal before the law-became key conditions for the emergence of civil society. The legal state, which guarantees personal rights and freedoms, is the political foundation of civil society. Under such conditions, individual behavior is guided by personal interests coupled with respect for the legitimate interests of others. As Hegel wrote, “In civil society each person is an end to himself; others mean nothing to him. Yet, without interacting with others, he cannot attain his goals”.

Justice and freedom are the fundamental normative principles of civil society. These principles regulate social activity and guide individuals toward an internalized recognition of freedom as a necessary value.

The study also examines the theories of major scholars of civilizations such as O. Spengler, A. Toynbee, N. Danilevsky, P. Sorokin, and S. Huntington-each of whom viewed social development as a succession of civilizations characterized by cultural and spiritual transformation.

Civilizations such as the “European civilization” and “Islamic civilization” unite diverse peoples differing in virtually all aspects except religion. Moreover, civilizations encompass long historical durations, marked by periods of florescence and stagnation-for example, the pre-Renaissance conditions and later stagnation of the Islamic world.

Globalization is examined as a multifaceted phenomenon involving economic, geopolitical, cultural, ecological, informational, linguistic, and communicative dimensions. Its manifestations have become intrinsic attributes of all social processes. By the early 21st century, globalization has grown more dynamic, forceful, and increasingly artificial in character. While offering immense opportunities to some nations, it has marginalized others and exacerbated global inequalities.

Philosophically studying globalization does not mean simply examining global problems; rather, it involves analyzing its essence and characteristics from epistemological, ontological, and axiological perspectives. This issue is inherently closer to the philosophical sciences.

Globalization is highly dynamic, unpredictable, and contradictory; its contemporary form differs even from that of a decade ago. The challenges of global governance, the emergence of regional forms of globalization, and the need for innovative methodologies justify treating globalization as an open, synergetic system.

Conclusion. According to the research, a philosophical approach to globalization must recognize: that it is a continuous and inevitable geopolitical process; that all nations will eventually fall under its influence; that it is rooted in diverse histories, cultures, and values; that it simultaneously encourages both homogeneity and diversity; that global problems are manifestations of globalization; and that the process fosters dialogue among societies.

During the late 20th and early 21st centuries, civil society in Uzbekistan faced challenges in defending citizens’ rights, establishing effective cooperation between state and societal institutions, and creating viable models of interaction. Early theories of civil society aimed to free society from state domination, later evolving toward identifying the most effective institutions-ethnic, ecological, professional, cultural, scientific, religious, youth, volunteer associations, and independent media.

Current debates on civil society revolve around several key dilemmas: individual freedom vs. social responsibility; rights vs. obligations; cooperation vs. opposition to the state; participation vs. protest; public oversight vs. political opposition; dialogue vs. monologue. From this perspective, democracy and freedom must be reconsidered. An individual must be intellectually and civically free-independent from state pressure, ideology, or external conditions-and guided solely by the “inner force of conscience”.

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Eshpo'latova Xilola Davron qizi
Samarqand Davlat chet tillar insituti
Filologiya va tillarni o'qitish fransuz tii fakulteti 1-kurs talabasi

Nutq texnikasining ta’lim samaradorligiga ta’siri tarbiyaviy jihatdan ham namoyon bo’ladi. O’qituvchining madaniyatli, muloyim va hurmatga asoslangan nutqi o’quvchilarda ijobiy psixologik muhitni shakllantiradi. Bu esa o’quvchilarning o’z fikrini erkin bayon etishiga, xatodan qo’rqmasdan faol qatnashishiga sharoit yaratadi. Aksincha, qo’pol yoki noaniq nutq o’quvchilarda ishonchsizlik va darsga bo’lgan salbiy munosabatni keltirib chiqarishi mumkin. Shu bois nutq texnikasi o’qituvchining pedagogik odobi va muloqot madaniyati bilan chambarchas bog’liqdir.

Shuningdek, pedagogik jarayonda nutq texnikasi bilimlarni tizimli va mantiqiy yetkazish imkonini beradi. O’qituvchi fikrni izchil bayon etib, tushunchalar o’rtasidagi bog’liqlikni aniq ko’rsata olsa, o’quvchilarda yaxlit tasavvur shakllanadi. Bu esa bilimlarning mustahkamlanishiga va ularni amaliyotda qo’llash ko’nikmasining rivojlanishiga olib keladi. Nutq texnikasi rivojlangan o’qituvchi murakkab mavzularni ham sodda va tushunarli shaklda izohlab bera oladi, bu esa ta’lim samaradorligini sezilarli darajada oshiradi. Xulosa qilib aytganda, pedagogik jarayonda nutq texnikasi ta’lim samaradorligini belgilovchi asosiy omillardan biridir. O’qituvchining nutqiy mahorati o’quvchilarning bilimni o’zlashtirish darajasi, darsga bo’lgan qiziqishi va umumiy ta’lim natijalariga bevosita ta’sir ko’rsatadi. Shu sababli pedagoglarning nutq texnikasini doimiy ravishda rivojlantirib borish ta’lim sifatini oshirishning muhim sharti hisoblanadi. Pedagogik jarayonda nutq texnikasining ta’lim samaradorligiga ta’siri chuqur psixologik va didaktik asoslarga ega bo’lib, u ta’lim jarayonining barcha bosqichlarida o’z ifodasini topadi. O’qituvchining nutqi orqali bilimlar yetkaziladi, munosabatlar shakllanadi va tarbiyaviy ta’sir amalga oshiriladi. Shu sababli nutq texnikasi pedagog faoliyatining ajralmas tarkibiy qismi sifatida qaraladi. O’qituvchining ovoz imkoniyatlaridan to’g’ri foydalanishi, nutq sur’atini dars mazmuniga mos ravishda boshqarishi va so’zlarni aniq talaffuz qilishi o’quvchilarning eshitish va idrok etish jarayonini yengillashtiradi hamda bilimlarni ongli o’zlashtirishga yordam beradi.

Pedagogik jarayonda nutq texnikasi o’quvchilarning diqqatini jamlash va uni uzoq vaqt davomida saqlab turishda muhim ahamiyat kasb etadi. Ifodali va jonli nutq darsni qiziqarli jarayonga aylantiradi, o’quvchilarda mavzuga nisbatan ijobiy munosabatni shakllantiradi. O’qituvchining intonatsiya va urg’ulardan o’rinli foydalanishi muhim tushunchalar va asosiy g’oyalarni ajratib ko’rsatishga xizmat qiladi. Natijada o’quvchilar dars mazmunini yaxshiroq tushunadilar va eslab qoladilar. Bu holat ta’lim samaradorligining oshishida muhim omil hisoblanadi.

Nutq texnikasining samarali bo’lishi pedagogik muloqot sifatini ham belgilaydi. O’qituvchining ochiq, muloyim va ishonchli nutqi o’quvchilar bilan o’zaro hurmatga asoslangan munosabatni shakllantiradi. Bunday muhitda o’quvchilar savol berishdan, fikr bildirishdan tortinmaydilar, bu esa dars jarayonida faol ishtirokni ta’minlaydi. O’quvchilarning nutqiy faolligi oshgani sari ularning tafakkuri rivojlanadi, bilimlarni mustaqil o’zlashtirish ko’nikmalari shakllanadi. Shu jihatdan nutq texnikasi faqat o’qituvchi nutqiga emas, balki o’quvchilarning ham nutqiy rivojiga ijobiy ta’sir ko’rsatadi.

Pedagogik jarayonda nutq texnikasi tarbiyaviy samaradorlikni oshirishda ham muhim o’rin tutadi. O’qituvchining so’z orqali beradigan bahosi, rag’batlantiruvchi yoki tanqidiy fikrlari o’quvchining o’ziga bo’lgan ishonchi va o’qishga bo’lgan munosabatiga bevosita ta’sir etadi. Madaniyatli va odobli nutq o’quvchilarda nutqiy etika, hurmat va muomala madaniyatini shakllantiradi. Bu esa ta’lim jarayonining nafaqat bilim berish, balki tarbiyaviy maqsadlariga ham xizmat qiladi.

Umuman olganda, pedagogik jarayonda nutq texnikasi ta’lim samaradorligini ta’minlovchi muhim pedagogik shartlardan biridir. O’qituvchining nutqiy mahorati darsning mazmunli, tushunarli va ta’sirchan bo’lishini belgilaydi. Nutq texnikasi rivojlangan pedagog o’quvchilarni bilim olishga unday oladi, ularning qiziqishini oshiradi va ta’lim jarayonining yuqori natijalarga erishishini ta’minlaydi. Shu bois nutq texnikasini takomillashtirish pedagoglarning kasbiy rivojlanishida ustuvor yo’nalishlardan biri bo’lib qolaveradi. Pedagogik jarayonda nutq texnikasining ta’lim samaradorligiga ta’siri o’qituvchining kasbiy mahorati va shaxsiy ta’sirchanligini namoyon etuvchi asosiy omillardan biri sifatida qaraladi. Ta’lim jarayonida bilim faqatgina axborot sifatida emas, balki o’qituvchining so’zi, ohangi va muloqot madaniyati orqali o’quvchi ongiga singdiriladi. Shu jihatdan nutq texnikasi o’qituvchining darsni qanday tashkil etishi, mavzuni qanday ochib berishi va o’quvchilarni qanday

ruhantira olishini belgilaydi. To‘g‘ri va ifodali nutq o‘quvchilarda ishonch uyg‘otadi, bu esa bilimlarni qabul qilish jarayonini yengillashtiradi.

Pedagogik jarayonda nutq texnikasi o‘quvchilarning idrok va tafakkur jarayonlariga bevosita ta‘sir ko‘rsatadi. O‘qituvchining nutqi mantiqiy va izchil bo‘lsa, o‘quvchilar tushunchalar o‘rtasidagi bog‘liqlikni oson anglaydilar. Nutq sur‘atining o‘rtacha va vaziyatga mos bo‘lishi o‘quvchilarning eshitish orqali qabul qilish qobiliyatini oshiradi. O‘rinli pauzalar esa o‘quvchilarga eshitilgan axborotni tahlil qilish va xulosa chiqarish imkonini beradi. Bunday nutqiy tashkil etilgan dars o‘quvchilarning bilimni mustahkam o‘zlashtirishiga xizmat qiladi.

Nutq texnikasining ta‘lim samaradorligiga ta‘siri darsda psixologik qulay muhit yaratishda ham namoyon bo‘ladi. O‘qituvchining xotirjam, muloyim va ishonchli nutqi o‘quvchilarda xavfsizlik va qo‘llab-quvvatlanish hissini uyg‘otadi. Natijada o‘quvchilar o‘z fikrini erkin bayon etishga, savollar berishga va muhokamalarda faol qatnashishga moyil bo‘ladilar. Bu holat ta‘lim jarayonining interfaol tus olishiga va o‘quvchilarning bilish faolligi oshishiga olib keladi.

Shuningdek, pedagogik jarayonda nutq texnikasi ta‘limning tarbiyaviy samaradorligini ham oshiradi. O‘qituvchining nutqida namoyon bo‘ladigan hurmat, sabr-toqat va odob o‘quvchilar uchun namuna bo‘lib xizmat qiladi. So‘z orqali berilgan rag‘batlantirish o‘quvchining o‘ziga bo‘lgan ishonchini mustahkamlaydi, ehtiyotkor va o‘rinli tanqid esa uning o‘z ustida ishlashiga undaydi. Shu tarzda nutq texnikasi o‘quvchi shaxsining har tomonlama rivojlanishiga ijobiy ta‘sir ko‘rsatadi.

Xulosa qilib aytganda, pedagogik jarayonda nutq texnikasi ta‘lim samaradorligini ta‘minlovchi muhim pedagogik omil hisoblanadi. O‘qituvchining nutqiy mahorati dars mazmunini chuqur anglash, o‘quvchilarning faolligini oshirish va ta‘lim-tarbiya jarayonida yuqori natijalarga erishishda hal qiluvchi ahamiyat kasb etadi. Shu sababli pedagoglar nutq texnikasini doimiy ravishda takomillashtirib borishlari ta‘lim sifatini oshirishning muhim sharti bo‘lib qoladi.

Xulosa. Xulosa qilib aytganda, pedagogik jarayonda nutq texnikasi ta‘lim samaradorligini belgilovchi muhim omillardan biridir. O‘qituvchining nutqiy mahorati o‘quvchilarning bilimlarni chuqur va ongli o‘zlashtirishiga xizmat qiladi. Shu sababli bo‘lajak o‘qituvchilarni tayyorlash jarayonida nutq texnikasini rivojlantirishga alohida e‘tibor qaratish zarur. Xulosa qilib aytganda, pedagogik jarayonda nutq texnikasi ta‘lim samaradorligini oshiruvchi yetakchi omillardan biri hisoblanadi. O‘qituvchining ravon, aniq va ifodali nutqi o‘quvchilarning bilimni ongli o‘zlashtirishiga, dars jarayonida faol ishtirok etishiga hamda mustaqil fikrlash ko‘nikmalarining rivojlanishiga xizmat qiladi. Nutq texnikasi orqali o‘qituvchi nafaqat bilim beradi, balki o‘quvchi shaxsiga tarbiyaviy ta‘sir ko‘rsatadi, ijobiy psixologik muhitni shakllantiradi va o‘zaro muloqotni mustahkamlaydi. Shu bois bo‘lajak va amaldagi pedagoglarning nutq texnikasini doimiy ravishda rivojlantirib borish ta‘lim sifatini yuksaltirish, pedagogik mahoratni oshirish va zamonaviy ta‘lim talablariga mos, raqobatbardosh o‘qituvchi shaxsini shakllantirishning muhim sharti hisoblanadi. Xulosa o‘rnida shuni ta‘kidlash joizki, pedagogik jarayonda nutq texnikasi o‘qituvchining kasbiy faoliyatini belgilovchi asosiy mezonlardan biri hisoblanadi. O‘qituvchining so‘zlash uslubi, ovoz ohangi, nutqning mantiqiyiligi va ifodaliligi ta‘lim mazmunining o‘quvchi ongiga qay darajada samarali yetib borishini belgilaydi. Nutq texnikasi mukammal shakllangan pedagog dars jarayonini mazmunli, tushunarli va qiziqarli tashkil eta oladi, bu esa o‘quvchilarning bilimlarni puxta o‘zlashtirishiga xizmat qiladi.

Shuningdek, nutq texnikasi ta‘lim jarayonida pedagogik muloqot va tarbiyaviy ta‘sirning asosiy vositasi bo‘lib xizmat qiladi. O‘qituvchining madaniyatli va ta‘sirchan nutqi o‘quvchilarda hurmat, ishonch va ijobiy munosabatni shakllantiradi. Bunday muhitda o‘quvchilar erkin fikr bildiradilar, darsda faol ishtirok etadilar va o‘rganilayotgan mavzuga qiziqishlari ortadi. Natijada ta‘lim jarayoni faqat bilim berish bilan cheklanmay, o‘quvchi shaxsini har tomonlama rivojlantirishga xizmat qiladi.

Umuman olganda, bo‘lajak o‘qituvchilarda nutq texnikasini rivojlantirish va pedagogik jarayonda undan samarali foydalanish ta‘lim sifatini oshirishning muhim sharti hisoblanadi. Nutqiy mahoratga ega bo‘lgan pedagog zamonaviy ta‘lim talablariga javob bera oladigan, o‘quvchi bilan samarali muloqot o‘rnata oladigan va jamiyatda o‘z o‘rniga ega bo‘lgan barkamol avlodni tarbiyalashga qodir mutaxassis sifatida shakllanadi.

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