

## NOGIRONLIK VA SPORT SOTSIOLOGIYASI

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***Annotatsiya.** Insonlar ijtimoiy mavjudot bo'lgani uchun ular boshqa insonlar bilan birga yashaydilar. Bu hayotiy zarurat insonlar tomonidan ijtimoiy yashash joylarini yaratishni talab qiladi. Ta'lim, san'at va sport kabi ijtimoiy hayot sohalari yozma va yozilmagan qoidalarga muvofiq belgilanadi. Bu yashash joylarida qilingan har bir narsa jamiyat madaniyatini yaratadi, chunki u boshqa insonlarni aks ettiradi. Ta'lim madaniyati, badiiy madaniyat va sport madaniyati kabi submadaniyatlarning holati ham o'sha jamiyat uchun sivilizatsiya ko'rsatkichidir.*

*Tsivilizatsiyaning asosiy ko'rsatkichlaridan biri sport kabi insonlar birlashmalarida sodir bo'ladigan faoliyat bilan bog'liq ijtimoiy imtiyozlarni almashish darajasidir. Chunki hamma ham o'z yashash sharoitiga taalluqli qobiliyat va ko'nikmalarga ega emas. Demak, har bir inson ijtimoiy hayotning imkoniyat va imkoniyatlaridan foydalanishi uchun barcha davlat va xususiy muassasa va tashkilotlarning zimmasidagi majburiyat va mas'uliyat bor. Sportdagi nogironlik masalasiga shu nuqtai nazardan yondashish sport sotsiologiyasining maqsadlaridan biridir.*

*Chunki sport sotsiologiyasining markaziy sohasi sport va sport odamlaridir. Sport muhitiga kirish ko'pincha nogiron sportchilar uchun muhim muammo sifatida qaraladi. Shu sababli nogiron sportchilar nogiron bo'lmagan sportchilarga nisbatan rivojlanish jihatidan orqada. Shuning uchun bu tadqiqotda birinchi navbatda sport madaniyatidagi tafovutlar va turlicha bo'lganlarning qarashlaridagi o'zgarishlar sport sotsiologiyasi nuqtai nazaridan muhokama qilinadi. Keyin, sport sotsiologiyasida nogironlik nima degan masala muhokama qilinadi. Shu nuqtai nazardan, tadqiqotning asosiy maqsadi nogironlar sporti va nogironlar sportini sport sotsiologiyasi nuqtai nazaridan tadqiq qilishning ahamiyati va zarurligini ochib berishdir. Tadqiqot usullaridan biri bo'lgan tavsiflash usulini qo'llagan ushbu tadqiqot nogironlar sporti haqida xabardorlikka hissa qo'shishi va shunga o'xshash tadqiqotlarga olib kelishi taxmin qilinmoqda.*

***Kalit so'zlar:** Sport, nogironlik, sport sotsiologiyasi, jismoniy tarbiya, hayot, harakat.*

## SOCIOLOGY OF DISABILITY AND SPORTS

***Abstract.** Since humans are social creatures, they live with other humans. This vital necessity requires the creation of social habitats by humans. Areas of social life such as education, arts and sports are defined by written and unwritten rules. Everything done in these habitats creates the culture of the community because it reflects other people. The status of subcultures such as educational culture, artistic culture, and sports culture is also an indicator of civilization for that society. One of the main indicators of civilization is the level of exchange of social benefits associated with activities that occur in human associations, such as sports. Because not everyone has the skills and abilities relevant to their living conditions. Therefore, all public and private institutions and organizations have an obligation and responsibility for everyone to use the opportunities and possibilities of social life. Approaching the issue of disability in sports from this point of view is one of the goals of sports sociology. Because the central field of sports sociology*

*is sports and sports people. Access to the sports environment is often seen as a significant issue for athletes with disabilities. Because of this, disabled athletes lag behind in terms of development compared to non-disabled athletes. Therefore, this study first discusses differences in sport culture and changes in the views of those who differ from the perspective of sport sociology. Then, what is disability in the sociology of sport is discussed. In this context, the main goal of the research is to reveal the importance and necessity of researching disability sports and disability sports from the perspective of sports sociology. It is expected that this study, which used a descriptive method as one of the research methods, will contribute to the awareness of disability sports and lead to similar studies.*

**Key words:** Sport, disability, sports sociology, physical education, life, movement.

### СОЦИОЛОГИЯ ИНВАЛИДНОСТИ И СПОРТА

**Аннотация.** Поскольку люди — существа социальные, они живут вместе с другими людьми. Эта жизненная необходимость требует создания человеком социальных сред обитания. Области общественной жизни, такие как образование, искусство и спорт, определяются писаными и неписаными правилами. Все, что делается в этих средах обитания, создает культуру сообщества, поскольку отражает других людей. Статус субкультур, таких как образовательная культура, художественная культура и спортивная культура, также является показателем цивилизованности этого общества. Одним из главных показателей цивилизации является уровень обмена социальными благами, связанными с деятельностью, происходящей в человеческих объединениях, например со спортом. Потому что не у всех есть навыки и умения, соответствующие условиям их жизни. Поэтому все государственные и частные учреждения и организации несут обязанность и ответственность за то, чтобы каждый использовал возможности и возможности общественной жизни. Подход к проблеме инвалидности в спорте с этой точки зрения является одной из целей спортивной социологии. Потому что центральная область спортивной социологии — это спорт и спортивные люди. Доступ к спортивной среде часто рассматривается как серьезная проблема для спортсменов с ограниченными возможностями. Из-за этого спортсмены-инвалиды отстают в развитии по сравнению со спортсменами без инвалидности. Поэтому в этом исследовании сначала обсуждаются различия в спортивной культуре и изменения во взглядах тех, кто отличается от точки зрения спортивной социологии. Затем обсуждается, что такое инвалидность в социологии спорта. В связи с этим основной целью исследования является раскрытие важности и необходимости изучения спорта инвалидов и спорта инвалидов с позиций спортивной социологии. Ожидается, что это исследование, в котором в качестве одного из методов исследования использовался описательный метод, будет способствовать повышению осведомленности о спорте с ограниченными возможностями и приведет к аналогичным исследованиям.

**Ключевые слова:** Спорт, инвалидность, спортивная социология, физическое воспитание, жизнь, движение.

### **Kirish**

Nogironlik - bu shaxsning biron bir faoliyat bilan shug'ullanishi cheklangan vaziyat. Ushbu cheklov harakat va muloqot kabi ko'nikmalarning yetarli emasligini o'z ichiga oladi. Shu sababli, nogironlar o'zlari yashayotgan madaniyatda ijtimoiy hayotda ishtirok etishda qiynaladigan va ba'zan chetlab o'tiladigan noqulay guruhdir. Chunki madaniyatda tanaga tegishli ma'nolar nogiron kishilarning etiketlanishiga va ularni tuzatish kerak bo'lgan tibbiy muammolar sifatida ko'rishga olib keladi. Nogironlik - bu shaxsning ijtimoiy hayotdagi ishtiroki va moslashuvini buzadigan, shuningdek doimiy bo'lgan noqulay vaziyat. Nogironlar, muhtojlar va shunga o'xshash so'zlar bilan yorliqlash nogironlarning noqulay guruhda ekanligidan dalolat beradi. Shu sababli, nogiron bo'lish, inson yashaydigan ijtimoiy muhitdagi to'siqlar va nogironlik tufayli noqulaylik manbai hisoblanadi.

Nogiron shaxs - tug'ma yoki orttirilgan kasallik yoki baxtsiz hodisa, shikastlanish yoki jismoniy yoki ruhiy kasallik natijasida ma'lum hissiy, fikrlash yoki xulq-atvor funksiyalari cheklangan shaxs. Shu nuqtai nazardan, har qanday mahrumlik tufayli hayotning biron bir sohasida boshqalar bilan teng ravishda ishtirok eta olmaydigan ushbu nogironlarning holati noqulaylik deb ataladi. Hozirgi zamonda ijtimoiy hayot o'tmishdagi birlamchi munosabatlar tarmoqlaridan iborat bo'lib, tor joyda, cheklangan vaqtda va oz sonli odamlar bilan o'rnatilgan hayot emas. Bugungi ijtimoiy hayot yuzma-yuz munosabatlarning barqarorligi va barqarorligidan, mavjud narsalarni himoya qilish maqsadidan, aniq belgilangan chegaralarga ega kutilgan rollar va berilgan maqomlardan, foydalanish qiymati uchun ishlab chiqarishdan uzoqlashmoqda. Shu sababli, nogironlarning turmush darajasi doimo muhokamaga ochiq.

Jamiyatda turli lavozimlarda nogironlar bor. Sportdagi ijtimoiy tabaqalanishning eng yorqin misoli nogiron sportchilardir. Bu farqlash qoidalarni farqlash bilan boshlanadi, keyin esa uzluksizlikka erishadigan rollar amputatsiyalangan sportchilar kabi pozitsiyalarga aylanadi.

Maxsus ehtiyojga ega bo'lgan shaxs - bu aqliy va jismoniy nuqsonlari bo'lgan shaxs.

Bugungi kunda ko'plab jamiyatlarda nogironlarning ta'riflari, mazmuni va mezonlari va ularning ijtimoiy hayotga ta'siri o'zgarib bormoqda. Chunki ijtimoiy hayotning barcha birliklari, xususan, ijtimoiy shaxs va jamoaviy shaxs endilikda hukmdor-boshqaruvchi va ishlab chiqarish vositalari egasi yoki yo'qligi kabi yagona mezon asosida emas, balki ko'plab mezonlarga ko'ra farqlanadi. Bu farq inson birlashmalarini tashkil etuvchi ijtimoiy shaxslar va jamoaviy shaxslar o'tmishdagidan ko'ra ko'proq qadrlashni xohlashlari sababli yuzaga keladi. Shunday qilib, tenglik tushunchasi faqat qonun oldida tenglik emasligi ta'kidlanadi. Ijtimoiy hayot juda ko'p tengsizliklar bilan to'la ekanligini hisobga olsak, bular uchun zarur choralarni ko'rish kerak.

Surunkali stress tufayli nogiron bolalarning oilalarida tez-tez nizolar va ajralishlar sodir bo'ladi. Shunga qaramay, nogironlik ijtimoiy insonlar va yaqin oila a'zolari bilan shug'ullanishi kerak bo'lgan muammo sifatida qaralmaydi. Bundan tashqari, davlat yoki xususiy ish beruvchilarning shaxsiy so'rovlari endi bitta ariza bilan hal qilinadigan muammo sifatida ko'rilmaydi. Bu davrdan oldingi davrlarda boy kishilar tomonidan savob olish uchun tarqatiladigan sadaqa va sadaqalar mavjud edi.

Ijtimoiy yordam va xizmatlar bilan shug'ullanadigan muassasalar va tashkilotlarni tashkil etish, ijtimoiy rivojlanish rejasini amalga oshirish va ushbu shakllanishlarda ishtirok etadiganlarni tayyorlash sotsiologiya kabi ijtimoiy fanlar tufayli amalga oshirilishi mumkin. Hozirgi kunda

barcha turdagi nogironlar uchun uyushmalar va fondlar kabi maxsus muassasalar va tashkilotlar mavjud. Ushbu tashkilotlar nogironlarning muammolarini umumiy istaklarga aylantiradi va ularni hal qilish uchun hokimiyatga murojaat qiladi.

Intersectionality - bu ikkinchi va uchinchi to'lqin feminizm tomonidan kontseptsiyalangan nuqtai nazar bo'lib, jinsni irq, immigratsiya holati, tarix va ijtimoiy sinf kabi boshqa ijtimoiy toifalardan mustaqil ravishda tekshirishga qarshi. Shu sababli, kesishish - bu shaxslarni yagona o'ziga xoslik toifasiga joylashtirishga qarshi rivojlanadigan tushuncha. Chunki har qanday jihatdan noqulay bo'lgan nogiron kishi bu xususiyatni hayotning boshqa sohalariga noqulaylik sifatida olib borishga majbur bo'ladi. Masalan; Nogironlar uchun nogironlar aravachasi bilan ta'minlashning o'zi yetarli emas, piyodalar yo'laklarining qiyaliklarini shunga mos ravishda hisoblash kerak. Shu maqsadda, har bir nogiron shaxsning ijtimoiy ob'ektlardan boshqasi kabi foydalanish huquqiga ega ekanligini tushunish jamiyatning madaniy qadriyati sifatida qabul qilingan va jamiyatning ma'muriy institutlari shunday shakl va mazmunda tuzilishi kerak. bu qadriyatni anglab yetadi.

Zamonaviy jamiyat ijtimoiy davlat yondashuvi bilan boshqariladigan jamiyat bo'lganligi sababli, nogironning bir vaqtning o'zida bir nechta kamchiliklarga ega bo'lish imkoniyatini bilish qo'llab-quvvatlovchi institutlarni yanada real qarorlar qabul qilishga, yuqori imkoniyatga ega siyosat yaratishga olib keladi, deb ta'kidlash mumkin. Bu xizmatni oluvchi nogironlarning o'z muammolariga kengroq nuqtai nazardan qarashlarini qo'llab-quvvatlaydi va ularning muammolarini yanada tubdan hal qilishni talab qiladi deb o'ylash mumkin. Nogiron shaxslarni ifodalovchi jamoaviy shaxslardan muammo egalari va yechim taklif qiluvchilar o'rtasidagi munosabatlar yanada samarali natijalarga erishish uchun asosda o'rnatilishi uchun ko'proq jihozlangan, bilimdon va qiziquvchan bo'lishi kerak. Shu sababli, nogironlar kesishma tushunchasi ostida ko'rib chiqiladigan misollarda, birdamlik tarmoqlari tufayli birlashganda birdan ortiq o'lchovda noqulay ahvolga tushib qolganlarning yutuqlari ortib borishi va ijtimoiy inklyuziya ehtimolini da'vo qilish mumkin.

### **Nogironlik sport sotsiologiyasida tadqiqot mavzusi sifatida**

Nogironlar sporti jismoniy yoki aqliy nuqsonlari bo'lgan shaxslar tomonidan amalga oshiriladigan sport turlaridir. Shu bois nogironlikning qanday muammolar sport muhitida noqulaylik tug'dirishi, qanday ijtimoiy to'siqlarga duch kelishi, sport madaniyatida qaysi sport tarmoqlari alohida yoki jamoa bo'lib ustunlik qilishi eng muhim masalalardan hisoblanadi. sport sotsiologiyasi. Chunki sport sohasidagi har bir hodisa, hodisa va jarayon sport sotsiologiyasining predmeti bo'lib, sport sotsiologlari va sport psixologlarining qiziqish doirasiga kiradi. Masalan, sotsiologiyada funksionalistik yondashuv tarafdorlari sportni makro darajada muhokama qilganlar.

Chunki ular uchun sportga ijobiy ma'noda va ijtimoiy hayotda sport muassasasining uzviyligini ta'minlovchi funksiyalari orqali yondashiladi. Bundan tashqari, shuni bilish kerakki, sport sotsiologiyasi mikro (kichik), mezzo (o'rta) va makro (katta) darajadagi bilimlar to'plamidir.

Sport sotsiologiyasi adabiyotlarida mikro va makro darajalar odatda muhokama qilinadi.

Alohida ehtiyojli bolalar va yoshlar uchun jamiyatga asoslangan jismoniy faollik dasturi sport tadbirlari, dam olish dasturlari va jamoat joylarida o'quvdan tashqari mashg'ulotlar kabi amaliyotlarni o'z ichiga oladi. Shu sababli, sportning sotsiologik jihati bilan qiziquvchilar jamiyatda sodir bo'layotgan voqealarga batafsilroq kirishlari va nima sodir bo'layotganini ichki jihatdan tushunishlari mumkin. Chunki kuzatilayotgan odamlar o'z hayotiga ma'lumot kiritish

orqali o'z hayotida ongli o'zgarishlar qilish imkoniyatini yaratadigan ommaviydir. Shu nuqtai nazardan, ijtimoiy hayotni o'zgartirishga urinishlar sotsiologlarning amaliy yechim takliflari nuqtai nazaridan yanada muvaffaqiyatli bo'lishi mumkin.

Nogironlar sporti; U ijro sporti, jismoniy tarbiya, rehabilitatsiya va bo'sh vaqtni o'z ichiga oladi. Bunday keng soha nogironlikni o'rganishni ta'kidlab, nogironlarning o'zlari va ular bilan muloqot qiladigan va o'zaro aloqada bo'lgan oila, do'stlar va yordamchi xodimlar o'rtasidagi munosabatlarga e'tibor qaratadi.

Shu nuqtai nazardan, oila nogiron bolasini sport klubiga yoki nogironlar uyushmasiga yozib qo'yishi va bolaga inklyuziyaga ijobiy munosabatda bo'lishiga yordam berishi mumkin. Oxir oqibat, oila uchun nafaqat nogironlar dunyosini tushunish, balki uni ijobiy tomonga o'zgartirish ham muhimdir. Shu nuqtai nazardan, sport sotsiologiyasi nogironlikning sabablari va ijtimoiy kengayishlarini ochib berishdan tashqari, nogiron shaxsning o'zi yashayotgan ijtimoiy muhitda yuzaga keladigan imkoniyat va imkoniyatlardan foydalanish usullarini ham ko'rsatishi kerak.

Nogironlar uchun sportning sotsiologik nuqtai nazari odamlarga atrofdagi odamlarni yaxshiroq bilish imkoniyatini beradi. Masalan, nogiron sportchining boshqa sport jamoalaridagi odamlar va guruhlarni tushunish va empatiya qilish qobiliyatini sotsiologik nuqtai nazardan yaxshilash mumkin. Shu nuqtai nazardan, sport turlari yangi do'stlik va ijtimoiy hamjihatlikni o'rnatishga hissa qo'shish orqali nogironlarni jamiyatga integratsiyalashda muhim rol o'ynaydi.

Bularning barchasiga qo'shimcha ravishda, sport turlari nogironlarning psixo-motor va shaxsiy rivojlanishiga ijobiy ta'sir ko'rsatadi.

Nogironlar uchun jismoniy tarbiya ko'p qirrali funktsiyaga ega. Masalan, jismoniy tarbiya va sport mashg'ulotlari nogironligi bo'yicha o'zining psixologik holatini ham, jamiyatning ularga bo'lgan munosabatining tabiiy natijasi sifatida yuzaga keladigan tajovuzkorlik, g'azab, rashk kabi his-tuyg'ularini ham nazorat qilish imkonini beradi. Bu shuni anglatadiki, nogironning jismoniy tarbiya mashg'ulotlarida ishtirok etishi unga turli xil o'ziga xoslik va rollarni kashf qilish imkonini beradi, o'z-o'zini anglashni o'zgartirish imkoniyatini beradi, birlik tuyg'usini ochib beradi va nogironlik haqidagi xabardorlikni pasaytiradi. Shu maqsadda jismoniy, aqliy, hissiy, ijtimoiy va akademik ta'lim imkoniyati cheklangan shaxslarga taqdim etiladigan ta'lim maxsus ta'lim deb ataladi. Shuning uchun nogironlar uchun jismoniy tarbiya ham maxsus ta'limdir.

### **Xulosa**

Aholining salmoqli qismini tashkil etuvchi nogironlar uchun sport sohasida samarali va samarali xizmat ko'rsatish va muammolarni hal etish sport sotsiologiyasiga qiziquvchi har bir akademikning asosiy vazifalaridan bo'lishi kerak. Chunki, sport sotsiologiyasiga ko'ra, biz tashqi dunyoni qabul qiluvchi va idrok etuvchisi bo'lgan sportchini konkret jamiyat a'zosi bo'lgan shaxsdan ajrata olmaymiz. Shu sababli, sport sotsiologiyasi nuqtai nazaridan olib borilgan tadqiqotlarda, ayniqsa, sport muhitida nogiron sportchilarni noqulay ahvolga soladigan omillar tanqidiy baholanishi kerak.

Shu nuqtai nazardan, sportda psixosotsiologik sohalarda ishlaydiganlarning kitoblari va maqolalarda o'qiganlaridan kelib chiqib, nogironlar haqida ma'lumot va g'oyalar ishlab chiqarish usulidan voz kechish va nogironlarning sport hayotidan ma'lumotlarni to'plash harakatlari va ular olgan ma'lumotlarni axborotga aylantirish nogironlar sportini rivojlantirishning eng zarur va muhim yo'lidir.

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