

O‘Z-O‘ZINI NAZORAT QILISH — DINDORLIK VA XULQ-ATVOR O‘RTASIDAGI VOSITACHI OMIL SIFATIDA

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Annotatsiya. Maqolada dindorlikning shaxs xulq-atvoriga ta‘sirida o‘z-o‘zini nazorat qilish (self-control) xususiyatining vositachi (mediator) roli xalqaro empirik tadqiqotlar asosida tahlil qilinadi. Dindorlik izchil ravishda yuqori o‘z-o‘zini nazorat qilish bilan bog‘liq bo‘lib, aynan shu mexanizm orqali xavfli xatti-harakatlarni – giyohvand moddalar iste‘moli, jinoyatchilik, antisotsial xulq – kamaytiradi. Onlayn kontekstda esa bu mexanizm qimor va boshqa zararli onlayn faoliyatlarga qaramlikni susaytirishda namoyon bo‘ladi. Dindorlikning himoya ta‘siri ko‘pincha to‘g‘ridan-to‘g‘ri taqiqlar orqali emas, balki umumiy o‘z-o‘zini tartibga solish qobiliyatini rivojlantirish orqali amalga oshishi asoslanadi.

Kalit so‘zlar: *o‘z-o‘zini nazorat qilish, dindorlik, vositachi omil, o‘z-o‘zini tartibga solish, antisotsial xulq-atvor, onlayn qaramlik, monitoring.*

Kirish

O‘z-o‘zini nazorat qilish – shaxsning impulslarini boshqarish, diqqatini uzoq muddatli maqsadlarga yo‘naltirish va lahzalik qoniqishni kechiktirish qobiliyati, inson xulq-atvorining muhim psixologik resursidir¹. Psixologiya va kriminologiyada o‘z-o‘zini nazorat qilish ko‘plab ijobiy hayotiy natijalarning, uning yetishmasligi esa deviant va xavfli xulq-atvorning asosiy prediktori sifatida e‘tirof etilgan². Din psixologiyasi doirasidagi tadqiqotlar izchil ravishda dindorlik bu xususiyatni rivojlantirishini ko‘rsatadi³.

Ko‘plab tadqiqotlar dindorlik xulq-atvoriga to‘g‘ridan-to‘g‘ri emas, balki o‘z-o‘zini nazorat qilish xususiyati orqali ta‘sir qilishini taxmin qiladi. Boshqacha aytganda, o‘z-o‘zini nazorat qilish dindorlik va ijobiy/salbiy xulq-atvor o‘rtasidagi vositachi (mediator) omil sifatida ishlaydi. Mazkur tezisning maqsadi ushbu vositachilik mexanizmini xalqaro empirik dalillar asosida yoritish va uning onlayn kontekstdagi namoyon bo‘lishini tahlil qilishdan iborat.

Dindorlik va o‘z-o‘zini nazorat qilish o‘rtasidagi aloqa. Din va o‘z-o‘zini tartibga solish o‘rtasidagi munosabatni keng tahlil qilgan ishlar dindorlik o‘z-o‘zini nazorat qilish bilan barqaror ijobiy bog‘liq ekanligini ko‘rsatadi⁴. Diniy an‘analar o‘z xulq-atvorini kuzatish, axloqiy me‘yorlarga rioya qilish va diqqatni uzoq muddatli maqsadlarga yo‘naltirishni rag‘batlantirish orqali bu xususiyatni mustahkamlaydi. Eksperimental dalillar ham bu aloqaning sababiy tabiatini qo‘llab-quvvatlaydi: diniy tushunchalarni faollashtirish (priming) shaxslarda o‘z-o‘zini nazorat qilish resurslarini to‘ldirib, ularning keyingi vazifalardagi qat‘iyatini oshirgan⁵.

¹ Baumeister, R. F., & Heatherton, T. F. (1996). Self-regulation failure: An overview. *Psychological Inquiry*, 7(1), 1–15.

² Gottfredson, M. R., & Hirschi, T. (1990). *A General Theory of Crime*. Stanford University Press.

³ Rounding, K., Lee, A., Jacobson, J. A., & Ji, L. J. (2012). Religion replenishes self-control. *Psychological Science*, 23, 635–642.

⁴ McCullough, M. E., & Willoughby, B. L. B. (2009). Religion, self-regulation, and self-control: Associations, explanations, and implications. *Psychological Bulletin*, 135(1), 69–93.

Muhim jihati shundaki, bu jarayonda o‘z xulq-atvorini kuzatish (monitoring) vositachi rol o‘ynaydi. Dindorlik avval shaxsda o‘z harakatlarini doimiy kuzatish odatini shakllantiradi, chunki ko‘plab dinlarda inson o‘z xatti-harakati uchun yuqori kuch oldida javobgar deb hisoblanadi, bu esa o‘z navbatida o‘z-o‘zini nazorat qilish qobiliyatini oshiradi⁶. Ya‘ni, dindorlik – o‘z xulq-atvorini kuzatish → o‘z-o‘zini nazorat qilish degan ketma-ket sababiy zanjir taklif etiladi.

Vositachilik mexanizmining xulq-atvordagi namoyon bo‘lishi. Mazkur vositachilik mexanizmi turli xulq-atvor natijalarida yaqqol namoyon bo‘ladi. Tadqiqotlar dindorlik o‘z-o‘zini nazorat qilish orqali g‘iyohvand moddalar iste‘moli kabi xavfli xatti-harakatlarni kamaytirishini aniqlagan; bu vositachilik dindorlikning himoya ta‘siri to‘g‘ridan-to‘g‘ri emas, balki o‘z-o‘zini nazorat qilish orqali amalga oshirishini ko‘rsatadi⁷. Yoshlar o‘rtasida o‘tkazilgan ishlar dindorlik antisotsial xulq-atvoriga qarshi ham himoya, ham rivojlantiruvchi (promotive) omil sifatida ishlashini va bu ta‘sirda o‘z-o‘zini nazorat qilish muhim o‘rin tutishini tasdiqlaydi⁸.

Kriminologiya doirasidagi izlanishlar dindorlik pastroq jinoyatchilik bilan bog‘liq ekanligini tasdiqlaydi⁹, va bu aloqada o‘z-o‘zini nazorat qilish muhim vositachi sifatida — jumladan, qamoqxona sharoitidagi deviant xulq-atvorni bashorat qilishda — ko‘rsatilgan¹⁰. Bu topilmalar birgalikda o‘z-o‘zini nazorat qilish dindorlikning xulq-atvoriga ta‘siridagi markaziy psixologik vosita ekanligini tasdiqlaydi.

Onlayn kontekstdagi ahamiyati

Ushbu vositachilik onlayn muhitda alohida amaliy ahamiyat kasb etadi. Raqamli muhitda an‘anaviy ijtimoiy nazorat mexanizmlari zaiflashgan va anonimlik kuchaygan sharoitda, ichki o‘z-o‘zini nazorat qilish qobiliyati zararli onlayn xatti-harakatlardan himoya qiluvchi asosiy resursga aylanadi¹¹. Past o‘z-o‘zini nazorat qilish muammoli internet foydalanish va onlayn qaramliklarning izchil prediktori sifatida aniqlangan.

Tadqiqotlarga ko‘ra, yuqori dindorlik va o‘z-o‘zini nazorat qilish qobiliyati onlayn qimor o‘yinlariga qaramlikni susaytiradi: diniy e‘tiqod o‘z-o‘zini nazorat qilishni kuchaytirish orqali

⁵ DeWall, C. N., Pond, R. S., Carter, E. C., McCullough, M. E., Lambert, N. M., Fincham, F. D., & Nezlek, J. B. (2014). Explaining the relationship between religiousness and substance use: Self-control matters. *Journal of Personality and Social Psychology*, 107(2), 339–351.

⁶ Carter, E. C., McCullough, M. E., & Carver, C. S. (2012). The mediating role of monitoring in the association of religion with self-control. *Social Psychological and Personality Science*, 3, 691–697.

⁷ DeWall, C. N., Pond, R. S., Carter, E. C., McCullough, M. E., Lambert, N. M., Fincham, F. D., & Nezlek, J. B. (2014). Explaining the relationship between religiousness and substance use: Self-control matters. *Journal of Personality and Social Psychology*, 107(2), 339–351.

⁸ Laird, R. D., Marks, L. D., & Marrero, M. D. (2011). Religiosity, self-control, and antisocial behavior: Religiosity as a promotive and protective factor. *Journal of Applied Developmental Psychology*, 32(2), 78–85.

⁹ Pirutinsky, S. (2014). Does religiousness increase self-control and reduce criminal behavior? *Criminal Justice and Behavior*, 41, 1290–1307.

¹⁰ Kerley, K., Copes, H., Tewksbury, R. A., & Dabney, D. (2010). Examining the relationship between religiosity and self-control as predictors of prison deviance. *International Journal of Offender Therapy and Comparative Criminology*, 55, 1251–1271.

¹¹ Watson, D. C. (2023). Self-control, internet use, and problematic online behaviors. *Computers in Human Behavior Reports*, 10, 100289.

internet foydalanuvchilarida onlayn qimorga qaramlikni kamaytiradi¹². Bu an’anaviy kontekstda kuzatilgan vositachilik mexanizmi raqamli muhitda ham ishlashini ko’rsatadi va dindorlikning onlayn xavf-xatarlarga qarshi himoya rolini tushuntiradi.

Xulosa

Umuman olganda, o’z-o’zini nazorat qilish dindorlik va xulq-atvor o’rtasidagi markaziy vositachi omil bo’lib xizmat qiladi. Dindorlikning himoya ta’siri ko’pincha to’g’ridan-to’g’ri axloqiy taqiqlar orqali emas, balki shaxsda umumiy o’z-o’zini tartibga solish qobiliyatini rivojlantirish orqali amalga oshadi. Bu topilma dindorlikning ham an’anaviy, ham raqamli muhitdagi psixologik himoya mexanizmini tushunishda kalit ahamiyatga ega. O’zbekiston kontekstida bu vositachilik modelini, ayniqsa yoshlar o’rtasidagi onlayn xulq-atvor misolida, mustaqil empirik tekshirish istiqbolli yo’nalish hisoblanadi.

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