

**ROBERT MERTONNING "FAN SOTSILOGIYASI" ASARI HAQIDA****Otajonova Mahliyo Qudrat qizi**

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**Annotatsiya.** Ushbu maqolada Robert Mertonning o'ziga xos qiymat-me'yoriy qoidalarga ega bo'lgan maxsus ijtimoiy institut sifatida fanning sotsiologik tahlilining asoslarini o'rgangani va uni fanda tadqiqotlar olib borganligi haqida bahs olib boramiz.

**Kalit sözlar:** Fan, sotsiologiya, Robert Merton.

**ABOUT ROBERT MERTON'S WORK "SOCIOLOGY OF SCIENCE".**

**Abstract.** In this article, we will argue that Robert Merton studied the foundations of sociological analysis of science as a special social institution with its own value-normative rules and conducted research in science.

**Key words:** Science, sociology, Robert Merton.

**О РАБОТЕ РОБЕРТА МЕРТОНА «СОЦИОЛОГИЯ НАУКИ».**

**Аннотация.** В данной статье мы будем утверждать, что Роберт Мертон изучал основы социологического анализа науки как особого социального института со своими ценностно-нормативными правилами и проводил научные исследования.

**Ключевые слова:** Наука, социология, Роберт Мертон.

Kirish. Bilamizki, Robert King Merton o'ziga xos sotsiologiya konsepsiyasi asoschisi. Fan, texnika, XVII asr Angliya jamiyati mavzusida o'z dissertatsiyalarini yoqlab O'zining "Fan sotsiologiyasi" asarini yaratdi. Fanning tabiati hamda jamiyat hayotidagi o'rni va roli beqiyos bo'lib, inson faoliyatining ijtimoiy funksiyasini, dunyoqarashi, ijtimoiylashuv jarayonlaridagi ishtirokini, uning siyosatda, madaniyatda ta'limdagi ta'sir kuchini o'rganish masalalarini o'zining tadqiqot predmeti sifatida belgilaydi.

Fan sotsiologiyasi mazkur tadqiqot yo'nalishlarining funksional tizimini kengroq ijtimoiy doiralarida ishga tushiradi, shuningdek, nazariy jihatdan asoslab beradi, amaliy faoliyatlarini rejalashtiradi va boshqaruv miqyosida mavjud tashkiliy formalarni optimallashtirish yo'li bilan rivojlantiradi. Fan tarixining bunday talqini shuni ko'rsatadiki, nafaqat tashqi ijtimoiy kelib chiqishi (ijtimoiy ehtiyojlar), balki ilmiy bilimlarning o'ziga xosligi bilan ham uning majburiy haqiqati u erda ijtimoiy institutni qurishga imkon berdi, bu erda xususiy bilim o'rnini ilmiy kasbning me'yoriy rol tuzilishi egalladi.

Fanning institutsional maqsadi, Mertonning fikricha, tan olingan ilmiy bilimlar sohasini kengaytirishdir. Merton ilm-fan rivojlanishining tashqi, ijtimoiy va ichki, ilmiy-ratsional tarixini tahlil qilish modelini ishlab chiqib, "fan etikasi" me'yoriy kontseptsiyasiga keldi. "Fan axloqi - bu fan odami uchun majburiy deb hisoblangan ta'sirchan rangdagi qadriyatlar va me'yorlar to'plami". Mantiqiy jihatdan zarur, u ilmiy bilimlarni asoslash va bu bilimlarni yaxshi va qimmatli deb tan olish tartib-qoidalarining muvaffaqiyatini tushuntirishga xizmat qiladi.

Asosiy qismi. Merton fanning birinchi, ichki maqsadini usulning protsessual samaradorligi orqali erishiladigan uslubiy ratsionallik bilan, ikkinchi maqsadni esa maxsus ilmiy axloqning mavjudligi bilan bog'lagan, bunda qoidalar bo'yicha olingan bilimlar to'g'ri va yaxshi deb hisoblanadi. Merton nuqtai nazaridan fanning maqsadi (asosiy vazifasi), tasdiqlangan ilmiy bilimlar to'plamining doimiy o'sishidir. Ushbu maqsadga erishish uchun ilmiy axloqning to'rtta asosiy imperativiga rioya qilish kerak: universalizm (ilmiy bilimlarning shaxsiy bo'lmagan tabiati), kollektivizm (kashfiyotlarni boshqa olimlarga erkin va afzal ko'rmasdan etkazish), manfaatsizlik (ilmiy faoliyatni go'yo mavjud bo'lganday qurish). haqiqatni anglashdan boshqa manfaatlar yo'q edi) va uyushgan skeptitsizm (tadqiqot natijalarini tanqidsiz qabul qilish bundan mustasno).

Mertonning fikriga ko'ra, bu imperativlarning funktsional ma'nosi har bir olimni quyidagi muqobillar to'plamiga duch keladi: ilmiy natijalaringizni imkon qadar tezroq hamkasblaringizga topshiring, lekin nashrlarga shoshilmang intellektual modaga berilmasdan yangi g'oyalarni qabul qilish hamkasblar tomonidan yuqori baholanadigan bilimlarni olishga intiling, lekin tadqiqot natijalarini baholashga e'tibor bermasdan ishlang yangi g'oyalarni qo'llab-quvvatlang, ammo aniq xulosalarni qo'llab-quvvatlamang o'z sohasiga oid ishni bilish uchun bor kuchini sarflang, lekin shu bilan birga esda tutingki, bilim ba'zan ijodkorlikka to'sqinlik qiladi. so'z va tafsilotlarda ehtiyot bo'ling, lekin pedant bo'lmang bilim umumbashariy ekanligini doimo yodda tuting, lekin unutmangki, har bir ilmiy kashfiyot o'z vakilini yaratgan xalqni ulug'laydi. Olimlarning yangi avlodini tarbiyalang, lekin o'qitishga ko'p vaqt ajratmang buyuk ustozdan o'rganing va unga taqlid qiling, lekin unga o'xshamang.

Fidoyilik (xolislik, xolislik) - olim faoliyatining keng doiradagi motivlarini institutsional nazorat qilish normasi. Bu me'yor, biz bilganimizdek, raqobat juda yuqori bo'lishi mumkin bo'lgan fanda halollik va qalbakilik va yolg'onga qarshilik darajasini nazorat qilish uchun ta'sirchan tuzilmadir. Uyushgan skeptitsizm ilmiy faktning har bir da'vosiga yoki uning dalillariga shubha bilan qarashning ijtimoiy normasida namoyon bo'ladi. Shunday qilib, Merton sotsiologik nuqtai nazardan qanday bilimlarni ilmiy deb atash mumkinligi haqidagi savolga javob berdi: ishlab chiqarish barcha qayd etilgan funktsional talablarni hisobga olgan holda amalga oshirilgan bilim.

Institutsional me'yorlar va qadriyatlar namunali misollar va echimlar sifatida etkaziladi, bir qator sanktsiyalar bilan qo'llab-quvvatlanadi, olimlar tomonidan o'zlashtiriladi va shuning uchun ilmiy xatti-harakatlarning o'ziga xos "modasi" bo'lib xizmat qiladi. Mertonning nuqtai nazari nemis bilim sotsiologiyasi an'anasidan (xususan, K. Mangeym konsepsiyasidan) sezilarli farq qiladi: uning uchun ilmiy bilim jamoaviy qabul qilingan nuqtai nazarga o'xshagan yoki tarixiy ongda umidsiz ildiz otgan, mafkuraviy narsa emas.

U o'zining "Fan sotsiologiyasi" asarida bilimlarni umumiy ta'rifdan boshlab, uni axloqiy ideallar, e'tiqod va e'tiqod shakllari bilan taqqosladi va ilmiy bilimlarni g'oyalar tizimi sifatida boshqa institutsional shakllar, madaniyat yoki bilimlar bilan taqqoslab bo'lmaydi. mentalitet. "Ko'pchilik institutlar qobiliyatsiz haqiqatni talab qiladi. Fan instituti tadqiqotning o'ziga xosligiga shunday qadrlaydiki, olim yangi g'oya yoki yangi kashfiyotga da'vosidan voz kecha olmaydi.

Boshqa tomondan, fan instituti insoniyat yo'lida bilim taraqqiyoti yo'lida fidokorona xizmat qilishni ilgari suradi va rag'batlantiradi». Agar hamkasblar tomonidan tan olinish istagi amalda, masalan, Nobel mukofotini olish istagida namoyon bo'ladigan bo'lsa, unda fan bu istakning qaysi bosqichida og'ishning muqarrar shakllari bilan shug'ullanadi? Merton og'ishning ikkita shaklini aniqladi: faol (aldash, plagiat, muvaffaqiyatsizliklarni yashirish) va passiv (retretizm, apatiya, xayolparastlik). Bu erda Merton munosabatlarning fundamental ikkitomonlamaligi sharoitida ijtimoiy nazorat tizimining ma'lum darajada zaifligini ta'kidladi.

Olimlarning motivatsiyasini aniqlashtirish uchun bir necha juft ikkilik me'yorlar kiritilgan bo'lib, ular asosan "kasb" Scylla va Charybdis "kasb" o'rtasida o'tishning tabiiy amaliyotini tavsiflaydi. Robert Mertonning fan institutini tekshirishi aslida zamonaviy fanning qiymat-me'yoriy asoslarini birinchi keng ko'lamlı sotsiologik tadqiq etish edi. Ko'rinib turibdiki, R. Merton fan sotsiologiyasi dasturi shamol tegirmoni kabi kurashish kerak bo'lgan paradigma emas, balki haqiqiy evristik potentsialga, tushuntirish moslashuvchanligiga va fanni tushuntirishning turli modellariga kirish qobiliyatiga ega. va ilmiy bilimlar, shu jumladan eng dolzarb zamonaviy tadqiqotlar. "Ikkinchi to'lqin" tugashi va "fan urushlari" sohalarida vaqtinchalik tinchlanishdan so'ng, R. Mertonning fan sotsiologiyasiga qo'shgan hissasi hozirgi zamonda kam ma'lum bo'lgan darajada dolzarb bo'lib chiqadi.

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