

**KAMSITISH VA OZCHILIKLAR MASALALARINING OMMAVIY AXBOROT VOSITALARIDA
YORITILISHIDAGI ZAMONAVIY TENDENSIYALAR**

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Annotatsiya

Ushbu ilmiy maqola 2022–2026 yillardagi muhim davrda kamsitish va ozchiliklar masalalarining ommaviy axborot vositalarida (OAV) yoritilishidagi transformatsion o'zgarishlar va tizimli muammolarni o'rganadi. Xalqaro institutsional hisobotlar, uzoq muddatli so'rovnomalar va fanlararo akademik tadqiqotlar ma'lumotlarini sintez qilish orqali tahlil raqamli platformalar orqali hikoya qilishning demokratlashuvi va so'z erkinligining global miqyosda sezilarli darajada pasayishi o'rtasidagi fundamental ziddiyatni ochib beradi. Tadqiqot natijalari shuni ko'rsatadiki, ijtimoiy media lingvistik, etnik va jinsiy ozchiliklar uchun gegemon diskursga qarshi chiqishda muhim "muqobil makon" bo'lib xizmat qilsa-da, bu yutuqlar algoritmik noxolislik, raqamli diskriminatsiya va gender asosidagi onlayn zo'ravonlik kabi raqamli chetlatishning murakkab shakllari tufayli tobora zaiflashib bormoqda. Maqolada Global Shimol bozorlaridagi tahririyat rahbariyatida kuzatilayotgan jiddiy bo'shliq aniqlangan bo'lib, qaror qabul qilish darajasida xilma-xillikning yo'qligi ozchiliklarni "tahdid" va "qurbon" sifatida an'anaviy talqin qilishni davom ettirmoqda. Shuningdek, tadqiqotda markazlashmagan javobgarlik mexanizmi sifatida "bekor qilish madaniyati"ning (cancel culture) psixologik va ijtimoiy oqibatlarini ko'rib chiqiladi. Mazkur tadqiqot sun'iy intellektdan tortib ma'lumotlar markazlarining joylashuvigacha bo'lgan texnologik infratuzilmalar tarixiy, irqiy va ijtimoiy tengsizliklarni qanday qilib mustahkamlanishini tahlil qilish uchun inter-seksional asosni taklif etadi. Yakunda inklyuziv jurnalistikani institutsionalizatsiya qilish, shaffof sun'iy intellekt boshqaruvi va axborot yaxlitligini jamoat mulki sifatida ustuvor deb hisoblovchi professional standartlarni qabul qilish bo'yicha tavsiyalar berilgan.

Kalit so'zlar: Media-reprezentatsiya, Raqamli kamsitish, Algoritmik noxolislik, Inklyuziv jurnalistika, Ozchiliklar huquqlari, Axborot yaxlitligi, Inter-seksional representatsiya

Kirish

Zamonaviy jamiyatda OAVning roli shunchaki axborot tarqatishdan ancha kengroq bo'lib, u sotsializatsiyaning asosiy agenti va ijtimoiy voqelikning muhim hakamidir. Kamsitish va ozchiliklar masalalari kontekstida media institutlari tizimli noto'g'ri qarashlarga qarshi chiqish yoki ularni noto'g'ri kadrlar (framing), yetarli darajada yoritmaslik va stereotiplarni davom ettirish orqali mustahkamlash kuchiga ega.¹ An'anaviy teleradioeshittirishdan platformalarga asoslangan raqamli ekotizimga o'tish davri marginal guruhlarining qanday qabul qilinishi va ular o'z o'zligini qanday ifodalashiga misli ko'rilmagan murakkabliklarni olib keldi.³ Erkin, mustaqil va professional jurnalistika global barqaror rivojlanish maqsadlariga erishish va demokratik hayotni saqlab qolishning ajralmas sharti sifatida tan olingan.⁵

Biroq, 2022-yildan 2026-yilgacha bo'lgan davr global miqyosda so'z erkinligining chuqur regressiyasi bilan ajralib turdi. YUNESKO ma'lumotlariga ko'ra, 2012-yildan buyon Global so'z erkinligi indeksida 10% pasayish kuzatilgan, bu raqamli media ustidan hukumat nazoratining kuchayishi va jurnalistlarga

nisbatan tazyiqlarning ortishini aks ettiradi.⁷ Media mustaqilligining bunday pasayishi kamsitish bilan bog'liq nozik masalalarni yorituvchi jurnalistlarga nomutanosib ravishda ta'sir qiladi.⁸ Jurnalistlarning xavfsizligi tanqidiy nuqtaga yetdi: 2022–2025 yillar oralig'ida 310 dan ortiq professional halok bo'ldi, ularning ko'pchiligi ozchiliklar huquqlari tez-tez buziladigan nizoli hududlarni yoki ekologik inqirozlarni yoritayotgan edi.

Sun'iy intellektning (SI) paydo bo'lishi bu manzarani yanada murakkablashtirdi. SI vositalari tarjima va avtomatlashtirilgan hisobotlar orqali til to'siqlarini bartaraf etish imkoniyatlarini taklif qilsa-da, ular axborot yaxlitligiga ekzistensial xavf tug'dirmoqda.⁷ Saylovlardagi dezinformatsiya va SI yordamida amalga oshiriladigan onlayn zo'ravonlik — ayniqsa ayollar va etnik ozchiliklarga qarshi — keskin ortgan.⁷ Mazkur tadqiqot ushbu ziddiyatlarni tahlil qilib, zamonaviy media infratuzilmalari ijtimoiy adolat va inklyuziv reprezentatsiyaga qanday yordam berishi yoki to'sqinlik qilishini o'rganadi.

1-jadval. Media erkinligi va yaxlitligi ko'rsatkichlaridagi mavjud tendensiyalar

Media erkinligi va yaxlitligi ko'rsatkichi (2022-2025)	Kuzatilgan tendensiya	Asosiy sababchi omil
Global so'z erkinligi indeksi	10% kumulatif pasayish	Davlat senzura va jurnalistlar ta'qibi
Media o'z-o'zini senzura qilish darajasi	63% o'sish	Onlayn zo'ravonlik va huquqiy tahdidlar
Hukumatning raqamli nashrlar ustidan nazorati	48% o'sish	Tartibga soluvchi choralar va cheklovlar
O'ldirilgan jurnalistlar (2022-2025)	310 holat	Mojaro hududlari va ekologik hisobotlar
Ayol jurnalistlarga qaratilgan onlayn zo'ravonlik	75% tarqalish darajasi	SI yordamidagi suiiste'mol va deepfake

Adabiyotlar tahlili

Media-representatsiya bo'yicha akademik diskurs shunchaki "ko'rinish"dan (visibility) ko'ra, "ko'rinishning tabiati"ni tahlil qilishga o'tdi.² "Kultivatsiya nazariyasi" kabi erta nazariy asoslar shuni ko'rsatadiki, media kontentiga uzoq muddatli ta'sir qilish insonning dunyoqarashini asta-sekin vositachi voqelikka moslashtiradi.¹ Ozchiliklar kontekstida bu ma'lum guruhlarining muntazam ravishda "og'ishgan" (deviant) yoki tobe sifatida ko'rsatilishi ijtimoiy iyerarxiyani mustahkamlaydi va ko'pchilik guruhning noto'g'ri qarashlarini tasdiqlaydi. "Freymering nazariyasi" (Framing Theory) media tashkilotlari muammoning aniq ta'rifini ilgari surish uchun voqelikning ma'lum qismlarini qanday tanlab olishi va ta'kidlashini tushuntiradi.

Zamonaviy adabiyotlarda ikki asosiy freym — "tahdid freymi" va "qurbon freymi" — migrantlar, qochqinlar va irqiy ozchiliklarni yoritishda ustunlik qilmoqda.¹² Tahdid freymi bu guruhlarini jamoat xavfsizligi, milliy madaniyat yoki iqtisodiy barqarorlikka xavf sifatida tavsiflasa, qurbon freymi ularni ojiz va irodasiz sifatida ko'rsatadi. Ushbu dixotomiya ayniqsa Global Shimol media diskursida yaqqol namoyon bo'ladi, bu yerda Global Janub jamoalarining zaifligi mahalliy barqarorlikni tan olishdan ko'ra, tashqi aralashuv yoki yordamni oqlash vositasi sifatida ta'kidlanadi.

"Tanqidiy irq nazariyasi" (Critical Race Theory) tizimli irqchilikning media sanoatiga qanday ta'sir qilishini ochib berish uchun metodologik asos sifatida qo'llanila boshlandi.¹⁴ Ushbu nazariyadan foydalanadigan olimlar media ishlab chiqarishidagi "manfaatlar uyg'unligini" tahlil qiladilar, bu yerda

ozchiliklar hikoyalari faqat dominant oq tanli aholining tijorat yoki mafkuraviy manfaatlariga mos kelganda ustuvorlikka ega bo'ladi.¹⁵ Bu ko'pincha ommabop mediada "oq nostalgiya" yoki liberal irqchilik sifatida namoyon bo'ladi, bu yerda murakkab irqiy tarixlar ommaviy iste'mol uchun "tozalangan" holda taqdim etiladi.¹⁵

Inter-seksionallik tushunchasi hozirda mediadagi marginal guruhlarining ko'p qatlamli tajribalarini tushunishda markaziy o'rin tutadi.¹⁶ Tadqiqotlar shuni ko'rsatadiki, ozchilik ayollar, LGBTQI+ vakillari va nogironligi bo'lgan shaxslar an'anaviy media tahlillari ko'pincha e'tibordan chetda qoldiradigan kamsitishning murakkab shakllariga duch kelishadi.⁹ Bu inter-seksional qarash raqamli platformalar algoritmik filtrlash va "raqamli redlayning" (digital redlining) orqali turli ovozlarni qanday kuchaytirishi yoki bostirishini tushunish uchun juda muhimdir.¹⁹

Bundan tashqari, "Ijtimoiy identifikatsiya nazariyasi" (Social Identity Theory) media tasvirlari asosida shaxslar o'zlarini va boshqalarni qanday qilib "ichki guruh" (in-group) va "tashqi guruh"ga (out-group) ajratishini tushunishga yordam beradi.¹¹ Ijobiy media tasvirlari ijtimoiy hamjihatlikni kuchaytirishi mumkin, salbiy tasvirlar esa qutblanish va nafrat nutqini (hate speech) keltirib chiqaradigan "biz va ular" mentalitetini mustahkamlaydi.¹¹

Tadqiqot metodologiyasi

Ushbu tadqiqot 2022-yildan 2026-yilgacha nashr etilgan yuqori darajadagi institutsional hisobotlar va akademik adabiyotlarning turli ma'lumotlar to'plamini integratsiya qiluvchi sifatli, narrativ sintez yondashuvini qo'llaydi. Tadqiqot dizayni medianing kamsitish va ozchiliklar masalalariga munosabatidagi yangi tendensiyalar va sabab-oqibat bog'liqliklarini aniqlashga qaratilgan.²³ Materiallar namunasi Scopus, Web of Science va Taylor & Francis kabi nufuzli ma'lumotlar bazalarida indekslanganligi, ilmiy qat'iyligi va media etikasi hamda raqamli kommunikatsiya mavzulariga muvofiqligi asosida tanlab olindi.²⁴

Tahlil uchta asosiy bosqichni o'z ichiga oladi. Birinchidan, so'z erkinligi va jurnalistlar xavfsizligining global kontekstini belgilash uchun 2022–2025 yillardagi YUNESKO Jahon tendensiyalari hisobotlari tizimli ravishda ko'rib chiqildi.⁷ Ikkinchidan, Amerika taraqqiyot markazining (CAP) 2022-yilgi LGBTQI+ so'rovnomasi va Reuters institutining 2025-yilgi "Irq va yetakchilik" hisoboti kabi uzoq muddatli so'rovlar ma'lumotlari tahririyat rahbariyatidagi tizimli nomutanosibliklarni aniqlash uchun solishtirildi.²⁶ Uchinchidan, raqamli kamsitish holatlari, jumladan, SI tomonidan yaratilgan tasvirlardagi algoritmik noxolislik va texnologik infratuzilmani joylashtirishdagi "raqamli redlayning" bo'yicha amaliy tadqiqotlarning qiyosiy tahlili o'tkazildi.¹⁹

Inter-seksional kamsitishni har tomonlama tushunish uchun tadqiqot Global Shimol va Global Janub kontekstlarini sintez qilib, geografik va lingvistik xilma-xillik Efiopiyadagi #NoMore kabi raqamli faollik harakatlariga qanday ta'sir qilishiga e'tibor qaratdi.²⁸ Tadqiqot shuningdek, media etikasi yo'riqnomalaridagi o'zgaruvchan terminologiyani tahlil qilish uchun tanqidiy diskurs tahlilini qo'lladi.¹⁷

Tahlil va muhokama

Tahririyat rahbariyati va qaror qabul qilishdagi tizimli nomutanosibliklar

Zamonaviy medianing eng barqaror tendensiyalaridan biri — bu jamiyatning demografik tarkibi va tahririyat rahbariyatidagi xilma-xillik o'rtasidagi chuqur nomuvofiqlikdir. Reuters institutining 2025-yilgi hisobotiga ko'ra, beshta strategik bozorda (Janubiy Afrika, Germaniya, Buyuk Britaniya, AQSh va Braziliya) ushbu demografik guruh umumiy aholining 44% ini tashkil etishiga qaramay, top-

muharrirlarning faqat 17% ini "rangli insonlar" (people of color) tashkil etadi.²⁶ Bu nomutanosiblik Yevropa va Braziliyada yanada yaqqolroq; Buyuk Britaniya, Germaniya va Braziliyada tanlangan nashrlarning birontasida ham top-muharrir darajasida rangli insonlar mavjud emas.²⁶

Tahririyat rahbariyatining tarkibi faqat statistik ko'rsatkich emas; u ishga olish amaliyoti, kadrlar saqlanishi va tahririyat ustuvorliklarining asosiy belgilovchisidir.²⁶ Meros nashrlarda (legacy publications) xilma-xillik maqsadlari ko'pincha tijorat ustuvorliklaridan keyingi o'ringa tushib qoladi, bu esa hikoya qilishda "oq standart"ning (white default) institutsionalizatsiyasiga olib keladi.²⁶ Ushbu xilma-xillik yetishmovchiligi ekspert manbalarining reprezentatsiyasida ham namoyon bo'ladi.³¹

2-jadlav. Top-muharrirlar ulushi: Rangli insonlar

Bozor	Aholining ulushi: Rangli insonlar	Top-muharrirlar ulushi: Rangli insonlar (2025)	Nomutanosiblik indeksi
Janubiy Afrika	92%	63%	-29%
AQSh	42%	15%	-27%
Germaniya	27%	0%	-27%
Buyuk Britaniya	18%	0%	-18%
Braziliya	56%	0%	-56%

AQShda rangli top-muharrirlar ulushining 2024-yildagi 29% dan 2025-yilda 15% gacha kamayishi shuni ko'rsatadiki, xilma-xillikdagi yutuqlar zaif bo'lishi va o'zgaruvchan siyosiy-iqtisodiy iqlim ta'sirida teskari yo'nalishga burilishi mumkin.²⁶

Media reprezentatsiyasidagi muammolar va etik masalalar

Bugungi kunda inklyuziv mediaga qarshi turgan eng jiddiy texnologik chaqiriq — bu algoritmik tizimlarga noto'g'ri qarashlarning (prejudice) kodlanishidir. Algoritmik noxolislik mashinali o'qitish modellari mavjud ijtimoiy tengsizliklarni aks ettiruvchi tarixiy ma'lumotlar asosida o'qitilganda yuzaga keladi.³² Masalan, SI tomonidan yaratilgan kasb egalari tasvirlari ko'pincha ayollarni seksuallashtiradi yoki yetakchilikni faqat erkaklar bilan bog'laydi.²⁷ SI tizimlari "hissiyotli" kabi sifatlar qo'shilganda nomutanosib ravishda ko'proq ayollar tasvirini yaratadi, "intellektual" so'zi ishlatilganda esa ko'proq erkaklar tasvirini taqdim etadi.²⁷

"Raqamli redlayning" irqchi uy-joy siyosatining zamonaviy ko'rinishi sifatida paydo bo'ldi, bu yerda texnologik gigantlar SI ma'lumotlar markazlari va infratuzilmalarini oq tanli jamoalarga toza va sifatli xizmatlar ko'rsatuvchi, ammo qora va jigarrang tanli aholi yashaydigan hududlarga ifloslanishni tashlovchi tarzda quradilar.¹⁹ Axborot tarqatishda bu algoritmik tizimlar o'tmishdagi irqiy tendensiyalarga tayanib, ma'lum jamoalarni resurslardan mahrum qilish yoki ularni yuqori xarajatli kreditlar kabi yirtqich sxemalarga duchor qilish shaklida namoyon bo'ladi.³²

3-jadval. Media reprezentatsiyasidagi muammolar va etik masalalar

Algoritmik zarar	Harakat mexanizmi	Ta'sir ko'rsatilgan demografik guruh
Vizual stereotiplash	SI tasvir generatorlaridagi noxolis o'qitish	Ayollar va standartga mos bo'lmagan tanalar
Axborotdan chetlatish	Infratuzilmaga kirishdagi raqamli redlayning	Qora va jigarrang tanli mahallalar
Yirtqich nishonlash	Xavfli mahsulotlar uchun SI asosidagi reklamalar	Tarixiy jihatdan huquqsiz guruhlar
Til noxolisligi	Ingliz tilini afzal ko'radigan SI tarjimonlari	Ingliz tilida so'zlashmaydigan arizachilar

Bekor qilish madaniyati: Javobgarlik va "Mob" mentaliteti

Bekor qilish madaniyati (Cancel Culture) raqamli platformalarning tezligi va doimiyligi orqali osonlashgan "jamoatchilik fikri sudi"ning zamonaviy shaklidir.³³ U teng bo'lmagan kuch munosabatlariga qarshilik ko'rsatish mexanizmi bo'lib xizmat qilsa-da, ruhiy salomatlik va ijtimoiy mediadagi ishtirokka salbiy ta'sir ko'rsatadigan "mukammal xulq-atvor bosimi"ni (PPC) ham keltirib chiqaradi.²² Ko'pincha parchalanib ketgan ma'lumotlarga asoslangan tezkor axloqiy hukmlar dinamikasi huquqiy tartib-qoidalardan tashqari harakat qiladigan "olomon adolati"ga (mob justice) olib kelishi mumkin.

Nishonga olingan shaxslar uchun psixologik oqibatlar shiddatli xavotir, ommaviy kamsitish va reputatsiyaga zarar yetkazishni o'z ichiga oladi. Amerika Psixologiya Assotsiatsiyasi raqamli platformalar tomonidan kuchaytirilgan ijtimoiy nazorat natijasida yuzaga keladigan yuqori qo'zg'aluvchanlik va xavotir holatini ushbu jarayonning asosiy oqibati sifatida belgilaydi.²²

Tavsiyalar va Xulosa

Inklyuziv va mas'uliyatli media amaliyotlarini ta'minlash uchun quyidagi choralar ko'rilishi zarur:

1. Xilma-xillik va inklyuzivlik strategiyalarini institutsionalizatsiya qilish: Media tashkilotlari xilma-xillikni shunchaki orzu qilingan maqsad emas, balki aniq budjetga ega bo'lgan uzoq muddatli strategiya sifatida qabul qilishlari kerak.¹⁷

2. Media va axborot savodxonligini (MIL) rivojlantirish: Hukumatlar MILni maktab o'quv dasturlariga kiritish orqali foydalanuvchilarni algoritmik noxolislik va dezinformatsiyani aniqlashga o'rgatishlari shart.⁶

3.

Etik SI boshqaruvi: SI tizimlarining butun hayotiy tsiklida shaffoflik va tushuntirish imkoniyati ta'minlanishi, o'qitish ma'lumotlarida xilma-xillik hisobga olinishi lozim.³⁸

4. Inqiroz davrida etik hisobotlar: Tabiiy ofatlar yoki nizolar davrida ma'lumotlarni yosh, jins va nogironlik bo'yicha tabaqalashtirish (disaggregation) hamda qurbonlik narratividan ko'ra jamoaviy barqarorlikni ta'kidlash tavsiya etiladi.⁴⁰

Xulosa qilib aytganda, zamonaviy media manzarasi chuqur ziddiyatlar maydonidir. Raqamli platformalar marginal jamoalarga o'z ovozlari kuchaytirish imkonini bergan bo'lsa-da, global so'z erkinligining regressiyasi va algoritmik kamsitishning yangi shakllari axborot yaxlitligiga to'siq

bo'lmoqda. Faqatgina inklyuziv jurnalistika standartlarini qabul qilish, sun'iy intellektni shaffof tartibga solish va media savodxonligini oshirish orqali OAV o'zining demokratiya ustuni va ijtimoiy-madaniy transformatsiya agenti sifatidagi mandati bajarishi mumkin.

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