

PSIXOLOGIK XIZMAT NAZARIYASI VA AMALIYOTIDAGI
ZAMONAVIY TENDENSIYALAR VA MUAMMOLAR

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Annotatsiya: Ushbu maqolada mijozga yo'naltirilgan terapevt mashq guruhiy holatda alohida juftliklarda amalga oshirilishi, sherik tanlash, mijozdan sherigiga aytib berish qiyin kechadigan, masalan, yolg'on gapirgan, nohaq bo'lgan vaziyatlarni so'zlab berish maksimal darajada tushunishi va hikoyani qayta so'zlab berishi, sherikka teng munosabat haqida fikr yuritilgan.

E.Bern ildizi psixoanalizga taqaluvchi taniqli kontseptsiyani yaratdi. Biroq E.Bern kontseptsiyasi shaxsning o'zi va boshqalar bilan munosabatini dasturlovchi xulq-atvor kognitiv sxemalarini aniqlash va belgilashga urg'u qiluvchi ham psixodinamik, ham bixeviorial yondashuvlar, g'oyalar va tushunchalarni o'zida mujassam etgan.

Zamonaviy transakt tahlil – shaxs nazariyasini, kommunikatsiyalar nazariyasini, bolalar rivojlanish nazariyasini o'z ichiga oladi. Amaliyotda u alohida odamlar bilan ishlashdan tashqari er-xotin, oilalar va turli guruhlarni korrektsiyalash tizimini tashkil etadi.

Bern bo'yicha shaxs tuzilishi(strukturasi) uch "Men" yoki "Ego-holatlar"ning mavjudligi bilan xarakterlanadi: "Ota yoki ona", «Farzand», "Katta". "Ota yoki ona" – shartlar, talab va ta'qiqlarning interiorizatsiyalashgan ratsional me'yorlari bilan namoyon bo'luvchi "Ego-holat". "Ota yoki ona" – bu bolalikda ota-onadan yoki boshqa obro'li shaxslardan olingan ma'lumot bo'lib, o'z ichiga xulq-atvor qoidalarini, ijtimoiy me'yorlarni, u yoki bu vaziyatda amalga oshirish mumkin bo'lgan va mumkin bo'lmagan me'yor va ta'qiqlardir. Ota-ona ta'siri ikki yo'nalishda amalga oshadi: birinchisi, "Mendek qil" shiori ostida olib boriluvchi bevosita yoki to'g'ridan-to'g'ri ta'sir, ikkinchisi, "Mendek emas, men aytganimdek qil" shiori bilan amalga oshiriluvsi bilvosita ta'sir. "Ota yoki ona" nazorat qiluvchi (ta'qiqlar, sanktsiyalar) yoki g'amxo'rlik qiluvchi (maslahat, qo'llab-quvvatlash) bo'lishi mumkin. "Ota yoki ona"ga "Mumkin", "Majbur", "Hech qachon", "Demak, eslab qol", "Qanday bema'nilik", "Bechora" kabi direktiv jumlar xos.

«Farzand» – odamdagi mazkur emotiv asos ikki shaklda namoyon bo`ladi. “Tabiiy bola” – bolaga hos bo`lgan barcha impulslar: ishonuvchilik, bevositalik, to`g`riqlik, qiziquvchanlikni o`z ichiga oladi; bular odamga munosabatlardagi o`ziga xos maftunkorlik va iliqlilikni baxsh etadi. Shu bilan birga u injiq, tez hafa bo`ladi, egotsentrik, o`jar va agressivdir. “Adaptatsiyalangan bola” – ota-ona umid va talablariga mos keluvchi xulq-atvorni nazarda tutadi. “Adaptatsiyalangan bola”ga yuqori konformlik, o`ziga ishonchsizlik, uyatchanlik, tortinchoqlik xos. “Adaptatsiyalangan bola” qatoriga ota-onasiga qarshi chiquvchi “qo`zg`alonchi” bolalar ham mansub. «Farzand»ga “Men xohlayman”, “Men qo`rqaman”, “Men yomon ko`raman”, “Meni ishim yo`q” kabi jumlar xos.

“Katta (ulg`aygan) “Men - holati” – odamning o`z tajribasiga tayangan holda borliqni ob'ektiv baholash va shu asosda mustaqil, vaziyatga mos keluvchi qarorlar qabul qilish qobiliyati xos. Ulg`ayganlik holati butun hayot davomida rivojlanish imkoniyatiga ega. “Katta”ning lug`ati reallikga bo`lgan beasos mulohazalardan holi ravishda qurilgan bo`lib, ob'ektiv va sub'ektiv reallikni ob'ektiv ravishda o`lchash, baholash va ifoda eta olish imkonini beruvchi tushunchalardan iborat. “Kattalik, ulg`ayganlik” holati ustun odamlar ob'ektiv ratsional bo`lib, eng muvofiq adaptiv xulq-atvorni amalga oshirish imkoniyatiga egalar. Agar “Ulg`ayganlik” holati muhrlangan bo`lib, faoliyat ko`rsatmasa, bunday odam o`tmishda yashaydi, u o`zgaruvchan dunyoni anglay olmaydi va uning xulqi “Farzand” va “Ota-ona” hayot kontseptsiyasi bo`lsa, “Farzand” his-tuyg`ular asosidagi hayot kontseptsiyasidir, “Ulg`ayganlik” esa ma'lumot yig`ish va uni tahlil etishga qaratilgan tafakkur asosidagi hayot kontseptsiyasidir. Bernda “Katta”“Ota-ona” va “Farzand” orasidagi qozi rolini o`ynaydi. U “Ota-ona” va “Farzand”da yozilgan ma'lumotni tahlil etgan

holda mazkur vaziyatda qanday xulq-atvor muvofiqligini, qaysi streotiplardan voz kechib, qaysilarini qoldirish kerakligini tanlaydi. Shu sababli korrektsiya doimiy “Ulg`aygan, katta” xulq-atvorni shakllantirishga qaratilgan bo`lib, uning maqsadi “Doimo katta (bo`ladi)”.

Transakt tahlil quyidagilarni o`z ichiga oladi:

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| Tizimli tahlil - shaxs tizimi taxlili. | Transaksiyalar analizi - odamlar orasidagi verbal va noverbal o'zaro ta'sir (munosabat)lar. |
| Yutuqqa - xohlangan natijaga olib keluvchi yashirin transaksiyalar, psixologik o'yinlar analizi. | Inson o'zi xohlamagan holda rioya qiluvchi senariy, individual hayotiy senariy analizi (skript - analiz). |

Korreksion ta'sir asosida rolli o'yinlar texnikasi yordamida o'zaro ta'sir (munosabat)larni demonstratsiyalashni nazarda tutuvchi "ego-pozitsiya (holat)lar"ni tizimli tahlili yotadi. Bunda ikki muammo (boshqalardan) yaqqol ajralib turadi: Kontaminatsiyalar, ya'ni ikki turli xil "ego-holatlarni" aralashuvi. Ajralishlar, ya'ni "ego-holatlar"ni bir-biridan keskin ajralib, chegaralanib qolishi. Transakt tahlilda ochiq kommunikatsiya (aloqa) tamoyili qo'llaniladi, tushunarli so'zlar bilan suhbatlashishadi (mijoz transakt tahlilga oid adabiyotlar o'qishi mumkin).

Korreksiya maqsadi. Asosiy maqsadi - mijozga o'z o'yinlarini, hayotiy stenariyni, "ego-holatlar"ini anglashga va (zaruriyat bo'lganda) hayot qurish xulq-atvoriga oid yangi qarorlar qabul qilishga yordam berish. Korreksiya mazmuni – insonning bo'yniga qo'yilgan xulq-atvor dasturlaridan ozod etish hamda uni to'laqonli munosabatlar va yaqinlikka qobiliyatli, mustaqil, spontan bo'lishiga yordam berishdan iborat. Shu bilan birga mijozning mustaqillik va avtanomlikka erishishi, majburiyat (zo'rlash)lardan ozod bo'lishi, samimiyat va yaqinlikka ijozat beruvchi, o'yindan holi bo'lgan haqiqiy munosabatlarga kirishishi ham korreksiya maqsadiga kiradi.

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